

**RESEARCH ARTICLE****THE EDUCATION OF CULTURED SPEECH IN THE VIEW OF SCHOLARS****Hikmatkhon Ahmedova,**

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[valievamuxayyo@gmail.com](mailto:valievamuxayyo@gmail.com) <https://orcid.org/0009-0000-9015-6284>**Annotation**

This article examines outstanding examples of the art of words created by humanity. It thoroughly analyzes the essence of words as a product of human intellect and thought, their usage characteristics, and their social, artistic, and aesthetic aspects. The article also highlights the social significance of words in public life and interpersonal communication, providing clear practical recommendations and guidelines. It

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emphasizes the vast educational truths embedded within these works and the unparalleled and worthy practices of word usage that can serve as a model and school of learning for today's readers.

**Keywords:** speech culture, the art of words, Mahmud al-Kashgari's "Dīwān Lughāt al-Turk", B. Orinboev and A. Soliev's "Oratory Skills", R. Kongurov, E. Begmatov, and Yo. Tojiev's "Fundamentals of Speech

Culture and Stylistics", T. Qudratov's "Fundamentals of Speech Culture", M. Mirtojiev and N.

Mahmudov's "Language and Culture", Nizomiddin Mahmudov's "Abodes of Enlightenment" and "Culture of the Teacher's Speech".

## METHODOLOGY

Mahmud al-Kashgari's Divan Lughat alTurk holds particular significance in this regard.

Created in the 11th century, this magnificent

## INTRODUCTION

Speech culture is an important indicator of a society's cultural and intellectual progress, as well as a nation's spiritual development. Studying the vast cultural heritage created by humanity based on the ideology of independence, conducting in-depth research on the numerous literary and aesthetic phenomena embedded in it using modern scientific achievements, and thoroughly analyzing national and spiritual values are crucial tasks. These efforts help broaden young people's worldview, enhance their artistic and aesthetic taste, and cultivate their love and appreciation for both national and universal values.

Speech culture plays a significant role in fulfilling these tasks and turning them into reality. Numerous textbooks, manuals, monographs, and treatises on speech culture have been written. These works have reached us in both oral and written forms, encompassing great examples of national and universal culture and spirituality. Additionally, it is worth noting that the highest examples of the art of words, which have gained worldwide recognition, have emerged directly in connection with the spiritual heritage of Eastern peoples.

## LITERATURE ANALYSIS AND

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work is deeply nourished by all preceding oral and written traditions and emerged as a scholarly, historical, literary, and artistic-aesthetic response to the most pressing issues of its time. A significant portion of the materials included in the work represent rare examples of the art of words, as well as invaluable masterpieces of the art of oratory. The book presents exceptionally profound views on the social and aesthetic value of words, expressed in

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remarkably beautiful literary forms. It extensively explores the social importance of words in public life and interpersonal communication, offering concrete practical recommendations and guidelines.

Or let us consider the grand examples of verbal artistry created by Alisher Navoi. It is well known that his works provide an in-depth analysis of the essence of words as a product of human intellect and thought, their usage characteristics, and the social, literary, and aesthetic aspects of word application. The profound educational truths embedded in these works, along with their unique and exemplary practical applications of language, can serve as a valuable school of learning for today's readers as well.

We have yet to fully and effectively utilize the vast spiritual heritage found in folk oral creativity. However, even a deep study of folk perspectives on speech and oratory reveals that we possess enormous reserves in this field. Therefore, the time has come to study the history of oratory, speech culture, and the artisticaesthetic perspectives on the art of public speaking—embedded in this great heritage—as a unified system.

It must be acknowledged that various philological and pedagogical works have provided valuable insights on speech culture. For instance, *The Art of Public Speaking* by B. Orinboev and A. Soliev was one of the initial studies in the field of oratory. It should be noted

that the earlier sections of the book leaned more toward the ideological propaganda principles of that time rather than focusing on the sciences of language and speech culture.

### DISCUSSION

The chapter *From the History of the Art of Oratory: Ancient Oratory* contains some relevant thoughts and brief information on Greek orators such as Pericles, Demosthenes, and Lysias, as well as Roman orators like Georgius, Marcus Tullius Cicero, and Quintilian. Additionally, the book includes discussions on pedagogical perspectives from the ancient East, covering figures such as Al-Farabi, Ibn Sina, Qabusnama, and Alisher Navoi.

The textbook *Fundamentals of Speech Culture and Stylistics* by R. Qongurov, E. Begmatov, and Yo. Tojiev discusses literary language, its norms, and the main characteristics of speech (accuracy, clarity, communicative potential, logic, purity, expressiveness, as well as issues of speech culture and stylistics). The chapter *Methods and Ways of Mastering Speech Culture* contains well-structured methodological recommendations by the authors. The book also includes a separate section titled *Speech Culture and the Art of Public Speaking*.

As the authors rightly emphasize, “Oratory has been considered a special skill, an art, and a unique human ability since ancient times. Therefore, oratory should be distinguished from speech culture (while acknowledging their connection). Not every form of spoken communication qualifies as oratory in the sense of rhetorical mastery. Even works that discuss speech culture or are intended for lecturers and propagandists (among whom true orators are rare) should not necessarily be titled *The Art of Public Speaking*.”

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T. Qudratov's book *Fundamentals of Speech Culture* is also among the early notable studies in this field.

