

Opinions of Our Ancestors on Language and Speech Purity

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Annotation: This article discusses the unique role of many scholars and artists in the history of our linguistics in the development of the Uzbek language and its preservation. The author emphasizes that the scientific views of our linguists on the issues of language purity (purism), the development of the Uzbek language are especially relevant today.

Keywords: purism, purity of language, orthoepy, obligatory practice, oral speech, muglak, alfoz, kohil, takalluf.

Introduction

Purism (from the French Pur ← lat. Purus from "pure") - in the early 20th century in Europe as a direction of painting and architecture, artists in their work focus on aesthetic clarity, precision, purity [11]. That is, it creates without any other updates. Purism emerged as a way to preserve the uniqueness of each field of science, to protect it from unproven innovations, and to prevent it from becoming obscure as a result of change.

The main part

Today, like all the rapidly evolving social spheres of the world, it is essential for world linguists to bring purism into linguistics and develop it. And it is especially important to preserve the Uzbek language, which came to the brink of decline under the rule of Arabs, Mongols, Persians and Russians as a result of many invasions in history.

The term purism is explained in linguistic dictionaries as follows.

Пуризм (fr. Pur < lot. purus – соф, toza) 1. Адабий тилни бошқа тиллардан олинган ўзлашмалар, неологизмлардан, вулгаризмлардан сақлага интилиш. *Маърузада белгиловчи қоида сифатида миллий тиллар терминологияси ўртасида минимал тафовут принципи майдонга қўйлади, чунки максимал тафовут принципи муқаррар пуризмга олиб келади [9, 322].*

Purism – Latin “purus” – to try to keep the purity of the language pure, to oppose the use of words in foreign languages [5, 71].

Thus, linguistic purism is the preservation of the language of each nation in its purest form, the purity of language as a separate value, the struggle against neologism and the acquisition of new words from foreign languages, protection from the direct infiltration of new forms, various unbalanced lexical and grammatical elements.

Purism can occur in any language under certain socio-historical conditions. This is because in the system of sounds, morphological features, lexical structure, syntactic structure of a language, the overproduction of other language elements that are foreign to the mother tongue can occur as a

result of the influence of other languages. In this case, the "unauthorized" entry of elements of one language into another language impedes the development and existence of this language, and sometimes leads to its artificiality, distortion and disappearance. For example, ancient Khorezm, Latin, Sanskrit.

The language is created by the people. The cultural and socio-historical development of a nation leaves its mark, first and foremost, on language. In this sense: "Language is the most complete and authentic chronicle of the spiritual, centuries-old life of the people" [10, 399]. Therefore, it is very important for the people to study their language carefully and keep it pure in order to understand their history, culture and identity. But as long as society is constantly evolving, language is evolving, nations are socializing with each other, humanity is evolving, and science is evolving, it will be difficult to keep language pure. As the great scholar Mahmud Qashqari put it, "The most accurate and precise language is the language of people who know only this language, who do not mix with the Persians, and who do not travel to and from cities. ... there is corruption in the language of those who speak two languages and travel to other cities" [6, 38]. It is clear from the opinion of the linguist that knowing a language has both advantages and disadvantages. Of course, the main process that leads to the deterioration of the language is the knowledge of a language other than the native language, because nowadays, not knowing whether to add words in a foreign language is gaining weight not only among young people, but also among adults. In such a situation, there is an attempt to preserve the purity of language, nationality, literary norms, that is, purism. It is the objective-subjective consequences of historical processes that have caused the Uzbek language to fall into this state.

In the history of the development of the Uzbek language, the role of many of our scholars and artists in preserving the purity of language is incomparable. Among them are Al-Farabi, Al-Beruni, Ibn Sino, Mahmud Kashgari, Yusuf Khas Khojib, Mahmud Zamakhshari, Alisher Navoi, Zahiriddin Muhammadbobur, Abulgazi Bahodirkhan, Mahmudhoja Behbudi, Abdulla Avloni, Ashurali Zahiri, Abdurauf Fitrat, Abdulla Qodiri and others.

Al-Farabi also thinks about the content of linguistics and states that it consists of six sections, each of which has its own object of study. They include: 1) the science of simple words; 2) the science of word combinations; 3) the science of the laws of simple speech; 4) the science of the laws of word combinations; 5) the science of the laws of writing and correct pronunciation (orthoepy); 6) the science of the rules of the structure of poetry.

This is followed by information on what to learn in each section. According to the play, the science of simple words deals with the meaning of each individual word, the relationship of species and gender, their memory, narration, and the acquisition of words from other languages [8].

