THE ART OF BEAUTIFUL EXPRESSION OF THOUGHTS

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Abstract: Enjoying the incomparable power of the expressive word is one of the characteristics of the Uzbek people. The research of the oratory issue and its linguo-methodological features covers the theoretical elements of methodology and psycholinguistics, linguoculturology and speech culture, and research on the linguistic and methodological practice of oratory has always been of great interest to the public. 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: universal communication, oratory, art, spoken language, literary language, linguistic-methodological means of oratory, expressive speech, impressive speech, speech science, oratory speech

The issue of shaping the spirituality of the younger generation in our country today is of paramount importance in building the foundations of society. The effectiveness of large-scale reforms carried out in all spheres of our lives is inextricably linked, first and foremost, to the revival of national spirituality, the in-depth study of its rich historical heritage, the development of culture and art, science and education, and, most importantly, the transformation and raising of public consciousness. Speaking at the 72nd session of the UN General Assembly, President of Uzbekistan Shavkat Mirziyoyev emphasized the growing political activity of society and the need for profound reforms in all spheres, deeply recognizing the need for decisive reforms and the formation of a new image for the country, which is one of the most pressing issues.

In particular: "...today, Uzbekistan is developing rapidly. Our goal is to implement a simple and clear principle according to which the interests of the individual are paramount, to build a democratic, rule-of-law state and a just society, which is of paramount importance. Young people today are the largest generation in human history, numbering 2 billion people. The future and well-being of the planet are linked to the kind of people our children become. Our primary task is to create the necessary

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conditions for young people to realize their potential, to provide them with a channel for free and profound expression of their thoughts…" He clearly identified the importance of raising the level of speech culture and its further development as one of the most pressing issues in modern Uzbek linguistics. Therefore, studying the foundations of speech culture as a separate branch of linguistics in higher education institutions is of great importance for the education of the younger generation. This is because speech culture plays a crucial role in a person's spiritual life, in raising their cultural level, and in the development of scientific and artistic thinking. Such improvement, firstly, facilitates a more effective and high-quality fulfillment of the function of literary language as a means of universal communication, and secondly, ensures that literary language does not deviate from the spoken language, which is its linguistic foundation. Literary language, as a common tool for the members of society who use it, must be equally understandable, user-friendly, and acceptable to the majority. Furthermore, the literary language and its linguistic means must correspond to the aesthetic and ethical requirements, cultural and spiritual needs of the members of society who are native speakers of that language. In this sense, the norms of the literary language are assessed not only from a linguistic perspective, but also in terms of a number of non-linguistic factors and linguistic values.

Literary language is not only a language assessed for its elegance and morality, but also a spiritual instrument, a treasure expressing, embodying, and passing on from generation to generation, preserving and protecting the aesthetic and moral, artistic and philosophical, religious-ethnographic, historical and social, and, in a broad sense, ideological and spiritual views of a people, its concepts, ideas, categories, and observations. For this reason, viewing and evaluating language simply as a means of communication is extremely limited. On the one hand, language should be viewed as a mirror of the creativity, culture, and spirituality of an ancient people, and on the other, as a constantly growing heritage and wealth. Thus, language is not simply a means of communication, but a component of national spirituality. The goal of creating an ideology of national independence is to inspire the Uzbek people, who have gained independence, to a great future and unite them around a common goal. Language, the native tongue, also makes a worthy contribution to this task.

The development of speech culture is not only an educational and upbringing activity in the field of philology but also a crucial aspect of ideological, political, and educational work. Therefore, the study of this subject is a necessary requirement for future specialists. This requirement is realized through the study of the secrets of oratory, the art of correct oral and written speech, adherence to the norms of the literary language, and the ability to appropriately and purposefully use lexical and grammatical units of the language. Nevertheless, it is advisable to increase the volume and number of textbooks and teaching aids capable of satisfying such needs and requirements.

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Literary language has its own laws of formation and development, and the inner essence of these laws is linked to the characteristics of literary norms. Literary language, as the highest, more elevated form of the national language, always strives for normativity.

