

LANGUAGE ISSUE IN ERKIN AZAM'S PUBLICITY

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ANNOTATION:

The article analyzes Erkin Azam's thoughts and opinions on language in journalism. Questions such as the status of the Uzbek language, how it was used before now and the state of the language after independence were sought.

Keywords: "-ov", "-ovich", purity of language, richness of vocabulary, foreign words, "Questions to a person", "Scattered pain".

INTRODUCTION:

The native language and literature of any nation are the basis of its national spirit and identity, its cultural and educational world, its national idea. Our enlightened ancestor Abdulla Avloni said, "The mirror life of every nation in the world is its language and literature. The loss of the national language is the loss of the spirit of the nation."

That is why, when the invading and occupying forces want to make our country dependent on them, they first of all try to deprive it of its language and religion, history and culture and national pride. It is no secret that during the oppression of our country, the opportunities for the development of our native language were limited.

It is no secret that the language issue has always been one of the most sensitive issues and there have always been intellectuals who have taken the issue of the nation's language on their shoulders. Erkin Azam is one of the most

passionate artists for the Uzbek language and literature in the recent past and present.

A number of the author's works of art have references to the state of our language. For example, "Days other than holidays" skillfully illustrates the tragedy of language, along with the disappearance of humanity and nationality in society. Of course, it would be a mistake to measure the author's views on language only by this work or by his literary works. If we look at Erkin Azam's rich journalistic heritage, we can see a little bit more about his attitude to language and literature.

Erkin Azam's publicist work on language began in the years when the ideology of the former Soviet Union prevailed and even in such a precarious situation, the struggle for his own language can be seen as an example of true courage. After the years of independence, thanks to freedom of speech, he made many speeches in the press with articles that elaborated on this issue.

Writing in pure Uzbek, strict adherence to the literary language, careful use of words have become the main principles of the writer's work. This can be explained by the fact that he really loves and respects the language in his personality. Every time he writes, every conversation he speaks passionately about language, about literature. If you read the series of publicist works in "Morning dreams", you will be convinced of this once again. Shohrukhbek Olim, who read the above-mentioned work, expresses his opinion as follows:

"Recently, I had to translate into Turkish the stories of Gafur Gulam, a great representative of our literature, written in 1924-1925. "It simply came to our notice then. I sat down and said, "I'll turn it over in six seconds." In particular, it would be a lie to say that in one of the three sentences there is a word that our modern contemporaries cannot clearly explain. In particular, it would be a lie to say that in one of the three sentences there is a word that our modern contemporaries cannot clearly explain.

See how much our language has changed since the 1920s. New concepts, things, things, we have finally found ourselves in a situation where it is difficult to understand our texts, which have a history of only a hundred years. Another question: have you read an article or a pamphlet written during the Soviet era? At first glance, it is written in Uzbek, but it is not the Uzbek we know today! I would like to say one more thing, if you hear the Uzbek language of those who left our country in the nineties of the last century, it is different. Now listen to a burro-burro interview of 18-20 year olds on TV. Words like "that's it," "improve," "raise higher" and "mean" keep building up and revolving around them. Why? There is a problem with vocabulary. The language is poor.

Maybe we are exaggerating, maybe it is wrong, but as you read Erkin Azam's "Morning Dreams", it seems that the author is dragging you from time to time. If you look, you will see examples of words used by the Navoi people and if you look, you will see examples of old Turkic words that come from even older. Interestingly, the more popular use of words we all know encourages one to read the text with an involuntary smile. For example, a police station is a "melissakhona", Europe is a "Ovrupa", a narrator is a "oytqich", a companion is a "esh", a better one is a "behroq", a study is a "o'rgamchik", a capital is a "yotirim". It is natural to think that we know

this too. But tell me, which one of us and where do we use these words?

Many of our compatriots still understand these words, which are probably still actively used in some of our dialects. But it will soon be completely forgotten. We do not forget our language, we speak it better and there are many people who speak our literary language. The problem is that the words, phrases, proverbs left by our ancestors, yes, most of the simple sentences are not active, we do not know, we do not use, we do not read and write.

"You need to learn Uzbek from Erkin Azam!" Do not think of the author as a lonely person here. Think of it as Erkin Azam and his contemporaries. This generation is a generation that includes the Uzbek language inherited from grandparents, parents, slanderous words from brothers and sisters and international concepts from the world community.

These writers were even used in the 1920s by the above-mentioned Ghafur Ghulams, who are far from us. Therefore, we need to learn the rich Uzbek heritage from Erkin Azam and his contemporaries.

Erkin Azam's respect for his language and literature can be explained by his love for his homeland and the nation. If we look at what he said in his article "How the Motherland Grows", we can see that Erkin Azam's patriotism is reflected in the fact that he reminded everyone of his duty not only to the development and progress of the country, but also to everyone.

"When will the homeland be built as it was dreamed of? No need to "open America"; The homeland will be one thing only if everyone works in his place and in good faith. The homeland cannot be built by a lot of chalamulla, chaladehkan, chalaishchi or chalaarbob - that is, amateurs. But we do not intend to ban the dreams of a hopeful world,

for example, the honest aspiration of an ordinary teacher to become the Minister of Education, or the fame of a gardener singing.

If he can do it, let him do it! We are only against the unworthy contenders who are lazy, who have nothing in their body, who have a bad heart, who dream of everything and who try to take someone's place by beating themselves up everywhere. After all, not everyone is a hero, not everyone is a poet. After all, there are sheep and goats in the country and someone has to take care of them. That's the decent thing to do and it should end there.

