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ABSTRACT

This article discusses the work of the famous scientist, Doctor of Philology, Professor Nizamiddin Makhmudov, who made a worthy contribution to the development of linguistics.

Keywords: language, culture, linguistic, speech, cultural linguistics, psycholinguistics, paradigm.

"Language and literature are the mirror of life of any nation in the world. To lose the national language is to lose the spirit of the nation," said the great thinker Abdulla Avloni. In fact, there is no doubt that the importance of language, its existence determines the development of any country and nation. Especially in today's globalization - in a time when the lifestyle of the peoples of the world has become common, the meaning of the above words increases twice.

On December 23, 2017, during his visit to Alisher Navoi University of Uzbek Language and Literature, President Shavkat Mirziyoyev told intellectuals: "You should show the richness of our mother tongue, your respect and love for it by glorifying our language to the world."

The Uzbek language, one of the oldest and richest languages in the world, is a symbol of our national identity and independent statehood, a priceless spiritual wealth and a great value for our people. The history, unique nature, and values of any nation are first of all reflected in the native language of that nation. It is not for nothing that they did not evaluate the language as the moral immunity of the nation. Therefore, only the nation that has preserved its language and developed it over time will preserve its identity and national image.

After the liberation of our country, we had the right to speak freely in our mother tongue, and the discrimination of our language was stopped. Our Uzbek words began to be heard on prestigious international platforms, and the number of foreigners interested in learning our language increased. The type and number of press publications and books published in Uzbek language has increased dramatically. Uzbek programs on modern information technology appeared, etc. Thirty-three years have passed since the Uzbek language was granted the status of "State language".

Nizamiddin Makhmudov emphasizes the importance of paying attention to the language and says: "Language is a sacred and honorable gift, it is a human being, it unites peoples, it leads to the stages of development, it leads to spiritual improvement. It is an incomparable connection that has opened the gates of thought. That is why contempt for language means contempt for humanity itself. Respect and attention to the language is recognition of the respectability of the human child in this world. It can be seen that Wilhelm von Humboldt's opinion that "the spirit of the people is reflected in the language" is continued in the works of N.Makhmudov in a unique way: "...in the language, the customs of the people, the way of life, the economic situation, in short, the people's growth, height -basti is reflected. To know the



language of a particular nation means to understand its whole being. Understanding the essence of a particular national language means understanding the history and future of this nation. The language is a priceless and sacred wealth of the nation, it is both a debt and a duty for every original child of the nation to be steadfast in his language and loyal to his language.

Times are changing today. The fact that people's opinion is considered as the main criterion, all important socio-economic, spiritual and educational decisions are taken in consultation with our compatriots increases the feeling of social activity among citizens. In particular, on social networks: we need to reform the law "On the State Language" and adapt it to today's requirements. In this process, we should sit face to face with writers, poets, linguists and representatives of other fields and exchange opinions on these issues.

After all, on the basis of the decision of the Senate Council of the Oliy Majlis of the Republic of Uzbekistan on the results of the study of the implementation of the law "On the State Language" in the city of Tashkent, the "Road Map" developed by our Government on December 24, 2018 also includes the preparation of a new version of the Law "On the State Language" is set as the main issue. This very topic was discussed in detail at the recent roundtable discussion at the Writers' Union of Uzbekistan. Professor Nizomiddin Makhmudov, doctor of philology, took the floor and said:

- It is possible to speak for a long time about the importance of the mother tongue, the incomparable role and importance of the language in the formation of the nation, countless quotes and opinions from world scholars. For example, the American scientist Benjamin Wariff wrote: "If Newton had not been English and had not thought in English, the law he created would have been slightly different."

When we think about the vitality and development of the nation, first of all, the language must be primary. Whether it is called the state language or something else, a nation cannot be without a language. The language law is long overdue. Even the 1995 edition does not meet today's requirements. Fortunately, this important issue was officially raised several times in the Senate of the Oliy Majlis. This is a very big event. We should be active and proactive in this process.

According to the research of the American scientist Thompson, the most common crime in this country is to forget one's own language and speak English. It happens in the places where Hindus live. A person who forgets his mother tongue does not belong to a different nation, but becomes a dependent being, deprived of many qualities. Therefore, the language of all nationalities living in our country is always paid attention to. But the State language should be respected separately - at the level of state symbols. The state language should have the same status as the coat of arms, anthem and flag, and should be valued as a state symbol. Today, many countries in the world strictly follow this rule.

I think that language culture should be formed in every person from a young age. First of all, it is necessary to thoroughly study one language and fully imagine the mental, national, aesthetic and emotional features of its essence. After that, if you learn a second language, there will be light upon light. After all, the mother tongue is a symbol of national unity and solidarity. It unites the so-called nation as a single people, ensures its presence in the world.

