



Journal of English Teaching and Applied Linguistic

<http://jurnal.stkipgribl.ac.id/index.php/jeta>

print ISSN 2722-3388

online ISSN 2722-3396

**POLITICAL CULTURE OF ELOQUENCE IN THE HERITAGE OF
PERSIAN-TAJIK THINKERS**

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Abstract: The article is devoted to one of the important problems of the political culture . During the research from the modern socio-political science assert that the culture of speech and rhetoric are one of the most important issues in the evolutionof societyIn this connection, in the works of Persian and Tajik thinkers, one can frequently find different aspects of this problem and features of the use of rhetoric. Particularly, the artistic word, which has a social content, promote to accelerate the process of change in society.

Keywords: Socio-political, rhetoric, speech, culture, Persian, Tajik.

Modern socio-political science assert that the culture of speech and rhetoric are one of the most important issues in the evolutionof societyIn this connection, in the works of Persian and Tajik thinkers, one can frequently find different aspects of this problem and features of the use of rhetoric.

Well-known rules and methods of eloquence, created by the great thinkers of the Tajik people, have entered the world culture.They are fully and clearly reflected in many historical and cultural values, and the significance of their eloquence has left a special mark on the spiritual culture

of modern civilization. The works of Rudaki, Firdousi, Abuali ibn Sino, Nasiruddin Tusi, Saadi Sherozi, Unsurulmaoli Kaykovus, Muhammad Ghazzali, Nizom-ul-mulk, Hussein Voizi Koshifi, Ahmadi Donish, Sadriddin Aini and others, by right, belong to such great creations. Through rhetoric they expressed their impressions of ignorance, error and spiritual stagnation. Especially, masterfully, they were able to reflect the social reality in their poetic heritage.

Factual, at all times, speech, especially the artistic word and literature, has an incredibly great power. Speech aimed at reforming and developing society, release the worldview of people from dogmas. Particularly, the artistic word, which has a social content, promote to accelerate the process of change in society.

It is reasonable that the Persian-Tajik thinkers in their immortal works called on the destitute masses against the tyranny of the ignorant and fanatical emirs. Undoubtedly, their works reflected the socio-political features of the phenomenon of rhetoric.

If we implement a brief historical digression regarding the great heritage of the Persian-Tajik thinkers of the past, we can find that the dignity of the speaker and eloquence occupied a special place even in the sacred book "Avesta". In the propaganda of Zoroaster, the main place was occupied by the art of eloquence, and the writings of Avesta and other ancient writings were recognized as oral speech, and "good thoughts, good words, good deeds" expound the Avestan wisdom and culture of speech of the ancient eastern peoples [5,p 83].

First, the art of eloquence in the East was a factor in the coexistence of human thought, and on this basis it developed further, covering political, religious and sectarian purposes and the pulpits, teachers, orators of political speeches and others have always paid special attention to the beauty of speech. When the religion of Islam appeared, religious rhetoric increased due to the ideological struggle of Muslims on the one hand, Jews, Christians and idolaters on the other hand.

It is notable that the thinkers and poets who lived and worked during the reign of the Samanids made a great contribution to the development and expansion of the culture of speech, one of them is the founder of Tajik classical literature Abuabdullo Rudaki. It should be noted that Rudaki's poetry was created in a very fluid style, and his words of wisdom are still alive in the hearts of different nations. The language of Rudaki's poetry is the normative and literary language of the Tajiks, which is still used today after almost twelve centuries, his poetry has not lost its relevance to this day [4, p 227].

Among the historical and artistic sources that contain unique information about political eloquence, one of the best and an example is the "Shahnama" by Abul Qasim Firdavsi (934-1020). Firdavsi in his immortal "Shahnameh" talks about the prestige of the word, wisdom, enlightenment, eloquence and politeness of speech. Firdavsi demands from the enlightened one to convey the message of wisdom to the common people in expressive language, thereby leading them to intellectual awakening

and happiness. Firdavsi also spoke about the qualities of ambassadors in his Shahnameh. In particular, he considers knowledge and the ability to speak eloquently important for ambassadors and government officials.

Another brilliant Persian-Tajik thinker of the Middle Ages, Abuali ibn Sino, in his treatise "Sermons" ("Rhetoric"), which is one of the sections of the "Book of Healing", divided speech into three types: advisory, reasoned and judicial, each of which has its own special goals. Another, no less great master of speech and eloquence is Saadi Sherozi, whose contribution is unique not only in the spiritual development of the Persian-speaking peoples, but also in the formation of world thought.

Another, no less great master of speech and eloquence is Saadi Sherozi, whose contribution is unique not only in the spiritual development of the Persian-speaking peoples, but also in the formation of world thought. In the work of Saadi, one can find statements about the ethics of speech, oratory and compliance with norms. In particular, in the fourth and eighth chapters of his immortal work "Guliston" he explains

this phenomenon in detail, and the eighth chapter of this book is devoted to the ethics of communication.

