

**ABDULLAH ALMIGHTY'S CONTRIBUTION TO OUR LITERARY
LANGUAGE, THE BEAUTY OF SPEECH**

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Annotation

This article discusses the contribution of Abdullah Almighty, the founder of Uzbek novels and considered proud of our nation, to our literary language, the development of our speech, and the development of the Uzbek language.

The genesis of a culture of beautiful and elegant speech dates back to ancient times in the Kohna East. For centuries, the beauty of speech has been described by the creatures of our language — our Turkish ancestors. The beauty of speech is the main expression of human culture. High-spirited human perfection is reflected in its factors, knowledge, and wisdom, and of course the culture of speech is also high. Mastering language skills, speech culture skills, and adhering to literary standards are very important for a person with higher education.

History tells us that our forefathers Behbudiy, Abdulla Avloniy, Abdurauf Fitrat, Abdullah Almighty, and a number of other scholars commented on the importance of speech. And naturally, they sealed their thoughts in their durable works. Mahmoud Ahmadinejad Behbudiy, a great enlightenment writer, ally, and publicist, has produced more than 200 articles and works in Uzbek and Arabic. He commented on the subject of the speech: "Ensuring the development of the language depends primarily on the stability of such concepts in society and the respect of language holders for the precious wealth. Man sees, hears, and understands the world through the language."

The history of living in the world of colorful languages around the world shows that the taraqiot of speech depended on how its political system reacted to the national language at all times.

Abdullah Almighty also contributed greatly to the formation of a literary language, its high position, its importance of words in the treasure trove of sheets, and the reapplication offorewarned words.

In the 1923-1924 issue of Revolution magazine, several chapters were published from the novel The Last Days. In addition to the newly formed literary language, the text "Those Last Days" used some elements of the traditional classical Uzbek genealogy.



This harmonious language gives the novel language beauty; the use of a completely classical nazarene would probably have been a weighty thing for readers, just as a new language could be absolutely dry and sunny. When Julqunboy's works are compared to the language of his works and the novel *The Last Days*, naturalness, sincerity, and proximity to the living language of the people are evident. He criticizes the language of "Juvonboz," his first experience in the genealogy, as a "hello" language, a lifeless, unpleasant, "dry" language; he says it is "too far from the language of the people." It will not be long after. Sha'drach, Me'shach and A-bed'ne-go tell the story of the horse. The poem is also elegated in artistic, stylistic, and poetic language. When the question of the language of the writer's novels is raised in the book *The Creative Way of Abdullah Almighty*, the writer shows great skill in the language in his novel *The Last Days*. Roman's language is indeed rich, rich, simple, expressive, and mass-aware. The role of this work in the formation of the Uzbek literary language is undoubtedly great; "The last days" play a major role in the development of the new Uzbek language," he wrote.

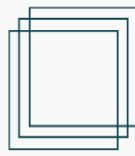
Abdullah Almighty's literary legacy deserves to be viewed as a special phase in the history of the Uzbek language. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

From the great novels of Abdullah Almighty to simply his "notifications"—all of them show unique examples of poetic discourse.

It is difficult to count such purma-meaning wisdom regarding speech behavior in the treasure trove of oral and written words of our people. The concepts that make up the spiritual perfection itself, such as national society and universal values, national identity, the steadfastness of perception, national consciousness and thinking, national pride and pride, love for godly devotion and loyalty to independence, cannot be imagined separately from the environment.

The speech of a representative of each society must be beautiful, attractive. To achieve beauty, attention is paid to the content of speech, its logical power, and the silence of sentences. The beauty of speech is not any monologue oral speech, but speech that encourages audiences to take a certain action or performs a special task aimed at awakening a system of ideas, imaginations in them.

Indeed, less than a century later, we are still obliged to acknowledge from the heart the incomparable services of Abdullah Almighty to the development of the Uzbek language, to praise the skill of the nobleman, his beautiful writer, and his fortress. Julqunboy lived for two centuries and on the border of two different structures. He compared the lives of the people of that time, who were "the times of the chamber", "Muslimabad", and the people of Burma, who were updating and updating. Therefore, in the language of his works, the harmony of classical prose and the new Uzbek language is clearly observed.



Abdullah Abdullah's works reflect his unscrupulous poetic thinking. Artistic thinking, on the other hand, is associated with a speech phenomenon, of course. Each nation's nobleman reflects on his own national language and relies on the vocabulary of that national language.

Undoubtedly, the literary heritage of Abdullah Almighty deserves to be viewed as a special stage in the history of Uzbek literary language. (Matthew 24:14; 28:19, 20) Jehovah's Witnesses would be pleased to discuss these answers with you.

In a nutshell, Abdullah Almighty, who was well-aware of the life, history, language, and traditions of the Uzbeks, used them very effectively and appropriately in his writings. In the magnificent literary heritage left over from The Watchtower, the beauty, self-sufficiency, imagery, and expression of the Uzbek language were reflected in practice. At the same time, Abdullah Almighty sometimes served as a master of Uzbek literature with his valuable literary and theoretical views of philosophers. Along with Uzbek scholars, foreign experts acknowledged these unscrupulous literary and scientific services.

List of Available Publications

1. Abdurahman B. Abdulla Qodiriy: criticism, analysis and interpretation. Fan 2006.
2. <http://adabiyot.islamonline.uz/uzbek/uygonish/1299-maqola.html>