

The Issues Of Speech And Oratory In The Works Of Alisher Navoi

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Abstract: The article discusses the views of Alisher Navoi on the word, its divinity, the culture of speech and its importance. Somments on Alisher Navoi's views on the characteristics and disasters of language, the qualities of rational use of language.

In the article has analyzed Alisher Navoi's «Mahbub ul-qulub», «Arba'in» works and determined their role in the history of oratory and art of speech, including giving them a scientific-theoretical assessment.

Since the writers directly dealt with both theoretical and practical issues of speech, they have also made great strides in this regard. And the samples of literary they had created are invaluable masterpieces of the art of speech.

The analysis also provides a great opportunity to determine the role and importance they hold in the history of the art of world oratory. The comparative analysis of the writers' opinions with folklore materials and other written sources allows us to identify their peculiarities in this regard and to determine their significant contribution to the development of not only Uzbek and Turkish, but also world oratory. This reflects the peculiarities of the dialogue of different types of cultures. These cases provide rich material for drawing appropriate scientific and theoretical conclusions from them.

Key words: the art of world oratory «Mahbub ul-qulub» the speaker, «Arba'in», preacher, the rhetoric, divinity of the word, speech, culture of speech, cultural speech, heart, treasure, speaker, eloquence, purity of speech, fluency, correctness, sweet words, good language, bad language, lying words, sincere words, expressive speech, soft words.

INTRODUCTION

The east scientists Mahmud Kashgari, Yusuf Khas Hajib, Ahmad Yugnakiy, Alisher Navoi and their huge scientific heritage have been discussed since 11th century. But researching their role and serious mark in the history of the Turkic environment, including in the history of the Uzbek rhetoric by view of subject art of speech is a new scientific problem beside of philosophers. It is noteworthy in this series that individual artists have used many rhetorical techniques extremely effectively in creating their works. The article proves that one of the main tasks of our methodist scientist is to elucidate the essence of these methods and use them in the practice of rhetoric subject.

It is well known that Alisher Navoi is an encyclopedic artist. Specialists in various fields had conducted interesting and serious research on the possibility of using the author's works in philosophy and history, political science and psychology, sociology and linguistics, literature and the study of natural sciences. It is worth noting that the author has made a significant contribution to the art of speech. The author has achieved great success in this area, as he was directly involved in both theoretical and practical issues of public speaking. The works of art created by Navoi are priceless masterpieces of oratory.

Methods

Alisher Navoi also interprets the same hadith in his work «Arba'in» («Forty Hadiths»):

Qaysi majlisdakim eshitsang so'z,
Bilgil, ul so'z sanga omonatdur.
Gar ani o'zga yerda naql etsang,
Ul omonatga bu xiyonatdur [1].

It should be noted that the promise of secrecy given to someone is a great responsibility. The great writer draws attention to this situation and emphasizes its consequences.

Alisher Navoi interprets another one of the forty hadiths:

Ey, xummo, ulki, ayb
ko'rmamak ila

Yuz hunarvar marotibin topqay.

Ya'ni, o'z aybi pardasi ko'ziga

O'zga el aybi chehrasin yopqay [2].

It means, if a person makes a slight mistake in the pulpit or in a meeting, it is necessary not to announce it. If a person who has seen a shameful act and starts to talk about it a lot, it can come back to him also.

At speaking and oratory classes, special attention should be paid to the fact that each text has an appropriate level of educational strength and power. Because «the content of education is determined by the purpose of education»[3]. Then the educational goal will be fulfilled and increase of the spiritual qualities in the pupil and students else. Eventually, their worldview will expand, and their skills and competencies in understanding and analyzing literature will further improve, meaning that they will also make a worthy contribution to their overall development. It can be said that Navoi's works have great internal potential for these purposes.

Navoi had mastered at the art of speech and practiced of preaching. Therefore, in his works he mastered all forms and means of pleasing the listener, making a positive impact on them. Most importantly, all of these are presented as examples of high artistry in the image of the writer:

Har kimki, chuchuk so'z elga izhor

aylar,

Har nechaki ag'yordurur yor aylar.

So'z qattig'i el ko'ngliga ozor aylar,

Yumshog'i ko'ngillarni giriftor aylar [4].

The essence of this rubai is to clarify the meaning of the hadith «Layyin ul-kalomi qaydu qulubi», that is, «A soft word makes the hearts love». To do this, the author distinguishes three different classes of words. These are «sweet words», «hard words» and «soft words».