The thinker believes that the value of a person is realized through his speech. Saadi considered the noble qualities of a person to speak the truth, to be truthful and to refrain from lies and unnecessary praise. He teaches that even in relation to a friend one must say a truthful speech.

A comparative analysis of the works of Persian-Tajik thinkers shows that they paid great attention to the appearance and culture of the speech of kings, ministers and other government officials. Among them, Nizam-ul-Mulk Tusi can be cited as an example, who in his work "Siyosatname" highly appreciates the ability of the king to listen to the opinions of others: "The king has no way but to sit with the oppressors two days a week, take justice from the oppressor, become just and listen directly to the people. In other words, to be able to listen to the words of the poor"[3,p11]. The Thinker warns the king to be prudent, listen carefully to every word and message, study its veracity, and then draw conclusions:

"No need to hurry. And when he hears some news, he must check it slowly, so that the truth may be revealed, and the lie from the truth: haste is the work of the weak, and not the work of the strong". According to Nizom-ul-Mulk, rulers should perform deliberate actions.

His fundamental work "Siyosatname" contains interesting ideas about the customs of governing the state, about behavior and relations, communication between emirs and ministers, advisers and officials, as well as ambassadors.

Chapter 21 of this book, "On the Significance of the Status of Messengers and the Order of Their Work," is entirely devoted to the work and personality of an ambassador. Nizom-ul-Mulk writes that "kings should always respect each other, and they are obliged to cherish their envoys, which would make them more valuable. Even when there are disagreements and fear between the kings and the messengers who have come to carry out their mission, they should never be harmed or deprived of anything good. Other tips are devoted to such questions: what kind of person

should an ambassador be: the messenger may be a man who has served kings, who has the courage to speak, who has traveled widely, who has benefited from all knowledge, and who is prudent, far-sighted, well-built and handsome. And if the person and the rider are old and knowledgeable, then it is better, and if they send someone, then it is better for them. And if the person and the rider are old and knowledgeable, then it is better, they send a close one, he will have more confidence [2, p153].

Hussein Voizi Koshifi in "The Sultan's Nobility" ("Futuvvatnomai Sultoni") also believes that the speech should be a continuous story and that the manner of its performance should be based on the richness of the preacher's speech. In his opinion, the speaker should make a speech that is in the interests of the whole world.

It should be noted that the instructive poetry of Hussein Voiz Koshifi is more political in nature. In particular, he considered consulting and the preservation of state secrets in public administration to be an important condition. In his opinion, a civil servant should keep his speech

confidential so that decisions made in secret are not available to everyone. The thinker believes that the provision by government officials of accurate and timely information about the situation in the country is an important condition for making the right decision.

Mir Said Ali Hamadoni in his work "Zahirat ul-Muluk" sets conditions for the state and the kingdom, and offers interesting ideas about the culture of the king's speech: "He is a king in his decision not to be ashamed to speak with the weak and the poor. In deciding to speak courteously, not to be rude, not to be offended by hearing many arguments, and not to be ashamed of speaking with the weak and the underprivileged. He must strive for the consent of the people, be honest and obey the law. He must not turn away from conversation and conversation with the virtues, and is obliged to refrain from talking with the wicked. Do not listen to unlawful language, because it humiliates his reputation" [6, p 314].

As indicated in the preface to the book, this work was written for the instruction and guidance of emirs,

kings and rulers. The book is very comprehensive and interesting and has been translated into Latin, French, Turkish and Urdu, as well as Pashto.

Prominent 19th-century Tajik thinker Ahmadi Donish pays attention to moral standards in rhetoric. He considers the honesty of the king above all else, that is, "The ruler must be honest and truthful. He should not say one thing today and another tomorrow. His words must be firm". Regarding the etiquette of oratory and the gift of eloquence, the thinker also states: "Under heaven and earth one must behave politely, speak politely, and do the work slowly and gently. And you need to say less, but it is necessary, and for each word there should be five or six answers so that you do not remain helpless in front of the question" [1, p 314].

Historical facts show that during the period of the establishment of Soviet power, thinkers and poets in their works, supporting the working people, gave advice on how to get rid of the arbitrariness of the oppressors. Since, before the victory of the Bukhara Revolution of 1920, these prominent personalities did not have the

opportunity to speak freely, they formulated their political goals and rhetoric in the form of poetry. In their creations, they called on people to unite and fight against the exploiters.

It is quite obvious that one of the primary tasks of political rhetoric is to improve the political and cultural values of society, to approve and improve political ideas and thoughts that act as elements of unity for a particular nation and state at a certain historical stage of their development. The works of Persian-Tajik thinkers contain the essence of words that have special wisdom for the self-knowledge of the individual, and reflect universal human values.

Thus, the analysis of the problem of the main methods and specifics of the use of rhetoric in the heritage of Persian-Tajik thinkers gives reason to conclude that the basic principles and provisions of the art of eloquence have found their detailed description in their works. Modern socio-political science claims that the culture of speech and rhetoric are one of the most important issues in the development of society, which is quite justified. In this regard, in the works of

Persian and Tajik thinkers, one can often find different aspects of the problem of rhetoric and features of its application.

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