The point is, everyone in the community is there to do their job. Then the country will rise." Among Erkin Azam's articles, we note that the Uzbek language has a lot to say about its purity and identity. One of them is about our name, about the suffixes that are added to our lineage and the writer calls it "-ov, -ov, -vich, -vich". In this article, the author writes about why we got the suffixes from the Russians, why we do not go back to our origins, we do not say in our own language. But he doesn't touch anyone's personality, he just talks about his last name and nickname, how people used to say it, how they say it today and which one sounds good to their ears. Young scientist Shohrukhbek Olim comments on this article:

"In the recent past, a younger colleague has been appointed to the leadership. From the first day he convened a meeting and insisted: "Don't call me "Falonchi aka", "Falonchijon", "Falonchibek", you will only address me as "Falonchi Pistonchievich"." Another thing is that we recently got into a family movie. A young man from a private enterprise was approached by a man of the same age as his father: "Falonchi Pistonchievich!" he appeals. So now, tell me, did our first colleague learn from the movies and make such a demand, or did the filmmakers learn from our colleague and add such a dialogue to the script? In fact, the reason - very simple. "Comrade Alexander

Timofeevich!" This is a tradition we have had since time immemorial. What happened before is over, don't we have to change now ?! First of all, shouldn't we remove "-ov" and "-ovich" from passports ?! Well, if we say "-ov" and "-ovich" in the document, we are left with no harm, it's just a formality. But why do we say "Falonchi Pistonchievich" when talking to each other?! No, our leaders (especially our young leaders) do not like to be simply "aka" or "Falonchijon", "Falonchibek". Erkin Azam's 2006 essays "-Ov", "-ov"... "-vich", "-vich"... "also mention this. "The first law that came to our independence was about the state language," he said. He was also seventeen years old (1989–2006). But the fireplace is still a hunt! Why? (Of course, it's not just about me.) That historical document allowed us to write our name in the national-traditional form!"

I asked a friend from Kazakhstan how it was with them. He said that due to the lack of a word to be added to the name to address in the Kazakh language, they immediately say "-ov", "-ovich". I said, Bayke here and he said, "He's very popular and he doesn't address leaders like that." The situation is the same, rubbing... There is a benefit of hunting. When you hear the name "-ov" abroad, especially in a place where "-ov" people do not live, you immediately feel a sense of intimacy. You say, "Anyway, from our side." In case you need to talk, you can switch your brain to Russian by pressing the imaginary shift + alt keys. "

Erkin Azam reveals his love for the language with another article about speaking Uzbek, naming every concept in our own language, and not using terms left over from the past. This article is called "Missing Manny Kasha" and it strongly criticizes those who "sing" in dialect and ignore the literary language, claiming that they speak Russian fluently and fluently in Uzbek. Erkin Azam's views on most languages and literature are

included in the literary notes in Chapter III of The "Morning Dreams", entitled "The Way".

For example, his literary writings, such as "Questions for a Person" and "Scattered Pain," raised the issue of the state language from beginning to end, its status, its original place and where it should have been. "It simply came to our notice then. Wonderful work. But where did we start this struggle? "Improving the teaching of Russian and Uzbek in the schools of the republic..." Do you remember such a decision? Feeling we have.

Run out of gas emotionally? The main thing was to speak the native language! Or have we given up these two languages and started learning a third foreign language? Don't we know that there is a new generation of people who fill the streets of the capital and know their native language at the level of Esperanto?"

"Our language is getting poorer day by day," he said. In our interactions, we mix foreign words and speak in Chulchut dialect. Today we see an antique landscape. There is no language of science, the language of textbooks is disgraceful, the language of the court is not developed - isn't that a consequence of restrictions?! Even if our scientific work on the features of the Uzbek language is not translated into Russian, we have no right to defend it. Our artists will perform in Russian and perform on stage in Uzbek. What do you think about the fact that the congresses and plenums of Uzbek writers, five-sixths of which are written in Uzbek, will be held in Russian? " The author asks a pertinent question to the whole society. Where are the answers to these questions!?

The problem of language, even if it is a problem, the problem of the state language does not go unnoticed by the zealous and fair Erkin Azam. Why is it necessary to conduct official business in another language when the

state language is Uzbek? Questions like these don't give the writer peace of mind and encourage him to write. But for those who care about language, lamenting that being a nationalist is a fact of life.

"If you care about your language, your people, someone in the corner will immediately say, "Nationalist! Wrapped in a national shell. Who allowed you to speak on behalf of the people?" Let me answer: who gave you permission? I am, for better or worse, a child of this nation. Like you, I did not trade his interests for a career or any privileges. I am always among the people. So which of us is closer to the people - you or me?

It is not the one who rules over the people, but the one who walks among them! But they will soon find such a person. From a factory or a farm. In fact, if you meet that person and stand on the wall, you say, "Hey, I have to take care of the baby!

I need two kilos of meat." He doesn't know who played the drums. What if a parrot like that came out of the intelligentsia? The Russians call them "national nihilists." "Your own trouble." I think that's the translation.

The problems raised by Erkin Azam are not only yesterday's problems, but if we look at today, we can see the state of our language. If you look closely, it seems that all the conditions have been created for our language and it seems to be evolving. Unfortunately, we can't name our buildings in Uzbek, we can't talk in pure Uzbek without adding words from other languages. In fact, it should be a pain not only for the Free, but for the whole nation.

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