

VIEWS OF AHMAD YUGNAKI'S ON SPEECH CULTURE

Hikmatkhan Ahmedova,
Munojatkhan Mamadjanova, Kokand SPI

Abstract:

In the article has analyzed Ahmad Yugnakiy's «Hibbat ul-haqqayiq» works and determined their role in the history of oratory and art of speech, including giving them a scientific-theoretical assessment.

Keywords: the art of world oratory, «Hibbat ul-haqqayiq», the speaker, preacher, the rhetoric.

Introduction

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

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

The east scientists Mahmud Kashgari, Yusuf Khas Hajib, Ahmad Yugnakiy, Alisher Navoi and their huge scientific heritage have been discussed since 11th century. But researching their role and serious mark in the history of the Turkic environment, including in the history of the Uzbek rhetoric by view of subject art of speech is a new scientific problem beside of philosophers.

It is noteworthy in this series that individual artists have used many rhetorical techniques extremely effectively in creating their works. The article proves that one of the main tasks of our methodist scientist is to elucidate the essence of these methods and use them in the practice of rhetoric subject.

Ahmad Yugnakiy

Ahmad Yugnakiy in his book «Hibbat ul-haqqayiq» (The favorite truth) gives a profound thoughts about it in the chapter «Humility (decency), increase politeness and throw out the pride: «If your arrogance is because of your wealth, then it is not you, but your wealth is in high rank. Wealth will not benefit you, when you die, you will go naked. Your wallet, your crate full of goods, all your collecting wealth will left you. Never be proud of your lineage and do not call others low level. All humans are descendants of Adam and Eve» [1].

Ahmad Yugnakiy strongly condemns greed: «Even if a greedy person grows old, his greed will not grow old. The eyes of the greedy are satisfied only when they die. Greedy people want the third one, even if there are two valleys gold. No matter how greedy you may be, you will find food written on your forehead. You cannot improve your sustenance with greed» [2].

Ahmad Yugnakiy concludes in the last chapter of «Hibbat ul-haqqayiq»: «Who is a noble (kind to people), compassionate, is a brave person. Without kindness, a cruel person is a fruitless tree, such a tree is suitable only for firewood». Most of Ahmad Yugnakiy's wise sayings are based on the Karan and

Hadith and Islamic values: «Never oppress or abuse anyone. Instead, help people who are suffering. Do good to those who do evil (he will be ashamed). From whom do you receive kindness, make that person praise and blessing» [3].

Ahmad Yugnakiy shows that truth, kind word, "*ko'nilik*" – honesty are the basis of spirituality and good manners:

*Bilik birla bilnur saodat yo'li,
Bilik birla saodat yo'lini bil-a.*

*Ko'ni bo'l, ko'nilik qil, oting ko'ni.
seni.*

Ko'ni teyu bilsun xaloyiq

*Ko'nilik to'nin kiy, qo'yib egrilik,
Kiydim, to'n to'luvsiz ko'nilik to'ni.*

In the old Uzbek language, in the old Turkic language the word «*ko'ni*» means decency, good manners, politeness, wisdom, honesty.

Be right, be honest, do the right thing (do not be crooked, deceitful, do not cheat) your name is honest, do what is right for your honor. Let the people know you as a reliable, courageous and respectable person. Put off the curve and wear the garment of righteousness, conscience, honesty, purity. «I, literary person Ahmad, also wore the cloak of truth, because the best cloak is the cloak of truthfulness, honesty, purity».

In the culture of speech and in the art of oratory, there is a firm conclusion that if instead of true words, false words are spoken, then the people do not want to listen to such a speaker. As Alisher Navoi points out in his story «About the liar shepherd», the shepherd's house burns down because he could not trust the people of his words. Only an honest man can deserve to the truth of the people.

«*Safih* (foolish) man's speech is his own enemy, – said Ahmad Yugnakiy. – *Tilindin to'kuldi telim er qani?*» "So, where did go most of the men who lost their head because of their speech?". The decoration of the mouth and tongue is the true word (remember Alisher Navoi's words «Truth is the decoration of the word»), through speaking honest word, decorate your heart. A lie word is like a disease. The true word is healing. Do not tell everyone the true word (your secret), the third chapter – about the changeable character of the world (Why pay so much attention to the goods. Take your heart out from wealth. The Prophet called this world a crop of goodness. If there is wealth in this world today, tomorrow will disappear. What you call mine will be left to someone else...) Falling in love with this world is the beginning of mistakes.

We do not know whether Ahmad Yugnakiy read the famous book «*Kimiyoi saodat*» by Muhammad Abu Hamid Zayniddin al-Ghazzoli, a philosopher who lived a little earlier than him, but Yugnakiy also thought in harmony with Ghazzoli in condemning like loving wealth and career, corruption including seriously threatened spirituality. Muhammad Ghazzoli said: «The catastrophe of wealth is like the roar of two or three wolves in a drove of sheep. Those who boast of material things indulge in arrogance, conceit, and oppression, and lose their human qualities, such as humility, modesty and kindness».

Ahmad Yugnakiy says about the consequences of generosity and greed: «Everyone praises a generous person, and generosity washes away some other defects of a person. Generous people appreciate educated people. Greedy person's wealth will eventually be left to others, and he will get only curse».

