



FAMOUS ORATORS OF THE ANCIENT EAST

Aripova Aziza Khasanovna

PhD on Philology, Associate Professor, Specialized Branch of Tashkent State University of Law,
Head of the Department of General Education Disciplines,
mumtozim@mail.ru

Abstract

Oratory is a complex field in the methodology of sciences that has been studied both as an art and as a branch of science. In this article, the social direction, features and linguistic aspects of this field has been clarified. The specific linguistic units of the art of oratory, the history of its means, namely, the elements that give rise to oratory skills are discussed.

Keywords: linguistic-methodological means of oratory, expressive speech, impressive speech, art, speech science.

Introduction

The art of oratory, the culture of speech, has long been of interest to people. Greece is the birthplace of the art of public speaking, but there was great interest in it in countries such as ancient Egypt, Babylon, Assyria, and India. In history, the high positions held by statesmen were determined by how eloquent they were and by their oratory ability.

The influence of an expressive, profound word is reflected in its ability to delight people. From the earliest examples of written literature to the present day, the great power of the word has been praised in almost all of the works that have been created and are being created.

The speaker's words should be able to inspire the audience. The speaker's mastery of the culture of speech is reflected in his influential speech.

A person's identity is revealed in two aspects of his behavior - behavior and speech, in his interactions with people. These two aspects help to express the idea fully and perfectly. A beautiful expression of thought depends on mastering a culture of speech. People have been interested in this issue for a long time.

Speech culture and public speaking skills have long been a social phenomenon. In ancient Greece, this doctrine was theoretically grounded: rhetoric (the art of speaking) was considered a masterpiece of high oral art, along with epics, poetry, dramas, music, and other works of art.

In the history of Central Asian culture, too, dealing with the problems of speech culture and methodology has existed for a long time and has its own peculiarities. The famous Turkologist Mahmud Kashgari's "Devonu lug'otit turk" shows that some of the comments on this subject, the linguistic arguments cited, the issues of speech culture and speech etiquette have been raised since ancient times.

E. Begmatov, a well-known researcher of speech culture, writes: "... In Mahmud Kashgari's famous "Devonu lug'atit turk" we come across aphorisms such as, "it is impossible to understand the word "kuy"



(a melody or to burn), a hard stone cannot be broken”, “if a person enjoys the sweetness of the word, he becomes captured by the word”, “Language is the beginning of manners”...” [3].

The issue of speech etiquette is covered in the work of the great Khorezmian scholar Abul-Qasim Mahmud ibn Umar az-Zamahshari, who lived and worked in the XI century, his work was entitled "Nawabig ul-kalim" ("Delicate phrases").

Speaking at a beautiful and artistic level is also an art of keeping a short, meaningful speech etiquette in terms of content. In ancient times, the art of public speaking in the East was called “va’z” (oratory speech). The word “va’z” in Arabic means oratory, admonition, and the word “voiz” means a person who speaks eloquently.

Until the ninth century, caliphs and shahs served as orators in the East.

From the ninth century onwards, the rulers of the state entrusted this event to the masters of special words at their disposal, adding the word “Voiz” (orator) to their names.

Since the twelfth century, many scientific, historical, methodological treatises have been written that interpret and describe the theory and practice of the art of oratory. These include Muhammad Rafiq Waiz's “Avbob ul-Inan” (The Science of Belief), Waiz Qazvini's “Zilolu Makal” (Pure Proverbs), Waiz Shirvani's “Ahsan ul-Ahodith” (The best event), Muhammad Waiz's “Hidayat ul-Taqwim” (The right way of the period), Quraysh Saidi's “Anis ul-Waizin” (The friend of Waizs), Waiz Samarkandiy's “Ravzat ul-voizin” (The garden of Waizs), Qazi Oshiy's “Miftoq ul-najjih” (The key of knowledge), Waiz Kashifi's “Dah Majlis” (The meeting), “Mahzan ul-insho” (The treasure of writings). The works of historians, poets, and hadith scholars also contain some ideas related to the art of oratory.

Alisher Navoi, the sultan of the realm of speech, was also seriously concerned with the culture of speech and the art of oratory. During the reign of Alisher Navoi, the status of the Uzbek language and the art of public speaking rose to a higher level. Alisher Navoi devoted chapter 24 of his work “Mahbubul-qulub” to oratory. In this work, the speech skills of dozens of orators, such as Hodja Muayyad Mehnagiy, Mawlana Riyazi, Mawlana Irshad, Hotam Asom, Voiz Kashifi, Muin Voiz, are mentioned.

