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Paper Authors

Mullasadikova Nigora Muramanovna



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LINGUOPOETIC BASES OF "ILMU-L-MAANI" ("SCIENCE OF MEANINGS") IN QURAN

Mullasadikova Nigora Muramanovna

INTERNATIONAL ISLAMIC ACADEMY OF UZBEKISTAN,

senior teacher at the "Al-Azhar" department of Arabic language and literature", 11, A.Kadiri,
Tashkent, 100011, Uzbekistan; tel: (90)-9902117

Tuychieva Gulkhumor Ummatalievna, doctor of philological studies

INTRODUCTION

By the 21st century, the spiritual and material monuments of Islamic civilization, the scientific heritage of scientists are evaluated all over the world as a sign of incomparable greatness. In particular, "the invaluable contribution of great scientists and thinkers to the development of world science and culture in the Middle Ages and beyond, the first Eastern Renaissance in world history - the Muslim Renaissance - is rightfully recognized by the world scientific community". One of the most important branches of Islamic science is the science of

MAIN PART

In world linguistics, Eastern and Western scientific thought developed independently of each other in the formation of views on "serving meaning" through language and "meaning expressed through words." The revelation of the Qur'an led to the formation of Islamic sciences in science layers of the language developed only in the 17th-18th centuries. In the East, attention was paid to the role of language in the formation of speech, its emotional, expressive, voluntary nature, social communication, in the West - communication, linguopoetics, cognition, psycholinguistics at the level of linguistic functionality.

Today in Uzbekistan it is necessary to re-evaluate the medieval poetic science as a reality associated with Islam and the

meaning (علم المعاني). An attempt to understand the charm of the Quranic language in the reality of language and speech means the word "xabar", "inshā", "musnad", "musnad ilayhi", "qaṣr", "faṣl", "vaṣl", "iyjāz", "itnāb", "musāva" such as grammatical, lexical, semantic, stylistic, artistic and aesthetic indicators, the social nature of language, ways of expression, language features of the word. The science of meaning is a set of linguo-poetic views, and it is important to show its place in the classification of modern linguistics.

and the science of etiquette developed, in particular, in the science of puberty, the science of fiction, storytelling and semantics arose. Back in the VII-VIII centuries. A classification of sciences was developed, which included literary sciences. In Europe, theories of studying the structural and functional

Movarounnahr civilization. In poetic sciences, the heritage of modern philologists Abulgassim Samarkandi, Abu Abdullah Khorezmi, Mahmud Zamakhshari, Nasr ibn Hasan Marginoni, Yusuf Sakkoki, Shamsiddin Bukhari is considered as a reality that ensured the development of civilizations. Abdurauf Fitrat said: "Our religious and social teachings can be found in the Qur'an and hadith ... To have a deep understanding of the meanings of the Qur'an, we must also know the science of

puberty, the science of storytelling, art and meaning". Therefore, the study of semantics has not only religious-theological, but also historical-social, literary-philological and artistic-aesthetic significance.

In the IX-X centuries, the first views on the study of the peculiarities of semantic science in relation to the reality of language in the structure of the Arab-Muslim culture were Abu Ubaydah, Jahiz, Ibn Mutazz, Farobi, Qudama bin Jafar, Ibn Wahb, Rummani, Askari, Kairavani, Abdul Kahmujanjan. He is mentioned in the works of such scholars as Zamakhshari, Fakhriddin Razi, Yusuf Sakkoki, Jalaliddin Qazvini, Sa'duddin Taftazani on the "science of literature", prose and poetry.

In the new era, scholars such as Ahmad Hashimi, Ali Jarim and Mustafa Amin, Fadl Hasan Abbas, Abdulaziz Atik, Shawki Daif, Badawi Tabana, Muhammad Abdulmunim Khaffaji, Abdulaziz Sharaf, Bukri Sheikh Amin studied the significance of the science of Raji Asmara.

In the Middle Ages, the issues of the Arabic language in the Middle Ages were studied by Thomas van Erpe, Sylvester de Sacy, Francisco Canes, Garsen de Tassi, Armand-Pierre Cossen de Perceval, Sheikh Muhammad Tantawi, August Ferdinand Michael van Mehren, Adolph Varmund, Martin Hartmann, Wilhelm, Wilhelm Smith. Studied by such scientists as John Edward Wonsborough, Charles Pella, Philip Halden, Joseph von Hammer-Purgstahl.

A. Hindi, A. Jorim, M. Amin, H. Avniy, S. Sosa, Hashemi, A. Hajar, A. Matlub, Hannah al-Fakhuri expressed their opinions about the sources and textual aspects of literary sciences.

Religious faith played a catalytic role in the emergence of a number of philological sciences in the Islamic world.

The need for a clear and accurate understanding of the Qur'an and its content has increased scientific attention to the Arabic language. The Koran had a significant impact on the written literature of the Arab and Muslim peoples of the East with its symbolic, capacious, charming, magical and decisive style, linguistic features. Arab philologists called the peculiarity of the Qur'anic style of writing Ijazu-l-Qur'an "the miracle of the Qur'an".