The fifth section discussed about the benefits of humility and kindness, suffer of arrogance and greed. The Thinker glorifies kindness and condemns arrogance («Everybody member the act of arrogance with hatred, gentleness is mercy. The people and the God hate the person who holds himself is arrogant and conceited. Avoid from wear a robe of pride and stretching your breasts to public, which means being impudent, don't hurt others even by your word») [4].

Ahmad Yugnakiy considers humility, kindness, modesty as the main conditions of faith. The sign of faith is humility. Gentleness is also pleasing to God, arrogant person at least will neglected by God. Never exalt yourself. The Almighty is God. Glory (greatness, prestige) is also given to people by God» [5].

Esizga yavuma, esiz suhbat

Seni-te esiz qilig'liq qilur [6].

It means, if a man will take the good for friends, he will be a good man. If he is close to crazy, liar people, he also will be bad behavior man. The speaker (teacher) should explain to the youth who the bad friends are. Ibn Sina's story «Hayi ibn Yaqzan» («The awakened son is alive») also contains a great deal of wisdom about the harm of bad friends. Only in this book Ibn Sina refers to such ill-deeds which occupied person's heart like «bad buddies»: greed, cheating, orgasm, anger [7].

In «Hibbat ul-haqqayiq», Ahmad Yugnakiy quotes the hadith of the Prophet (peace and blessings of Allah be upon him) about the prevention of oppression and crime as a substitute for the title and he utters such wise words of regrets that there were no good friends left in his time:

Majoz bo'ldi do'stluq, haqiqat qani,

Ming er do'stda, biri bulunmas ko'ni.

O'kushrak kishining ichi g'adr erur,

Ko'ni do'sting ersa, tashi bil muni [8].

Meaning of this poem, in this world, people seek wealth, and true friendship is lost. Not one of among thousand friends is really. Many friends are dishonest (*kadarli*), old friend is also a superficial friend, not reliable.

Conclusion

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

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

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

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

References

1. Sharipovna, Markhabo Melibayeva. "About the genesis of the plot of the story" Oguznoma". Asian Journal of Multidimensional Research (AJMR) 10.3 (2021): 52-56.
2. Yigitaliyev, Umidjon. "Functional Usage of Certain Morphological Forms in Uzbek (Associative-Grammatical Aspect)." Miasto Przyszłości 29 (2022): 324-326.
3. Ganievna, Toshkhujaeva Shoirakhan. "Ellipsis And Anti-Ellipsis In The Erkin A'zam's Works." Journal of Positive School Psychology (2022): 935-940.
4. Nilufar, Mahmudova. "TELEPHONE NETWORK REGULATORY TERMS ISSUES." Galaxy International Interdisciplinary Research Journal 10.12 (2022): 1011-1014.
5. Khodjaeva, D., and O. Tukhtasinova. "IN PARTICULAR OF SOME UNITS OF SPEECH." EPRA International Journal of Multidisciplinary Research (IJMR) 8.12 (2022): 135-137.
6. Abdurahimovna, Jo'rayeva Ramziya. "METHODOLOGICAL TOOLS IN CRITICAL CREATION." Galaxy International Interdisciplinary Research Journal 10.12 (2022): 1882-1885.
7. Usmanova, S. A. "Own Layer in Toponymy of Kokon City." Web of Scholars: Multidimensional Research Journal 1.8 (2022): 15-17.
8. Mahbuba, Tojiboeva. "The Pragmatic Significance of the Study of the "Ilk Divan" From an Artistic and Philosophical Point of View." Journal of Marketing and Emerging Economics 2 (2022): 28-31.
9. Rakhimova, Maftuna. "ASSOCIATION PHENOMENON AND SIGN." Galaxy International Interdisciplinary Research Journal 10.12 (2022): 1761-1764.
10. Акрамов, Шукуржон Тўхтасинович. "ГАП ҚУРИЛИШИДА ТЎЛДИРУВЧИ ВА ҲОЛ ТАЛҚИНИ." Conferencea (2022): 19-23.
11. Sobirovich, Madrahimov Ilkhomjon. "A Word in Dichotomic Aspect." JournalNX 7.12 (2021): 39-41.
12. Sobirovich, M. I. "Results of Consistent Classification of Lexemes. Middle European Scientific Bulletin, 24, 325-328." (2022).
13. Toshkhojaeva, Shoir. "The Linguopoetic Nature of the Artistic Repetition in the Works of Erkin Azam." ANGLISTICUM. Journal of the Association-Institute for English Language and American Studies 5.5 (2016): 114-118.
14. Yigitaliyev, Umidjon Saminovich. "THE ROLE OF ISLAMIC TEACHING IN THE FORMATION OF LINGUISTIC THINKING OF THE INDIVIDUAL." ИСЛАМ В РОССИИ: ИСТОРИЯ, КУЛЬТУРА, ЭКОНОМИКА. 2022.
15. Mahmudova, Nilufarxon. "Structural Features of Telephone Network Terms in Uzbek Language." Scienceweb academic papers collection (2022).
16. Mahmudova, Nilufarxon. "ЎЗБЕК ТИЛИГИ ТЕЛЕФОН АЛОҚА ТАРМОҒИ ТЕРМИНЛАРИНИНГ ДЕРИВАЦИОН ХУСУСИЯТЛАРИ." Scienceweb academic papers collection (2021).