

YUSUF KHAS HADJIB ABOUT SPEECH AND SPEAKERS

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Annotation

The article is devoted to the history of the development of oratorical art. Using the example of Yusuf Balasagunsky's creativity, the main properties of the development of this art in the ancient Turkic-speaking environment are shown.

Keywords: "Kutadgu bilig", speaker, oratory, speech quality, rules of communication.

"Kutadgu bilig" by Yusuf khas Hadjib is an example of encyclopedic works about Oriental education, and in particular, about the communicative culture of his era. It reflects the views and some features, principles and criteria of the oratorical culture of the Turkic-speaking peoples of the XI century. One of which is the provisions on what, how and to what extent a person should talk when communicating with others.

This problem was posed by Yusuf khas Hadjib in a completely original way, while such a statement of the question by other authors is never found anywhere. And the solution to this problem is presented by the author in new forms, which is also not found in other authors [See about this: 1. 104-107; 2. 15-16]. For example, there is a special chapter in the work, which is called "Sozlemek - mu edgurek azu ya shuk turmak - mu edgurekin aitur" (It tells about what is better: speaking or silence).

According to Yusuf khas Hadjib, there are certain rules of communication. One of which is that the conversation should be started by the one who invited the interlocutor. If the one who was invited starts first himself, without waiting for a question, it is difficult to include him in a number of educated and cultured people. The thinker is a supporter of the fact that people are right if such a person is called not a person (Yusuf has Hadjib uses the word "yilki", which means a herd, a horse). Especially those who do not start talking out of place under the bek (ruler) cannot be considered sane people.

For:

Kyzyl til kylur kysga yashlyg seni,

Esanlik tilesa katyg ba any [3.950]

Red (chatty) language will shorten your life,

Make sure that your mouth is tightly closed [4c. 100].

But this is not the most important thing. According to the author, a wise man should say the word. Let the mouth of the ignorant and stupid be better closed. The future great master of words, oratorio - practitioner Yusuf has Hadjib pays special attention to the accuracy and expressiveness of his speech. Based on life examples, he shows an assessment of the speech of a wise man and a fool.

Magar ekki turlug kishi – ul bilish

Birisi biligsiz birisi agin

Agin candu berklig tili sozlames

Biligsiz tili-ul sozin kazlames

Biligsiz tili tutchy berklig kerak

Biliglik kishi tylka erklik kerak

Biliglig sozi yerke suv-tag tour
Akytsa suvug yerde nemat unur.
Biliglig kishinin savy eksumes
Akygly suzug yul suva exumes
Oyug chim osuglug bolur bilgaler
Chykar suv kayuda alak ursalar
Biligsiz kishi konli kum-tag tour
Okuz kirsa tolmas an from yem unur (955-961)
"But he eats" two more breeds of people:
the Dumb and the prisoners of their stupidity.
The tongue of the mute is restrained by the power of the eye,
The ignorant cannot keep their words.
The talkativeness of an ignoramus should be crossed,
And the wise – free speech is appropriate
The speech of the wise is like water for the earth.
The land will be irrigated - the meadows have bloomed
It is not given to blacken reasonable speech,
Water is not allowed to expire to the limit.
The Sage is like water hidden in a swamp
Step only – and the hole of the trace is already wet.
And the heart of a fool – that the waterless deserts
are Barren, even if you tip the sea into it!" (100-101)

As you can see, the author classifies those who utter unworthy speech. One of them is "biligsiz" (a fool who does not know), and the other is "agyn" (mute). The difference between them is that a mute by nature is such he is speechless. But the "biligsiz" dishen of another important human quality is to restrain your words and keep them secret. For their language should always be closed, that is, they should be silent. Speaking is the share of knowledgeable people. It becomes them and goes on talking as much as they like.

The earth always needs water. In the same way, human society is in need of worthy words of a wise man. When water flows through the thirsty land, beautiful greenery and flowers grow in it. Similarly, after listening to the words of the sage, kind, beautiful thoughts awaken in the hearts of people. Another truth is that the glory of the sage never decreases, but on the contrary, increases, it is just like the pleasant water of a naturally flowing spring never decreases.