The attitude to language, in particular the study of the characteristics of the Arabic language based on the text of the Koran, shows that a number of principles have been recognized by theoretical paradigms: language is a means of communication and communication; knowledge of the rules for using the language is a sign of human perfection, that is, an indicator of a person's social status; this language has form, and that the function of form is to express meaning; choice of a semantic form; the improvement of the language should be based on the observance of language rules; that language as a means of communication is the result of a psycholinguistic connection between the speaker, the speech person and them; such as the functioning of the lingo-poetic specific laws of language in the expression of the thoughts and feelings of a person.

According to medieval scholars, every word must have a certain form, and the form must serve the meaning, meaning in its place, the expression of speech, any speech must serve an effective, suitable and intended purpose. The art of eloquence on religious topics is called homiletics. Today, the term Quranic homiletics is actively used. Homiletics is the art of creating and pronouncing religious-spiritual and

religious-spiritual speech, that is, theological rhetoric.

Arabic literature, in particular poetry, shows that the long historical period of the Arabic language was the evolution and genesis of its own special formation. According to scientists, by the time of Muhammad (Saas) the genesis of the Arabic language was divided into its eastern ("tamim") and western ("hijaz") varieties. Their intersection was in the Naidda area. In this sense, the language of the Koran is a striking example of the phenomenon of poetic koine (Greek: κοινή διάλεκτος - common language).

The system of special sciences for studying ways of expressing ideas through language is called "literary sciences" in the East and "philological sciences" in the West. In the Middle Ages, the semantic as well as the narrative sciences about art in the system of literary sciences constituted the science of puberty. The basis of the Arab-Muslim civilization was formed by philological sciences, in particular, sciences related to linguopoetic and psycholinguistic factors of speech, speech, speech and expression: linguistics, poetics, rhetoric, oratory (speech), stylistics as a standard of their time. Literary criticism is the study of linguistics and literary sciences in general.

The study of poetic thinking in medieval Arabic literature begins with Jahiz's "Kitabu-l-bayan va-t-tabyn". He gives an initial overview of the science of puberty. Ibn Mu'taza's "Kitabu-l-Badi" makes science fiction an independent branch of the science of puberty. Qudama bin Jafar in "Naqdu-sh-shir" defined art on a gradual basis. Later, Abu Hilal Askari increased the number of art forms to 35. Ibn Rashid Kairawani in his book "Kitabu-l-'umda fi Shina'at-i-shir wa nakdihi" gave an analysis

of all the scholars and works on the science of puberty until the time where he lived. Said ibn Sunan al-Khaffaji's "Kitabu Sirri-l-Fatana" distinguishes between eloquence and puberty. Fakhriddin Razi also experienced puberty.

The book by Abdul Kahir Jurjani "Dalahilu-l-i'jaz" marked a turning point in the development of semantic science, since the topics of semantic science had not been previously developed. The scientist founded a network for the study of grammar and logic, and this network has become an integral part of the science of puberty. Abdul Kahir Jurjani considers the concepts of "word" and "meaning" as two interrelated concepts, linked by a certain linguistic order. He summarized the essence of the Arabic "science of rhetoric" as "the full correspondence of speech to the meaning (intended goal) by means of certain signs or the correspondence of a sentence to the conditions (ḥāl) necessary to express the situation (muṭābaqa), the sum of meanings" gives a concise and understandable formula.

CONCLUSION

At the current stage of updating the process of social and spiritual reforms in Uzbekistan, special attention is paid to the civilization of Movarounnahr, one of the centers of Islamic civilization, the contribution of scientists of our region to the development of Islamic culture, jurisprudence, hadith, history, natural science, mysticism. in terms of evaluation. In addition, the systematization of views on linguistics and poetics, an objective assessment of the history of their development, the role and significance of the linguistic views of the Islamic period in the development of world science are of strategic importance.

The poetic sciences of the Islamic Renaissance were included in the classifier of sciences of their time, were valued as literary sciences and became one of its independent branches. During the period of the emergence and development of literary sciences, the sacred written sources of Islam developed, in particular, philological sciences associated with the text of the Koran. The science of poetry and the science of meaning in its structure appeared in the IX-XIII centuries.

According to the medieval definition of 'ilmul-ma'āni, it includes such ways of expression as serviceub, takdim, tahir, tariff, tankir, dhikr, khazf, takid, kasr, fasl, iyjaz wa itnab. She examines their specifics. The modern definition of 'ilmul-ma'āni is based on the principle that the study of language is equivalent to the study of speech communication, taking into account the anthropocentric, communicative, discursive, culture-centric features of the language. In "ilmul-ma'āni" precisely these features of verbal communication are defined and it itself is considered as a form of verbal communication, exchange of opinions, information, knowledge, morality, behavior models and respect for the feelings of the interlocutor. At the same time, the purpose of 'ilmul-ma'āni is to teach the parties to the norms of speech in the process of using language capabilities. Modern linguistics considers communicative relations as an integral part of national culture and it is the content that is dominant in verbal communication, i.e. the semantic side of communication.

Among the scientists who made a great contribution to the high development of semantic science during the Islamic Renaissance, the role of the scientists of Movarounnahr is important, and the term

"semantic science" was first introduced by Mahmud Zamakhshari into poetic sciences. Yusuf Sakkoki systematizes the science of meaning, develops its complete scientific theory, structure, range of issues and research methodology in general. Yusuf Sakkoki summarizes the complete building blocks of the science of poetry as a holistic science. Consequently, Yusuf Sakkoki developed the canonical rules for the science of poetry, including the science of meaning, and refined it as a whole system.

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