

The Role And Importance Of The East Individual Creators In The Development Of Rhetoric Subject

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Abstract: In the article has analyzed Mahmud Kashgari's «Devonu lugat it-turk», Yusuf Khas Hajib's «Qutadgu bilig», Ahmad Yugnakiy's «Hibbat ul-haqqayiq» and Alisher Navoi's «Mahbub ul-qulub» works and determined their role in the history of oratory and art of speech, including giving them a scientific-theoretical assessment.

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.

Keywords: the art of world oratory, «Devonu lugat it-turk», «Qutadgu bilig», «Hibbat ul-haqqayiq», «Mahbub ul-qulub» the speaker, preacher, the rhetoric.

Introduction

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.

Mahmud Kashgari

We are well aware of many of the great orators who had left a significant mark on the history of world rhetoric science. The weight of the scientific literature on this subject is much greater. However, no special research had been conducted directly on the Turkish environment, including the specific services of Uzbek speakers. Such works not only cover the history of our national rhetoric science, but also make a serious contribution to the definition of its role and importance in the history of the world public speaking art. Accordingly, we decided to search the samples of creative heritage left by some of them. Among them, undoubtedly, the oldest example is the work of Mahmud Kashgari's «Devonu lugat it-turk» (Dictionary of Turkish vocabulary).

Mahmud Kashgari was a great thinker and creator. His «Devonu lugat it-turk» work is an encyclopedic research which described turkic

people's life, history, traditions, geography, earth science, flora and fauna. The most important aspect for us its richness of observations on linguistics, including the culture of speech and the art of oratory.

Mahmud Kashgari was a subtle connoisseur and tireless promoter of the Turkish language. He described: «races with the Arabic language as equal as two grazing horses and raises the Turkic language», skillfully demonstrating its distinctive features.

Acquaintance with the pages of «Devan» reveals Mahmud Kashgari beside us as a geographer, botanist, zoologist, linguist, folklorist, literary critic, historian. That is why we call him an encyclopedic scientist.

Mahmud Kashgari is a true devotee of the nation, a great person who has always lived with pride in belonging to this nation. He wrote in the introduction at his work. «God created the State Sun in the constellation of the Turks. He also made the sky suitable for their property. He called them Turks, made them property, raised them as the kings of our time. He gave the reins of the will of the people of the time into their hands, led the people, and enabled them to be in the correct way. He made winner the people who belonged to them. Those who care for them will reach their goals and get rid of the destruction of the bastards. To keep away from the arrows of them (Turks), to hold their actions tightly is worthy and worthy of every intelligent person. The most important way to be close to them is to speak at their language, because they listen well to those who speak this language, keep themselves close, and do not harm them. They even forgive the sins of others who take refuge in them» [1]. Mahmud Kashgari refers to the public language as evidence and basis for his views. He put it this way: «I have quoted from the poems used in the language of the Turks, from the wise sayings and proverbs used in the days of joy and mourning, so that those who use them may convey them to the narrators (listeners) and the narrators, in turn, to the speakers» [2].

The scientist also showed the features of each sound, the use of the letter, the possibilities of pronunciation. Explaining the word «irra», he said: «irra - izza, "shame": this word is also

pronounced as «irra» with two «rr» and «ira» with one «r» [3].

In Mahmud Kashgari's dictionary, the meaning of each word is explained in a memorable way, connected it with rare events from the history of the Turkic people. For example, he explains the word «Og'a» (aka, "brother") as follows: «O'ga – is an experienced, intelligent, long-lived person». A degree lower career than Tekin rank... When Alexander The Great arrived to China, the Turkish Khan sent a group of young soldiers to fight. The minister told to the king: «You called all the youth, in fact (o'galarni "brothers") it was necessary to send people who are older, who have experience in the affairs of War, when he used word «o'ga» in the sense of experienced, an adult. Then king said «right» and sent older people (to war). At night they attacked and defeated the soldiers of Alexander from the front line» [4].

Mahmud Kashgari brings many folk proverbs in his work. For example:

Atasi achchig' alimla yesa, o'g'lining tishi qamar. (While the father eats a bitter apple, his son's teeth grinds).

Ach ne yemas, to'q ne demas. (What does not eat hungry, what does not speak full). Bir qarg'a birla qish kelmas. (Winter does not come with one crow).

Bir tulku terisin ikila so'yamas. (One Fox's skin have not shelled twice).

Buzdan suv tamar. (Water is dropping from the ice).

Yig'ach uzin kes, timur qisg'a kes. (Cut the wood long, cut the iron short).