The sage's word is likened to water hidden in a swamp, because as soon as you enter such a land, water appears there - the water of life. The words of the sages are so vital and necessary for others. And this, in our opinion, is a particularly significant phenomenon. This is the object to which the speech is directed. According to Yusuf khas Hadjib, the heart of a fool is like dry steppe sand, flowers do not grow there, it does not fill up despite the fact that a whole river will be sent there. So, he speaks to such people inappropriately and in vain.

All correctly and appropriately chosen comparisons, logical parallels in the mental flow, which are not found in any other poet, served for an accurate and expressive depiction of the poet's poetic utterances.

The author also raises such a question from the mouth of the main character of the poem – the ruler of Kuntogda

Yana aida elig ukuldy bu soz
Taky bir sozum bar any aysun oz.
Tylyg shuk-mu tutgu azu sozlase,
Sozug achsa-mu yeg azu kazlase (1003-1004)
It's all clear to me," Elik says, "
Answer one more question of mine.
Should I pour out my words or save them,
What is better – to conceal or express a speech?
(p. 104)

Yusuf khas Hadjib, assessing language as the most important weapon of communication, focuses on its social significance. The language, the word in the language is the translator of the heart, it is the main means of transmitting a person's thoughts and thoughts. The ability to speak is at the same time an opportunity to manifest it as a person. Thanks to this ability, he manifests his knowledge, can even realize the essence of the divine. If he does not speak out, his knowledge remains unknown to others. Complaining about the language is not appropriate, there are a lot of decent sides to it. But there are not a few qualities in him that put a person in an awkward position. According to etum, the corresponding criteria should be observed.

It means that the language is the translator of the heart. Therefore, for a person, his tongue and heart are the most precious.

Bu Aitoldy aida eshitgil elig
Tilin sozlamasa kalyr bu bilig
Tylyg soxa bolmas talim oggusi
Sozug oggusi bar yame sokgusi
Kamug tabranigli bu sansyz kalyn
Tanukluk barur bir bayatig tilin
Torutti tumen min halayyklaryg
Tili birle tanryg ogerler aryg
Etozlug kishike kereki bu – ul
Birisi tilin soz birisi conul
Conul til torutti conul soz uchun
Sozi egri bolsa kuyer ul kuchun (1005-1010)

"Hearken to me, Elik," Aytoldy replied,
Where the tongue is bound, knowledge is thin.
Although the speech is scolded, there is a lot of praise for it,
Praise and blasphemy to her are not the same.
Countless creatures in a circle of people
They speak of God's unity in language.
God created thousands of thousands of people,
And the speech of the all-creator of forces glorifies them.

All people, whoever they incarnate in the flesh
, have been granted speech and soul from time immemorial.

And speech and soul are only for righteous words:

Whoever lies to the tongue will burn to the foundations. (p.104)

What should be done in this case? Indeed, there is a lot of meaning from correct speech. Because of this, the language should "move" when he pronounces only the right words, under other circumstances it is better for him to be silent.

Horses of sozlesa soz kor asgy okush

Kali sozlesa egri barcha sokush

Koni sozler ersa tilin tebrasu

Sozun egri ersa olun kezlasu (1011-1012)

A true word is useful a hundredfold,

And everyone scolds the false speech in accordance.

The words are true – speak, don't hide,

You can do without crookedness and lies.

The main quality of a person that distinguishes him from other living beings is language. But there is a lot of complexity when using the language. One of Mary's. How much can a person say:

Tilin sozlemese agyn ter kishi

Okush sozlese ata yanshchak bashi

Kishida yavuzi kishi yanshaki

Kishida agyry kishi-aky Street (1013-1014)

If you keep silent, they will say: "He looks like a mute",

And if you're talkative, you 'll be known as a talker

The most worthless of all people are talkers,

And the best ones are strong with generosity of heart."

All of the above indicates what a huge place Yusuf Balasagunsky occupies in the history and development of the oratorical traditions of the Turkic peoples. The study of all the greatness and the role of these provisions is one of the most important tasks of specialists.

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