Oratory is the science of beautiful and impressive speech, the art of artistically mature speaking. 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:

“Jism bo‘stonig‘a shajar so‘zdur,
Ruh ashjorig‘a samar so‘zdur”
(A.Navoi)

Meaning in English: “The word is the tree (shajar) of the body’s flower-garden and it is the fruit (samar) of the trees (ashjor) of the spirit”, which means it is the basis of the spirit of the person.”

In order to write correctly and well, you need logical thinking to speak beautifully. A person who has mastered the culture of speech can think correctly and influence the audience. According to art critic L.Khojaeva, “speech culture is the culture of thought” means that speech is cultural only if it is national, clear-minded, grammatically correct, logically regular and artistically expressive [1].

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.

The ancient Greeks tried to make speech beautiful and meaningful, special schools of speech were opened, and the subject of "rhetoric" was taught that studied the art of speech.

The creator of the science of rhetoric was the Greek scholar Corax, who believed that rhetoric was a “persuasive servant”.

The main virtue of oratory is in proving and supporting the truth. In ancient Greece, the people who elevated the art of oratory to the level of a literary genre and gave it a scientific character were the Sophists (in Greek, “word of wisdom”).

Sophists were well-educated, eloquent people. They were the founders of the art of public speaking. Sophists were ancient Greek philosophers who honoured as teachers of “wisdom and eloquence”. The Sophists were the only people who skillfully used the semantic aspects of speech to influence the public, the audience. They

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emphasized the value of the word at every step. Rhetoric, the object of study of speech (logos), was known as the “queen of all arts.”

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 “Devoni 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-

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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.

The issue of the need to seriously address the problems of speech and speech culture on a scientific basis was first raised by representatives of the Prague Linguistic Circle. They paid special attention to this issue in their special theses and subsequent works prepared for the First Congress of the Slavs in Prague in 1929.

The scientific views of the Prague Linguistic Circle on the culture of speech and the literary norm are analyzed in detail in some of E. Begmatov's works. He came to the conclusion from his analysis: "The views put forward by the Prague Linguistic Circle on Literary Language, Literary Norms and Speech Culture can be said to be a general law for all folk literary languages. In turn, this doctrine can be a program for the scientific solution of a number of issues of the Uzbek literary language and Uzbek speech culture ..." [6].

Nowadays, the culture of speech and oratory occupy a special place in the attention of scholars from different countries of the world, including America, England, Japan, Germany. Examples include the works of Pol. L.Soper, Edgar I.Willis, D.Karnegi, M. Berkeley-Allen, Chris Steward, and Mike Wilkinson. [7]

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The study of this issue as an independent branch of linguistics began in Russian linguistics in the 20-30s.

In 1920, the Institute of “Expressive Speech”, an oratory school in Petrograd, began its work. Shortly afterwards, rhetoric courses will be opened in Moscow, as well as a number of studies on this problem by V.A. Artyomov, V.V. Vinogradov, K.I. Chukovsky, L.V. Uspensky, D.E. Rosenthal et al appeared. In the 60s and 70s, the socio-linguistic approach to the art of public speaking is described in monographs by a number of scientists, including E.A. Adamov, L.P. Grossman, A.I. Efimov, A.F. Koni, A.F. Losev, E.A.Nojin, A. Spirkin, E.M.Yaroslavsky, which indicates that the problem is becoming a topical issue [8]. The researches of Russian linguists on speech culture were analyzed in detail in some works of E. Begmatov. Because of this, we will not dwell on this issue too much.

Serious attention to the problems of speech culture and rhetoric in Uzbek linguistics was emphasized at the 1st Republican Conference in 1969 in Tashkent. Unfortunately, no serious attention has been paid to the theoretical study of the Uzbek language in the work on the culture of speech and the art of oratory, the method of oratory. Uzbek linguists, including E. Begmatov, S. Inomkhodjaev, L. Khodjaeva, T. Kudratov, H. Jalilov, R. Kungurov, Y.Tojiyeb, B.Urinboev, A.Soliev, M.Mukarramov conducted researches on oratory. Nevertheless, “the study of the similarities and differences between the concepts of speech culture and oratory, the art of oratory, defining the place and role of speech culture in the art of oratory” remains one of the pressing issues.

