



Research Article

THE EMERGENCE OF THE STYLISTICS OF THE ARABIC LANGUAGE

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ABSTRACT

This article provides detailed information about the stylistic aspect of formal communication in Arabic, the emergence of stylistics in Arabic and its features in sentences.

KEYWORDS

Stylistic aspect, nakhv, sarf, balaghat, “Rhetoric”, literal translation, science of balogat.

INTRODUCTION

After the establishment of Islam, the number of Muslims on the Arabian Peninsula increased several times. But the mixing of Arabs with non-Arabs led to changes in the original Arabic language, even the Arabs themselves changed and in some cases mispronounced this or that word.

Scientists concerned about the fate of the Arabic language developed disciplines that study the grammatical and other rules of the language. This is how syntax (عِلْمُ النَّحْوِ), arose, and then morphology (عِلْمُ الصَّرْفِ). At the same time, the foundations of stylistics were created. But at that time there was no separate book on this topic.

There were short works written by Arabic scientists in response to specific questions on the topic. Later, the science of stylistics began to develop, and the first scholar to write a book on stylistics was Abu Ubaidah (d. 825), who wrote the book “Quran Tafsir” (Majazu al-Quran).

It is known that the term “stylistics” does not exist among the Arabs at all. The word “stylistics” corresponds to the Arabic word “الاسلوب”. More precisely, “الْبَلَاغَةُ” is a term corresponding to such words as the art of speech, the ability to speak correctly and appropriately, rhetoric. The word rhetoric comes from the Greek word rhetorike, which



means “the art of speaking.” But in history this term has never had an unambiguous interpretation.

Although the art of oratory was valued in Egypt and even Assyria, the birthplace of oratory is Ancient Greece. Because nowhere before has the art of speech been connected with social life to such an extent and had such practical significance as in ancient Hellas.

Important political and state issues were resolved, the trial was held with the majority of those gathered in the polis (city-state) in a collective manner. Anyone could be the accuser or the exonerator. The accused defended himself and convinced the judge and the crowd of his innocence. In such conditions, those who had the vocabulary and eloquence were able to seduce the public and convince them that they were right.

Oratory became one of the important educational subjects, since a politician had to speak at meetings, councils and national meetings, before the commander of the army and before the court. As a science, the purpose of rhetoric is to teach fluent, focused, and persuasive speech. Neither in Ancient Greece nor in Ancient Rome, without studying the science of rhetoric, it was impossible to hold a public office, engage in political activities, or be nominated for the position of judge.

Rhetoric was considered “the systematization of oratorical experience” (Cicero), “the science of eloquence and the ability to persuade” (Quintilian), “the science and art of persuasion” (Aristotle). Aristotle writes: “Rhetoric is defined as the ability to find various ways of persuasion in relation to a subject.” On the other hand, in the same “Rhetoric” Aristotle calls rhetoric “the art of dialectics.”

The dictionary meaning of the word "balaghat", which is considered by the Arabs to be the art of rhetoric, is "maturity", which means to clearly convey the meaning with correct and eloquent expression. In this case, the chosen phrase must be suitable and harmonious for the place spoken and the person

addressed, as well as a sequence of sentences consisting of a set of words that will influence and charm the person. Balaghat (adulthood) is one of those arts that relies primarily on pure intellectual talent and beauty.

There is no difference between a speaker and an artist, except that in adulthood there is hearing, and in painting there is a vision of shapes and colors. While the artist paints a picture and selects suitable colors for it, and then takes care that the colors are pleasing to the eye and affect the person, the speaker, when composing an article, ode or lecture, first thinks about its parts and then looks for style, which is easier for him to understand and is related to the topic. Then he thinks about enhancing his beauty and influence on people. So, the elements of balaghat are words, meaning and the ability to make words effective, beautiful and powerful. After this, the selection of words and styles is carried out depending on the place, topic, mood of the listeners and their wishes.

Sometimes a word that is beautiful in one place may not be so in another. Sometimes speech itself has such beauty and charm that, despite this, it transcends adult life and becomes the object of criticism due to its inappropriate use. An example of this is the following verses at the beginning of al-Mutanabbi's ode in praise of Kafur al-Ikhshiidi:

”و ما طربي لما رايتك بدعة لقد كنت ارجو ان اراك فاطرب

“I am so happy when I see you. I would like to be glad to see you.” Al-Wahidi says this verse is ironic because it says I will rejoice when I see you, just as people rejoice when they see funny events. When Ibn Jinn recited this verse to Abu al-Tayyib, he laughed when I told him, “You have turned a man into a monkey.”

