



THE IMPORTANCE OF THE SCIENCE OF "BALĀĠAT" IN UNDERSTANDING THE MEANING OF A SENTENCE

Rustamiy Salimakhon Aliybeg qizi

Doctor of Philological Sciences, Professor, Oriental University, Department of Eastern Languages, Uzbekistan, Tashkent

ORCID: <https://orcid.org/0009-0003-3605-7340>

ABOUT ARTICLE

Key words: Eastern languages, science of balāġat, Arabic language, ma'ani science.

Received: 12.12.2024

Accepted: 17.12.2024

Published: 22.12.2024

Abstract: The article substantiates the significance of the science of balāġat, a branch of Arabic philology (literary sciences), in comprehending the meanings of texts in Eastern languages such as Arabic, Persian, and Turkic. This discipline equips learners with essential knowledge for understanding textual meanings accurately, expressing ideas clearly, and constructing impactful sentences that captivate the listener both in meaning and auditory appeal.

INTRODUCTION

The priceless works left by our great ancestors constitute an inexhaustible cultural wealth of our nation. Among these works are rare textbooks and teaching aids, which have been used for centuries in educational institutions of our region. These materials not only gained wide distribution in our territory but also in many Eastern countries, and some of them continue to be used today for training specialists in specific fields. For example, key works in Arabic linguistics include Mahmud Zamakhshari's Mufassal, Unmuzaj, and Kashshaf, as well as Ibn Malik's Alfiya.

When discussing rare works utilized in education, it is imperative to highlight the contributions of the science of balāġat. This branch of Arabic philology emerged during the medieval period and later influenced other languages. Even today, it continues to provide knowledge about the subtleties of speaking in Arabic. Among these works are Miftah al-Ulum (The Key to Sciences) by Abu Yaqub Yusuf Sakkaki (555/1160–626/1229), Talkhis al-Miftah (Abridgment of Miftah) by Jalal al-Din Muhammad ibn Abd al-Rahman Qazwini (d. 739/1339), and Sharh Talkhis al-Miftah (Commentary on Talkhis al-Miftah) by Sa'd al-Din Mas'ud ibn Umar al-Taftazani (d. 792/1390).

The manuscripts Talkhis al-Miftah and Sharh Talkhis al-Miftah have numerous surviving copies, most of which were transcribed in the 18th and 19th centuries. This indicates that, like other Eastern

countries, the science of balāġat was extensively taught in educational institutions of our region until recent centuries. Subsequently, its section related to artistic expression began to be partially taught in literary studies.

The science of balāġat originated in Arabic linguistics in the 9th century and reached its zenith in the 12th century. Historically, the intellectual maturity of educated individuals was determined by the extent of their mastery of this science. Therefore, significant attention was given to its development and study.

The term balagha (balāġat) linguistically means "maturity," and as a scientific term, it refers to the speaker's ability to employ eloquent sentences appropriately to the situation. An eloquent sentence is one composed of clear, easily understandable, smoothly delivered words that conform to grammatical rules (Jarim, Mustafa, 1999:5).

Scholars of the science of balāġat have divided it into three main components:

1. Ilm al-Bayan – The rules and methods of expressing ideas through various means for clarity and explanation.
2. Ilm al-Ma'ani – The science of structuring expressions in a manner appropriate to context and purpose.
3. Ilm al-Badi' – The science of verbal artistry.

It has become evident that the science of balāġat is an essential discipline for studying the intricate nuances of language and ensuring that the information conveyed through speech is beneficial to the listener. This point can be substantiated by examining each branch of the science of balāġat (see Hoshimiy, 2004). The following examples illustrate its significance through the lens of Ilm al-Ma'ani (science of meaning):

- Mastering Ilm al-Ma'ani teaches methods of expressing meaning. When an idea is presented through speech, these methods must be learned to ensure the intended meaning is effectively conveyed.
- To express ideas in a clear, precise, and fluent manner, it is necessary to understand the principles of Ilm al-Ma'ani concerning declarative and constructive sentences. If the meaning is conveyed incorrectly, no matter how important or useful the message may be, the listener may reject it, struggle to grasp it, or interpret it in a different way.
- By mastering the rules of Ilm al-Ma'ani, one learns techniques such as repetition (takrir), expressing a wealth of meaning in few words (ijaz), or presenting minimal meaning in a lengthy manner (itnab). For instance, proverbs, sayings, and aphorisms like "Measure seven times, cut once," "Time is more valuable than gold," or "Seek knowledge from the cradle to the grave" demonstrate the ijaz method, as they convey profound meanings in a concise form (Rustamiy, 2014).
- When the techniques of Ilm al-Ma'ani are combined with rhetorical and artistic methods from the badi' branch of balāġat, such as saj' (rhymed prose), tajnis (paronomasia), and tarse' (parallelism), or semantic arts like tawriya (double entendre), tibatq (antithesis), and muqabala (contrast), they create harmonious expressions that not only please the listener's ear but also offer aesthetic enjoyment. Such delivery is especially effective for conveying scientific and educational messages, ensuring they are understood correctly and quickly retained in memory. This approach is a critical factor in embedding knowledge and education into people's consciousness and promoting them. Consequently, many scientific works, including Arabic grammar rules (Alfiya), mathematical formulas, and urjuzas (didactic poems), were written in poetic form and memorized in educational institutions.

