

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

SOI: [1.1/TAS](#) DOI: [10.15863/TAS](#)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2020 Issue: 07 Volume: 87

Published: 30.07.2020 <http://T-Science.org>

QR – Issue



QR – Article



Gulbahor Nomozovna Tojjeva
Karshi State University
Associate Professor

SPIRITUAL-ENLIGHTENMENT AND LANGUAGE COMPATIBILITY

Abstract: *The sociality of science is manifested, first of all, in its humanity, in its service to the interests of human, in the facilitation of nature and society for man, that is, in the improvement or facilitation of the object of study. Until linguistics emerged as an independent science, it was part of the sciences of philosophy, and logic. When he broke away from them, he was surrounded by the natural sciences. This led to the view of language as a biological phenomenon, and linguistics as a science within the biological sciences. Although the science of linguistics gained its independence only in the 19th century and began to respond to the demands of the time within the framework of its own problems, it took on a social order and was engaged in its fulfillment in other disciplines. This can be verified on the basis of observation against the background of socio-political and cultural-enlightenment development.*

Key words: *sociality of science, independent science, sciences of philosophy, and logic, socio-political and cultural-enlightenment development.*

Language: English

Citation: Tojjeva, G. N. (2020). Spiritual-enlightenment and language compatibility. *ISJ Theoretical & Applied Science*, 07 (87), 442-446.

Soi: <http://s-o-i.org/1.1/TAS-07-87-84> **Doi:**  <https://dx.doi.org/10.15863/TAS.2020.07.87.84>

Scopus ASCC:

Introduction

Science, while being a complex and system of objective knowledge about the world, is a form of social consciousness that plays an important role in changing nature and society - serving nature to man, and reforming, rebuilding and developing society based on human needs. Even when the influence of science on society is neglected, it acquires an integral connection with society as one of the forms of social consciousness. Therefore, when it comes to social values, it is said that science is the most important component after spirituality. Science plays an invaluable role in the economic, socio-political, spiritual, moral, technical and technological development of society.

It serves as a locomotive in the formation and development of social and individual worldview, the establishment and development of education, the determination of moral factors within the framework of social requirements, the emergence and development of the system of governance, physical,

mental and spiritual development. In particular, today's civilization, socio-economic development cannot be imagined without science and spirituality. Just as science has taken on a social order based on the demands of society, so it is impossible for society not to rely on it to apply the achievements of science to production.

In general, "science deals with the human environment - nature (from metagalactic processes to brain activity) and society (from UN activities to the individual psyche), while religion deals with the inner world of man - the heart and soul. Both fronts are connected by bridges of consciousness and thinking."¹

II. Literature review

The sociality of science is manifested, first of all, in its humanity, in its service to the interests of man, in its facilitation of nature and society for man. In general, science is formed and developed for the necessity and purpose of improving the object of study

¹Abdulla A'zam. Science and religion. The dialectic of relations // «Tafakkur», 1999, - № 1. - p. 42.

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

for the benefit of man or facilitating its use by man. Therefore, "the basis of any science is the direct observation of the universe by humans.

Man senses the members of the world around him with the help of his senses. Compares with others, identifies different and similar signs. He then comes to a certain conclusion. This means that every scientist emerges as a result of his observation and knowledge of the universe."²

The role of the social sciences and humanities in the integrity and development of society, the correctness and effectiveness of the path of development, the impact of social superstructure on members of society is unique. True, the influence of the social sciences and the humanities on the natural and concrete sciences, and vice versa, is an inevitable phenomenon.

III. Analysis

Abu Nasr al-Farabi, known in the world of science as the "second teacher" ("Muallimus-soniy"), distinguishes between two contradictory levels of knowledge. There is nothing but accident (fasting) and nothing but the Blessed Creator who creates substance and accident."³

In particular, it is clear from his views that his philosophical views on substance and accident were the basis for the main categories and concepts in the exact sciences: "... originated. Just as a substance can be divided into infinitely many parts by its nature, so a number is also infinite in its nature. The science of numbers is the science of multiplying parts of a substance, dividing one into another, adding one to another, subtracting one from another, finding the basis if these parts are the basis, and determining their equilibrium. It is clear from the above that the number came into being, that it came into being and multiplied, that brought it to the level of independent existence, that it transformed it from possibility to reality and from non-existence to existence. This science is called *arithmetic* by Greek scholars."⁴

