



LANGUAGE IS THE BASIS OF THE CULTURE OF EVERY NATION

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Annotation: *In this article, the work on the introduction of the Uzbek language as a state language and the increase of the position of the Uzbek language among world languages, as well as the practical results of these reforms are explained scientifically.*

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The history of our ancestors, our national and spiritual values were inherited by us through our native language. The history of peoples is the history of their language. As the state develops, the state language also develops. The main sign of the independence of a people is its native language and national culture. All countries of the world strive to preserve their native languages, so any country treats its cultural heritage and native language with special respect.

Language is one of the main distinguishing features of nations, therefore everyone should know their own language, respect it and at the same time respect the native language of other nations. Only then will the value, reputation and prestige of the language and nation increase. The history of a language, the process of its formation and development from a normative point of view, cannot be studied without the history of a nation. The President of the Republic of Uzbekistan Sh. Mirziyoyev, in his speech at the ceremony dedicated to the thirtieth anniversary of the assignment of the status of the state language to the Uzbek language, said: "In the context of globalization, maintaining the purity of our national language, increasing its vocabulary, creating an Uzbek alternative to modern terms in various fields, ensuring their uniform application is an urgent task. Another important task is related to the full use of the state language in fundamental research, industry, banking and financial systems, law, diplomacy, medicine and other industries. The tasks defined in the concept of development of the Uzbek language and improvement of language policy for 2020-2030 have opened a wide way for studying the speech of medical workers regarding language-speech-culture, among speech phenomena. Today, it is gratifying that the Law "On the State Language of the Republic of Uzbekistan" has been amended and adopted in a new edition. We must strive to further increase the prestige and



status of the Uzbek language as the state language and carry out practical work along this path.

Until we protect our mother tongue, inherited from our ancestors, we are putting the future of our nation and spirituality at great risk. danger. After all, the Uzbek language is our wealth, honor and glory. Above all, we must protect and respect it.

In the statements of Alisher Navoi, Benazir Sultan of the kingdom of language, such as "You're so good at talking to a person." "If you don't pay attention to the language, you won't want a hand", there is an eternal and eternal need for a respectful attitude towards language for the human child, which is the main thing The symbol of humanity is the tongue, and in the relationship between the tongue and the hand, the respectful tension is expressed in beautiful paintings. In general, looking at any language, especially the mother tongue, at any level with disdain or discrimination is understood as disrespect for the value of a person and a nation, hurting the essence of a person and a nation, demoralizing people, to put it mildly "Ritishi, of course, we have witnessed this in the recent past. Much has been said about the fact that language is a social phenomenon. There is no doubt that such complex processes as the emergence, acquisition and development of language cannot be imagined without society. In this complex process, the decisive factors are the social environment, the personal community and the family unit, until the human mind was able to digest the truth, many generations settled in the dust of distant centuries. According to the majority of linguists in the world, who are forty years old, not only the acquisition of language, but also the emergence of language is initially a product of the need of one to say something to another, to encourage something, to motivate something. express your specific emotional state in a specific community. In short, it's about community. It is worth saying that without society it is completely impossible to understand the development of language, its incomparable place in the spiritual and cultural development of man and the heritage of ancestors over time. Therefore, it is legal and legitimate for the state, which considers the highest goal to ensure the development, peace and well-being of society and the people, as well as its national interests, to raise the national language to the status of the State language on its territory, taking care of its survival and comprehensive improvement is a necessity. As rightly stated in the historical Presidential Decree of October 21, 2019 "On measures to radically increase the prestige and position of the Uzbek language as the state language," "In today's era of globalization, it is natural for every nation, every independent state



to protect its national interests and in this regard, first of all, to preserve and develop our culture, ancient values, and native language.”

The essence of the incomparably deep and glorious concept of the languageless The national spirit is completely suspended. Abdullah Avloni, one of the famous representatives of Uzbek pedagogy, in his work “Turkish Gulistan Yahud Ahlok”, published for the second time in 1917, expressed this fact this way: “The mirror of the existence of every nation in the world is its language and literature. Losing the national language means losing the soul of the nation.” Therefore, the stronghold and living support of such concepts as national spirit, national consciousness, national spirituality and national culture is the native language. The outstanding Uzbek linguist, academician Alibek Rustamov described this situation with a beautiful and piercing analogy: “As much as air is necessary for the life of a living soul, speech (i.e., language) is as necessary for human life as a human being and the spiritual life that determines his humanity.”

