



THE ISSUE OF THE STRUGGLE FOR THE PURITY OF LANGUAGE AND SPEECH IN LINGUISTICS

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Abstract: *In this article, the views and comments on the struggle for the purity of language and speech in linguistics, the subjective attitude to the views of linguists on the above issue reported.*

Keywords: *purity of language and speech, purism, neologism, vulgarism, preservation of the purity of literary language, Farobi, M. Kashgari "Devoni lug'otit-turk", Alisher Navoi "Mahbub ul-qulub".*

Introduction

The struggle for the purity of language and speech in world linguistics has a long history, and before thinking about it, it is necessary to explain the main terms related to the topic.

Purism (*fr. Pur* → *lat. Purus* from "pure") appeared in Europe in the early twentieth century as a direction of painting and architecture, in which artists pay attention to aesthetic clarity, clarity, purity in the creation of their works, ie without creativity¹. Purism was created 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. This movement was first introduced to science by Arab linguists. For example, the first source of Islamic teaching, the Qur'an, the Sunnah, and the ijma', is that the divine miracle of the Qur'an in terms of language and narration is fully manifested only when one reads and thinks about it in Arabic. When translated into any other language, the characteristics, poetic style, charming tone, and spiritual influence of the Qur'anic language lose their power. A translator, no matter how skilled, experienced, or rich in words, cannot perfectly express the content of the verses in Arabic in another language. That fact must be taken into account" [2]. Later, this process developed perfectly in other nations - Iran and Turkey, as well as in Turkmen linguistics.

In most countries of the world, from time to time there is a Puristic approach to language.

The main part

Today, like all rapidly developing social spheres in the world, the direction of purism has emerged in world linguistics. Purism is also important for preserving the Uzbek language, which was on the brink of decline during the Arab, Mongol, Persian, and Russian oppressions.

The term Purism is defined in linguistic dictionaries as follows: 1. The attempt to protect literary language from assimilations, neologisms, and vulgarisms derived from other languages. As a rule of

¹ Пуризм // [https://ru.wikipedia.org/wiki/Пуризм_\(значения\)](https://ru.wikipedia.org/wiki/Пуризм_(значения)) (дата обращения: 26.10.2021)

thumb in the report, the principle of minimum difference between the terminology of national languages is introduced, because the principle of maximum difference inevitably leads to purism [2, 322].

Purism - Latin "purus" - an attempt to maintain the purity of the language, to oppose any innovations in it, the acquisition of words from foreign languages [3, 71].

So, purism means keeping the language of each nation pure, looking at the purity of language as a separate value, fighting against neologism and learning new words from foreign languages, protecting it from the direct influx of new forms, various unbalanced lexical and grammatical elements.

Purism can occur in any language under certain socio-historical conditions, as it occurs as a result of an overproduction of other language elements that are foreign to the mother tongue in the sound system, morphological features, lexical structure, syntactic structure of a language. In such a situation, the "unauthorized" entry of elements of one language into another impedes the development and survival of that language, leading to its artificialization, distortion, and sometimes its disappearance. For example, the ancient Khorezm, Latin, Sanskrit languages are among them.

Linguist L.I. Skvortov says that purism usually prevails during periods of extreme social events and significant shifts in the language associated with them.

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 true chronicle of the spiritual, centuries-old life of the people" [4, 399]. It is very important for people to study their language and keep it pure in order to understand their history, culture and identity, but with the development of society, as peoples interact, it becomes more difficult to keep the language pure. Mahmud Kashgari says: "The most accurate and clear language is the language of people who know only this language, who do not mix with the Persians, and who do not travel to the cities. ... there is corruption in the language of those who speak two languages and travel to other cities" [5, 38].

So just as there are benefits to knowing a language, there are disadvantages as well. 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 today the use of words in a foreign language is increasing 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 known from the history of our linguistics that the efforts of many of our scholars and creators to preserve the purity of the Uzbek language are invaluable. In particular, Farobi thinks about the content of linguistics and states that it consists of six sections, each of which has its own object of study: 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 structure of poetry. It then provides 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 between species and genders, their memorization, narration, and the acquisition of words from other languages [6, 11].

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 differences in the language, the creation of certain rules in the language. Devonu lug'ati-t-turk made a great contribution to the generalization of languages of different tribes and the development of literary language in the XI century, and the language of the work became a model for all as a literary language based on the rules. Of course, combining the various differences in the scattered tribal languages of the time required a great deal of labor and time. Devonu lug'ati-t-turk promoted commonality on certain issues and was a prelude to the creation of such commonality.

Another important aspect of Devonu lug'ati-t-turk is that M. Kashgari considers the acquisition of inappropriate words from foreign languages, which play an important role in the lexical richness of the language, as a negative phenomenon and refrains from including foreign words in the work. M. Kashgari describes two different attitudes to foreign words: "1. The instrument entered into marriage, the words entered by means of objects. Words entered with different clothing names, food names, drug names. M. Kashgari gave a complete and perfect explanation of these terms in his work. 2. Use another word instead of the words in the language. He considers it harmful. For example, he strongly condemns the use of the Persian word *oftoba* by the Oguzs in the presence of the words *ko 'zaj* and *qumghon*" [5, 258].

At one time, the scholar wrote that "*learning the Turkish language, which is overtaking the Arabic language like two young horses,*" is an "*obligatory deed.*" In order to prove his point, Kashgari said, "*I heard a report from another scholar from Bukhara and Nishapur who said this in reference to the Prophet (peace and blessings of Allaah be upon him): 'Learn Turkish, because their reign 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 learn the Turkish language* [5, 21].

The great poet and thinker Alisher Navoi's contribution to the development of the Uzbek literary language and its survival is invaluable. Navoi in his work "Mahbub ul-qulub" states that "A true word is a noble word, a good word is a short one", which shows that the poet's thoughts about a good word, a bad word are pure in language, ecolinguistic. As a truly patriotic poet and scientist, Hazrat Navoi set an example not only to his contemporaries, but also to all future generations by using the inexhaustible resources of the national language, demonstrating its richness and elegance. One of the most important tasks at that time was to strike a blow at the idea that "this language is crude, it is impossible to create high works of art", to reveal the hidden treasures of the Uzbek language and explain it to scientists and fans of poetry. In such a helpless period of our language, Alisher Navoi raised an important issue of state importance, such as the preservation of national literature and literary language, protection from other language elements. Navoi proved that the struggle for the mother tongue is the sacred duty of every human being, against those who ignore the possibilities and power of the mother tongue and discriminate against it as a crude language. Navoi writes about this in the epic Hayrat ul-abror:

*Sanga ancha haq lutfi voqe'durur,
Ki to turk alfozi sho'e'durur.
Bu til birla to nazm erur xalq ishi,
Yaqin qilmamish xalq sanidek kishi.
Forsi el tapti chu xursandliq
Turkiy taghi tapsa barumandliq. [7, 70]*

Conclusion

As a defender and propagandist of the Uzbek language, Navoi did both theoretical and practical work. That is why the great Turkologist NI Ilminsky says about Alisher Navoi: "He was the only and brave warrior in the struggle for the native language" [8, 27].

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