The textbook *History of Pedagogy*, written by a team of pedagogical scholars, outlines the major stages in the historical development of education and upbringing while also providing some insights into the emphasis placed on rhetorical proficiency in the history of pedagogy.

Additionally, most of the textbooks created since the 1960s have followed the model of Russian-language works such as *Fundamentals of Speech Culture* and *Speech Culture*. These books primarily presented concepts from the Russian sources, supplemented with Uzbeklanguage examples.

### RESULTS

This phenomenon, which plays a crucial role in the development of our national culture and ensures the quality of cultural speech education, has also been a focal point for linguist N. Mahmudov.

In their book *Language and Culture* [6], M. Mirtojiev and N. Mahmudov provide a detailed account of the challenging journey of the Uzbek language before it attained official state language status, analyzing various stages from socio-political, pedagogical, historical, and linguistic perspectives. Particularly noteworthy are the chapters titled *Towards Making Terminology Purely Uzbek*, *Words and Love for Them*, *Words and Stories*, *Words and Observational Skills*, and *Every Word Has Its Place*, which contain valuable insights directly related to speech culture.

In his book *Stages of Enlightenment* [7], Nizomiddin Mahmudov discusses language and culture, education and teachers, truthfulness, and the cultivation of cultural speech. His book *The Speech Culture of Teachers* (published by the Alisher Navoi National Library of Uzbekistan, Tashkent, 2007; 2009) is one of the most recent and comprehensive studies in this field. It extensively explores key concepts such as speech accuracy, clarity, logic, purity, expressiveness, speech richness, and coherence, specifically in relation to teachers' speech, presented in a simple and figurative language. These ideas are further supported by excerpts from contemporary Uzbek literature.

N. Mahmudov's textbook *The Speech Culture of Teachers* is deeply rooted in both oral and written traditions preceding it, emerging as a literary response to the most pressing issues of its time. It is not only a masterpiece of verbal artistry but also a priceless gem in the art of oratory. The book presents profound perspectives on the social and aesthetic value of words in exceptionally beautiful literary forms. It emphasizes the social significance of words in everyday life and human interactions, dedicating extensive sections to practical recommendations and guidelines.

N. Mahmudov's textbook is one of the unique encyclopedic works on the culture of communication. It also reflects the linguist's views on speech etiquette, the distinctive characteristics of oratory culture, and its norms and criteria.

Regarding the people's language, he describes it as:

"A language that has preserved its beauty unchanged for centuries, unpolished on purpose, free from rigid norms and strict rules, belonging to a specific region, sometimes incredibly delicate, sometimes a bit rough, yet

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encompassing all dialects within its scope." [8]

Regarding literary language, he states:

"The literary language is the refined, cultivated, and perfect 'child' of the people's language. The Uzbek literary language was formed on the basis of the Uzbek people's language, standardized, polished, and enriched according to its linguistic rules." [9]

The concept of literary norms is explained as "rules for using linguistic elements in accordance with the laws of the language system, established and stabilized in a particular period of social and linguistic practice and tradition." [10]

Mahmudov's reflections on what a person says, how they say it, and in what quantity are also profoundly impactful. His work raises this issue in a unique way and presents solutions that are not found in any other literary source.

For instance, he writes:

"In our land, morality has always been a broad, deep, and incomparable concept, serving as the primary factor in maintaining social balance and tranquility. The ability to speak meaningfully and elegantly, to distinguish between appropriate and inappropriate links in the chain of speech, to understand the deeper and hidden meanings of words, to place words in their proper context, to possess linguistic insight and refined speech etiquette—such qualities have been fundamental pillars of general morality and spiritual maturity in Turan. One might even say that a true sensitivity to words stands at the

forefront of the virtues that define human perfection." [11]

### CONCLUSION

The author evaluates language as the most essential means of communication, emphasizing its social significance. Language and the words within it serve as a mirror of the human heart, conveying fundamental thoughts, ideas, and concepts to others. A person's ability to speak is also an opportunity to showcase their individuality. Through this ability, one can demonstrate their knowledge. Without speech, one's knowledge remains unknown to others.

Complaining about language is inappropriate. Its admirable qualities are numerous. However, it is not without the potential to place individuals in inappropriate situations. Therefore, it is crucial to understand the relevant norms. In essence, language is the interpreter of the heart. That is why, for a person, the most valuable aspects of life are their words and their soul.

"The Uzbek people have always believed in the sacredness and priceless nature of words, never going back on their word, never breaking their promise, and treating words with the same care as they would their own child. That is why Uzbeks, following the wisdom of their ancestors, think before they speak—even when joking. They always strive to speak thoughtfully rather than recklessly. Love for words, enjoyment of the elegance and harmony of speech, admiration for beautiful and impactful speech, and deep respect for those who master this art have been longstanding traditions among Uzbeks. The ability to dress a thought in the most suitable linguistic 'attire' and to captivate not only the listener's ear but also their heart has always been a hallmark of well-educated and cultured individuals in the East, particularly among Uzbeks." [12]

N. Mahmudov's book "The Culture of a Teacher's Speech" is written in a rich and engaging

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language, and the principles it presents are proven in practice. It serves as an exemplary model of speech that can inspire admiration and interest. The book itself is a high-standard representation of cultured speech.

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