Linguistic-methodological features of oratory are one of the problems of methodological science, which is not yet fully theoretically substantiated, and a complete manual on the linguistic-methodological practice of oratory has not yet been created. Until now, in Uzbek philology, oratory has been considered as an art, its social direction has been studied, and its features have not been described in linguistic terms.

There are specific linguistic units and tools of the art of oratory, and these tools create the art of oratory. One of the current issues is to prove the importance of linguistic and methodological means of speech in the emergence of the art of oratory.

Enjoying the incomparable power of the expressive word is one of the characteristics of the Uzbek people. Oratory is the science of beautiful and impressive speech, the art of artistically mature speaking. The speech is rich in evidence, and its main functions are:

1. To prove one’s point of view, that is, to prove the accuracy of the evidence presented;

2. Giving aesthetic pleasure to the audience;

3. Influence the minds, hearts and moods of the audience, encourage people to be active.

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As noted, the art of live speech has been given special attention since ancient times. Nowadays, there is a great demand for people in this field. The speaker has the task of improving and perfecting the quality of his speech. In the successful speech, the formal aspect of the speech is also of great importance.

For a speech to be effective, it must have clear and distinct pronunciation, correct, well-placed pauses. Special attention should also be paid to speech speed, volume, breathing, consistent communication with the audience, hand movements, and similar non-verbal and other linguistic means.

The culture of speech includes the skillful use of language resources, the application of them in accordance with the content of the text, the ability to subordinate them to the main goals and objectives. Speech combines features such as logic, expressiveness, imagery, emotionality, and thus persuasiveness.

Rhetorical question-and-answer, honourable words and phrases, colorful words, addressing, and a number of other methods are used in oratory public speaking.

The use of the rhetorical question method is important in establishing communication between the listener and the speaker. The use of this method encourages the audience to think about the topic of the speech. For example, the rhetorical question such as, “Who doesn’t love life?! Who doesn’t enjoy it?”

Oratory is a speaking skill, as well as a unique ability. In order to acquire speaking skills, a speaker must first set and follow these requirements. Each speaker must work on himself and improve his speaking skills. Mark Tully Cicero, one of the most famous orators of ancient Rome, said: “A man is born a poet, he grows up to be a speaker.”

According to Cicero, the requirements for a speaker are:

1. The speaker should be bold in the speech process, have a deep knowledge of the topic of speech;

2. The speech must be fully proven;

3. Speech should be free from clichés and insignificant thoughts;

4. Careful collection of speech materials should arouse interest in the audience with their topic;

5. Placement of resources according to a plan should be easy to understand.

The speaker must be able to find his listener and focus on his words, it all depends on what the speaker is saying, what he is thinking: “Do not say a word in vain, a word in vain is the word of a madman. If you want to speak to everyone, see if he is a buyer (listener) of your words, say a word that pleases the listener, so that he will be a buyer (listener) of your word.”

From the abovementioned, we can conclude that, oratory is a true speech perfection, characterized by lexical, grammatical, syntactic and non-linguistic means, free from lexical, syntactic defects, logical complexity and confusion, with specific pronunciation, tone, rhetorical forms.

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Not every speaker is an orator, and not every speech is counted as an oratory speech. The art of public speaking is a speaking skill that demonstrates that a speaker has unique abilities. “Speaking is first and foremost a beautiful speech. However, it is not enough that the speech is just beautiful, it is possible to say any nonsense beautifully. This is not rhetoric, but garrulity,” wrote M. Sodikova and J. Juraeva [9].

Indeed, a speaker’s speech should be beautiful, engaging, as well as meaningful, logically strong. In order to understand the essence of oratory, it is expedient to master the means of creating oratory, to be aware of the culture of oratory, to know the semantic-functional aspects of oratory and the linguistic and non-linguistic means of creating these types. These issues are covered in detail in the following pages of our work.

