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JADID DRAMAS IN SOCIOLINGUISTIC INTERPRETATION

Abstract: *In sociolinguistics, the concept of speech in the social adaptation of speech differs from the concept of the direct occurrence of language (lison), which is understood in linguistics, its emergence in material form. That is, in sociolinguistics, the social character of speech is understood not as a specific occurrence of social possibilities, but as a range of generality and specificity that serve as a norm for a particular group. Linguistics uses the notion of norm in this sense in relation to literary language and dialects. The present paper discusses sociolinguistic interpretations of dramas created by Jadids and their essentiality in the society. Examples are taken from the novel “Padarkush” by Mahmudhoja Behbudi who was one of the leading people of his time.*

Key words: Sociolinguistics, speech, linguistics, language, linguistics.

Language: English

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Introduction

Sociolinguistics does not ignore the social environment when studying the relationship of language to society and society's attitude to language. It also analyzes the environment in which communicants live. “The concept of environment includes family, society, time and history, nature. Everything that surrounds a person: life and its equipment, nature, society and state, personality, history, that is, the cultures of different periods and peoples are included in the concept of environment” [1]. Hence, the nature and society in which man lives constitute the environment. As long as a person lives in that environment, it will affect his behavior as well as his communication culture. “Changes in a person are reflected, first of all, in his behavior, including communication. So ecology affects the social environment, and the social environment affects communication behavior” [2, p. 11]. As language develops as a result of the development of society, the social environment has a great influence on language and its form of expression - speech. The nature of the environment in which a person belongs is also evident in his speech. Changes in people's lifestyles, activities, study routines, conditions, and the environment are also reflected in his speech. The question of the influence of the social environment on language is the

focus of sociolinguistic research. Researcher S. Muminov's research work on this issue also noted that the influence of the social environment on communication behavior, that is, the specific differences between the speech of rural and urban residents, is mainly related to the environment. Sociologists and psychologists also point out that the social environment plays a special role in the formation of communicative speech [3, p. 136].

Sociolinguistics does not exclude the social environment, that is, the family, society, time and history, and nature, when studying the relationship of language to society and society to language. It also analyzes the environment in which communicants live. We can also see the influence of language on society in the works of one of our Jadids, Mahmudhoja Behbudi.

The main findings and results

In sociolinguistics, the concept of speech in the social adaptation of speech differs from the concept of the direct occurrence of language (lison), which is understood in linguistics, its emergence in material form. That is, in sociolinguistics, the social character of speech is understood not as a specific occurrence of social possibilities, but as a gap between the general and the specific, which serves as a norm for a

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particular group. Linguistics uses the notion of norm in this sense in relation to literary language and dialects. It is also close to the slang and jargon of linguistics, as they are also the norm for a particular social class [4].

The development and promotion of language and society has also been facilitated by the creative propaganda of our Jadids. For example, in the drama "Padarkush" by Mahmudhoja Behbudi.

Domulla (a teacher or religious person): Your words are good for the modern world, but the glory of the rich and the poor is temporary and until the eyes of the people are opened. However, they are respected by those who work for them, and the mullah is respected by all the people, that is, the knowledge of the mullah is respected. - *Bu so'zlarinig hozirgi zamonaga ma'qul, lekin chilen va boylarni izzatlari vaqtincha va xalqni ko'zi ochilgunchadir. Holbuki, alarni ishi tushganlar izzat qilur, mulloni bo'lsa, barcha xalq izzat qilur, ya'ni mulloni ilmi izzat qilinadur.*

Boy (a rich man). We are respected for our wealth, even for Muslims, Russians and Armenians. - *Bizni ham boyligimiz izzat qilinadur, hatto, musulmonlar nari tursun, o'rus va armanlar-da izzat qilur.*

Domulla. We have put honor aside, if you teach your son, he will write in your notebook, know your prayers and Islam well, and you will be rewarded. - *Izzatni nari qo'yduk, agarda o'g'lingizni o'qutsangiz, daftaringizni yozar, namozingizni va musulmonchiligini yaxshi bilur va ham sizga savob bo'lur.*