Yig'ach uchina yel tegar, ko'rklik kishiga so'z kelar. (The wind touches the end of tree, the attention comes to the handsome person).

Qanig' qan bila yumas. (Blood is not washed with blood).

Qo'sh qilich qinga sig'mas. (A double sword does not fit into a single scabbard). Qish qo'nuqi – o't. (Winter feast – is the fire).

Ko'zdan yirasa, ko'ngildan yema yirar. (The farther from the eye, the farther from the heart).

Kunga baqsa, ko'z qamar. (If look at the day (The Sun), eyes will be blinked).

The importance that, he was not limited to interpreting the meaning of proverbs, he also commented and explained on how often they are used in life situations. Bring forth some examples:

«Ag'ilda o'g'laq tug'sa, ariqda o'ti unar. – When a calf is born in a barn, grass (his food) grows in the ditch. This proverb is said to mean that there is no need for excessive attempts and grief for food or sustenance» [5].

«Ikki bug'ra igashur, o'rta ko'kagun yanchilur. – Two masculine animals fighting, among them fly is milled. This proverb is used in the sense that among two princes fighting the weaker is crushed» [6].

«Anasi tevlug yuvqa yapar, o'g'li tatik qo'sha qapar – If his mother baked thin bread as a trick, the child cleverly puts it in his mouth in double (in pairs). This proverb refers to the fact that the resistance of two vigilantes is equal» [7].

«Ko'kka suzsa, yuzga tushur. – The saliva of the one who spits into the sky falls on his face. This proverb is said as a sign that a person who harmed to somebody will return evil to himself».

Yusuf Khas Hajib

Yusuf Khas Hajib's work «Qutadgu bilig» (Knowledge that leads to happiness) is one of the rare written monuments that is becoming the focus of world Turkology.

It has been more than three centuries since «Qutadgu bilig» began to be studied by world scientists. In this regard, the great Turkish scientists H.Vamperi, V.V.Radlov, A.N.Samoylovich, M.Kopruluzoda, R.R.Arat, S.Ye.Malov, A.A.Valitova, I.V.Stebleva and the scientific work of others deserves admiration [8]. In the study of this work in Uzbekistan A.Fitrat, A.P.Kayumov, Q.Karimov, G'.A.Abdurahmonov, B.Tokhliev, Q.Sadikov, A.A.Abdudzizov, H.Boltabayev, Z.Ya.Sadikov, H.D.Abdullaev, A.Akhmetova, B.Abdurahmonova, H.Ne'matov, E.Umarov names to cite it is appropriate. Thanks to the efforts of these scientists, the opportunity to study «Qutadgu bilig», to reveal its general philological, linguistic, pedagogical, philosophical, didactic and artistic jewelry, as well as to determine the position of the work in the world literature has expanded. Nevertheless, the aspects of the work related to the art of speech and

have not been specifically the object of research. However, the analysis of «Qutadgu bilig» as the rarest source in the field of art of speech and public speaking allows us to come to very new conclusions in this regard. One of the most important tasks facing philologists today is to define the role and significance of Yusuf Khas Hajib in the history of the art of preaching as a great orator and preacher, «Qutadgu bilig» as the most important source in the history of preaching.

It should be noted that among the achievements of today's literary and linguistic sciences, a very comprehensive study and interpretation of many important aspects of the life and work of Yusuf Khas Hajib deserves the admiration. This situation has also created a worthy foundation for the observation and evaluation of the facts and evidence in this source from the point of view of the art of public speaking. So far, the first text created by Qayum Karimov, the Uzbek translation by B. Tokhliev, and finally the publication of new comparative texts by our academicians A. Rustamov, G. Abdurahmanov and professors B. Tokhliev, H. Dadaboev deserve to expand these possibilities [9]. In addition, it is possible to rely on the vast experience and traditions of the scientific study of the work in world Turkology.

In fact, it is important to determine the position of Yusuf Khas Hajib's work «Qutadgu bilig» in the history of oratory and culture, to give a scientific and theoretical assessment. The analysis also provides a great opportunity to determine the place and importance of Yusuf Khas Hajib in the history of world public speaking. The analysis of author's views on this issue by means of comparative and interrelation with folk materials, other written sources makes it possible to determine its peculiarities in this regard, as well as to determine not only Uzbek and Turkish, but also significant contribution to the development of universal art of speech. This reflects the peculiarities of the dialogue of different types of cultures. The present cases provide a rich material for making relevant scientific and theoretical conclusions from them.