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. If Uzbek diplomats and other representatives of foreign countries, in addition to their professional skills, are aware of public speaking, it will be easier for them to express their views freely and boldly. If we are aware of the work of our past orators and carefully master the methods and tools they use, it will be very useful for us to carry out enlightenment and practical work among our people and correctly identify the spiritual sources of our national ideology.

So, in conclusion, we can say that our free country needs high-spirited speakers and orators who can think freely.

A person who is fluent in speech can freely argue with the people, have a conversation, know the Uzbek literary language and speech culture perfectly.

As we enter the twenty-first century, “the development of the spirituality of a free citizen - a conscious, independent-minded person - should be our main national idea.”

The ancient Greek orator Gorgias, in his “Dedication to Elena”, said: “...The word is such a ruler that it has miraculous power, even though it has a very small and imperceptible body. It can evoke fear in a second, it can evoke sadness, it can evoke joy, it can evoke sympathy in an instant.”

According to Gorgias, the power of the word is great, incomparable. But the word, the speech, must be constantly worked on so that it can be powerful and influence the masses. That is why oratory requires a lot of work.

In order to understand the essence of rhetoric, it is necessary to get acquainted with the ancient rhetoric, assumptions, research, views of the speakers. Plato, Aristotle, Cicero, Quintilian, Lysias and Demosthenes contributed to the formation of the theory of ancient speech.

The development of the art of oratory in ancient Greece and Rome was due to the development of the system of slavery, the democracy of slavery. During this period, the extreme development of the state, in turn, raised the level of public speaking to the

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level of art. People are required to master the art of public speaking, the culture of speech. It is because of this need that the theory of oratory is created.

Let us now briefly consider the activities of some of the Greek orators of that period. Lysias is a great orator of the past (late 5th century BC, early 4th century BC. 459-380 BC), one of the masters of the art of storytelling. Lysias was well versed in the profession of logography. We have received 34 of his speeches, most of which are court speeches.

Judicial rhetoric was highly developed at that time. The court procedures of the Athenian state also had a strong influence on the development of court rhetoric. Because under the law enacted at that time, the Athenian citizen had the right to defend himself in court. Because people's destinies were tied to good speech, special professions called 'logographers' emerged. They recorded special speeches for people to speak in court.

Before writing a speech as a logographer, Lysias met people who had been sued, so that his speeches were free from lavish, fine-spun words, and were distinguished by heartfelt words of evidence. Given the simplicity, conciseness, and clarity of Lysias' speeches, Cicero said, "... we will, to the extent possible, imitate Lysias, first and foremost, in the simplicity of his style."

Thus, without compelling the appearance of the word, on the contrary, Lysias was like no other, a logographer in speaking his own language and showing his nature and image through that word.

In ancient Greece, there was another form of oratory - praise oratory, in which people were praised. One of the most prominent masters of praise was Demosthenes (384-322 BC). Speech, for Demosthenes, served as a vehicle for the realization of certain political intentions. His 61 speech texts, 56 speech "introductions" and several letters have reached us. Demosthenes studied the psyche of the audience in depth and knew exactly which method of public speaking should be used.

In ancient Greece and Rome, there were basically three types of oratory:

a) court oratory;

b) political oratory;

c) praise oratory.

The art of oratory developed in the states became an example of oratory in the Middle Ages and later.

Plato lists skilled speakers in the dialogue "Phaedr". He calls them "Speech Dedals." These are: the talented eloquent speakers of Gorgias and Tissium are the talented orators of speech, Hippium, and Prodic - those who follow the norm in speech; Even Parossky, Fracemax Holkedonsky, Critius, and Protagoras are orators that strive for clarity in their speech. In Phaedr, he outlines Plato's speech structure (introduction) as follows: introduction, text statement, arguments, and a conclusion to support them.

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According to Plato, “a person who wants to engage in public speaking must first determine his own style, ways of interpretation, master the art of public speaking, and then start working.”

Plato emphasizes that oratory can be possessed by a gifted, skilled person, noting that the most basic requirement for oratory is ‘emotional persuasion’. He puts another requirement of rhetoric - ‘logical proof’ - next. “It’s not about proving, it’s about persuading, it’s about expressive persuading,” Plato said.

