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A NATION THAT RESPECTS ITS LANGUAGE IS RELEVANT TO MANGULIK

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ABSTRACT

This article discusses the role of the language in our society, as well as the problems of contempt and disrespect for the Uzbek language in the 21st century.

KEYWORDS

Differentiation, emotional, barbarism, vulgarism, orthography, punctuation, culture, writing, speech, language.

INTRODUCTION

We know that every nation has its own language, culture, and traditions, which are passed down from ancestors to generations and become refined over the centuries. One of the heritages of the Uzbek people is the Uzbek language. Of course, during the years of independence, the respect and attention to the Uzbek

language increased significantly. The most significant was the law on "The State Language of the Republic of Uzbekistan" on October 21, 1989. This draft law was established in the Constitution of the Republic of Uzbekistan. Article 4 of the Constitution "The state language in Uzbekistan is Uzbek." In addition to the

main law, on December 22, 1995, the Law on the State Language of the Republic of Uzbekistan was adopted in a new version. October 21, 2019 "On measures to fundamentally increase the prestige and status of the Uzbek language as a state language", "Concept for the development of the Uzbek language and improvement of the language policy" for 2020-2030 " is one of them [5]. After these decisions, efforts are being made to gradually increase the status of the Uzbek language among the people, and state documents are being kept in the Uzbek language.

Language is the culture, spirituality, past, present, and future of the nation. A nation that respects its mother tongue will never stop growing. Professor Sunoda thinks about it as follows: "I believe that the mother tongue differentiates a person's perception, perception, assimilation and understanding of the sounds around him. The mother tongue is inextricably linked with the development of the emotional (emotion, strong feeling) mechanism in the brain. I think that the native language acquired from childhood is closely related to the formation of the unique, unique culture and spiritual world of each ethnic group¹".

During globalization, various modern technical tools entered our country. Telegram, Instagram, Internet, Facebook, etc. Are we using them properly? True, it is

very convenient to quickly find various information, to contact a person on the other side of the world. But what is their influence on the Uzbek language and culture? Often, if we pay attention among young people, but also among adults, when they talk to each other, they add a lot of foreign words, use rude words, or use different messages in their correspondence. They do not follow the writing and spelling rules of the Uzbek language. This is supposed to be a sign of culture among young people. So how true is this idea? First of all, let's look at the first problem, that is, speaking by adding words of a foreign language is called barbarism in linguistics. Barbarism - (Greek "barbarous" - literally foreign) words and phrases that have entered a certain language from foreign languages, are not fully assimilated in the language, and are recognized as foreign. Barbarism is mainly characteristic of the way of speaking, violates the literary standard of the language and is not part of the main vocabulary of the language. Barbarism is sometimes used in fiction to give the local environment, to characterize the characters. For example, in conversation:

- O-o-o bro, where are you from?
- Am I from Bukhara?
- Although we are peasants.

¹ Ibrahim Yoldoshev, Olmas Sharipova. Fundamentals of linguistics. Tashkent - "Economy - finance" 2007 - pages 33-34;

- Yes.
- An example of barbarism used in fiction:
- Hey, look at me. It's okay when you're not at home.

Why do you always act like you don't exist? After all, it has been 20 years since you worked at the collective farm. One of your subordinates became a hero².

In the dialogue in the first example given above (in ordinary conversation), barbarisms performed the function of rudeness. In the example given from the literary literature, it was used to create a local color.

In poetry, the use of barbarisms creates the art of mulamma or talmi. Mulamma - (Arabic - "brighter", "colorful") to quote words belonging to other languages in a poem or ghazal. In the history of our classical literature, there are many problems such as Arabic-Persian, Arabic-Uzbek, Arabic-Azerbaijani. Later, Uzbek-Tajik-Russian mulmmas were also written³.

The bank's ears are blocked,

A window open like a dead man's mouth (Rauf Parfi).

In the passage written by Rauf Parfi, the art of education is expressed by using the words "bank",

"cash", "door". "Amonat" is an Arabic word, "kassa" is an Italian word, and "daricha" is a Persian word. So, it is possible to create poetic and beautiful works of art from them without using words belonging to other languages in a rude manner.

