



## Blogger and Journalist Speech Culture and Word Art

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**Abstract:** This article provides information on the history of speech culture and the art of oratory with specific examples. The article provides information on the theoretical foundations of the culture of speech in the history of mankind, the theory of speech. Here's a few basic facts about a stomp pad and how it is used.

**Keywords:** Speech culture, public speaking, "Rhetoric", speaker, religious speech, diplomatic speech, "Majlis nafois".

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People have long been interested in the subject of beautiful, meaningful speech. In ancient Greece (Greece) and Rome, the theoretical foundations of speech culture were established. Speech requirements have been developed. During this period, the rapid development of the state, trade, and the judiciary raised the level of public speaking to the level of art. Of course, in order to be a mature person, it is necessary to master the art of public speaking. It was out of this need that the theory of oratory was created. His theorists such as Cicero, Demosthenes, Quintilian, Aristotle grew up. In 335 AD, Aristotle's Rhetoric was created. It sets the following tasks for the speaker:

- comprehensive preparation of material;
- setting a material placement plan;
- mastering the material, correcting the structure of speech;
- the speaker's study of the material;
- verbalize the material;
- Pronunciation of speech, i.e. the process of speech.

These requirements are still in force. During that time, he achieved great success in public speaking and made significant contributions to the theory of public speaking.

Cicero's "On the Speaker," "The Speaker," and "Brutus" are still valuable today. Another great representative of the Roman school of oratory is Mark Fabius Quintilian. In his book On Public Speaking, he makes knowledge the first condition of public speaking. Quintilian says oratory should be learned at an early age. It is important that the speech is clear to the listener. He said, "Speak in such a way that everyone can understand you." The theory of cultural rhetoric was developed in ancient Greece and Rome. This theory later led to the emergence of the science of speech culture in Europe.

In the history of Russia, the emphasis on the art of public speaking has grown significantly, especially during the reign of Peter I. By the seventeenth and eighteenth centuries, there were five main directions in Russian oratory:

1. Palace speech among the upper classes.
2. Religious rhetoric.
3. People's Speech (Leaders of the People's Uprising)
4. Military oratory
5. Diplomatic speech.

Thanks to the services of MV Lomonosov, serious theoretical ideas about the culture of the Russian language were put forward, its practical significance was demonstrated, and the Russian language was creatively developed on the basis of linguistic richness. MV Lomonosov wrote "A Brief Guide to the Culture of Speech" (1748).

In the history of Central Asian culture, the culture of speech has a special place. As the well-known political scientist Nazrullo Jorayev rightly wrote in his book *If You Are Aware* «“ Civilization has taken place in different parts of the world, and the peoples of certain regions are deeply rooted in their worldview and way of life. Civilization, including sophistication in Greece, religion in India, material and technological progress in Europe, and morality in Turan. In our country, morality has always been revered as an incomparable concept. Such qualities as the ability to speak meaningfully and politely, the ability to distinguish between positive and negative words in speech, the ability to distinguish the back of the word, its proper place, the etiquette of speech It is one of the pillars of His Messengership. The requirements for preaching, rhetoric, and rhetoric have improved. The great scholars Abu Rayhan al-Biruni, Abu Nasr al-Farabi, Ibn Sina, Abu Abdullah al-Khwarizmi, Mahmud Qashqari, and Zamakhshari wrote works on language, dictionary, grammar, and logic, or expressed their views on the subject in their works in other fields. .

One of the great works of ancient Eastern pedagogy, *The Nightmare*, also contains instructive sayings about the etiquette and culture of speech, which have not lost their significance to this day. The work is written as the author's advice to his child. She encourages her child to speak kindly, politely, appropriately, and not to talk in vain: Say the word in the right place, the wrong word, even if it's a good word, it will look bad. " "One has to be a speaker." Every speaker should practice a lot on his speech, be pleasant and eloquent when speaking in public, and gain the attention of the people. "When you speak in public, let your words be beautiful, let them be accepted. Let the people know that you have reached a high level by word, because they know a person's rank by words, and everyone's population is hidden under their word. " Kaikovus believes that the speaker must have studied the meanings of the word in all respects: "O child, know the face and back of the word, follow them, speak meaningfully when you speak, this is a sign of eloquence. . If you don't know what the word means when you speak, you look like a bird, such a bird is called a parrot! We call him a speaker so that every word he utters should be understood by the people and every word of the people should be known to him. Don't think without thinking, speak every word thoughtfully so that you don't regret what you said. Even if you know the word and the science well, don't misinterpret any word. Speak the same word". Twelfth- and thirteenth-century thinkers Yusuf Khas Hajib and Ahmad Yugnaki also set exemplary views on the value of the word, its use, underestimation, overloading, and clear thinking. The great poet Yusuf Khas Hajib in his work "Kutadg'u bilig" ("Knowledge that brings happiness"), a great artistic monument of the Turkic peoples of the XII century, said about the correct choice and application of words: the word is knowledge.

In short, to put as much meaning into words as possible:

The word ugush is less than a word,

Write the district node in one word.

Purpose: Don't say too much, say less. Solve the district (thousand) word node with the same word.

The purpose of the talk is to convey the message to the listener accurately and effectively. Therefore, it is important to achieve the correctness, fluency and logic of speech. The thinker urges the speaker to understand the meaning of the word, to understand the meaning of the word, and to compose the speech fluently: How many worlds do you know?

So speak the word,

Let your word be an eye for the blind.

Ahmad Yugnaki (XII-XIII) also urges to speak thoughtfully, not to use unnecessary obscene words, and to speak meaningfully. He warns the speaker that he was not embarrassed by the mispronunciation:

Don't say a word,

Don't talk, don't talk, don't talk.