In conclusion, we can say that Plato, in turn, has a special place in the creation of the theory of speech.

The creation of “Rhetoric” by Aristotle (335 BC) was both a cultural and a scientific and educational event. This work by Aristotle consists of three books. His first book discusses the place of rhetoric among other disciplines and the types of speech. The second book is about methods of proof, and the third book is about style and speech structure. Aristotle distinguishes three types of speech: conversational, forensic, and epideyctic. Their goals are: in conversations on the topic of conversation - persuasion or denial; in court speeches - acquittal or accusation; in epideyctic speech - praise or pointing out shortcomings. The main requirement of the speaker was to cover these topics in his speech, the purpose of which was to encourage the audience to good manners and good habits. It was considered clear that a person possessing such qualities would be of great benefit to the socio-political life of the state. Aristotle also created a system of principles that speakers must master. These are [10]:

1. Ways in which speech should serve;
2. Personal characteristics and skills of the speaker;
3. Speech technique and its methods;
4. Material selection;
5. Plan, shape, placement of material.

Greek scholars such as Plato and Aristotle made great contributions to the development of the art of oratory, laying the foundations for the theory of oratory. The most skilled orators of ancient Greece and Rome described the mystery of the word, both practical and theoretical aspects of oratory, in their research and analysis.

Cornelius Tacitus (AC. 57-117) wrote us a pamphlet, “The Word of Speakers”, which describes the characteristics of speakers. According to this pamphlet, Gorgias was the first to use three rhetorical elements. These are: parallelism, antithesis, anaphora. Fracemax, on the other hand, was the first to address the issue of rhythm in the art of public speaking. Paul and Lycimi (disciples of Gorgias) dealt with the problem of oratory vocabulary.

Historian and political scientist Tacitus was interested in studying the content of speech.

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Another talented representative of ancient Roman oratory was Mark Tully Cicero (106-43 BC). His three major pamphlets on oratory - “On the Orator,” “About Brutus, or Famous Orators,” and “The Orator,” are invaluable contributions to the art of oratory. Cicero puts two conditions before the speaker: first, a deep knowledge of the subject of the speech; the second is to be able to understand the content of the speech and deliver it to the audience. According to Cicero, “Oratory is first and foremost an art, but it is the most difficult of arts.”

In his pamphlet “On the Orator”, Cicero makes three demands on the speaker:

1) being a unique ability, mind and memory;

2) a thorough study of the theory of speech;

3) speech practice.

In one of Cicero‘s pamphlets, he writes: “Speech itself is the most precious of the attributes bestowed by nature; It must be developed and constantly worked on.”

So, for a speaker, verbal expression is a key quality, but for speech to be meaningful, it is necessary to work tirelessly - to constantly enrich the speech.

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.

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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 Farobi, 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 Farobi’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 Farobi, 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:

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"…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."

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.

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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 Zamahshari’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.

Yusuf Khas Hajib and Ahmad Yugnaki, who lived in XII-XIII centuries, expressed exemplary views on the value of words, correct, clear thinking, and the etiquette of speech.

Yusuf Khas Hajib in his book “Qutadgu bilig” (“Knowledge that brings happiness”) wrote about the correct choice of words, short speech, adding meaning to words, using words in their proper place:

Bilib so‘zlasa so‘z bilig sanalur.
Og‘ush so‘zlama so‘z birar so‘zla az,
Tuman so‘z tugunin bu bir so‘zla yoz.

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Meaning in English: If it is spoken knowingly, the word is considered knowledge. Do not say the word more, say less. Write the meaning of ten thousand words in one word: more clearly, speak shortly.

Ahmad Yugnaki also encourages us to think about the speech, to speak slowly, to think correctly, and then to recite so as not to be embarrassed:

Uqub so‘zla so‘zni eva so‘zlama,

So‘zing kizla, kedin, boshing kizlama.