Or, "In the nineteenth and twentieth century's, on the basis of the development of industrial production in the West, the production of electricity, nuclear and radiation physics developed, motion approached the speed of light, and accelerators were invented. These technical achievements distinguish between cognitive (theoretical, mental, rational, theoretical) and cognitive (material, emotional, material, empirical) knowledge in the social sciences and humanities, in the development of social consciousness in the development of cognitive →

cognitive → cognitive → cognitive ... put the methodology of reliance on it on the agenda."⁵

Philosophical and spiritual-enlightenment views have had a strong influence on the exact sciences in every age. In particular, "the widespread penetration of Gegel's dialectical method into European scientific and philosophical teaching in the early twentieth century, the formation and development of Einstein's theory of relativity, which was a coup in physics, had a great impact on linguistics, as well as in various disciplines."⁶

Although linguistics as an independent branch of science was separated from other disciplines in the nineteenth century, the period of formation of linguistics is traced back to three thousand years of history.

It was part of the sciences of theology, philosophy, and logic until it emerged as an independent science. (However, it should be noted that it is still clear that it can fully solve its problems only in connection with these sciences, and this is evident in modern trends in the integration of sciences.) Later, it fell into the realm of the natural sciences. "Especially in the middle of the 19th century, when the natural sciences flourished on the basis of Darwin's teachings, the influence of Darwinism on linguistics increased. In linguistics, a naturalistic trend emerged under the leadership of the German scientist A. Schleicher.

Proponents of this line have tried to apply the laws of biology to the development of the internal history of language. They tried to look at language as a biological phenomenon, and linguistics as a science within the biological sciences. As a result, linguistics has become an integral part of the natural sciences. " It was not until the nineteenth century that a change in the geopolitical situation of the world led to the disconnection of linguistics from the natural sciences, and it began to develop independently."⁷

Time and science are in sync and keep pace. Therefore, "each period has a specific goal and specific requirements for its science. The development of the sciences is inextricably linked with the advanced philosophical thought of this period, the achievements of the leading branches of science for the period. Because the sources of different disciplines are multifaceted, the leading philosophical thought of the period determines which aspects of the source of learning from specific sciences should be given special attention, and how to reflect existing laws in logical categories. This is the methodological

²Nurmonov A., Yuldashev B. Linguistics and natural sciences. - Tashkent: "Sharq" NMAK General Editorial Office, 2001. (-160 p.) - p.7.

³FarobiyAbuNasr. City of Fozilodamlar. -Tashkent: 1983. - P.151.

⁴Farobiy Abu Nasr. The work shown. - p.174-175.

⁵Ne'matov H. Gradual linguistics - the demand of the information age // Issues of Uzbek linguistics. - Karshi: Nasaf Publishing House. - № 3. - p.46.

⁶Ne'matov H., Bozorov O. Language and speech. - p.7.

⁷Nurmonov A., Yuldashev B. The work shown. - p.22.

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIIHQ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

significance of philosophy, as well as its direct impact on other disciplines.”⁸

Although the science of linguistics gained its independence in the nineteenth century and began to respond to the demands of the time within the framework of its own problems, it would take on a social order and engage in it in times when it was part of other disciplines. Observing this against the background of socio-political and cultural-enlightenment development further enriches our existing imagination.

IV. Discussion

Economic changes were accompanied by social, spiritual and cultural changes. The entry into a new qualitative stage of agriculture, which arose as a result of settlement, also developed in all respects feudal land tenure. Property and class stratification will increase. Thus, “complex internal processes, the direct influence of the feudal peasant world and the rich trade and handicraft cities on the caravan route became a key factor in the formation of early feudal relations in the social life of the cattle-breeding Turkic tribes. As a result, the political situation in these areas has become extremely tense.”⁹

During this period, a small "Hellenism" can be seen in the spiritual and cultural development. "The Karakhanid state was united by two culturally advanced peoples - the Uyghurs in the East and the Turks-Iranians in the West. They united their culture and had a strong influence on the language of the time. As a result, the Eastern literary language was developed in the East on the basis of the Qarluq-Chigil-Uyghur dialect.”¹⁰ In this dialect there was a predominance of snowballs. Mahmud Kashgari, on the basis of linguistic evidence, reveals in detail the relationship of tribes, the influence of dialects, the place and role of socio-political, economic, cultural factors on which they are based. “I have traveled for many years in the cities, villages and pastures of the Turks, Turkmens, Oguzs, Chigils, Yagmaks, Kyrgyz, collected dictionaries, studied and identified the features of different words. I did this not only because I knew the language, but also to identify every small difference in these languages. I have arranged them on a thorough basis.”¹¹

In the Turkish khanate, there is a socio-political, spiritual and cultural opportunity for the formation of tribes and clans as a nation. “At that time, the Qarluq,

Qangli, Turgesh, Chigil, and Uyghur tribes were united in the western khanate. Among them, snowdrops occupy a large place (ours of separation - G.T.).

