

**WORD ART OF THE EAST****Rozyyeva Altyn**

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The Ancient East, which gave a strong impetus to the development of world science, played a major role in laying the foundation and development of scientific knowledge. In this region, which is recognized as one of the ancient centers of cultural developments, famous personalities who contributed to the prosperity of exact, natural and humanitarian sciences lived. They managed to write their glorious names in the history of world science and culture forever with their significant discoveries and inventions.

In the Ancient East, which raised a large generation of great personalities who made a huge contribution to the development of human life and worldview with their fundamental scientific research, rhetoric flourished along with other fields of science. It not only specialized as this field of science, but also had a strong impact on the creation and effective implementation of other areas of scientific knowledge.

As is known from ancient and medieval written monuments, which serve as one of the valuable and reliable sources of information proving the prosperity of the art of rhetoric, the names of many orators who became famous for their rich and artistic language and their scientific and literary heritage have reached our days. In their works, one can read valuable thoughts and opinions related to the necessity of observing the rules and norms of speech culture, the orator's oratorical skill, and its importance in the development of the literary language.

The national originality inherent in the art of speech has always existed. The first representatives of the art of speech were the ashiqs, akyns, bakhshis, poets, in general, in one word, who performed the most beloved epic stories on their national musical instruments, which were passed down from mouth to mouth, from generation to generation, and gained fame by their talented orators of each nation.

In "Oguznama", Oguz Khan's advice, admonitions and wills to his people about spirituality, moral perfection and unity; in "Gorkut Ata" Gorkut Ata's journey among the people, "söý söýlemegi", "boý boýlamagy"; the tradition of destan-writers and poets, who have been performing an entire destan in front of a large audience with artistic words to this day, are excellent examples of the oratory developed by the Turkic people in early times.

Key Kowus's "Kowusnama" also played a significant role in developing the theory and practice of rhetoric in the Middle Ages. In the seventh chapter of this work, entitled "Dilewarlyk ukybyň artdyrmak hakynda," he writes: "Märekäniň öňünde sözleýän sözüňi halkyň göwnünden turar ýaly, mümkin boldugyça, gowy sözlegin, sözläňde zehiniň derejesi görner ýaly sözlegin, çünki beýik hem dana adamlary gep uruşlaryna görä tanaýarlar" [3, p. 42-52], which is about the most important requirements of the art of speaking. These views put forward by Key Kowus served as a lesson, admonition, and a rule for the art of oratory, not only in the lives of that time, but also in the lives of future generations.

The scientific, literary, rhetorical schools, scientific and literary centers that operated in early times played a significant role in the formation, improvement, and development of rhetoric, which is considered the highest level of the art of speaking.

In scientific and literary schools and scientific centers, which gathered famous personalities who studied the scientific foundations of the art of speech of the East, the scientific and practical foundations of rhetoric were laid, along with other issues. The norms of rhetoric developed in each of them were absorbed by the social relations, living conditions and situation of that time, and the results achieved in education and science. Political, social, scientific, judicial, theological and artistic directions of rhetoric, which grew out of other fields of science and arose due to the emergence of living needs, emerged and became independent as a form of rhetoric.

"Paýhas öýi" operating in ancient Merv was one of the educational institutions that set such requirements for itself. A prominent representative of the school, Alishir Navoi, noted the great importance of rhetoric in spreading knowledge among people, and he created his own assembly, that is, "an independent university" [2, p. 27]. The assembly taught the main theory of rhetoric, which is a wise and direct speech.

A prominent representative of the "Paýhas öýi" educational school, the great scholar of the East, al-Farabi, was distinguished by his versatile natural talent. Along with his outstanding works in other fields of science, he developed the theoretical aspect of rhetoric in his works on the art of speech, such as "Ritorika hakynda kitap" and "Goşgy we ritorika hakynda kitap".

In the East, people who mastered the art of oratory (skillful speech) were usually given the highest respect. Kazi Umani from Fergana, who had a very deep understanding of human psychology, could convince his listeners with words in any situation and on any controversial issue, was the author of the treatise "Söz açary", and was also a member of the aforementioned "Paýhas öýi" [2, p. 27].

The famous Turkologist Mahmud Zamakhshari, who wrote "Asas al-balaga" ("Fundamentals of Oratory"), "Fayl al-lugat" ("The Best Words") and several other works, made a great contribution to the establishment of oratory as a science in the East.