Meaning in English: Comprehend the word, do not speak in a hurry, hide unnecessary bad words, do not hide your head later because of your bad words.

Among our people, a number of talented and well-educated orators have emerged, such as Mevlana Muin Voiz, Mevlana Riyazi, Mevlana Mehnagiy, Hotam Asom, Mevlana Irshad, Qazi Oshi.

These wonderful eloquent orators are discussed in Chapter 24 of Alisher Navoi’s “Mahbub-ul Qulub”. In this chapter devoted to oratory, the author praises the eloquence. Many of the orators he spoke to were contemporaries. Navoi liked the deep touch in the sermon speech, and we can find ideas about it in his work. One of the famous orators mentioned by Alisher Navoi in his work is Khoja Muayyad Mehnagiy. Mehnagiy is a man of great knowledge, a talented orator, one of the eloquent people who has perfected oratory. His speeches were characterized by enthusiasm, sensitivity, and the ability to attract the attention of the audience.

Navoi raises to another level one of the most mature orators of the East, Mevlana Riyazi, and emphasizes that the skilled orator is a man of profound knowledge, a brilliant pointman. Riyazi, a judge of Zova region, made a worthy contribution to the education of young orators. He mastered secular sciences and applied his knowledge in oratory. His oratory skills may have been strengthened as a teacher.

Most orators were demanding of themselves. One such story about Hotam Asam, one of the orators, is noteworthy. According to Muhammad Majdi’s “Ziynat al-Majlis”, when Hotam Asam was asked to speak, he made a condition. This condition was an antiquity, that is, to go to the wild birds in the desert and give them a speech, saying that if they did not fly, then he would agree to this position. When the crowd asked why, Hotam Asam replied, “A speaker who cannot tame wild birds cannot soften a person’s heart.” After three years of relentless study and practice, Hotam Asom was able to attract the birds of the desert to himself, after which he agreed to the post of “city preacher.”

From the abovementioned, it is clear that oratory embodies such qualities as strong will and perseverance.

Oratory is a unique ability and skill. Mavlono Irshad had such qualities. Mawlana Irshad was one of the orators who thought about the peace of the people as well as his eloquence. Mawlana Irshad was a master of formal affairs, he could bring tears to the

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eyes of the people when he spoke, and at the same time, he could make a sharp turn in his speech and turn the meeting into laughter.

In order to have such a strong influence, a speaker must first have a deep knowledge, master the skills and method of speaking, and have a good understanding of the psyche of the audience.

Information about Mavlono Muin Voiz is also given in detail in Navoi's work. Muin Waiz was one of the most eloquent orators in Herat. Muin Waiz was not a master of words, but a master of masters of words. He was a passionate speaker. Muin Waiz also made effective use of extralinguistic means of speech style such as whole body and hand movements, face, gestures. He possessed such eloquence that it was as if he were enchanting his audience. Such qualities were the basis for the growth of his skill.

Muin Waiz was embodied in the example of a great master of speech of his time, a talented orator, a passionate man who was able to amaze the audience with his interpretation of the sermon.

Jalaliddin Rumi was another orator who is seriously engaged in public speaking.

Jalaliddin Rumi was originally a descendant of the Khorezmshahs, and by fate he lived in Turkey, where he served as an official speaker. His work "Meaningful Masnavis" is devoted to the issue of oratory. This work consists of six chapters and includes 50,000 bayt (a bayt-a type of lyric consisting of two-lines). The play deals with one of the oldest forms of oratory - the art of rhetoric.

In this work, Rumi sets the following requirements for the speaker:

- The need for close solidarity and cooperation between the speaker and the audience;
- The speaker should be sincere and enthusiastic;
- The speaker must be demanding of himself.

One of the profound scholars of his time, like Rumi, who contributed to the development of the art of public speaking, was Qazi Oshiy, originally from Fergana. He served as a judge in Osh and may have taken the place by his nickname.

Qazi Oshi wrote the work "The Key to the Word", a book dedicated to oratory. This pamphlet discusses the appearance and methods of oratory.