In ancient times, these seeds came from the western part of the Altai and settled in the Fergana and Tashkent basins. Khalaj and Qarluq seeds live first in Ettisuv, Kangli in Kazakhstan and Kyrgyzstan, Yagmo in southern and East Turkestan, Turgesh in the south of Lake Balkhash, and Chigil around Chikil, then migrate to Uzbekistan and migrate with local seeds. The settlement of Turkic tribes and clans, the emergence of large cities played a major role in the formation of the Turkish people and the language of the Turkic people as a whole. At that time, there were three different scripts (Khorezm, Sogdian, Russian).¹²

The Qarluq tribe, which is the cultural, spiritual, social and economic leader among the tribes, begins to form a structurally unique dialect, combining with the features of the languages of the Turkic Yagma, Chigil, Uyghur, Kipchak, non-Turkic Iranian and Arab peoples. Especially at the end of the X century in Ettisuv and Kashgar the formation of the Karakhanid state and the formation of Qarluq and Chigil tribes in this state, the dominance of Qarluqs was a big factor in the growth of Qarluq dialect to the level of Turkic language.

“The main reason for this is the establishment of the Karakhanid state, the ancestor of the modern Uzbek nation, the Qarluqs of the Turks, living in the territory of present-day Uzbekistan, and the official palace language in this country, according to Mahmud Kashgari.” “At this stage, the groundwork is being laid for the formation of the Uzbek people and its common language. The formation of other fraternal Turkic peoples and languages also coincides with this period.”¹³ The Qarluq dialect in the Karakhanid state is referred to by different names in different sources. In modern literature, Qarluq Turkic, also known as *Old Turkic*, is also known as *Turkic*, *Eastern Turkic*, and *Chigatoy*.¹⁴

In the literature, Mahmud Kashgari's work "Devoni lug'otit turk" is approached as a linguistic, encyclopedic source, and when talking about its historical and scientific significance, "By the XI century, as a result of the development of relations between urban and rural tribes, various forms of language were used. This necessitated the creation of certain norms in language. This need has repeatedly

⁸Ne'matov H., Bozorov O. Language and speech. - Tashkent: Teacher, 1989. (-32 p.) - P.7.

⁹Muhammadjonov A. History of Uzbekistan: Handbook for 6th grade history teachers. - Tashkent: Teacher, 1994. (-320 p) - p. 109.

¹⁰Tursunov U., Urinboev B. History of the Uzbek literary language: A guide for students of philological faculties of pedagogical institutes. - Tashkent: Teacher, 1982. (-176 p.) - P.34.

¹¹Kashgari M. Devoni lug'otit turk. I tom. - Tashkent: Publishing House of the Academy of Sciences of the USSR, 1960. (-250 p.) - P.34.

¹²Abdurahmonov G., Shukurov Sh. Historical grammar of the Uzbek language. Morphology and syntax: a guide for philological faculties of universities and language and literature faculties of pedagogical institutes. - Tashkent: Teacher, 1973. (-320 p.) - P.13-14.

¹³Abdurahmonov G., Shukurov Sh. The work shown. - p. 20

¹⁴ Sayfullaeva R., Mengliev B. Modern Uzbek literary language: Textbook. - Tashkent: Science and Technology, 2010. - p.

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
PIHII (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

prompted Mahmud Kashgari to write "Devoni lug'otit turk."¹⁵

Abu Nasr al-Farabi's "On the Purposes of Aristotle's Metaphysics," "The Book of Music," "On the Achievement of Happiness," "On the Members of Living Beings," "Politics of Al-Madonia," Abu Ali Ibn Sina's five-volume "Al-Qanun Fit -tib", "Kitabush-shifo", "Donishnoma", "Salomon Ibsol", "Risolat-at-Tayr" had a strong influence on the development of the scientific worldview, the development of various fields of science.

In particular, the works on the created socio-political theme had a strong influence on the development of linguistic views. For example, the rare works created by Abu Rayhan Beruni serve as important sources in the natural and social sciences, as well as provide comprehensive information on the socio-political, economic, spiritual and ideological life of the peoples and nations of the past. Beruni's "Kitab fi axborot il-mubayyizot val-karomita (The Book of White Clothes and the News of the Karmatians), dedicated to the Qarmatians, one of the most advanced social movements in Central Asia at the time, was followed by Memoirs, India, and others. "Kitab ul-maqalot val-arz vad-diyanot" ("Book on articles, beliefs and religions"), "Kitab fi akhbori Khorezm" ("Book about the news of Khorezm"), "Kitob tarixi ayyom as-Sulton Mahmud and akhbori abih" ("The Book of the History of the Sultan Mahmud Period and Messages About His Father") played an important role in the formation of spiritual and religious, scientific and social worldviews.