In the East, al-Balaghat is one of the sciences of great importance, and the level of maturity of intelligent people is determined by how well they know the science of puberty. Books on the science of puberty began to be written on the 2nd. century Hijra.



Scientists have divided the science of puberty into three parts. It is the science of explaining the meaning of a sentence or phrase or the meaning of a word by embellishing the word with various means to explain the intended purpose of the speaker.

For example: when the position of a sentence structure changes, the meaning also changes.

أَنَحْنُ نَذْهَبُ الْيَوْمَ إِلَى السَّيْنِمَا؟ are we going to the cinema today? (us or others?)

الْيَوْمَ نَذْهَبُ إِلَى السَّيْنِمَا؟ Shall we go to the cinema today? (today or another day?)

أَنَذْهَبُ الْيَوْمَ إِلَى السَّيْنِمَا؟ Shall we go to the cinema today?

أَأِلَى السَّيْنِمَا نَذْهَبُ الْيَوْمَ؟ (to the cinema or somewhere else?)

The meaning of the sentence will change if we put the word to which we attach meaning after the interrogative sentence. This is why the place of speech is very important in Arabic.

“علم البديع” is the science of the art of speech, which was first founded by Abu Uthman Amr ibn Bahr al-Jahiz. Caliph ibn Mutaz then continued his work. He said that the “art of words” had existed since the time of Jahiliya, and poets had boldly used it. Then we can see this art in the Holy Quran and Hadith. Speech science is the science that studies the elements of speech that make sense when listening to speech.

“علم البيان” is the science of ways to construct realistic and relevant interpretations. Ilmu Bayan literally means the science of explanation. It is the science of explaining one idea in different ways.

For example: If we want to say that Ahmed is an open person, we can say it in different expressions.

أَحْمَدُ كَرِيمٌ Ahmed is generous (person)

أَحْمَدُ مِثْلُ خَاتِمٍ Ahmed looks like Khotim.

أَحْمَدُ مِثْلُ سَحَابٍ لَمْ يَصْدِقْهُ Ahmad is like a rain cloud to his friends

أَحْمَدُ عِنْدَهُ ضَيْفٌ دَائِمًا Ahmed always has guests in his house.

One of the conditions of Balaghat is the ability to speak eloquently. The dictionary meaning of the word

Fasohat means “appearance, manifestation.” For example, when morning comes, it is called افصح السبح - “afsakha-s-subhu”. An eloquent sentence is a correctly constructed sentence, the wording is easy (the words are light), the meaning is clear. To do this, each word must be understandable, pleasant to hear, clear in meaning, structured according to morphological rules. And only when this word is used among famous and famous writers and poets. Because this word passed from language to language among such poets and was perfectly used in its place. Correct pronunciation is the basis for distinguishing between beautiful and fluent speech, as well as appearance and unpleasantness to the ear.

This is because words are sounds. He who rejoices in the voice of the nightingale and avoids the voice of the crow and owl avoids words that are hard on the ears and difficult to pronounce. For example, look at the words المزنّة الديمة - “al-muznatu, ad-d-diimatu”, meaning “rain cloud”, and the word البعق - “al-buaqu” with the same meaning. The first two words are pleasant to the ear and easy to pronounce. And the next one is unpleasant to the ears. There are many similar examples in the dictionary, and you can understand this by using them.

When constructing an eloquent sentence, choosing the easiest words, it is necessary to deviate from the rule and avoid the use of foreign words. An example of a deviation from the rule is the situation when a reflexive pronoun comes before a word, it is reflexive. An example of this is the following verse from Mr. Hassan (RA):

“If - ولو ان مجدا اخلد الدهر واحدا من الناس ابقى مجده مطعما the greatness and honor of a person were the reason for his eternal stay in this world, the extension of his life, Mutim ibn Adi would have the right to remain among people forever.” In this verse, the reflexive pronoun associated with the word "majd" returns to the word "Mutim", but it comes before the word to



which it returns. For this reason, this byte is not considered to be the byte enclosed in the expression.

CONCLUSION

In short, eloquence requires expressing ideas in eloquent sentences. This sentence is easy to understand, fluent and clear in meaning. Adulthood is a science that includes three sciences, namely “ilmul bayan”, “ilmul badi” and “ilmul maoniy”, about eloquence and eloquence, which determine the level of maturity of an intellectual person.

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