

# Culture of Speech in the Legacy of Eastern Thinkers

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## Abstract

the article presents the history of the art of oratory, scientific and philosophical thoughts, views and opinions of allomas about speech. Also, Farabi and Abu Ali Ibn Sina's contributions to the development of the art of oratory and Abu Raihan Beruniy were described in the rules of good speech composition, the standard of speech, the criterion of lower thinking and speaking.

**KEY WORDS:** oratory, speech, Logic, lower writing rules, confirmation, opinion, language, word, science, poetry.

The art of public speaking has a long history. In ancient times, great attention was paid to its place and importance in socio-political life. In particular, in the Muslim East, the art of oratory was called preaching. He taught lessons from influencing the mind, feeling of the team.

The basis of any communication is undoubtedly language. The rise of human spirituality begins with a focus on the native language[1]. Therefore, it is of particular importance today to study and convey to our people the valuable thoughts about the oratory art and the culture of speech of our great allies who have lived in history on this issue.

Of great importance in the history of scientific and philosophical thought is the teaching of the great alloma Abu Nasr Forobi (873-950) on the classification of Sciences, that is, the procedure for teaching and mastering Sciences. Chunonchi, he writes about the sciences of speech and the education of reason: “when we come to teach and receive education, how to express, articulate, ask and how to answer an idea, I affirm that the first of the knowledge about it is the science of a language that gives names to bodies and phenomena.

The second science is grammar: it teaches how to organize names given to bodies and how to compose wise words and speech that represent the location of things and phenomena and the results that come out of it.

The third science is logic: it teaches how to place narrow sentences according to logical figures in order to draw certain conclusions. With these conclusions we learn what we do not know, and we make judgments about what is right and what is false” [2].

In his work “Ixso al-ulum” (“the peculiarities of the sciences”), Farabi explains the rules of poetic thought from a linguistic point of view. In his opinion, it is necessary that the poet is well versed in the lexical-semantic richness of his native language. Each people has seven large sections that make their language beautiful, elegant, these are: the science of single words (morphology, nahv), the science of compound words (syntax, consummation), the rules of single words, the rules of correct writing, the rules of correct reading, the rules of writing and reading correct poetry.

In turn, the science of the laws of poetry, according to the Faroese interpretation, consists of three sections, as opposed to linguistic ones:

1. Application of simple and complex weights.
2. Knowledge of different joints of weights according to speech sounds.
3. Which words can be used in poetry-Nazm and which words can be used in prose.

The Thinker also mentions his valuable thoughts on the theory of poetry in the logic part of this work. It is here that the word logic speaks of speech correctness, truthfulness, and the word speech expresses three meanings, that is, the expression of words Born in the human mind – using sounds, the state of the human mind means approvals – mental concepts, the power of the soul that exists in a person in a long, innate way, differentiating it from other creatures.

Oriental Arastus also pays special attention to the issue of mimesis – imitation. While he says that imitation exists not only in poetry, but also in the art of oratory, in poetry and conversational work-drama imitation-imitation is a necessary condition, in the art of oratory imitation-entering the image as an actor and animating his speech-explains that it is not the main, but an auxiliary tool. Therefore, in ancient Greece, most poets say that they were skillful orators, and some orators-poets.

At the same time, Phorobius says that even in poetic discourse, orators can express social, philosophical, scientific feedback: “most poets and orators are innately capable of expressing their thoughts to the extent that they are satisfied in others. They expressed those satisfying meditations in a poetic way. As a result of this, they adopted it as a poetic work, as it was finished with poetry in the eyes of many. In fact, it was a rhetorical (chytobius) meditation, in which the same poets retreated from the poetic path and tended towards chytobius, except”[3].

Forobi argues that logic is the art of realizing the right thought, capturing the truth, thinking correctly. He assures that he does not make various mistakes in thought. In his work” preface to a treatise on logic“, Farobius defines logic as such: "it is such an art that it always contains what is wrong when a person is lost in eloquence, leads to right thinking, and, with the help of reason, makes any conclusions. His attitude to reason is like the language attitude of the art of grammar. Just as grammar educates the speech of people, the science of logic corrects the mind in order to lead the thinking in the right way, where the error may arise. The relationship of grammar to language and language expressions is like the attitude of logic to intelligence and mental concepts”[4]. In this respect, the Thinker likens logic to the science of grammar: just as grammar ensures the correctness of human speech, Logic serves to ensure that thought is true.

In the development of medieval Oriental oratory, the services of the great scholar Abu Ali ibn Sina (980-1037) are incomparable. As he writes in “Khitoba” (“The Art of oratory”), part of his homonymous work, “Ash-healing”, the Ecclesiastes, the orator must mature in Enlightenment, above the masses of the people in science. In his “rhetoric”, Arastu said that the completion of speech depended on three factors: the conformity of the speaker, the subject, and the audience's audience. Ibn Sina further clarifies this point, saying that a good orator should speak intelligibly to ordinary people, but that he should prevail in enlightenment over ordinary people. An ordinary person believes in the beautiful words of a speaker, he lacks the ability to distinguish between truthfulness or falsehood. An intelligent person, on the other hand, does not believe in unreasonable, unproven statements.

The great thinker Ibn Sina sees the language of the Quran and Hadith, sources of Islam, as a mature example of speech, and says that it is necessary to learn beautiful phrases from these. He argues that “it is good that the Prophet, imam, or poet addressed those who fear the punishment of the hereafter because of their Asiaticness. Gullible words to the gentle, and praise to the lovers of Yori are welcome. Selfish people who put a building on themselves like praise. When you criticize his deceptive, deceptive nature when you talk about someone that most people hate, it turns out right ” [5].