Qazi Oshi was a fiery speaker. He was one of the clever speakers who can unlock the hearts with a key word. S. Inomkhodjaev's book "Oratory of the Past of the East" tells a story that reveals this characteristic of Oshi: Qazi Oshi went to the Siistan region of southern Iran by the will of fate. The miserliness of the inhabitants of this place, and their refusal to give even a bite of bread to the beggar, was so strong. However, after Qazi Oshi's only fiery speech, the people of Sistan brought what they had found to the orator's feet. However, Qazi Oshi did not receive a single of the items cited. He said he did not get paid for his oratory. He asked permission to leave, saying that the speech

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was made to unlock the “heart” of the locals, and that it is a great blessing to always be kind to his brother standing next to him.

What is clear from the above is that the orators of the past were both scientifically, enlightened and spiritually important among the people. Only a skilled, unique talent can inculcate in the minds of people such qualities as nobility, kindness, goodness, and awaken deep feelings in their hearts.

Alisher Navoi’s account of the speakers raises the question of why the poet was interested in orators and why he studied their work.

Alisher Navoi himself was one of the most talented and eloquent poets of his time. His interest in the subject of oratory shows that he possessed an extremely profound knowledge, and that he increased his knowledge by studying various secular sciences.

In fact, before studying a problem, having theoretical knowledge on the issue means being able to solve it correctly.

Alisher Navoi also made a theoretical analysis of oratory. The poet divides those who are engaged in artistic expression into nadims, narrators, storytellers, badihagoys, reciters, problem-solvers, orators, waizs, guyandas, maddahs and ode-tellers.

According to Navoi, they should have a strong, pleasant and attractive voice. They need to be well-versed in how to make a passionate speech in public, able to focus on their own words, their own speech. Alisher Navoi’s views on speech culture and rhetoric are reflected in his profound thoughts on language, speech, rhetoric, speech culture, speech etiquette, speech elegance. Prof. According to Ernst Begmatov mentions the followings, in the poet’s interpretations of the etiquette of speech:

№	FEATURES
1	speech, its oral and written form
2	masters of speech activity
3	ways of occurrence of speech
4	speech styles
5	meaning and form in speech, their harmony
6	speech tone; orator’s appearances
7	speech etiquette
8	speech subtlety (aesthetics)

According to this author, A. Navoi divided the speakers into two groups - speakers of positive quality, as well as speakers of negative quality, based on their speech perfection and the purpose of speech. The author has described positive quality speakers with more than 80 phrases, such as developed poet, bulago, guharposh, durbor, nuktadon, sehrsuz, hushguy, candy.

The study of the creativity of our talented orators who lived in the past is of practical importance even today. Uzbek military rhetoric has a place in the history of

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speech culture. In the East, serious attention was paid to military rhetoric. An example of this is the speeches of Amir Temur and Babur. Timur was a determined warrior. This quality was useful in his military campaigns, and he was able to prepare them for battle by speaking in front of an entire army.

For centuries, "Temur Tuzluklari" (Temur's Rules) has found its listener, and its wisdom is one of the most mature works that helps to achieve both spiritual and cultural maturity:

"... let everyone have his own word, let him know what he is doing, that is, let the king of the people say what he says, what he does, let him do it ..."

Amir Temur's speech is a shining example of preaching. These qualities are reflected in the "Golden Book of the Turks". Timur was a supporter of consulting, because it is not for nothing that our people say that "the work that began with advice will prosper":

"With advice, discuss, entrepreneurship, activism, and vigilance, I defeated the enemy armies."

Amir Temur had the ability to say a lot in a short expression. This is one of the main features of oratory.

Timur's speech is characterized by depth. The deeper the speaker's mind and intellect, the more concise and meaningful his speech will be:

"My sons, read carefully, never forget and apply the testaments and rules that I leave to you to preserve the pleasure and happiness of the nation. It is your duty to cure the nation. May justice and goodness be your guide. If you want to reign as long as I do, think of your swords well. Use it skillfully, even once in a while."