In our speech, we aim to influence the listener by employing various similes, metaphors, and allegories (Mamajonov, Ibragimova, 2000; Rustamiy, 2020). The Ilm al-Bayan (science of expression) in balāġat

plays a crucial role in teaching the proper use of these techniques. This branch studies the figurative use of lexical units, such as simile (tashbih), metaphor (majaz), metonymy (isti'ara), and allusion (kinaya). Mastery of these methods enhances the impact of speech.

It is well-known that words in a text can be used in their literal or figurative sense. For instance, the word lion in "The lion lives in the forest" conveys its literal meaning (the animal), while in "Zayd is a lion," it is used figuratively to mean a brave person. Understanding such methods and their applications is crucial for accurately interpreting the meanings of words in a text without unnecessary difficulty.

The discussion above highlighted how the science of balāğat can teach methods to make sentences impactful. Regarding the clear, precise, and fluent presentation of ideas, mastering the principles of declarative and constructive sentences in balāğat is necessary. This includes learning the use of declarative, interrogative, exclamatory, imperative, and negative sentence structures to achieve the intended meaning. Furthermore, the reasons for the inclusion or omission of sentence components are explained (Jarim, Mustafa, 1999; Mullahsodiqova, 2003).

The examples and evidence presented in the science of balāğat must be well-placed and based on credible sources, as this is considered a crucial requirement. Doubtful or unreliable evidence diminishes or completely nullifies the strength of the conveyed message, rendering the information ineffective and failing to achieve its intended purpose. Scholars and intellectuals strictly adhered to this principle. They primarily relied on the Qur'an and Hadith, followed by works recognized by many scholars and, in literary contexts, the qasidas and ghazals of renowned poets.

For this reason, the concept of a "reliable source" has long existed in the East. For instance, evidence drawn from the Qur'an or Hadith was universally accepted without objection and held in high regard. It is also worth noting that scientific works have always maintained a high level of accuracy in providing evidence. Thanks to this precision, even though many works and their authors have not survived to the present day, information about them has been preserved through references in other scholarly works. Adhering to such principles remains a necessary code of conduct for contemporary scholars.

Despite the theoretical foundations of the science of balāğat being developed in Arabic, it spread widely across non-Arab regions, with works produced in Persian (Husayniy, 1981) and Turkic (Taroziy, 1994) languages. However, the primary textbooks for this field remain the Arabic works Talkhis al-Miftah and Sharh Talkhis al-Miftah. This science has been consistently taught in our educational institutions, alongside other Arabic-related disciplines, as it is considered one of the key factors for mastering the Arabic language deeply.

The theories developed in Arabic balāğat share many features with general linguistics and literary studies, enabling their application to other Eastern languages. Consequently, Persian and Turkic peoples quickly mastered this science and further developed it based on the characteristics of their own languages. As a result, mature works were created in Persian, Turkic, and other Eastern languages, utilizing the full potential of their respective languages. Numerous classical works can be included in this category. Mastering the science of balāğat is critical for becoming a specialist capable of better and more easily understanding the language and style of such works.

Moreover, learning this science allows one to construct grammatically correct sentences in modern Eastern languages, express ideas clearly, and create impactful sentences that attract the listener's attention in terms of both meaning and sound. It also enables a deeper understanding of such sentences.

CONCLUSION

Mastering the science of balāğat is one of the primary factors for deeply understanding Eastern languages. Therefore, this science is essential not only for philologists but also for professionals in other fields that rely on effective speech.

REFERENCES

1. Al-Sakkaki, Yusuf (2014). Miftah al-ulum. Dar al-kutub al-ilmiyya.
2. Gulomova, H. (2020). On the Art of Afzali's Majma'ul-Masoil. International journal of multidisciplinary research and analysis. 2020(03). 348-357.
3. Hoshimiy, A. (2004). Jawahir fi al-ma'aniy wa al-bayan wa al-badi'. Bayrut-Lubnan.
4. Jarim, Ali, Amin Mustafa. (1999) Al-balag'a al-wadiha. Al-bayan. Al-ma'ani. Al-badi'. Al-Qahira.
5. Kinoya – sub'yektiv munosabat ifodalash usullaridan biri. O'zbek tili va adabiyoti. 2000(4). 14-16.
6. Mullasodiqova, N. (2003). Arab balog'at ilmida ta'kid vositalarini ishlatish qoidalari. Sharqshunoslik. 2003 (2). 11-16.
7. Rustamiy, S. (2020). Scientific and Theoretical Content of the Science of Balāğat. Journal of Critical Reviews. Vol.7. Issue 6, 2020. 131-137.
8. Атоуллоҳ Хусайний. Бадойиъу-с-санойиъ. Форсчадан А. Рустамов таржимаси. –Т.: Ғ.Ғулом номидаги Адабиёт ва санъат н-ти. 1981.
9. Каталог рукописей государственного музея литературы им. А.Наваи. (2006) Т.І. Ташкент.
10. Рустамий, С. А. (2017). «Balaag'at» как лингвостилистическая дисциплина. Социосфера, (1), 67-72.
11. Собрание восточных рукописей Академии наук УзР. (1954) Т.VIII. Ташкент.