Boy. Mirzalik is easy, so I give Khairullo seven sums a month, he works as a mirza during the day and in the evenings as a hotel worker, and even works until he falls asleep and reads a book. - *Mirzalik oson, mana, Xayrulloga oyinda yetti so'm beraman, kunduzlari mirzalik va oqshomlari mehmonxona ishini qilar va hatto, uyqum kelguncha xodimlik qilar, kitob ham o'qub berar.*

Domulla. The Shari'ah Knowledge and the Necessity of Teaching the Rich to Know the Religion - *Shariat ilmi va zaruriyati diniyani bilmoq uchun boyvachchani o'qutmoq, albatta, sizg'a lozimdir.*

Boy. I don't think it's necessary to teach Sharia, because I don't want to make him a mufti or an imam or a muezzin, because my state is enough for him. - *Shariat ilmini o'qitmoqni lozim bilmayman, chunki ani mufti yo imom va muazzin qilmoqchi emasman, azbaski davlatim anga yetar.*

Domulla. What do you say to the religion of necessity? - *Zarurati diniyaga ne dersiz?*

Boy. I know how to pray five times a day. I teach. - *Men o'zim besh vaqt namozni keraklik duolari ila bilurman. O'zim o'rgaturman.*

Domulla. What do you say to letters and literacy? However, an illiterate person is useless. - *Xat*

va savodga ne dersiz? Holbuki, savodi yo'q odam hech nimaga yaramaydur.

Boy. It's weird, because I'm illiterate, and I'm one of the richest people in town, and I know everything. - *Bu fikringiz g'alat, chunki mani savodim yo'q, bovujud, bu shahrimizning katta boylaridandurman va har ishni bilurman.*

Domulla. You used to be rich in some way, but now you don't need to be rich, you just need knowledge to make a living. We see that for twenty or thirty years, all trade has been in the hands of Armenians, Jews and other foreigners, because we have not read it. We see uneducated rich people who ruin their father's wealth and end up humiliated and oppressed, so I suggest you teach your son. - *Siz ilgari zamonda bir navi ila boy bo'lubsiz, ammo endi boy bo'lmoq nari tursun, faqat ro'zg'or o'tkarmoq uchun (ham) ilm kerak. Ko'ramizki, yigirma-o'ttiz yildan beri barcha savdo ishlari armani, yahudiy va boshqa ajnabiylar qo'lig'a o'tdi, muni sababi bizlarning o'qumag'onimizdur. O'qumagan boyvachchalarni ko'ramizki, ota molini barbod etar va oxiri xor va zor bo'lur, binobarin, o'g'lungizni o'qutmoqni sizga taklif qilurman.*

Boy. Oh, domullo! Are you a manga researcher? Son manic, state manic, what about you? You read that you have no bread to eat, so you are advising me. Goodbye! Lock the hotel and fall asleep (Hayrullo gathers the tools and waits). - *Ay, domullo! Siz manga tahqiqchimi? O'g'ul maniki, davlat maniki, sizga nima? O'quganni biri siz, yemoqg'a noningiz yo'q, bu holingiz ila manga nasihat qilursiz. Xayrullo! Mehmonxonani qulfla, uyqum keldi (Xayrullo la'li va asboblarni jamlab, muntazir turar).*

Domulla. (Depending on the people). We need money to study and become mullahs, let go of our wealth, so with this departure we will be disgraced by Allah, the world and the hereafter, it was obligatory for all Muslims, male or female, to study. Where is he? Oh, woe to us! (Depending on height). Rich man, I have commanded you to do what is lawful for me. Inshallah, we will see the case of your son who has a mustache and does not beat the alif, and you will be guilty of not teaching him (domulla nas chekar). (M. Behbudi "Padarkush") - *Odamlarga qarab. O'qumoq va mulla bo'lmoq uchun pul kerak, badavlatlarimizni holi bul, bas, bu ketish ila nauzambilloh, dunyo va oxiratga rasvo bo'lurmiz, o'qumoq barcha musulmonga, erkak va yo xotin bo'lsun, farz edi. U qayda qoldi? Oh, voy bizni holimizga! (Boyga qarab). Boy, man sizga amri ma'ruf etdim va menga shariat bo'yicha lozim bo'lgan ishni bo'ynumdan soqit qildim. Inshoolloh, mo'ylab chiqarib, alifni tayoq demayturgan o'g'lungiz holini ko'ramiz va o'qutmaganingiz uchun gunohkor bo'lursiz (domulla nos chekar). (M.Behbudiy "Padarkush").*