Amir Temur's speech is free from superfluous, useless words and repetitions. When he speaks, he takes into account the circumstances and the interlocutor: "... Take useful measures for the peace of the country and the nation, the perfection of the military potential, the peace of the people. Therefore, you should also pledge allegiance to him in terms of obedience and respect, and be united in helping him to lead the kingdom, for the peace of the people, and for the peace of the Muslims. Let what you have done in solidarity and alliance be visible to distant friends and enemies. No one will have the courage to rebel against the kingdom until there is no room for strife. If not, conflicts will arise, worries and regrets will increase, and the country's prosperity will cease. So, my many years of efforts will be wasted ... "

A good speaker should be educated, determined, and confident, because oratory is a strength. To be an orator, one must possess the power and magic of the word. The power of Amir Temur is manifested, first of all, in his wise thoughts, speeches in advisory councils, because in the XIV century to create a centralized feudal state, to command a huge army, it was necessary to be a well-educated, determined, preacher.

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Another prominent figure in the history of Uzbek speech is Zahiriddin Muhammad Babur. Babur is a great representative of the 16th century Uzbek literature. He is a great figure who is recognized as a great statesman and a talented writer who has an inevitable place in the history of mankind. Suffice it to quote Jawaharlal Nehru's remarkable words: "Babur was a charming man, a typical ruler of the Renaissance, a brave man and an entrepreneur man. He loved art, literature, and enjoyed life...".

"Boburnoma" is a beautiful example of written speech. This work is rich in beautiful descriptions, which, as noted in it, and at the same time, as noted by his descendants, contemporaries, historians, Babur is a master poet. He remained forever in history as a just, enlightened, progressive, eloquent king who did many great things for the land of India.

The importance of the artistic word in military units is great. There is a number of living evidence in martial arts that demonstrates the power of the artistic word's influence.

The power of words is incomparable. There have been many incidents in our history in which the fortifications, which were not defeated, were simply handed over by means of beautiful words.

In particular, Babur's eloquence stopped the disintegration that had begun among the armies: Babur's armies in India before the war with Rano Sango (1527) began to disintegrate for some unforeseen reasons. Seeing this situation, Babur speaks in front of his troops. According to Gulbadanbegim, "everyone in the meeting agrees ... and swears that we will be with you, until there is a drop of blood in our veins ...": "As everyone comes into life, in the end he meets with the death, and as everyone comes into abode of life, he meets the end of this worls. It is better to die with a good name than to be resurrected with a bad name. May God bless us with this kind of happiness and make the world a state almost like ours. A dead is a shahid and a murderer is a goziy, I have to swear by the word of God that no one will turn his face off this war, that he will not be separated from this war and death until he loses his soul ... ".

Apparently, after this fiery speech of Babur, all the soldiers went into battle and fought as one soul. Bobur's oratory skills came in handy, and he was able to prepare an entire army for battle.

Zahiriddin Muhammad Babur Mirza is a master of the art of public speaking, he is a master not only in military public speaking, but also in the art of oratory in general.

Bobur as a talented, skilled oratory. His works express remarkable ideas about etiquette and beautiful speech. The poet emphasizes that a person's morality can be determined by his words:

So'zingkim hizr suyidin nishondur,
Vale ul suv kibi mendin nihondur.
Har vaqtke ko'rgasen mening so'zumni,

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So‘zimni uqub anglagaysen o‘zumni.

Meaning in English: Your word is a sign of the Hizir’s water, but it is a secret of me like this water, whenever you see my words, you will comprehend me by reading my words.

According to the author, with a good word, with an opinion expressed in its place, “with the word by making them follow yourself, with the word”, you can make others approach to yourself. The ability to attract the attention of the people is unique to a speaker, an orator.

In conclusion, to “speak the sign of humanity” is to speak in such a way as to arouse respect and attention in the heart of the listener. It takes many years of work, reading and research to be a human speaker. In the course of his speech, the master speaker connects the audience with the bonds of attraction, and the thoughts and comments he gives become the experience of the listener.

The great thinkers of the East mentioned above were such skilled orators that the ideas they wrote have been the experience of generations for centuries, and in the development of new orators, their works serve as textbooks.

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