



GLOBAL JOURNAL OF ADVANCED RESEARCH
(Scholarly Peer Review Publishing System)

SCIENCE OF BALAGHAT AND RELATED MANUSCRIPTS IN TASHKENT

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ABSTRACT

In the 9th century, scientific principles of philology art had started to form in Arabian philology, which was improving within several centuries and by 12th century they were completely formed and became to the called “Balaghat”.

“Balaghat” term means the phrase, its constituent parts and rules as well as speech standards of a speaking person. In order to speak and understand Arabic perfectly, it is necessary to know the rules of *Balaghat*. As these rules completely discover the spirit of Arabic language, it is possible to have the luck to use and apprehend the Koran, parables, books of shariah and works of noted poets who lived before Islam.

The science of *Balaghat*, which came into existence in the middle ages, is still giving the people knowledge of the refined sides of speech habits. Since the speech is realized by language, its organization and development itself requires a special knowledge, and correct expression of an idea in a proper and exciting way is considered an art.

The work by Abu Yakub Yusuf al-Sakkakiy al-Khorazmiy “Miftah al-ulum” (Key for sciences) created in the 12th century is considered to be a completed theoretical presentation of the science. The manuals of this science were written in Arabic script. There was no science like *Balaghat* in the West.

Balahgat of Sakkakiy was briefly reviewed by well-known Damask Khatib Jalal al-Din Muhammad Abdu al-Rahman al-Kazviniy al-Shafer in the book called “Talkhis Miftah al-ulum”, making it convenient for using.

General Terms: Linguistics, literature, Source studies.

Keywords: Balaghat, manuscripts, “Miftah al-ulum”, “Talkhis Miftah al-ulum”, fasahat, philology art, fund of oriental manuscripts.

1. INTRODUCTION

The main functions of language are to ensure human intercourse by means of words and expression of thought. These two functions of language are the principal prerequisite of its formation, existence and development. Therefore important scientific works (Blumfeld 1965; Anonymous 1970; Solntsev 1971; Anonymous 1972; Anonymous 1973; Stepanov 1975; Saussur 1977; Layonz 1978) of this field are created within the mentioned language functions.

Besides the main functions, language performs such minor functions as record of events, expression of request, appeal, excitement, admiration or warning and the aesthetic function by means of artistry as well. In the West in order to study, the aesthetic potential and artistic means of language there was created a special science named “balaghat”. In the West, some aspects of this subject are studied within the framework of stylistics and the theory of poetry.



Today it is one of the actual problems of linguistics to study comprehensively the theoretical and practical aspects of language aesthetics and include “aesthetolinguistics” or “linguistic aesthetics” into the row of such existing sciences as sociolinguistics, psycholinguistics, ethnolinguistics, anthropolinguistics and other “linguistics”. Therefore, *Balaghat* should be investigated from the viewpoint of linguistics.

Manuscripts of scientific works, created in the middle Ages, especially important for studying history of relevant branches of the science as well as their development. “Miftah al-ulum” by Abu Yakub Yusuf Bin Muhammad Bin Ali al-Sakkakiy al-Khwarizmiy (Sakkakiy 1987) has been included in the number of such valuable works where Sakkakiy included the issues of linguistics and literature of Arabian language.

In the 9th century, scientific principles of philology art had started to form in Arabian philology, which was improving within several centuries and by 12th century they were completely formed and became to the called “Balaghat”. “Miftah al-ulum” in the first work where issues of this linguistic direction were examined and focused on.

The pre-Islamic Arabian oral folk used various creative means widely. Exactly in that period, the rules of literary language and principles of artistic reflection of reality started to form according to Jahiz’s work “Al-Bayaan va at-tabyiin”. (Avniy 1953:7)

2. SCIENCE OF *BALAGHAT*

2.1 Notion of *Balaghat* and it’s parts

Koran along with other features amazed Arabs with its high artistic force and made them deeply research its ideological and scientific foundations and lexical peculiarities. This is why the first works in linguistics were thematically connected with Koran.

In the Orient, particularly in Arabic language, the science of *Balaghat*, along with nahv (morphology), sarf (syntax), lughah (lexicology) was considered one of the most important sciences and was paid great attention by Arabic linguists and philologists. The level of language culture of scientists and other representatives of intelligent people was defined by the level of their knowledge of *Balaghat* science. For this reason, scientists drew immense attention to develop and study this discipline. Teaching the *Balaghat* science had been included in academic curriculum and many works were devoted to this direction of linguistics.

The word “Balaghat” means “perfection”. As scientific term, it has following meanings as capability to use grammar expression well-timely, masterfully applying “fasahat”. It means that one of terms of “Balaghat” is to speak eloquently, showing high speech standards. “Fasahat” means to be clear, concrete and distinctive. At fasahat, it is needed to speak up by clear means and shortly, and this sentence is easy understandable and pronounced, pleasant to hear and composed from words relevant to syntax rules. (Jarim, Amin 1999:5)

“Balaghat” term means the phrase, its constituent parts and rules as well as speech standards of a speaking person.

Scholars, who were engaged in *Balaghat* science, divided it into 3 main parts. These are “ilm al-bayaan” – rules and methods of ensuring expressiveness of phrases by various means or comments and explaining the aim; “ilm al-ma’aani” - science on the methods of composing expressions in compliance with reality and set goal; “ilm al-badi” - science on word art.