In the East, people with the ability to orate were considered “sacred” while they were still alive. One of them was Abu Seyit Abul Khair Maneli, who lived in the early Middle Ages. The wise thoughts of Meana Baba, a great thinker and master of speech of his time, based on the verses of the Quran, Hadith, and the words of Muslim scholars before him, had a great influence not only on rhetoric, but also on social life.

People from different strata of society widely attended the sermons of Nejmetdin Kubra, one of the most famous orators.

The famous scientists of the East were characterized by their knowledge of several branches of science. The perfect mastery of the rules of Arabic writing, rhetoric, and the art of composing poetry by the great physician of the East, Ibn Sina, helped him to express his thoughts in a short and concise manner in his works on language and literature, aesthetics, and music. The wise man's saying, "First - words, then - plants, where they do not affect - the tree," explains not only the importance of a good word in rhetoric, but also its healing power in medicine.

In the work of our esteemed friend, "The Meaning of Life," one of the scientific schools that brought together a number of great personalities of the Ancient East, its prominent member - mathematician, astronomer, geographer, and also a master of words, Muhammad ibn Musa Khorezm, is mentioned. It is noted that with his versatile scientific talent, he led the Islamic world to the Academy of Sciences in Baghdad - "Beyt al-Hikmat" ("House of Wisdom") [1, p. 228].

Inspired by the wonderful works of prominent representatives of such rhetorical schools, and trained and educated by them, the great thinker of the East, the master of the poetic world, Magtymguly Pyragy, studied in the scientific schools of his time and mastered the subtle secrets of rhetorical art. He, along with many of our classical poets, such as Seydi, Zelili, Mollanepes, Kemine, and Mataji, representatives of the literary school he created, made a great contribution to the improvement and development of the art of speech.

In the East, as a rule, the highest respect was accorded to those who mastered the art of eloquence (those who skillfully command speech). As it is said in Arab wisdom, “İň gowy dil – saklanylany, iň gowy söz – berk oýlanyp aýdylany” or “Söz sözläniňde aýdýan sözleriň dymmakdan gowy bolmalydyr” [6, p. 64], following such wisdom became a norm of speech culture.

For this reason, in the East great importance was attached to the deep meaning of the word and its powerful influence on human life. An eloquent person had to be able to enter into discussion on any issue and engage in debate.

In the East, the essential conditions of eloquence, the art of speaking, were brevity of speech and its being imbued with wisdom and insight. An eloquent person who strictly followed the laws of Eastern verbal art such as “Az bolsun, uz bolsun”, “Ýa la

açgyl, ýa dür saçgyl” had to be able to convincingly express any idea and defend any position skillfully.

This principle was firmly preserved in the poems of the great 18th-century master of words and thinker-poet Magtymguly Pyragy, and was expressively and artistically conveyed in the lines: “Az ýygil, az ýatgyl, sözüň az etgil, / Köp söz ahyr il içinde har eýlä” [4, p. 17].

In eloquent speech, guidance was taken from the meaning and content of such refined folk wisdom as: Ýüpüň uzyny ýagşy, / Sözüň gysgasy; Pikiri ýüz söz arkaly bermek aşa / Ýüz pikiri bir sözde aňlatmak başga; Dilden söz gaçmasa ýagşy, Söz ýürekde bişip ýetişmek bilen; Müň oýlan, bir sözle.

Another distinctive feature of Eastern eloquence was considered to be the sharpness and keenness of language and speech. Therefore, it became customary to compare the tongue or word to a sharp knife, a keen sword, the poison of a snake, or a thorn. For example: Tyg ýarasy biter, dil ýarasy birmez; Zäherli ýylanyň awusyndan gorkma, / Adamlaryň erbet dilinden gork. Or: Ýaman til dost ýitirer, Hoş til rahmet getirer (4, p. 65); “Şekerlikden zäher boldy sözlerim,..” (4, p. 190) , such wise expressions turned into artistic devices in the works of Eastern orators.

In his poems, the master of words Magtymguly Pyragy skillfully used such folk wisdom as artistic devices. Moreover, in his poetry he further expanded the use of words and concepts characterizing language and speech, the main tools of eloquence, employing expressions such as good word, true word, bad word, harsh word, right word, empty word, pure word, wonderful word, sirin güftür, şirin zyban, thereby creating a unique and inimitable expressiveness through linguistic means.

As a result, the prominent Eastern orators, through their remarkable works and wise views, made a significant contribution to the flourishing development of the great art of eloquence, as well as to the growth and deepening of scholarly understanding and experience regarding the art of speech and its importance in human life.

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