

## AL - FARABI ABOUT LANGUAGE AND CULTURE OF SPEECH

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### Abstract

The article describes issues based on analysis of Al - Farabi on language and culture of speech. He is one of the world's outstanding scientists, whose name is associated not only with a certain number of scientific discoveries of the Middle Ages but also the development of educational socio-philosophical thought in the Middle East. Al-Farabi deals with the one of the problems of modern linguistics - the culture of speech, in particular the oratorical qualities of poets, the culture of speech.

**Keywords:** poets, culture of speech, communication, education, poetic speech, speech structure.

**Introduction.** In the development of the world educational school, among famous speculators occupies a significant role, such as; Shakespeare, Tagore, Goethe, Kashgari, Navoi, Lomonosov, Pushkin, Tolstoy, Mayakovskiy, the Eastern enlightener Abu Nasr Farabi. Farabi (His full name is Abu Nasr Mukhammad ibn Mukhammad ibn Uzlug Tarkhon, was born in 873 years in Forob town, died in 950 Damascus) - philosopher, contributor to world culture significantly, well-known Central Asian philosopher, academic encyclopedist, familiar with more 70 languages in the world. His name was associated not only with a certain number of scientific discoveries of the Middle Ages, but also with the development of educational social and philosophical thought in the countries of the Near and Middle East in general. After having been studied all the sciences of his time and he made his contribution to their development, and contributed to their wide dissemination in the Eastern countries by commenting on the works of Greek philosophers, Farabi highly appreciated in the East, where he was called “Al-Muallim as –soniy” (“Second teacher”, after Aristotel) or “Aristotel of the East”. Farabi was buried in the “Bob as-Sayir” cemetery in Damascus.

The problem of modern linguistics with having both theoretical and practical significance is the problem of speech structure. The culture of speech is the most important tool for studying and assimilating the inexhaustible riches of the language, for effective and purposeful use of them, for improving the culture and spirituality of a person, for educating a fully developed personality.

However, in the past, the attitude of people to language was not only as a means of communication, but also as an important factor in the education of a person, his improvement was proceeded differently in different historical periods. These patterns were clearly reflected in the works of one of the thinkers of the East, Abu Nasr Farabi. In particular, some of Farabi 's views on the problems of speech culture, oratory, the peculiarities of poetic speech, and the originality of the speech of works of various genres were represented in his work “She'r san'ati”[1] (“The Art of Versification”). The statements of Abu Nasr Farabi about versification, poetics and poetic art, which are presented to those engaged in poetic creativity, required attention and were not useless in the study of the vocabulary and style of works of art and lingua ethics totally. Abu Nasr Farabi emphasized the need to distinguish a poet with a natural poetic gift from poets of another kind, while he separately dwelt on the attitude of poets to the language, the lexical richness of the language, the differences in the use of artistic stylistic means.

The author divided the poets into three categories: 1) poets who have not mastered the art of versification, the methods of artistic art, who rely on the natural gift; 2) poets who have mastered the art of versification and have an innate gift; 3) poets who imitate the above categories who do not have a sufficient innate gift.

Abu Nasr Farabi evaluated truly gifted poets in this way: “Such people really master the poetic art, no feature of versification, to which type of poetry it would not belong, will still not escape this pattern. Really skillfully users all the metaphors and comparisons in poetry, such poets deserve to be called talented poets” [2].

“Nevertheless, the best poets are considered to have an innate gift, “concluded the scholar [3]. Abu Nasr Farabi said that sometimes the most ignorant poet in the art of versification could create a wonderful poem of the highest class. This, according to the scientist, was connected with the theme of the work; or with the poetic gift of the author [4]. Of course, the above judgments of Abu Nasr Farabi will help in the study of the language of poetic works. Especially now, when much attention is paid to the study of linguistics, lingua poetics , artistry and artistic skill, such judgments of the scientist will undoubtedly bring great benefit in research. Individual statements of Abu Nasr Farabi about language, speech, and the culture of speech were found in his books “Kitob al-alfoz wa al-huruf” (a book about words and letters), “Kalom lahlu fi mano ism al-falsafa” (about the meaning of the word “philosophy”), “Abu Nasr Farabiy suzi” (a

book of statements of Abu Nasr Farabi), “Kitob fi sinlat al-kitobi” (a book about the art of writing), “Kitob fi al-lug’at” (a book about languages), “On the art of versification”, “On the rules of the art of versification”, “The City of the Worthy”. In his book “The Views of the Inhabitants of the city of the Worthy”, Abu Nasr Farabi expressed this idea: “There is no living being more perfect than one who knows speech and concept [5]”. According to Farabi, anyone who values this good, strives to own it, should have a number of advantages. In particular, he must be a speaker, respectful, knowledgeable, and wise people [6].”

