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Abstract: In the article has analyzed Mahmud Kashgari's «Devonu lugat it-turk», Yusuf Khas Hajib's «Qutadgu bilig» 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.

Key words: the art of world oratory, «Devonu lugat it-turk», «Qutadgu bilig» 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». 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» .

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» .

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» .

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'yimas. (One Fox's skin have not shelled twice). *Buzdan suv tamar.* (Water is dropping from the ice).

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

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«*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» .

«*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» .

«*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» .

«*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».

CONCLUSION

In the development of rhetoric the works of Mahmud Kashgari 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. Noteworthy that the rhetorical methods are used very skillfully by Mahmud Kashgari. 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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