As the founder of the development of the Uzbek language, M. Kashgari wrote "Devonu lug'ati-t-turk" at a time when there was a need for such a great and honorable work as the elimination of linguistic diversity, the creation of certain rules in the language. Devonu lug'ati-t-turk made a great contribution to the unification of the languages of different tribes and the development of literary language in the 11th century, and the language of the work became a model for all as a literary language. Of course, combining the various differences in the scattered tribal languages of the time took a great deal of labor and time. Literary and scientific works are influenced by the living vernaculars of the time. Devonu lug'ati-t-turk promoted commonality on certain issues and made a prelude in creating such commonality.

Another important aspect of M. Kashgari's Devonu lug'ati-t-turk is that he considers words from foreign languages, which play an important role in the lexical richness, as a negative phenomenon.

This is why foreign words are avoided in the work. M. Kashgari's attitude to foreign words has two meanings: Words entered with different Chinese, Indian, Russian clothing names, food names, medicine names. He gave a complete and perfect explanation of these terms in his work.2) Using another word in place of the words in the language. He considered it harmful. For example, he strongly condemned the use of the Persian word *fortoba* by the Oguzs in the presence of the words *kuzaj* and *kumgan* "[7, 258].

We know that he subtly revealed the charm of the Turkic languages, which did not lag behind other languages, that he used all his skills to raise his status, and that he devoted his life to the "flower period". At one time, the scholar wrote that "learning the Turkic language, which is overtaking the Arabic language like two young horses," is an "obligatory deed." In order to prove the correctness of this opinion, Kashgari said, "I heard a report from another scholar from Bukhara and Nishapur who said this word in reference to the Prophet (peace and blessings of Allaah be upon him): ..." Learn Turkish. , because their rule will last a long time. The responsibility for whether the hadith is saheeh or not is on the shoulders of those who say so. If it is true, it is obligatory to study the Turkish language" [6, 21].

In the development and preservation of the purity of the language, Zahiriddin Muhammad Babur also continued the pineapple of Alisher Navoi. Babur paid great attention to the culture of speech, to making speech simple, fluent, and understandable. He has always followed this in his creative work. He also encouraged other poets and writers to write in pure Turkish. It was no coincidence that Bobur paid special attention to the culture of speech. Because in ancient times, as well as in the Arab Caliphate, the culture of speech was considered the most important art form that any scholar, especially a statesman, should possess, and only a person who possessed such an art could be a skilled ruler.

Bobur himself repeatedly encouraged the soldiers who were in danger in battle through his warlike and influential speech, instilling a spirit of confidence in victory, and as a result succeeded. That is why he considered it his most important task that his children should also master this art. It is the duty of every intellectual to make not only oral but also written speech simple, fluent and literate.

Babur's letter to his son Humayun is a proof of our opinion: Prose but no one built it. Imlong is not bad, although the quality is not true. You have finished the compliment, you have finished the slave. Your letter can be read in any way, but the purpose of this vague *alfozingdin* (*chilkash* words) is not complete (does not understand). This is also the aspect of your *kohillig* (emptiness) at the end of the winning letter. If you try to make *takaluf* (luxury, decoration), it will be dull, and if you know how to make it clear, you will have less worries and you will be less anxious for the reader "[3]

Abulgazi Bahodirkhan, the khan of Khiva, who lived and worked in the 17th century, also made history in Uzbek linguistics as a person who aspired to the purity of language. At that time, the gap between the ruling class and the common people was so wide that even the upper class, the creators used the Persian language, which made it difficult to communicate with the common people, to understand the works created by the creators. Because ordinary people spoke Turkish (Uzbek). Abulgazi Bahodirkhan said that the books written as both kings and educated scholars should be understood by the people, and it is necessary to communicate in simple language for the people to use this scientific heritage. In this regard, he wrote in the *Shajarai Tarakima*: for whoever reads and listens to this book will definitely be a Turk. Therefore, it is necessary to speak Turkish to the Turks so that they all understand, what will happen if they do not know what we are saying? ... "[4]

it is evident from this that, as king and scholar, he made a great contribution to the elimination of the distinction between language and people.

By the beginning of the twentieth century, the Uzbek language began to undergo significant changes. First of all, the development of linguistics in the Uzbek language, but also in all languages of the world, has reached a new stage. By this time, along with Arabic and Persian words in Uzbek, along with elements of Ottoman Turkish and Tatar, words from Russian and European languages were also increasing. The saddest thing is that Ottoman Turkish, which is a separate part of Turkic languages, began to be taught in schools as a mother tongue, and the theoretical rules of the old Uzbek language began to be adapted to the rules of Ottoman Turkish. Let us pay attention to the following thoughts of Abdurauf Fitrat: "... That is why our schools and writings were under Ottoman influence. A little Tatar also took part in our press. In Tashkent, most of the hours spent on mother tongue lessons at open courses were given to the Ottomans.