Ibn Sina believes that the word of the preacher, the orator, is necessary to serve justice and good, otherwise, speech will not serve justice and good. "It's no use forcing ordinary people to draw the right conclusions from ecclesiastic speech. After all, hitoba is not an art of coercion, but an art of persuasion. The right conclusion is also reached through debate in the Hittite”[6]. In his eyes, in the science of public speaking, the concepts of “useful” and “harmful” are relative, that is, something useful for one person is harmful to another person, something useful for one state can be harmful to another. In this matter, Ibn Sina is more of a practitioner compared to his predecessors, Arastu and Forabi. Because, Arastu and Farobius theoretically foresaw what is useful to all peoples when they say “useful”, and what is harmful to all peoples when they say “harmful”.

Ibn Sina khitabi divides speech into three types of content: an opinion expressing correct confirmation, an erroneous confirmation-an opinion, a request for encouragement. In this matter, his classification is close to that of his predecessor Abu Nasr Farabi. "In the Times of his master (Arastu), the orators were divided into two streams," says Ibn Sina. Speakers belonging to the first stream used all three types of speech. Speakers of the second stream, on the other hand, denied false-conclusion speeches. Socrates (B.1960) was a Roman emperor.av.469-399), Pericles (mil.av.490-429), Demosthenes (B.490-429 BC).av.384-322) were such orators. In Greece, all the orators used not the opinions prescribed by any legislator, but the generally accepted truths – fundamental opinions that ordinary people understand well"[7].

In Ibn Sina's "Hitoba", we also see original life observations not found in Arastu and Forobi. He emphasizes the need for an orator to know the nature, character, psyche of listeners of different ages well: "young people have strong passions, but these passions are mainly related to Zuhro, they love love, love, dress beautifully, perfume, iphors very much. The mood of young people changes rapidly, when they do something, they quickly get bored and become interested in another job, they are obsessed with entertainment, do not know the norm. Young people quickly get tired and tired, because their passion is strong, curious, their mind is unstable. Their anger is fast, they cannot suppress their anger, they fight quickly for self-esteem. And the guys who have reached adulthood have a building for themselves, but respect friends, peers too, love life, sociability. And the scoundrel will be among friends. These do not think of real benefits for themselves, but choose only a friend to live in peace, pleasure, and enjoy friendship. The elderly, in contrast, were very stubborn, stubborn and suspicious, seeing many calamities and being deceived many times, leaving no one to believe. For this reason, those who remained very careful. They also talk about future affairs as distrust, "maybe", "maybe". They no longer think of love, but of delicacies, delicacies. They want justice to make a decision, but these desires are the reason for the love, cowardice and weakness of a peaceful life"[8].

The great scientist says that the skill, qualities of the speaker are not in speech ornaments, beautiful speech. He believes that low mental capacity, weak speakers in enlightenment and spirituality will try to decorate their speeches in different ways. Spiritually mature, powerful orators are restrained, humble, heavy-handed. They don't need arrogance to earn a reputation. They believe in their intelligence and abilities, do not lick adults. The important thing is not to speak beautifully, but to speak with proof, proof.

Also, Ibn Sina says that beautiful phrases, charms, word ornaments, useful in the art of oratory and poetry, are harmful in the Exact Sciences. In his view, "in poetry, conciliatory verbal arts are not conciliatory in oratory". This view of Ibn Sina contradicts the views of the speakers of antiquity. Popular historian Fukidid (mil.av.460-400) in the speech of Pericles, quoted in the book The Battle of Salamin (C.460-400 BC).av.28 September 480 BC)expressed deep sympathy for the dead youth, saying that "the loss of youth in a state is like the loss of spring from the seasons of the year", a poetic tribute that made a strong impression on the audience. Other famous orators also used the poetry of great poets appropriately in their speeches to shake the hearts of the audience.

According to Ibn Sina, poets also should not be given to excessive decorum, silence, saying that they will achieve artistic elegance in depicting life events, landscapes of nature, human psyche. "Let the poet's words not be blunt and incomprehensible, but at the same time not too blunt and not

too jocular. Popular poets used both well-known phrases and unique words in their poems, which are used and used among the people. The poem should be more beautiful than the ordinary language of the people, but far from silent. The art of poetry does not exist to convince people of an idea, but to evoke some kind of imagination in them”[9].

Abu Rayhon Beruniy (973-1048), the great humanist scholar of the East, also reflects on the rules of good speech composition, the norm of speech, the criterion of correct thinking and speaking, writes: “to compose a good speech, it will be necessary to use the cooperation of nahv (grammar), aruz (measure of poetry), logical Sciences. Not paying attention to any of them, a violation of the rule of one of these will not affect the other two”[10]. He continues to think that individuals communicate with each other, engage in arguments and negotiations. At this time, speech “scales” will be necessary. The same scales are logical, he says.

Berunius addresses the important function of language as a medium of treatment, writing: “the speaker of the language is the interpreter who conveys his desire to the hearer. Therefore, the language is limited to some stationary part of the time. If the verbal power in man had not spread everywhere like the wind, did not produce the art of writing letters passing from times to times like breaths, how the message of the past would be copied into the languages of the present, especially when distant times passed”[11].

In place of the conclusion, it can be said that for thousands of years the great thinker has been a unique spiritual property of humanity, the teachings of our ancestors about the culture of speech, language rules and the art of public speaking. We think that the unique thoughts they put forward today will undoubtedly be an important resource in making the younger generation spiritual and enlightened, in forming skills in them, such as love of language, ardor, correct speech and oratory skills.

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