At that time, those who were engaged in the art of oratory and related fields were called “nadims, narrators, storytellers, badihagoys, reciters, problem-solvers, orators, waizs, guyandas, maddahs and ode-tellers”[5].

The art of oratory came in three main forms: dabirlik (the writers and readers of the state correspondence), xatiblik (speakers of religious, political speech), and muzakkirlik (speakers of religious and moral issues). Dabirlik meant the recitation of state correspondence, khatiblik meant reading khutba (sermon), and muzakkirlik meant to make speeches on Fridays, Eid and other ceremonies.

The art of oratory was divided into three, taking into account the socio-political status and positions of listeners, orators, and other features: sultanate - for high-ranking officials; jihadiya -for participants of the war; garibona - speeches addressed to ordinary citizens. The writing and reading of each type, as well as the conditions and method of oratory, were different.

Today, at a time when Uzbekistan is looking at the world, the peoples of the world are looking at Uzbekistan, the study of the methods of public speaking has shown how relevant it is.



Live speech is the essence of the art of speech.

For speech to be fluent and successful, the speaker must have mastered the expressive means of speech. Expressiveness, on the other hand, is a clear and distinct pronunciation, the right tone, a well-placed pause, and a lively dialogue with the audience.

Every speaker should be distinguished by his style of speech and behavior. That is, it must have its own independent style. For example, one speaker can captivate the listener by finding and speaking compelling words, another by proving his point with evidence, and a third speaker can captivate the listener with his emotional interpretation.

Impressive words, arguments, and emotional interpretation are the three main characteristics of oratory.

Critically mastering the best examples of past speakers added to the art of public speaking and making effective use of their experiences is an important way to master public speaking skills.

Oratory is an art soaked in the blood of our people. Hodja Muayyad Mehnagi, Mawlana Riyazi, Muin Waiz, Qazi Oshi, Husayn Waiz Kashifi, Abul-Qasim Mahmud az-Zamahshari, Mawlana Irshad, Hotam Asom and other such eloquent speakers from the past have made a great contribution to the development of oratory.

In the East, including in the Movaraunnahr region, much work has been done and information has been collected on the importance, meaning and purposeful use of the word in conjunction with the development of artistic and scientific creativity, as well as preaching and the promotion of the Qur'an. As a result of the growth of oratory, the requirements for speech became more perfect.

The great scholars Abu Rayhan al-Biruni, Abu Nasr al-Farabi, Ibn Sina, Abu Abdullah al-Khwarizmi, Mahmud Kashgari, Kayvokus, Yusuf Khas Hajib, and Ahmad Yugnaki wrote works on language, vocabulary, grammar, and logic, and expressed their views on the subject.

The great encyclopedic scholar Aburayhan Beruni (973-1048) in the introductory part of his work "Geodesy" speaks about the emergence and branching of sciences, noting that the structure of human speech is controversial, there are two types of speech - prose and poetry.

In his book "Classification of Sciences", Abu Nasr al-Farabi (870-950) explains the importance of lexicology, grammar and logic in correct speech, logical conclusions, meaningful and beautiful speech.

According to Farabi, the sciences and the knowledge of being in general, it is precisely from the being that, as a result of man's growing need for them and his long study of being, he accumulates evidence in a consistent manner. In the Farabi's system, the various sciences do not deny or exclude each other, but form a single ring that serves to know each other and the world, as well as to achieve happiness.

The two great scholars, Beruni and Farabi, appealed to ancient Greek philosophy, analyzed works of other sciences, reasoned, and wrote down their conclusions and commentaries.

The X-XI centuries were a fruitful period in the development of world culture, in the history of the peoples of Turkestan. In Khorasan, Movarounnahr and Khorezm, great political, cultural, socio-economic, enlightenment changes took place, science rose to the top. Bright works have been created that disturb the science of Turkestan, both artistically and spiritually. During this period, artistic speech was highly developed, and its theory was perfectly elaborated.



Abu Abdullah al-Khorazmi (death in 997) in his work “Mafatih-ul-Ulum” (The Key of Knowledge) provided information about some issues of the culture of speech of that time - office papers, forms, terms used, terms of literary science and their definition. In this work, al-Khorazmi also talks about the means of artistic expression, their types and qualities.

Another wonderful gift of the XI century is “Kobusnoma”. In this rare work, too, great attention is paid to the issue of speech etiquette and culture, and wise words and valuable thoughts are expressed.