Nizamiddin Makhmudov left a rich scientific heritage to the generations after him. Among them, he created works, textbooks and pamphlets on language and linguistics. Among them,



issues such as the development of our mother tongue, the role and responsibility of the family in the education of the mother tongue, and the incomparable possibilities of our language, which has been living and being polished for thousands of years, in the field of culture were written in the pamphlet "Language".

In the brochure, it is written that our people always look at the language, in particular, their mother tongue with love, honor it, and that the Uzbek language is made up of perfection and unique tones.

He writes that it is the age-old traditions of Uzbeks to be confused by words, to try to see both the bottom and the top of the word, to enjoy the smoothness of speech, and to look with special envy at the owner of the art of effective speech in the native language. Being able to wear clothes that are appropriate and completely suitable for the thought to be expressed, being able to choose appropriate linguistic expressions, being able to conquer not only the ears, but also the heart of the listener with words is a sign of upbringing, enlightenment, intellectuality in the East, especially among Uzbeks. was one of the signs of the bubble. Our great grandfather, Yusuf Khos Hajib, said, "The head of manners is the language." The beauty of the speech, the clarity of the language, the clarity of the linguistic expression is a special quality, which ultimately shows the quality of the society and the nation.

In our language, there are many ways to express a certain idea, choosing which way to choose and finding the most suitable expression for the communication situation depends on the skill, competence, enlightenment and spirituality of the speaker. The chosen linguistic expression, no matter how beautiful it is, cannot reach the target without feeling the completeness of the communication situation. Such an expression can even bring trouble to the head. There are many instructive stories about this. Kaikovus, a great scholar of the 11th century East, tells such a story in his "Nightmare": One night, Caliph Harun al-Rashid had a dream, in which all his possessions were spilled. In the morning, Caliph asked Muabbir to interpret his dream. Muabbir says: "O Commander of the Faithful, all your relatives and relatives will die before you. There will be no one left but you." Hearing this, Harun al-Rashid said, "You said such a sad word to my face. If all my relatives die, then what will I do and how will I live?" - he says angrily and orders to beat him. Then he calls another prophet and asks him about the meaning of his dream. Muabbir says: "O Commander of the Faithful, your life will be longer than that of all your relatives." Then Harun al-Rashid says: "The path of all minds is the same, and the basis of the interpretation of both of them goes to the same place, but there is a lot of difference between this phrase and that phrase." In this instructive story, it is emphasized in a simple way how delicate and complex language is, how important it is to choose linguistic expressions wisely.

At this point, it is necessary to quote the opinion of the famous linguist scientist Nizomiddin Mahmudov: "At the same time, all academic subjects in the school, without any exception, should be directly involved in the education of speech culture. Whether it is mathematics, physics or history, it is desirable for the teacher to set an example with his speech culture, to demonstrate the complete language of the relevant field of study, and in this way to strengthen the student's sense of words. . Visualization has long been regarded as the most necessary factor in language practice, so the teacher spends a lot of time making various visual aids. This



is good, but we must not forget that the teacher himself is the main, living visual tool for teaching speech culture, cultivating the taste for beautiful words, in general, in the education of language aesthetics.

Nizamiddin Mahmudov's "Teacher's Speech" The textbook for undergraduate students named adaniyati covers the theoretical foundations and practical issues of speech culture, with special emphasis on the speech activity of the teacher. The relationship between speech culture and other subjects is shown. The main communicative qualities of speech, such as correctness, accuracy, logicity, purity, richness, vividness, expressiveness, are described in detail, relevant recommendations are summarized based on the analysis of many factual examples. Attention is paid to the defects caused by the teacher's speech technique deficiency, and practical advice on their elimination is given.

The issue of the state language should be one of the main principles of our national idea. In order to inculcate our mother tongue in the hearts of the young generation from childhood, we should pay special attention to perfect teaching of the Uzbek language on the basis of modern and innovative technologies at all stages of education. So that our children will grow up to read fluently, write fluently and think deeply in Uzbek.

Grammatical correctness of speech has a special place in speech culture. Grammatical correctness is the foundation of the communicative quality of correctness. Grammatical correctness is manifested by strict adherence to grammatical rules in speech.

The grammar, that is, the morphology and syntax of the Uzbek literary language have been theoretically studied in great detail in linguistics, the laws specific to the morphological and syntactic construction of the language have been summarized, and almost all cases have been regulated. They are reflected in many scientific studies in our linguistics, normative grammars, textbooks and training manuals created for general education and higher schools on the Uzbek language. On this basis, the total number of rules related to word forms, the use of adverbs, joining of words, word combinations and sentence structure in Uzbek language are recognized as grammatical norms.