The first teacher's course in Samarkand did not include the so-called mother tongue. At a meeting of the Education Council in the eighteenth year, a resolution was passed at last year's teachers' congress: "In the first three years of our schools, the mother tongue should be taught in Uzbek, and then the literary common Turkish language!" What they called the common literary Turkish language was the Ottoman Arabic language "[1, 39].

Turkologist AK Barokov also notes that in the Uzbek literary language of 1905-1917 there were many elements of Arabic, Persian and Western languages - Ottoman Turkish and Tatar words and forms, and therefore called the language of that period "mixed language" [2, 24]. In such a historical context, it was necessary to protect the Uzbek language from the oppression of other languages. As a result, a purist movement began among Uzbeks. The Chigatay Gurungi organization has done important work in this direction. This organization fought tirelessly for the Uzbek people to have their own national literature and national language. They were concerned that the Uzbek literature and language, which began with the Devoni lug'otit turk and earlier, would survive in the twentieth century as a separate literature and language. In order to achieve this noble goal, they decided at the Language and Spelling Congress in 1921: "Let Uzbek literature be free from the influence of all foreign nations and tribes and become the literature of the true Uzbek people" [1, 42].

Ashurali Zahiri, one of the leading representatives of linguistics of this period, published many articles on linguistic purity, correct spelling, its phonetic aspects, the issues of words from a foreign language. In particular, the scientific works of the scientist on the rules of spelling play a central role in his work.

In 1916, the linguist for the first time in the book "Spelling" found the rules of correct spelling, punctuation rules in the Uzbek script based on Arabic graphics. This work served to improve the environment of purity, to write and use the language correctly at that time.

In the 1920s, Jadids argued that the Arabic script could not represent the phonological system of the Uzbek language, but that the letter form had a number of shortcomings to ensure rapid writing, and that the script needed to be reformed. Ashurali Zahiri, although opposed to changing the Arabic script, later (after the decision to switch to Latin script) suggested the use of special symbols for Uzbek phonemes that were not reflected in the Arabic script during the transition to Latin script.

Along with his participation in the periodical press with his journalistic articles, the scholar has made a great contribution to improving the standardization of the language of the press. For example, in the article "A look at the six years of Uzbek literature (printed word)" published in the

newspaper "Fergana" on June 21, 1924, he discusses the state of the press in the early years of the Russian regime. He opposes the use of lexical and grammatical elements that are alien to the Uzbek language, especially in the language of the press, especially the figures typical of the Tatar and Ottoman Turkish languages. Ishtirokiyun and Qizil Bayroq, which do not speak Uzbek, say the situation has changed "only after Ghazi Yunus edited it." One of the main reasons why the articles in these newspapers are not expressed in Uzbek and does not cover the life of the Uzbek people objectively is that the editing of articles is done by people of other nationalities. The newspaper "Xalq dorilfununi", edited by Mukhtar Bashir, says that the language of articles is Uzbek and Tatar. Despite the fact that it was later published for a short time, Teng justifies the fact that the magazine is written in pure Uzbek. It can be seen that since the 1920s, the language of the press has been gradually expressed in pure Uzbek. However, some newspapers say that they have not been able to get rid of dialectological and other linguistic elements, and have used words such as "boru", "kelu", "borsamiz", "kelsamiz", and "karaylar". At the same time, there is a difference in the expression of words (e.g., do-do-do-do-do; like-how-do-like), so experts emphasize the need to come together and agree on which of these forms to choose.

Developed nations attach great importance to the issue of language. Because the protection of the national language means the protection of the nation, the religion. Unfortunately, we are negligent in this matter. In our opinion, the fact that people in our society today use a mixture of Russian and English words (for example: *otpuskaga chiqyapman, yes qiling, pomogat qiling*) has a negative impact on the purity of the Uzbek language. In fact, while these cases are a great crime against the nation, the language, we are unknowingly betraying our language, our nation. We are not against learning a foreign language, speaking a foreign language. However, we strongly oppose the fact that the Uzbeks do not know their native language or behave in a "chul-chut" language that is difficult for other people to understand. If we do not adequately protect our speech and language from the influence of other languages, we will lose our nationality and spirituality.

Conclusion

The scientific views of our linguistic ancestors on the issues of language purity (purism), the development of the Uzbek language are especially relevant today.

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