



EASTERN SCIENTISTS 'VIEWS ON SPEECH

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Annotation

This article is written about the views of oriental thinkers on oratory. The peculiarity of the art of public speaking in Central Asia was that it primarily served the interests of the regime of that time. This is evidenced by the fact that during this period, the masters of the art of oratory were called nadim storytellers, problem solvers, preachers, preachers, narrators, narrators, narrators. In Movarounnahr, the art of public speaking is called preaching.

Keywords: east, thinker, orator, Central Asia, art, story, issue, poem, preaching.

Introduction

The development of public speaking in our country is connected with the history of Central Asian culture, and the culture of speech has always had a special place. Preaching, or preaching, in conjunction with the preaching of the Qur'an, meant the meaning of the word. The word "sermon" comes from the Arabic word for advice. A person who preaches is called a preacher[6]. The art of preaching is the art of influencing the minds and emotions of the listener, the community, and the rulers of the ancient East highly valued the services of these artists. From the ninth century onwards, the rulers of the state entrusted all oratory activities to specially trained masters of speech, calling them "preachers.

Since the twelfth century, many scientific and methodological pamphlets have been written in Central Asia promoting the theory and practice of the art of preaching. In particular, scholars Abu Nasr Farobi "City of noble people", Unsun Maoli Kaikovus "Nightmare", Yusuf Khos Hajib "Kutadgu bilig" Alisher Navoi "Majlis un-nafois", "Nazmul-javohir", Hussein Voiz Kashifi "Ten meetings ", " Mahzan ul-insho ", Ali Yazdi "Zafamoma "Khandamir" Makorim ul-akhlaq ", Preacher Samarkandi " Ravozat





ul-preacher "Muhammad Rafiq Preacher" Avbob ul-jinan ", Quraysh Saidi" Anis ul preacher " They have made a worthy contribution to the treasury of the art of "preaching" with their works.

The preachers worked in three directions, taking into account the social and political position and position of the audience. The first was the sultanat, a sermon for rulers and high-ranking officials, in which praise was given, and their prestige, rank, and activities were praised[3]. The second is ihihodiva, a sermon for the defenders of the motherland, which glorifies patriotism, war, bravery, heroism, devotion, and cruelty to the enemy. The third is the so-called gharibona, a sermon aimed primarily at ordinary citizens of the country, in which all citizens are called to obedience and diligence. One aspect of the preaching work had a unique tone and charm. Rhetoric is the use of rhetoric to convey a particular idea, thought, judgment, idea, ideology, or conclusion to an audience, repairing the artistic highness and impact of each word and tone in order to achieve a certain success in the sermon. thoroughly mastered the science.

Research Methodology

The great encyclopedic scholar Abu Rayhan Beruni (973-1048) in his work "Geodesy" emphasized that the emergence and development of any science is accompanied by the requirements of human life, grammar, aruz. and the science of logic also advanced the idea that it is a product of that need[7].

Our great compatriot Abu Nasr Farobi says about the infinite importance of lexicology, grammar and logic in speaking correctly, drawing correct logical conclusions, composing meaningful and beautiful speech: "How to teach and when it comes to learning, how to express, express, ask, and answer ideas, I affirm that the first of these knowledge is the science of language, which gives names to objects and phenomena ... "

In Farobi's City of Noble People, the teacher's "words must be clear, he must be able to express his thoughts and opinions fluently and clearly ... He must have a love of knowing and reading, He should be able to assimilate easily without feeling tired. "

Created by Unsurul Maoliv Kaykovus in 1082-1083, Qobusnoma, one of the best examples of ancient Eastern pedagogy, also contains instructive ideas about the etiquette and culture of speech[8]. Through his advice to his child, the author encourages the reader to speak pleasantly, politely, appropriately, and not in vain. It is not a sign of wisdom to brag, to talk too much, reminding one to be sensible, to be a patron, to be humble among the people. and emphasizes, "The best of all human abilities is speech." "O child, if you are any speaker, keep yourself inferior to those





who know you, so that you will not be idle in the time of knowledge of the word. Know a lot, say a little, know a little, say a lot." It is said that a fool speaks a lot, and that silence is the cause of health. he considers the first sign of morality to be in Sukhandon[4]. It is their duty to be careful when speaking, not to be cold-spoken, to speak less, to be humble, to listen carefully to what others have to say. ”

Analysis and Results

The great poet Yusuf Hos Hoib in his work "Kutadgu bilig" ("Knowledge that brings happiness"), a wonderful artistic monument of the Turkic people in the XII century, spoke about the correct choice and correct use of words. If he speaks knowingly, the word is considered knowledge. ” The thinker urges the speaker to understand the meaning of the language, to understand the meaning of the word, to compose the speech fluently, and to express the power of the word as follows:

Kishi so‘z tufayh bo‘ladi malak,
Ortiq so‘z qiladi bu boshni egik,
Tilingni avayla - omondir boshing.
So‘zingni avayla uzayar yoshing.

Ahmad Y. (XII-XIII) also calls on the muhaddithin to think of the speech, to compose it wisely, not to use unnecessary and absurd words, and to look for meaningful words. He warns the speaker not to be embarrassed by the mispronunciation:

Uquv so‘zla, so‘zni eva so‘zlama,
So‘zing kizla, keyin, boshing kizlama.

(Read the word, don't speak in a hurry, it's a useless, naughty word hide, don't hide your head after your naughty talk.)

In the rules and instructions of speech etiquette, simple and appropriate speech is short and meaningful speech, the elders condemning the nickname, keeping the etiquette in front of teachers, speaking correctly, truthfully and boldly, lying, lying condemnation of lamaism and other laws are considered.

The great scholar Abdurahman Jami, in his literary legacy, described the power of words and speech, and the fact that there is no means of dressing a person like a tongue:

Tildagi ketma-ket xatoga hayhot,
Chiroyli kiyimlar berolmas najot
So‘zni kiyimingdek bekamu ko‘st qil,
Yoki kiyimingni so‘zingga rost qil.





Conclusion/Recommendations

The thinker Alisher Navoi, as a statesman, is a great poet who is the patron of the Uzbek classical literary language. Alisher Navoi, as the standard-bearer of beautiful speech in the Turkic language, demonstrated the richness of the Uzbek language with all his creative heritage[5]. Navoi proved that it is possible to create great works in the Uzbek literary language, thereby making the Uzbek people famous all over the world. The poet mentions in his work "Muhokamatul-lug'atayn" that each language has its pros and cons. Alisher Navoi's works "Muhokamatul-lug'atayn", "Mahbub-ul-qulub", "Mazmul-javohir" are not only beautiful examples of speech in the Uzbek language, but also made a significant contribution to its development. In his book Mahbub-ul-Qulub, he writes: it is a disaster for the head if it is used inappropriately. "

Har kimki chuchuk soʻz elga izhor aylar,

Har neki agʻyor durur yor aylar.

Soʻz qattigʻi el koʻngliga ozor aylar,

Yumshogʻi koʻngillami giriftor aylar.

So, Eastern thinkers have attached great importance to the role, weight and value of words and speech in human life. They know that every word has its own meaning and significance in speech, that there is nothing stronger and greater than the word that makes speech powerful, that attention is paid to the tongue, and that by the magic of the word man is human. who have always insisted and proved that they can create punishments. Words make speech and thoughts clear. The effectiveness of teacher education is determined by vocabulary.

So, "The word is formed, the word is corrupted, the applause is from the word, the curse is from the word, the good and the bad are from the word, the existence and the absence are from the word, the creation of the universe. and its prosperity depends on words, and its disappearance on words," Jumaniyazov said.

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