It is known that man lives around them as a product of nature and society. At the same time, they

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are considered to be their highest product, and they reflect, perceive, and think in their brains in the form of things and objects, in the form of events and happenings. The importance of language as a material in this process is incomparable. That is why it is not for nothing that language is a tool of thinking. Thinking with language is an inseparable phenomenon that requires each other. Just as there is no thinking without language, so there is no language without thinking. The fact that language is a means of human thought, a material basis, is still the first step. In the second stage, as a result of thinking, the product of thinking must take place outside the brain, which is the center of thinking. This is the beginning of the second stage of the need for language - it begins to perform a communicative function. In spite of the fact that things and phenomena in nature and society are called differently in different languages, in this process it remains a means of communication, a means of communication, a way of thinking and social interaction in human activity. But as language becomes a means of communication, its natural range of possibilities also expands. Now it becomes a tool of speech, a process of speech [12, p. 247].

This condition can be called the third stage. As the number of stages increases, so does the social potential of the language. That is, with the help of language, which performs a communicative function in human speech, certain information is conveyed to the interlocutor or listener. So, there is a fourth stage in the relationship with language.

The society is inhabited by different classes, different social strata, different ages and genders. As a result, social adaptation occurs in speech. For example: (depending on the people). I wish *domullo* stories weren't enough. Well, as long as you don't put it down, finish it early, and people will tell you to go to sleep and teach your child.

Ziyoli (*an intelligent man*). Now is a new and different time. Just as a nation without knowledge and skills loses its wealth, land, and tools day by day, so does its morals and reputation; even religion will be weak. To do this, we must strive to educate Muslims, even though our religion has made it obligatory for us to teach all kinds of lust from the cradle to the grave. This ruling is the Shari'ah. We Muslims, especially in this day and age, need two classes of scholars: one is a religious scholar; another modern scientist. Religious scholar: imam, khatib, mudarris, teacher, judge, mufti, manages the religious and moral and spiritual affairs of the people qub, then go to Mecca, Medina, Egypt, and Istanbul, and must have completed the ulema religion, or be a perfect mullah (rich mudraydur). Do you understand rich?

Boy (raising his head): Yes, yes, tell me, I'm listening to you.

Ziyoli: In order to become a modern scholar, children must first be educated in Muslim script and literacy, and then learn our religion and the language

of our nation. After his death, he was sent to St. Petersburg and Moscow to teach medicine, law, engineering, justice, science, art, economics, science, wisdom, teaching and other sciences. Russia must be an active partner of the motherland and the state, and enter public office. As long as the country and the nation serve Islam and the state enters the Russian monarchy and benefits the Muslims, and the state becomes a partner of Russia, even the Muslim children who study in this way will be sent to France, America and Istanbul; it should be sent for training. Didn't the Prophet (peace and blessings of Allaah be upon him) say: Ask for knowledge, even in China? (Rich is asleep). This will not happen, except with money, with the generosity of rich people like you, for example, the Muslims of the Caucasus, Orenburg and Kazan, the rich and the zealous spend a lot of money on education and educate their poor children looking), of course you understood my words, Mr. Rich. Grandpa, hey!

Boy. Yeah yeah.

The social adaptation of speech is directly related to methodology, as styles such as artistic, scientific, formal-administrative, journalistic are sectoral norms. Therefore, the social specialization of speech can be analyzed and studied within the framework of the methodology. But there is a difference: the methodology is mainly the study of linguistic means, and in the social specialization of speech, the means of speech are studied in conjunction with paralinguistic, extra-linguistic means, and at this point sociolinguistics intersects with ethnography, custom, and ethics. The social specialization of speech is diverse, and the following types can be distinguished.

Speech specialization according to the social status of the speaker and the listener. This process creates an asymmetrical look of speech. In the speech of a person of high social status, self-centeredness, negligence, and in the speech of a communicator with low social status, the tone of dependence can be felt.