2.2 Role of *Balaghat* in art of speech

The science of *Balaghat* that came into existence in the middle Ages is still giving the people knowledge of the refined sides of speech habits. Since the speech is realized by language, its organization and development itself require special knowledge, and correct expression of an idea in a proper and exciting way is considered an art. *Balaghat* teaches such kinds of art. Therefore, importance of the science of *Balaghat* is enormous and scholars highlighted the development and learning of the subject, and teaching of *Balaghat* had been compulsorily included into educational programs and many works dedicated to it were created.

The reason for teaching this subject is grounded in the following way: as the science of *Balaghat* has more advantages than the other sciences, it takes first place among them. It is incomparable in revealing the secrets of words, it is matchless in discovering the treasures of vocabulary, and it is peerless in learning the refined and subtle sides of language.

This science has not lost its scientific and practical significance even now. The science of *Balaghat* is still taught at the educational institutes of Oriental countries as it is necessary for making the speech of art critics, poets, writers, pressmen, and presenters, especially the language of pedagogues expressive and eloquent, and it teaches the means of making the speech more influential when it is necessary.

It had been taught In the Central Asia until the end of the 19th century. Because the person who learnt this science well, was surely able to know the secrets of classic literature written not only in Arabic, but also in Uzbek and Persian languages. Our ancestors knew that the services of this science in becoming an eloquent orator who was able to apprehend and express a sentence distinctly and perfectly were great.



The fact that most of the manuscripts dedicated to the science of *Balaghat* from the manuscript funds of the Republic of Uzbekistan were copied by the local copyists in the 18th and 19th centuries (Anonymous 1954:41-45, 119; Anonymous 2006:228-229) shows that not long ago the science was widely taught in the educational institutes of the country. Further, some arts corresponding with its section of artistic devices were included into the subject of literature, but they were not taught on the bases of the same classifications, definitions and terms particular to Oriental languages as in the science of *Balaghat*. Those manuals of literature were composed in accordance with the views based on the occidental literature.

3. MANUSCRIPTS OF SCIENTIFIC WORKS OF *BALAGHAT*

3.1 “Miftah al-ulum” of Sakkakiy

It is known that Sakkakiy researched all data, stated before about morphology and syntax of Arabian language, as well as about *Balaghat* science and systemized all these in the work “Miftah al-ulum”. As for *Balaghat*, forthcoming scientists practically did not contribute anything new they only tried to comment abovementioned work, which was already formed as scientific trend, attaining perfection. (Avniy 1953:8)

The work by Abu Yakub Yusuf al-Sakkakiy al-Khwarizmi “Miftah al-ulum” (Kea for sciences) created in the 12th century (Ziyovuddinova 2005:178-179) is considered to be a completed theoretical presentation of the science. Since the works created to develop this science, the manuals, composed on their bases, were written in Arabic script, and there were no science like *Balaghat* in the West.

“Miftah al-ulum” of Sakkakiy was briefly reviewed by well-known Damask Khatib Jalal ad-Din Muhammad Abdu ar-Rahman al-Kazviniy ash-Shafiy (died in 1339) in the book called “Talkhis Miftah al-ulum”, making it convenient for using. Later, Mas’ud bin Umar at-Taftazaaniy (died in 1390) wrote commentaries to this work, called “Sharh Talkhis al-Miftah”.

Only one manuscript of “Miftah al-ulum” (inv. 7843/IV) is kept in the fund of Centre of Oriental Manuscripts named after Abu Rayhan Beruni under Tashkent State Institute of Oriental Studies. It was re-written by Muhammad Ashur bin Kurban Muhammadiy Kulabiy in 1813.

3.2 Manuscripts of “Talkhis Miftah al-ulum” and “Sharh Talkhis al-Miftah”

At the same fund, there are 32 manuscripts of “Talkhis Miftah al-ulum” and 22 manuscripts of “Sharh Talkhis al-Miftah”, related to 14-19th centuries. (SVR 1954:41, 119) Majority of them were re-written by tutor and have fragmentary feature. Re-writers, mentioned in various manuscripts of “Talkhis Miftah al-ulum” are Nur Muhammad, Muhammad Asimkhan, Shah Niyaz bin Avaz Muhammad, Sayyid Fadhil Khwaja, Abdu ar-Rahman bin Khalbay, Muhammad Sabir bin Mulla Kurban; and in manuscripts “Sharh Talkhis al-Miftah” – ibn Muhammad Rafi’ Muhammad Rafi’, Muhammad bin Osman, Hazar Muhammad Haydar bin Mavlani Maksud, Ibadullah Jamiy.

Big number of manuscripts “Talkhis Miftah al-ulum” and “Sharh Talkhis al-Miftah” only in one fund is an evidence that *Balaghat* is one of the most important linguistic trends and as education discipline along with morphology and syntax of Arabic language, and it widely studied in educational establishments.

4. CONCLUSION

- ❖ The scientists of the East having investigated the laws of skilful speech created the science of *Balaghat*. Abu Ya’kub al-Sakkakiy who was born in Kharezm made a valuable contribution to the science of *Balaghat* with his work “Miftah al-ulum”. “Talkhis Miftah al-ulum” and “Sharh Talkhis al-Miftah” based on “Miftah al-ulum”.
- ❖ There are 32 manuscripts of “Talkhis Miftah al-ulum” and 22 manuscripts of “Sharh Talkhis al-Miftah” in the fund of Centre of Oriental Manuscripts named after Abu Rayhan Beruni under Tashkent State Institute of Oriental Studies.
- ❖ Its deep scientific studying based on manuscripts is one of the urgent issues of modern philology because works, created on the basis of *Balaghat* have enormous scientific and spiritual significance for studying perfect speech.



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