Naturally, grammatical norms are composed of morphological and syntactic norms. The rules that regulate the morphological form of words and their use in speech are called morphological norms, and the rules related to the ways of combining words, word combinations and sentence structure are called syntactic norms.

Morphological norms are often violated in the use of verb tenses. This is especially noticeable in the analytical forms of the verb (leading verb + auxiliary verb). The great philologist A. Rustamov clarifies such cases as follows: "The fault of using the suffix -n is to use it in unnecessary places. When verbs such as to begin, to come, are auxiliary, the passive suffix is added to the main verb to express the passive action, but not to the auxiliary verb, including the verb to begin, or to come. Therefore, the suffix -ya in the following sentences, which I have heard and others may hear or read again, is linguistically superfluous. 1. The root of life has begun to be planted. 2. Deserts began to be mastered. 3. Pumpkin seeds have been used since ancient times. 4. Cotton picking began. To be sure, the root of life has not begun to be planted, but has begun to be planted. It is said that the deserts have not started to be mastered, but are



being mastered. It should be said that pumpkin seeds have been used since ancient times. It should be said that cotton has begun to be picked, not that it has begun to be picked."

There are many morphological rules governing the use of grammatical categories in all word groups in literary language.

Morphologically formed words naturally act as material in word combinations, word combinations, and sentence construction. That is why syntactic norms are also based on these morphological norms.

Syntactic norms are also violated in speech. As mentioned, the combination of possessive and participle in person-number is generally a strong rule, but there are also some special places that cause the speaker to hesitate. For example, let's take the 3rd person plural combination of possessive and participle. It is not always necessary to agree with the possessive participle in the 3rd person plural, that is, when there is a word indicating the possessive person, the participle can come both in the plural and in the singular: The students came to school //Like the students came to school. But when there is a word denoting animals or inanimate objects in the possessive function, the participle is mainly used in the singular: Not the dogs barked, the dogs barked; Like the flowers have opened, not the flowers have opened (with the exception of special uses in literary speech, which will be discussed later). Nevertheless, even when the possessor is a word denoting an inanimate object or concept, for example, All educational institutions are well prepared for the winter (full in Russian iq matching) you can see syntactically incorrect sentences.

Failure to differentiate between logical plural and grammatical plural leads to violation of syntactic norms. For example, the Israeli army has increased military equipment in this area ("People's Word", June 30, 2006) with singular (Israeli army) and plural participle (have increased). The reason for this is that the speaker imagined the army to be plural. In fact, this word logically means plural, that is, a collective noun, but the grammatical singular is number. Therefore, such a sentence is grammatically incorrect, but the Israeli army must have multiplied.

It is known that the basis of the Uzbek words "speech" and "notik" are the same in terms of origin. The name of a master of speech, a person who perfectly mastered speech culture, is "orator", and in the East, the tradition of mastery of speech has been raised to the level of art, called "the art of oratory".

Of course, the art of oratory, as one of the oldest art forms, has developed to different degrees in different countries of the world.

Speech culture is an important sign of the cultural and educational development of the society and the spiritual maturity of the nation. Cultural speech in the real sense is one of the extremely important elements of the general cultural level of a person. That is why spiritual and educational reforms are recognized as the priority of state policy in our country today. It's more important than ever to think about it.

In linguistics, the concepts of "language culture" and "speech culture" are often distinguished, but sometimes the term "language culture" or "speech culture" is used instead of both. However, since it is necessary to distinguish between language and speech phenomena, since they are really separate phenomena, it is also appropriate to differ between language culture



and speech culture. Based on the essence of the concepts of language and speech, language malaniya expresses the "civilization" of the language, literature, vocabulary, grammatical, semantic, and stylistic development, the level of richness, and the scope of potential expressive possibilities. Speech culture means the sum of skills, competences and knowledge that ensure the ability to use the language easily, appropriately and effectively. In other words, the culture of speech is the ability to choose the most suitable for the thought from the various forms of expression that are potentially available in the language and to be able to make a correct speech based on this.

In this article, I have studied the scientific heritage and creativity of Nizomiddin Mahmudov, and also his pedagogical experiences with the help of new effective methods and techniques developed by him.

By teaching the creative heritage of Nizamiddin Mahmudov, I learned the interpretation of new approaches to work on speech and vocabulary. By teaching his creative heritage, I understood the "civilization", literary, vocabulary, grammatical, semantic, stylistic aspects, the level of richness, the essence of the Uzbek language and culture. N. Mahmudov's books helped us draw conclusions about the contribution of language and speech to the development of culture.

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