The scholar's work "Monuments" ("Al-osar al-Baqiya") is a historical ethnographic source that illuminates the history of kings and celebrities and reflects the culture of that period. The work provides valuable information about an entire pre-Islamic period (in Khorezm). It contains invaluable information on the social and spiritual life and history of a number of peoples, covering in detail the Greeks, Romans, Iranians, Sogdians, Khorezmians, Harronians (astrologers), Copts, Christians, Jews, pre-Islamic Arabs.¹⁶

Such unique sources show that language and its role in social, spiritual and ideological development are increasing. This laid a solid foundation for the formation of linguistic views on their own, for the formation of linguistic thinking and for the rise to a new qualitative stage. In addition, the views of the great thinkers on linguistics and their works played an important role in the formation of Mahmud Kashgari's linguistic worldview and the realization of the social responsibility of the period. It is true that in some of his works Farabi's views on linguistics are not expressed independently of his views on other fields.

But there are also direct views on language, its theoretical and practical issues, which have made a huge contribution to the development of native linguistics. For example, "Sharh kitab-al-Khitoba li Aristutulos" ("Commentary on Aristotle's Rhetoric"), "Kitab al-alfoz va al huruf" ("Book on words and letters"), "Kalom lahu fi mano ism al-falsafa" ("On the Meaning of the Name of Philosophy"), "Kitab fi al khitaba kabir, ishrun majalladan" ("A twenty-volume large book on rhetoric"), "Kitab fi sinoat al-kitaba" ("A Book on the Art of Writing"), "Kalom lahu fi ash-she'r va al qavafiy" ("A word about poetry and rhymes"), "Kitab fi al-lug'at" ("A book about dictionaries"), an important event in world linguistics, and a philosophical and empirical study of linguistics in Central Asia, started the stages.

This played an important role in the formation of the Kashgari linguistic worldview.

V. Conclusion

It is obvious that the formed scientific worldview, the created theoretical literature led to the development of the science of the new era, and the social necessity and demand of the time laid the foundation for the development of the social sciences in its new qualitative stage.

Thus, the emergence of the social order entrusted to Mahmud Kashgari is the result of both socio-political development and spiritual and ideological changes, as well as scientific and cultural progress.

References:

1. (n.d.). *National Encyclopedia of Uzbekistan*. 1 vol.
2. A'zam, A. (1999). Science and religion. The dialectic of relations. «*Tafakkur*», № 1, p. 42.
3. Nurmonov, A., & Yuldashev, B. (2001). *Linguistics and natural sciences*. (p.160, p.7). Tashkent: "Sharq" NMAK General Editorial Office.

¹⁵Tursunov U., Urinboev B. The work shown. - p.34-35

¹⁶National Encyclopedia of Uzbekistan. 1 vol.

Impact Factor:

ISRA (India) = 4.971
ISI (Dubai, UAE) = 0.829
GIF (Australia) = 0.564
JIF = 1.500

SIS (USA) = 0.912
ПИИИ (Russia) = 0.126
ESJI (KZ) = 8.997
SJIF (Morocco) = 5.667

ICV (Poland) = 6.630
PIF (India) = 1.940
IBI (India) = 4.260
OAJI (USA) = 0.350

4. Ne'matov, H. (n.d.). Gradual linguistics - the demand of the information age. *Issues of Uzbek linguistics*. - Karshi: Nasaf Publishing House, № 3, p.46.
5. Ne'matov, H., & Bozorov, O. (n.d.). *Language and speech*. - p.7.
6. Nurmonov, A., & Yuldashev, B. (n.d.). *The work shown*. - p.22.
7. Ne'matov, H., & Bozorov, O. (1989). *Language and speech*. (p.32, p.7). Tashkent: Teacher.
8. Muhammadjonov, A. (1994). *History of Uzbekistan: Handbook for 6th grade history teachers*. (p.320, p.109). - Tashkent: Teacher.
9. Tursunov, U., & Urinboev, B. (1982). *History of the Uzbek literary language: A guide for students of philological faculties of pedagogical institutes*. (p.176, p.34). Tashkent: Teacher.
10. Kashgari, M. (1960). *Devoni lug'otit turk*. I tom. (p.250, p.34). Tashkent: Publishing House of the Academy of Sciences of the USSR.