Now, if we pay attention to the second issue, the use of rude and rude words in the language is vulgarism. Vulgarism is the use of rude, cursed words in speech. For example, tentak, dayi, etc. In fiction, it is used in the sense of extreme negative attitude, discrimination, contempt. For example, Luqmonov, who was so confused, wanted to convince others that "Who is Usmanov, who sneezes rudely, is unworthy to work in such a prestigious place?"⁴.

Abdurauf Fitrat writes in the work "Rahbari Najot": "The color of the water in the container is the same as the color of the water, so children will accept all the customs and morals of that environment in whatever environment they are in. The greatest condition of moral education is that children receive more good and bad situations from their homes, friends on the street, and students at school⁵".

² Said Ahmed. Silence. - T.: "Uzbekistan", 2008, p. 57.

³ V. Rahmonov Poetry art "Sharq" publishing-printing joint-stock company. Tashkent - 2020-y-134-p.

⁴ Said Ahmed. Silence is a novel. Tashkent "Uzbekistan" 2008 - pages 12-57

⁵ Nizamiddin Mahmudov. Language. "Yozhivchi" publishing house, 1998-y- 8-p

⁷ Nizamiddin Mahmudov. Language. "Yozhivchi" publishing house, p. 21-y-1998

"Any inaccuracy or defect in the child's speech, whether big or small, should not be overlooked by the mother's perceptive and loving gaze. At home, especially in front of children, adults should use complete and clean speech. It is advisable not to do it, not to use slang words of different groups. Everyone knows that imitation is very strong in a child, he immediately absorbs what he hears. If the first buds of eloquence are not nurtured from childhood, the sense of words, beautiful if the pleasure of expression is not developed in the family, then, after going to school, it will be difficult for the child to burrow the language⁷".

Writing is a unique sign of the spiritual wealth and high culture of each nation. Stability and determination in the writing of words leads the nation to cohesion. Writing is directly related to language. If there was no writing, examples of high culture created by our ancestors would not have arrived. We would not be able to enjoy the wonderful thoughts and works of such great figures as Navoi, Babur, Nizami, Fuzuli, Homer, Tolstoy.

Uzbek writing has a history of thousands of years. The Uzbek people used cuneiform writing in the centuries before Christ, and later used Sogdian, Orhun-Enisei, Uyghur, Arabic, and Krill writing. And finally, in 1993, the Oliy Majlis of the Republic of Uzbekistan decided to

adopt the Latin alphabet as a national script and to switch to this script. The Latin alphabet appeared as a sign of the independence of the Uzbek people⁸.

The next issue is about records. Recently, such a study was conducted among 14-16-year-old students in Uzbek schools. Pupils were given the task of composing a text on the topic "My Road Star". When students' texts were checked, 35 percent of students did not write letters correctly and did not follow punctuation marks. The main mistakes of students: instead of the letter "u"; letter combinations: instead of "sh, ch, ng" the letters "w, c, n" are written. But students who make such a mistake get excellent marks in the subject of mother tongue and literature. This is also a clear example of the influence of social networks on the young generation. In Uzbek linguistics, orthography teaches how to write words correctly, and punctuation learns how to use punctuation marks correctly. The basic spelling rules of the Uzbek language were adopted on August 24, 1995, and consist of 7 sections and 82 items: spelling of vowels, spelling of consonants, spelling of bases and suffixes, addition, hyphenation, dash writing with, spelling of capital letters, rules of copying. Knowing the rules of orthography and punctuation is the task not only of

⁸ Sayfullayeva R.R., Mengliyev B.R. Modern Uzbek literary language. "Science and technology" publishing house, 2009. p.80

students, but also of every person who calls himself an Uzbek.

8. <https://uz.wikipedia.org>

Thus, in order to express thoughts beautifully and fluently in one's native language, a person must have a speech culture. For this, it is necessary to correct the differences in speech and writing. Language should not be considered only as a means of social communication. As Professor Mahmudov said: "If language was only a means of communication, it would become a very simple and poor thing⁶.

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⁶ Ibrahim Yoldoshev, Olmas Sharipova. Fundamentals of linguistics. Tashkent - "Economy - finance" 2007 - 33-34