





**Commentary on the art of preaching and public speaking
in Alisher Navoi's "Mahbub-ul Qulub"**

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The invaluable literary heritage left by Alisher Navoi is of special importance in literary criticism. In his works, Alisher Navoi paid great attention to the issues of language, speech, its use, the communicative quality of speech. His views on this issue are the basis of the culture and etiquette of speech of that time, which is reflected in the pages of artistic, linguistic, historical and religious works of the poet. The study of these views together allows us to determine the content and essence of the teachings of the great poet and scholar on the culture and etiquette of speech.

The meaning of eloquence, eloquence, word-speech, speech in the works of the poet corresponds to the expression, which today is called the culture of speech. Navoi's interpretation, eloquent speech is a meaningful, beautiful, pleasant speech, spoken in accordance with the rules of language. Navoi listed all the requirements and content of such a speech, one by one. The poet divides speech into two: useful speech with positive qualities and harmful speech with negative qualities. Navoi evaluates these forms of speech in two ways: in terms of linguistic requirements and factors, and in terms of non-linguistic requirements and factors. Navoi considered language as an important tool for cultivating good qualities in a person. He expressed this idea through the artistic images of his personal thoughts and interpretations, as well as through the evaluation of the speech of some individuals. Alisher Navoi, thinking about the criteria and norms of positive, eloquent speech, first of all, expresses his views on the language, the word, the ways of its skillful use. The poet's thoughts on the word, its meanings, the concepts embodied in it, the power of the word, its sanctity form the basis of his comments on the culture of speech.

Alisher Navoi, commenting on the linguistic requirements of eloquent speech, said that the content of the speech, expediency, brevity and conciseness, linguistic norms of the language, adherence to the rules of language in speech, accuracy, richness of means of expression, freedom from harsh means, thoughtfulness, kindness, and so on.

Navoi's views on the factors that create meaningful speech are mainly related to speech etiquette. These are the accuracy, truthfulness, sincerity and sincerity of the speaker, clarity and clarity of speech, pleasantness, sweetness of speech,

expressiveness of speech, fluency of speech, intelligibility of speech, beauty of speech, usefulness, vitality of speech, the etiquette of speech, the purity of speech, the purity, the attention, the attention, and so on.

Alisher Navoi's system of views on the culture and etiquette of speech is described in three scientific and linguistic directions: the direction of speech etiquette, the direction of speech culture, the direction of oratory. Navoi expressed his valuable views on these issues.

The great poet and thinker Alisher Navoi paid great attention to the culture of speech, which is one of his qualities. He argues that the complexity of speech harms the language, but that good, beautiful speech serves to enrich the language. The poet states that speech is a means of directly affecting language: "Language is the instrument of speech with so much honor, and it is also speech, which, if manifested, is the calamity of language."

Alisher Navoi's views on the achievement of eloquence, etiquette and appropriate use of it are reflected in the work "Mahbub-ul Qulub". He said that there should be a wise man who can follow him, and that anyone with a spiritual space in his heart should enjoy the conversation of such a preacher and be happy.

Chapter 24 of Alisher Navoi's Mahbub-ul Qulub is entitled "Admonition and the remembrance of the preachers." league step. If he enters and then shakes his hand with advice. It is like leading a people on a path he has not taken, misleading a stranger, and leading him to the desert and pushing him into the wilderness.

Preaching is the work of a murshid and an ogah, and he is an acceptable person who accepts his advice. First you have to go one way, then you have to lead the people. The one who enters the road without walking, pushes, and the aimless reaches the ground. The preacher is the one who enters the meeting empty-handed and the one who enters completely. A preacher, a future scholar, and a follower of his advice. Ulki ordered and did not follow. Nobody will benefit and the work will not be his word. The proverb with Nazoirkhan is a proverb that sings with a programmer.

Continent:

A preacher, an immortal speaker without a programmer,
There is a ruling on it.
It is impossible to say that the word of God is not feminine.
He must do at least one word.

(Alisher Navoi. Collection of excerpts. Volume 14, pages 28-29)

Hussein Waz Kashifi, a well-known preacher who was a fan, student and friend of Alisher Navoi, also preached mainly in the spirit of science, politics, ethics, propaganda and propaganda. Preacher Kashifi Hussein Boykaro was the chief preacher of the state during the reign of Khorasan. There is information about the effectiveness, popularity and attractiveness of Hussein's sermons.

The peculiarity of Central Asian rhetoric was that they primarily served the interests of the regime of that time. This is evidenced by the fact that during this period the masters of the art of oratory were called nadims, qissagoys, masalgoys, badihagoys, qiraatkans, problemogoy, preachers, and maddahs.

In the traditional introductory chapters of each epic, the poet's work "Khamsa" describes the definition of the word, correct pronunciation, the divinity of the word, the importance of paying attention to it.

Reading and analyzing these parts of the work, memorizing, strengthens the reader's respect for the word, attention and the need to further develop the ability of speech culture.

Including:

The word has become a lost animal,
You know, there is nothing more glorious than guhari.

Or:

Don't be a talker, don't be a talker,
Don't see who says what, hear what he says.

One of the great works of pedagogy of the ancient East, The Nightmare, also contains instructive sayings about the etiquette of speech, logical and expressive speech, which are still relevant today. "... Learn to speak well and don't get used to anything other than speaking politely, because the language speaks what you want to say. Say the word in the right place, the wrong word, even if it is a good word, it will look bad. One must be a speaker. Every speaker should practice a lot on his speech, speak pleasantly and eloquently when speaking in public, and gain the attention of the people.

Let the people know that you have reached a high level by words, because they know a person's rank by words, ... Everyone's situation is hidden under his word. "

Alisher Navoi expresses his views on the importance of reading poetry in the past:

I remember a conflict in the world,
Who's in the middle of school?
Istabon diagnosis memory master,
Let me teach poetry fluently.
Some readers of Nasreddin are also epic,
This is Guliston news and Boston news.
Manga in that case tabibul havas,
"Mantiqut-tayr" turned the multamas.

Apparently, the master teachers taught children poetry and prose in order to educate them and make them read fluently. Sheikh Saadi Sherozi's masterpieces such as "Boston" and "Gulistan", as well as the great Sheikh Farididdin Attar's "Mantiqut-tayr" were taught.

Alisher Navoi memorized fifty thousand bytes of poetry in his childhood and youth and enjoyed them aesthetically. The history of expressive reading knows many wise men like Alisher Navoi who have a strong memory. So, the roots of the history of expressive reading go back to ancient times, and as we have seen, it has always received a lot of attention. Indeed, the art of expressive reading is invaluable in

enriching the spiritual and enlightenment world of man, in the development of artistic and aesthetic views.

Alisher Navoi himself gives information about three preachers in Majolisun-nafois. They are Khoja Muayyad Mehnaghi, Mawlana Riyazi, Hussein Waz Kashifi. The Lord considered them to be true word artists. Mawlana Riyazi was a pedagogue and a poet. Hussein Waz Kashifi inherited such works as "Javohir ut tafsir", "Lubob ul albob", "Hotamnoma". Hoja Muayyad Mehnaghi was a fiery orator, and the sultans bowed before him.