Results

There are great privileges in the use of sweet (i.e. sweet, pleasant) words by a person. As a result, it can turn enemies into friends and relatives. The word «el» "friend" here is not used in its own meaning. It has such nuance of meaning in the text as «others», «those around», «communicators». Hence, the main idea in the first two verses of the rubai serves to illuminate the essence of the main idea in the hadith. In this case, the judgment conclusion that a sweet word can bring even the enemy closer.

The third verse («The harshness of the word hurts the heart») provides information about the one extreme danger associated with the use of the word and embodies the spirit of encouragement to avoid it. We observe that even in this verse the word «el» is used once again. But now it does not reflect the meanings of «others», «those around», «communicators», but «everyone», «anyone», «many». The conclusion from this is that no one will be happy with the hard word, it will only hurt everyone. The last verse appears as the end of the whole rubai. Initially it appears as a repetition of the meaning in the previous verse in the form of negation. In the second case, the soft word is also distinguished from others by its influence dedication its ability, strength and power. It is permissible to admit that meaning of rubai is also in harmony with the meaning of the hadith. Importantly, it sounds like the final conclusion of the whole rubai.

Another of rubai's pivot points is seen in his reliance on contradictory meaningful words. To do this, the author chose the words «enemy» and «friend», «hard» and «soft», «hurt» and «pleasing».

It is no coincidence that the word «aylar» "doing" was chosen for radif (rhythm). The author made it possible to describe a rather complex concept in a simpler, more compact way, using a joint noun arrangement with the word before it. At the same time, the «collaboration» of rhyme and radif created the most appropriate opportunity for the poet to express the meaning in a clear and effective way.

Discussion

Alisher Navoi in his book «Mahbub ul-qulub» («Love of Hearts») expresses his great theoretical, moral and aesthetic views on the culture of speech, the influence of good and bad words: «Ko'ngulda til sinoni jarohati butmas, anga hech nima malham yerin tutmas. Har ko'ngulki, til sinonidin jarohatdir, ham yumshoq so'z va shirin til anga marham va rohatdur» [5]. (The wound of the word spear does not heal, nothing can replace the herb, that is, it cannot be cure. But only soft words and a sweet speech are balm and pleasure to this wound). Here the thinker uses the method of comparison – the tool of conflict resolution – dialectical thinking and syllogism.

If this opinion is put by Alisher Navoi without the use of comparison – specific sillogism in the art of rhetoric, simply saying «it is better not to say a lot and nonsense», then it will not be so effective, it will not reach the heart of the listener, student and pupil.

Alisher Navoi also devoted a special chapter about preachers in «Mahbub ul-qulub». It is called «Members of wisdom and preachers' note». It states that the first requirement for a preacher is to be a faithful. They have the opportunity to advise to public. Therefore, the preacher must set a personal sample of behaviour at himself. He explained:

«O'zi kirgondin so'ngra nasihat bila elni ham kivursa». Which means "If the person enters to correct way, then with exhortation leads the people to the same way". «Yurumagan yo'lga elni boshqarmoq – musofirni yo'ldan chiqarmoqdur va biyobonga keturmoq va bodiyada iturmakdur». It has own reason: "To lead the people on a path he does not know, it is like to mislead a stranger on his way, to direct him to the desert and push him into the pit" [6].

Not everyone deserves to be a speaker. Oratory has its own requirements. At the forefront of them stands the ability to be merciful to others and be vigilant: «Va'z bir murshid va ogoh ishidur va aning nasihatini qabul etgan maqbul kishidur».

All this shows the ultimate well-being of beautiful samples on the art of oratory in the creativity of Alisher Navoi, the abundance of opportunities for their use in the educational process.

Conclusion

In the development of rhetoric the works of Alisher Navoi, who are considered to be outstanding artists, have a wide range of possibilities. Acquaintance with them expands the imagination and knowledge of students in this area, creates a worthy basis for the formation and improvement of their skills and abilities.

1. Studying the text of the great works of these great writers from the point of view of the art of rhetoric serves as the most appropriate tool and factor for both future professionals and young students to make their speeches rich and beautiful, to achieve speech perfection.

2. The artistic passages in «Mahbub ul qulub» will directly help to broaden the views of today's youth on the art of public speaking, as well as to improve their practical skills and abilities.

3. Many of the materials in «Mahbub ul qulub» provide a complete basis for

imagining the eleventh-century features of Turkic views on the true nature of the art of oratory.

4. Alisher Navoi used many rhetorical methods very effectively in creating his work. One of the main tasks of our methodist scientist is to explain the essence of these methods and their application in the practice art of oratory.

5. Noteworthy that the rhetorical methods are used very skillfully by Alisher Navoi. The author first gives a summary of the events, after which shows the lists their individual parts. This serves as the main factor in attracting the attention of the listener, in their complete and holistic understanding of the essence of the event to the internal divisions.

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