Boy: I know the five daily prayers with the necessary prayers. I teach - *Men o'zim besh vaqt namozni keraklik duolari ila bilurman. O'zim o'rgaturman.*

Domulla: What do you say to letter literacy? However, an illiterate person is useless. - *Xat savodga ne dersiz? Holbuki, savodi yo'q odam hech nimaga yaramaydur.*

Boy: It's weird, because I'm illiterate, and I'm one of the richest people in town, and I know everything. - *Bu fikringiz g'alati, chunki mani savodim yuq, bovujud, bu shaxrimizning katta boylaridandurman va har ishni bilurman.*

Domulla: You used to be rich in some way, but now you don't need to be rich, you just need knowledge to make a living. - *Siz ilgari zamonda bir navi ila boy bo'lubsiz, ammo endi boy bo'lmoq nari tursin, faqat ro'zg'or o'tkarmoq uchun ilm kerak.*

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Domulla. You used to be rich in some way, but now you don't need to be rich, you just need knowledge to make a living. We see that for twenty or thirty years, all trade has been in the hands of Armenians, Jews and other foreigners, because we have not read it. We see uneducated rich people who ruin their father's wealth and end up humiliated and oppressed, so I suggest you teach your son. - *Siz ilgari zamonda bir navi ila boy bo'lubsiz, ammo endi boy bo'lmoq nari tursun, faqat ro'zg'or o'tkarmoq uchun (ham) ilm kerak. Ko'ramizki, yigirma-o'ttiz yildan beri barcha savdo ishlari armani, yahudiy va boshqa ajnabiylar qo'lig'a o'tdi, muni sababi bizlarning o'qumag'onimizdur. O'qumagan boyvachchalarni ko'ramizki, ota molini barbod etar va oxiri xor va zor bo'lur, binobarin, o'g'lungizni o'qutmoqni sizga taklif qilurman.*

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Sociolinguistics is the study of the relationship between language and society, as well as aspects of language related to philosophy, social psychology, and ethnography. Sociolinguistics studies the following issues: society and language are interrelated, balanced historical processes and events. As society develops, the social functions of language also improve; the vocabulary of the literary language and dialects expands and grows; the languages of peoples whose living environments are close, whose way of life is similar, and whose economic relations are formed, interact with each other. Languages are affected not only lexically but also grammatically [9]. Research has been done to shed light on the uniqueness of the world's languages, in a sense, and to show how a particular language differs from other languages. The main issue of this research is the interpretation of the relationship between language and society. The study of the social aspects of language is important in illuminating the specific internal structure and potential of language [5]. Different ideas, different theories have emerged. Some groups understood language as a living organism. Some saw it as a constant reality. Such views can be critically analyzed and summarized as follows:

1. Language is not a natural-biological phenomenon.

2. The existence and development of language does not depend on the laws of nature.

3. Language is not related to the nature, race, or descent of people.

4. Only people who are organized as a society have a language as a means of communication. Language is a social phenomenon based on the centuries-old historical and social experience of human society. The development of language and society are inextricably linked. Everything that happens in society is, in a sense, expressed in language. The social nature of language is reflected in its existence in society and in the interests of society. Sociolinguistics is the main field that analyzes the social nature of language. Sociolinguistics uses a number of criteria to illuminate the social nature of language, such as historical, vital, normative, and territorial [6].

First of all, for a language to exist as a reality, it must go through a certain stage of historical development. The emergence of language, its formation as a whole system, its existence as a social phenomenon is associated with its history. The vitality of language is its existence as a means of communication. When a language loses its vitality, it becomes a dead language. For a language to be viable, it needs a society that uses it. There is also the idea that dead languages can be reborn into living languages, and Hebrew is a case in point. This view should be considered relative. Because language has lost its importance as a means of communication, it cannot be artificially restored. The normative criterion in sociolinguistics is the coordination of language according to certain norms. The development of grammar rules is an important factor in standardization. A standardized language is a national-literary language that serves the needs of a particular society and is coordinated according to certain rules.

Conclusion

Territoriality refers to the connection of a language to a particular region. Territoriality is associated with the formation of a nation, ethnic customs, traditions, historical and ethnic unity and a single state system. Differences in nationality, region, historical and ethnic background, and development are the basis for differences between languages. The similarity of ethnicity and ethnicity ensures that the means of communication are the same, regardless of regional differences. For example, in Uzbek and Tajik languages, each language has its own peculiarities. There are phonetic, lexical and grammatical differences between Uzbek and Kyrgyz languages with the same ethnic background. There are also differences between literary languages and dialects in terms of the internal structure of the language [7].

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