Language is the main support not only of spirituality and culture, but also of thinking, which is why there is the concept of national thinking. Naturally, thinking stands at the beginning of a powerful driving force of a gradual process, like human knowledge of the world. No one could describe this force better than the great thinker Alisher Navoi: “Every business is a person, and a person who cognizes with thought.” It is also worth remembering that language is a force that manifests thinking and gives it not only a word, but also a clear meaning. Language determines the national way of thinking and ensures the gradual development of a perfect language in a completely proportionate discipline. One of the facts recognized today is that language is an incomparable factor in the development of humanity, its thinking, imagination and creative flight. Chingiz Aitmatov, a famous figure in world literature, in his article “The Tale of Avezov” gave a very figurative definition: “Language is a self-portrait of a people.” The meaning of the word “self-portrait”, as is known, is “a self-image, a portrait of an artist or sculptor, made by his own hands.” After all, for example, the Uzbek language reflects the image of the Uzbek people, the world of thought and imagination, past and present, and what is important, it is “drawn” by the environment of this language itself and “by its own hand.” it is an unbiased image, both internal and external. This image is reflected in the processes of thousands of years of linguistic and historical development of our people, in unique cultural, spiritual, literary and artistic masterpieces. This image is a great wealth that deserves to be cared for, protected, cherished, cherished like the apple of the eye,



and brought to further perfection. In world linguistics, different opinions are expressed about the relationship between language and thinking; according to one of them, language is directly involved in the processes of thinking formation. One of those who put forward this idea is the famous American scientist Benjamin Lee Whorf. Max Black, who analyzed his theoretical views, argues that "Language is the external expression of independent content, the relationship between language and content is like the relationship of clothing to the body it covers," and emphasizes that Whorf would not agree with this. This means that Whorf never considered language to be secondary, that is, an auxiliary means of formation thinking. From this point of view, the following two judgments of the thinker are especially noteworthy: "It should be noted that the concepts "all modern scientists who speak Indo-European languages" and "all scientists" are not equal to each other. The description of the world by modern Chinese or Turkish scientists, as well as by European scientists, only shows that they did not use their systems of thinking independently, but absorbed the entire Western system of thinking." "It can be said that those who imagine that humanity in the future will speak a single language, be it English, German or Russian, are deeply mistaken, since They take as an ideal a situation that will certainly cause great harm to the development of human language. thought." It is necessary not to forget the cruel truth in these words of the scientist. Language is not just clothing, the external side of thinking, but a unique element that is directly involved in the formation of thinking and determines its essence. That is why it is important not to forget that it is inappropriate to create textbooks of the native language only in the form of textbooks on a foreign language, but to completely adapt the processes of teaching the native language to models of foreign language education. Regular education of true national thinking and true national spirituality should be a priority in teaching in the native language. Our Law "On the State Language" has provisions related with the development of this language and the preservation of its purity. Today, the Uzbek language, as one of the developed languages, is freely used in all spheres of our life. With the noble goal of preserving the purity of the Uzbek language, sometimes it is not a well-thought-out or scientifically logical decision to remove one or another assigned word (from Arabic, Persian, Russian, European languages) and replace it with another word. baseless proposals are given, any appropriation of the Uzbek language is treated with disdain, any appropriation is recommended to be replaced with a word related to the Old Turkic language. However, out of 6909 languages on Earth (UNESCO data for 2012), there is not a



single language that does not have borrowings in its vocabulary. Even in the largest and most developed languages, absorptions are quite large. Pay attention to the validity of the following opinions expressed by Mahmudhoja Behbudi, the recognized leader of Turkestan contemporaries in 1915: "... the law of returning to the language of a thousand years ago is contrary to nature. Because it is impossible to fall in love with music. There is no language free from borrowing words from a foreign language. English is considered the richest language after Arabic. Ma fihi (despite this) write that they were forced to purchase foreign dictionaries in the tens of thousands. Our conclusion is that it is impossible to speak and write only Turkish. We will write as little as possible in Arabic and Persian. Let's not waste time looking for a Turkish alternative to all the scientific and Istilian dictionaries." In today's globalized 21st century, there is no language or nation that does not communicate with each other, the exchange of words between languages has become much more active and it has acquired a semblance of normality. It is not a useful task to look for an alternative to any foreign word that has entered our language, assimilated it and taken a place in our vocabulary, and try to replace it in an inappropriate way. In our country, knowing many languages and trying to learn many languages has long become a tradition. The head of our state is constantly concerned about the continuation of this tradition in our country.

In many foreign countries, the Uzbek language is studied with great enthusiasm. As an independent country, Uzbekistan demonstrates its identity to the world with the word of freedom and prosperity, as well as large-scale activities corresponding to this word.

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