“Kobusnoma” was written by Kaikovus in 1082-1083 and consists of 44 chapters. Kaikovus dedicates his work to his son. He writes about it: “Pisaram man pir shudam” (Meaning: “I dedicated this book to my son”). The work was written as an exhortation to his child, urging him to speak pleasantly, appropriately, not to speak in vain. Chapters 6-7 of the work are about knowledge, etiquette, eloquence: “...Know that the craft of words is better than all other trades, because, .. man is ten degrees superior to other animals, and this advantage is present in the human body; the five appear on the outside of the human body and the other five are hidden inside; these are: memorizing something, always remembering, imagining, being able to distinguish, and speaking... If your speech does not contain something useful, it is better not to say such a word. Scholars say that the word is a wine, from which a headache (humor) arises, and the word is itself a cure for a headache.” Kaikovus learnt to speak well and politely, and exhorted to make it a habit, and to make the tongue and the heart think in the same way. According to him, “Speak the word in its proper place, a word that is not uttered in its proper place, even if it is a good word, it will look bad.” [12]

One of the factors that determines a person’s morality is his word, his speech. In his work, Kaikovus states: “O child! Know the face and back of the word, follow them, speak meaningfully when you speak, this is a sign of eloquence. If you don't know what the word means when you speak, you look like a bird, such a bird is called a parrot!”

Kaikovus emphasizes that a person should be an orator, and states that the words of a speaker should not be incomprehensible and dry: “...We call such someone a speaker, whose every word should be understood by the people and every word of him should be known to him. Know that the word is very valuable because the word is not everything. Use what you know in the right place...”

The speaker should think about every word and think slowly: “Be moderate in everything you do. Be patient in uttering every word and doing every deed, and avoid haste...” The author urges us not to distort the words of the language, but to adhere to the existing norms of language at all times: “Even if you know the word and the science well, do not distort any word, correctly describe. Say the word in its way.”

The author urges the speaker to be humble, because he is perfected by humility: “My child, no matter how eloquent you may be, keep yourself inferior to those who know you, so that you will not become idle in the time of knowledge of the word. To become a speaker, you need to learn a lot, hear useful words, spend more time in a useful oral conversation:

“Do not avoid from hearing words, a person becomes a speaker by hearing words ... If a child does not hear someone’s words, he becomes dumb. In time, when he hears and learns, he becomes a speaker.”



In short, the work “Kobusnoma” has not lost its value even today. Kaikovus advises not only to speak, but also to listen to the words of others, and emphasizes the need to learn from their speech, thus encouraging them to be good orators.

“Kobusnoma” is a work that covers vital and practical issues. It is one of the mature works of scientific and enlightenment significance, which proves these problems with stories, proverbs, and the wise sayings of sages.

Another great scholar who contributed to the development of oratory was the scholar Abul-Qasim Mahmud ibn Umar ibn Muhammad az-Zamahshari, who was born and raised in the village of Zamakhshar in Khorezm.

Al-Zamahshari was the author of more than fifty works on linguistics, lexicography, methodology, literature, jurisprudence, hadith, tafsir, recitation, geography, such as “Al-Qustos”, “Asos ul-Baloga”, “Samiym ul-arabiya”, “Muqaddimat ul-adab”, “Maqomat az-Zamahshari”, “Diyvan ush-she'r”, “Al-Kashshof”. He also took his place in the field of oratory, he was a well-known scholar of his time and the noble man who created the work known as “Nawabig ul-kalim”.

Mahmud az-Zamahshari is one of the famous orators who took his place in the speech of praise. When he finished the hymns and read them, the audience was moved. The hymns written by Zamakhshari are perfect in content and tell the stories that reveal the human qualities of the rulers. Mawlana az-Zamahshari wrote hymns mainly to the rulers of the countries where he was traveling. For example, in his work “Muqaddimat ul-adab”, there is a hymn that shows the care of Khorezmshah Atsiz (he ruled from 521 to 551 AC) for scholars and writers.

Ibn al-Kiftiy, a historian of that time, described Zamakhshari's talent: “... az-Zamahshari was an exemplary scholar in the field of knowledge-politeness, grammar and vocabulary. He met many great scientists and scholars throughout his life. He has many works on tafsir (explanation of Qur'an), hadith, grammar and other fields. He is the greatest of the non-Arabs who wrote in Arabic in his century.”

Az-Zamahshari was very demanding of himself and felt a great responsibility. He encouraged others to do the same. He advised not to rush when doing something and to speak briefly but meaningfully when speaking: “When you start thinking about an issue, do not rush, think in all directions, act politely, think carefully”, “Too much talk hurts the listener.”

Mawlana Zamakhshari was a great scientist, enlightener and scientist. He advises his interlocutor to be a simple peer. In summary, it is our sacred duty to study the legacy of Mawlana az-Zamahshari.

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