Speaking about the requirements that the ruler, imam, and clerk of the city of the worthy must meet, Farabi separately dwelt on their attitude to the language and oratorical qualities. For example, the ruler of the city of the worthy should: “be of a naturally subtle mind, quickly delve into the words of the interlocutor, catch his thoughts”, “in order to most accurately convey to the interlocutor his thoughts, be able to express them using beautiful words [7]”. Speaking about the six qualities necessary for a city imam, Farabi noted this quality: “The fifth quality is that an imam must have the gift of an orator, in order to encourage the people to follow the laws established by previous imams, as well as those created by himself, following the example of his predecessors [8].” Speaking about various crafts, the scientist paid special attention to the art of calligraphy and identifies several levels of proficiency in calligraphy. “To be proficient in this craft (calligraphy), a scribe must have a thorough knowledge of the language, the art of speech, writing and counting, and the natural sciences. For example, one owner of this craft can write beautifully and knows natural sciences well, another knows the language, the art of eloquence and certain aspects of calligraphy, while the third is masterful in all these sciences [9]”.

Expressing his thoughts on the origin of the sciences, Abu Nasr Farabi believed that the primary and very first science was language-the science of naming the concepts of an object, object, event-phenomenon: “Speaking about how to teach and learn, how to express a opinion , how to speak and respond, I said that the first of these sciences is the science of naming objects, that was, substances and accidents [10]. “Here we are talking about the unit of language - the word that names, makes up the lexical richness of the language”. The phenomenon of speech occurs only when words are used. But, in addition, there is something that ensures the relationship of words in speech, the order

of their arrangement, what Farabi called the second science: “The second science is grammar, it teaches the correct arrangement of the names given to objects, substance and accident, as well as the correct composition of instructive sentences and speeches coming from this.” Farabi called logic the third science.

Speaking about philosophy, logic, cognition, reason, morality, spirituality, etc. Farabi focused on the meaning and place of language in this sphere. He, indicating the 12 requirements and conditions that a moral person must meet, gives the following requirements related to speech, speech culture, oratory: “(secondly), must quickly and correctly understand the judgments on any issues discussed, delved into their meaning, must be able to recognize the truth or falsity of what the interlocutor said, its true purpose; (fifthly), his words must be accurate, he must be able to clearly and evenly express his opinion; (seventh), must love the truth and supporters of the truth, must hate lies and supporters of lies [12].”.

The above passages reflect almost all the requirements of the culture of speech of our time: to fully and accurately understand the thought of the speaker (the interlocutor), the main purpose of what is said; to use words with precise meaning in speech, to speak clearly and evenly, without delay; speech must contain the truth; to condemn those who use speech to spread gossip, inappropriate news, to be truthful, and so on.

Farabi appreciated the lie: “How fake money inconsidered to be money or lies can never replace the truth” [13].

As we can see, our ancestors of the great thinkers of the East have left us in the cultural and spiritual heritage of language, speech, culture of speech, language and non-language requirements, standards of language use, and more. One of the most important tasks of linguistics and pedagogy is to use this invaluable heritage to educate a person of our time in the spirit of attention and respect for the language.

Careful, respectful attitude to the language, its targeted and appropriate use, as well as its evaluation as a means of educating and improving a person has a very long history. Our ancestors have long been aware of the benefits of language, speech for people's lives, perceived it as a means that positively affects a person, guides in the social flow, and can even change his life. The worship of language, the cult of language is an ancient phenomenon, our ancestors believed that the language, the speech of a person can make him happy or unhappy. Therefore, special rules were developed,

certain norms of careful and targeted usage of the language. Following these rules laid the foundation for the culture of speech.

1. The customs and norms related to the culture of speech, which our ancestors inherited, were preserved on the pages of works of oral folk art, in the language of ancient written monuments, in the folk oral language — dialects and speech.
2. Since ancient times, the people considered language, speech activity as a factor that demonstrates the culture, spirituality and moral qualities of a person.
3. The information that has been preserved for centuries and has come down to us from the preserved monuments of writing, works of oral folk art, suggests that our ancestors considered the language of a person, the culture of his speech as the main measure and condition of a good person, who, respecting the language, must meet the following requirements for using it for good purposes:
  - The speech should be meaningful;
  - The speech should be simple and clear;
  - During speech activity, it is necessary to take into account the personality and state of the listener;
  - The speech should be expressive and impressionable;
  - The content of the speech should be logical and collected;
  - Both in content and in form the speech should be elegant and beautiful;
  - The speech should be short and clear;
  - During the speech, you must follow the requirements of this condition, the norms of ethics.

The speech should be free from rude words, sonorous, logically expressive, correspond to the goal, etc.

These days, when we face the most important task — the education of a spiritually rich person, questions of the aesthetics of speech, respect for language, and the ethics of communication are always relevant for everyone. Furthermore, in solving this problem, the legacy of our wise ancestors, in particular the works of Abu Nasr Farabi, played a significant role.

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