Comparative analysis of the «Qutadgu bilig» as a source of the art of speech also allows to obtain effective results. Yusuf Khas Hajib's

views on public speaking and his personal experiences have been studied scientifically through the epic «Qutadgu bilig», the results of the analysis and conclusions made on the practice of public speaking, recommendations and suggestions will be useful both for the practice of art of speech and for the creation of theoretical, scientific, educational-methodical and methodical literature.

The great thinker of the East, Yusuf Khas Hajib, in his book «Qutadgu bilig» (Knowledge that leads to happiness), advises that in order for young men should be very attentive to speech, improve their manners in order to find a worthy place in society, public service. «Correct your behavior, keep calm. Correct your heart, your speech, make sharpen your words» [10].

O'zingdan ulug'qa tapug' qilsa o'z,

Tilin beklasa kad qatig' tutsa so'z [11].

(Serving those elder than him, being careful with speaking, keep strongly words, don't often change mind)

... Atim ersig ersa, bo'lur o'q-yog'ich,

Ko'ni bo'lsa qilqi bo'lur tamg'ochi.

(Good arrow shoot, will be sniper-arrow-sagittarius, if his behavior is good will be in sealed career)

... Qiyo boqma anda so'lun ya o'ngun,

O'zing iymanu tur, eshit so'z o'gun.

(Don't look around so often, be faith, be decency, listen to the word with attention)

Senga so'z ayitsa aquz so'z chini

Javob bersa yarlig' tegurgil ko'ni.

(If they ask you for a word, tell them the truth, if allowed deliver the label do it honestly).

Yusuf Khas Hajib again advises, «Do not drink alcohol, do not walk in vain. If your interlocutor is naughty, get away from him quickly. Be as if you have not heard the word you have heard (if there are conflicting words). Be as if you do not see what your eyes see (if there sinful deeds)» [12].

Many of Yusuf Khas Hajib's thoughts and words are written as commentaries on the hadiths of the Prophet.

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» [13].

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» [14].

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» [15].

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.

Ko'ni teyu bilsun xaloyiq seni.

Ko'nilik to'nin kiy, qo'yib egrilik,

Kiydim, to'n to'lusvi 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 «Kimiyo 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») [16].

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» [17].

Esizga yavuma, esiz suhbat
Seni-te esiz qilig'liq qilur [18].

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 [19].

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 [20].

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.

Alisher Navoi

It is well known that Alisher Navoi is an encyclopedic artist. Specialists in various fields had conducted interesting and serious research on the possibility of using the author's works in philosophy and history, political science and psychology, sociology and linguistics, literature and the study of natural sciences. It is worth noting that the author has made a significant contribution to the art of speech. The author has achieved great success in this area, as he was directly involved in both theoretical and practical issues of public speaking. The works of art created by Navoi are priceless masterpieces of oratory.

Alisher Navoi also interprets the same hadith in his work «Arba'in» («Forty Hadiths»):

Qaysi majlisdakim eshitsang so'z,
Bilgil, ul so'z sanga omonatdur.
Gar ani o'zga yerda naql etsang,
Ul omonatga bu xiyonatdur [21].

It should be noted that the promise of secrecy given to someone is a great responsibility. The great writer draws attention to this situation and emphasizes its consequences.

Alisher Navoi interprets another one of the forty hadiths:

Ey, xummo, ulki, ayb ko'rmamak ila
Yuz hunarvar marotibin topqay.
Ya'ni, o'z aybi pardasi ko'ziga
O'zga el aybi chehrasin yopqay [22].

It means, if a person makes a slight mistake in the pulpit or in a meeting, it is necessary not to announce it. If a person who has seen a shameful act and starts to talk about it a lot, it can come back to him also.

At speaking and oratory classes, special attention should be paid to the fact that each text has an appropriate level of educational strength and power. Because «the content of education is determined by the purpose of education»[23]. Then the educational goal will be fulfilled and increase of the spiritual qualities in the pupil and students else. Eventually, their worldview will expand, and their skills and competencies in understanding and analyzing literature will further improve, meaning that they will also make a worthy contribution to their

overall development. It can be said that Navoi's works have great internal potential for these purposes.

Navoi had mastered at the art of speech and practiced of preaching. Therefore, in his works he mastered all forms and means of pleasing the listener, making a positive impact on them. Most importantly, all of these are presented as examples of high artistry in the image of the writer:

Har kimki, chuchuk so'z elga izhor aylar,
Har nechaki ag'yordurur yor aylar.
So'z qattig'i el ko'ngliga ozor aylar,
Yumshog'i ko'ngillarni giriftor aylar [24].

The essence of this rubai is to clarify the meaning of the hadith «Layyin ul-kalomi qaydu qulubi», that is, «A soft word makes the hearts love». To do this, the author distinguishes three different classes of words. These are «sweet words», «hard words» and «soft words».