(Read the word, don't speak in a hurry (hide unnecessary, naughty words), don't hide your head later because of your naughty words).

Amir Hisrav Dehlavi (XIV), one of the greatest poets of his time, encourages speech to be emotionally moving and meaningful:

When you say something, you mean it, and every point you make is clear.

It is also suggested that when a point is made in a thoughtful and fluent way, it will be meaningful and melodic:

When I say poetry, I mean a measure of taste,

Measuring is a point, not a measure.

The patron of the Uzbek classical literary language, the great Alisher Navoi not only raised the art of oratory to a high level in his time, but also seriously studied the theory of speech culture. He devoted the 24th chapter of *Mahbubul-qulub* to preaching, and *Muhokamatul lug'atayn* and *Majolisun nafois* to directly solve the theoretical problems of linguistics and to determine the place of Uzbek among other languages. and thanks to Navoi's work on the study of Uzbek speech culture, the Uzbek literary language demonstrated in the 15th century that it was capable of creating world-famous literary works. His works, especially his ghazals, have made an invaluable contribution to the development of the practice of speech culture in the Uzbek literary language.

The famous scholar Husayn Waz Kashfi, who lived in Herat in the 15th century, also expressed valuable opinions about speech: The word must always be used for good, accurate and truthful. If that doesn't happen, it's still a way to get more involved with the expat community here".

Z.M.Babur has a special place in the history of Uzbek literary speech. The poet's poems and "Boburnoma" are beautiful examples of speech. It is no coincidence that the world's scholars recognize Boburnoma as the best prose work of the 15th century. Boburnoma is written in a beautiful and fluent language. As well as being a popular writer, Bobur advises others to do the same. In particular, it is enough to remember Babur's letter to Humayun. Also in the works of such thinkers as Ogahi, Kamil Khorezmi, Munis Khorezmi, Mashrab, Makhmur, Gulkhani, Nodira, Uvaysi, Muqimi, Furkat, Avaz Otari oğlu, Fitrat, Behbudi, Sofizoda, Hamza, who created in the following centuries. The norms of the Uzbek classical literary language have been practically

perfected, and their works have made an invaluable contribution to the development of speech culture.

From the above, it can be said that Eastern thinkers carefully study the language before the speaker, master its lexical richness and grammar, learn to speak logically, pay attention to the internal (content) and external "form" of speech. They set the tasks of giving attention, composing beautiful and effective speech, using language resources purposefully and appropriately, and deeply analyzing their performance.

So, since the history of speech culture is ancient, its richness is also inexhaustible. Use these resources wisely to create a compelling speech. This is a great example of our speech, a collection of words selected from the richness of literary language. In the process of speech, clear patterns are developed and improved.

In the existing linguistic literature, we come across concepts and terms such as orator, oratory, preacher, preaching art. Among the people there are such expressions as: eloquent, eloquent, eloquent, eloquent, eloquent, eloquent, eloquent, eloquent, eloquent. All the words and phrases quoted express the level of human speech, the level of maturity of human speech, the patterns of speech that differ from the general speech. Everyone speaks unless he is born with a speech impediment. But not all people are the same. Rhetoric is a special ability. Rhetoric in the classical sense is the art of speech in its own right. True speakers acquire oratory skills through a natural ability as well as a constant work on their language and speech.

In the literature of the past and the past, oratory, which is a special speaking skill, differs from people's daily speech and speech activities. True art, speaking in the sense of special ability, is not for everyone.

The positive aspects of past speech should be widely used in the field of speech culture and its purpose in communicating to the public. Many of the guidelines, rules, and personal abilities and activities of these eloquent speakers can be good role models in cultivating a culture of speech. This issue is well illustrated in S. Inomkhodjaev's book "Speech of the Past East".

As you know, in the art of public speaking, the goal is to attract the audience, the audience. The speaker's speech should be beautiful and engaging. In order to achieve beauty, great attention is paid to the content of speech, the power of logic, the silence of sentences. In this sense, the following lines are appropriate: But it is not enough that the speech is beautiful, it is possible to tell all kinds of nonsense. This is not rhetoric, it is rhetoric. ”

Today, the concept of oratory and the term orator are understood and used in a broader, more general sense, rather than in the sense of a particular skill or art. Nowadays, anyone who speaks is called a speaker. As a result, the term speaker has moved away from its original meaning and has become synonymous with any speaker who has spoken formally or informally.

Such an expansion and popularization of the concepts of oratory and rhetoric has led to a simpler and broader understanding and interpretation of "rhetoric" and "rhetoric" in scientific works on the field of rhetoric. Accordingly, the art of public speaking is no longer a matter of speaking skill (unique ability, art), but is interpreted as something that anyone can and should master.

From the above, it is clear that the relationship between the culture of speech and the art of public speaking is of particular interest. Speech culture and public speaking have much in common. Both areas are related to language and speech, human speech. Both of them strive to make people's speech activities useful, effective, and sharp, and serve to enhance a person's speech culture and his or her speaking life. The culture of speech is based on the laws of speech and etiquette, the beauty of speech, the logic of speech. However, in our opinion, public speaking should be distinguished from public speaking (public speaking).

The art of public speaking, which is common to some individuals, is a distinct art that is achieved through personal ability and activity in the field of oral speech. You can see in the rhetoric that skill and skill go hand in hand with hard work. This is due to the fact that in the past cultural life of any nation there were not many people who grew up in this nation and earned the prestigious title of orator.

The concept of speech culture is not exactly the art of public speaking, but it is not a very simple phenomenon when it comes to public speaking skills.

From the above, it is clear that there are some similarities and commonalities between the concepts of speech culture and public speaking. This is evident in the commonality of tools for both industries. However, the concept of oratory is not exactly the same as the concept of speech culture. There are some important differences between them.

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