There are great privileges in the use of sweet (i.e. sweet, pleasant) words by a person. As a result, it can turn enemies into friends and relatives. The word «el» "friend" here is not used in its own meaning. It has such nuance of meaning in the text as «others», «those around», «communicators». Hence, the main idea in the first two verses of the rubai serves to illuminate the essence of the main idea in the hadith. In this case, the judgment conclusion that a sweet word can bring even the enemy closer.

The third verse («The harshness of the word hurts the heart») provides information about the one extreme danger associated with the use of the word and embodies the spirit of encouragement to avoid it. We observe that even in this verse the word «el» is used once again. But now it does not reflect the meanings of «others», «those around», «communicators», but «everyone», «anyone», «many». The conclusion from this is that no one will be happy with the hard word, it will only hurt everyone. The last verse appears as the end of the whole rubai. Initially it appears as a repetition of the meaning in the previous verse in the form of negation. In the second case, the soft word is also distinguished from others by its influence dedication its ability, strength and power. It is permissible to admit that meaning of rubai is also

in harmony with the meaning of the hadith. Importantly, it sounds like the final conclusion of the whole rubai.

Another of rubai's pivot points is seen in his reliance on contradictory meaningful words. To do this, the author chose the words «enemy» and «friend», «hard» and «soft», «hurt» and «pleasing».

It is no coincidence that the word «aylar» "doing" was chosen for radif (rhythm). The author made it possible to describe a rather complex concept in a simpler, more compact way, using a joint noun arrangement with the word before it. At the same time, the «collaboration» of rhyme and radif created the most appropriate opportunity for the poet to express the meaning in a clear and effective way.

Alisher Navoi in his book «Mahbub ul-qulub» («Love of Hearts») expresses his great theoretical, moral and aesthetic views on the culture of speech, the influence of good and bad words: «Ko'ngulda til sinoni jarohati butmas, anga hech nima malham yerin tutmas. Har ko'ngulki, til sinonidin jarohatdir, ham yumshoq so'z va shirin til anga marham va rohatdur» [25]. (The wound of the word spear does not heal, nothing can replace the herb, that is, it cannot be cure. But only soft words and a sweet speech are balm and pleasure to this wound). Here the thinker uses the method of comparison – the tool of conflict resolution – dialectical thinking and syllogism.

If this opinion is put by Alisher Navoi without the use of comparison – specific sillogism in the art of rhetoric, simply saying «it is better not to say a lot and nonsense», then it will not be so effective, it will not reach the heart of the listener, student and pupil.

Alisher Navoi also devoted a special chapter about preachers in «Mahbub ul-qulub». It is called «Members of wisdom and preachers' note». It states that the first requirement for a preacher is to be a faithful. They have the opportunity to advise to public. Therefore, the preacher must set a personal sample of behaviour at himself. He explained: «O'zi kirgondin so'ngra nasihat bila elni ham kivursa». Which means "If the person enters to correct way, then with exhortation leads the people to the same way".

«Yurumagan yo'lga elni boshqarmoq – musofirni yo'ldan chiqarmoqdur va biyobonga keturmoq va bodiyada iturmakdur». It has own reason: "To lead the people on a path he does not know, it is like to mislead a stranger on his way, to direct him to the desert and push him into the pit" [26].

Not everyone deserves to be a speaker. Oratory has its own requirements. At the forefront of them stands the ability to be merciful to others and be vigilant: «Va'z bir murshid va ogoh ishidur va aning nasihatini qabul etgan maqbul kishidur».

All this shows the ultimate well-being of beautiful samples on the art of oratory in the creativity of Alisher Navoi, the abundance of opportunities for their use in the educational process.

Conclusion

In the development of rhetoric the works of Mahmud Kashgari, Yusuf Khas Hajib, Ahmad Yugnakiy, Alisher Navoi, 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. Mahmud Kashqari cited some stories and narrations, the main reason for which is the author's desire to make his speech convincing and effective.

3. Many of Yusuf Khas Hajib's thoughts and words are written as commentaries on the hadiths of the Prophet Muhammad.

4. The artistic passages in «Qutadgu bilig» will directly help to broaden the views of today's youth on the art of public speaking, as well as to improve their practical skills and abilities.

5. Many of the materials in «Qutadgu bilig» provide a complete basis for imagining the eleventh-century features of Turkic views on the true nature of the art of oratory.

6. 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.

7. Noteworthy that the rhetorical methods are used very skillfully by Alisher Navoi. 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.

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