

**«MUKHTASAR AL-MA'ANI» – A SIGNIFICANT SOURCE FOR THE STUDY OF
ARABIC RHETORIC**

Abdurashid Murodjonovich Askarov,
International Islamic Academy of Uzbekistan
Asilbekova Gulmira Tynysbekovna,
International Kazakh-Turkish University
named after H.A.Yassavi

Abstract. This article explores Arabic rhetoric and its components: ilm al-bayan, ilm al-ma'ani, and ilm al-badi'. It delves into the history of these disciplines and their significance in studying the oral and written heritage of our ancestors and scholars. The article also examines the works of the great scholar Saududdin Taftazani on Arabic rhetoric.

Keywords: rhetoric, ilm al-ma'ani, ilm al-bayan, ilm al-badi', polysemy, synonymy.

Sa'duddin Taftazani's work, *Mukhtasar al-Ma'ani* (Concise Meanings), is a commentary on Qazwini's *Talhis al-Miftah*. As revealed in the introduction, Taftazani himself did not give this particular work a specific title. Later, it became known as *Ash-Sharh as-Saghir* (The Smaller Commentary). Subk Nazir wrote a marginal note on this work titled *Hawashi ash-Sharh as-Saghir* (Marginal Notes on the Smaller Commentary). Sa'duddin Taftazani completed *Mukhtasar al-Ma'ani* in Gijduvan in 756 AH (1355 CE) and presented it to Sultan Abu Muzaffar Mahmud Jonibek Khan.

There are many printed copies of the work. One of them was published in a collection called "Šurūḥ-t-Talḥīs". This work was republished by Muhammad Muhyiddin Abdulhamid under the title "Muḥtaṣaru-l-ma'āniy". He included exercises in each chapter. This edition differs from the previous ones in its accuracy. Abdulmuta'al So'idiy published this work under the title "Šarḥu-l-muḥtaṣar". He included marginal notes and commentaries explaining the text of Sa'duddin Taftazoniy. One of the reasons why Sa'duddin Taftazani wrote his work "Mukhtasarul-ma'aniy" was to explain in a concise form certain scientific issues that he had elaborated on in his commentary on "Mutatwal" and to make it more accessible to students. In his work, Taftazani dedicated separate sections to the interpretation of expressions, additional thoughts on rhetoric, objections to certain views, and their solutions. In the introduction to his work, 'Muḥtaṣaru-l-ma'āniy', Sa'duddin Taftazani explains the motivation behind writing this book: 'I have commented on the information presented in "Talḥīšu-l-Miftāh." I have adorned it with lines that have drawn fine distinctions, giving it an elegant quality.'

Later, I met many learned and intelligent people who asked me to shorten this work, to condense the explanations of its meanings, and to reveal its hidden layers. The reason for this was that they had noticed how students were becoming less diligent in studying the nuances of the work and were hesitant to uncover its deeper secrets. Thus, I turned my attention to commenting on the work a second time, at their request, and to revising the first one, making it more concise.

One of the differences between the works "Muhtaşaru-l-ma'āniy" and "Muṭawwal," as noted by the researcher Sa'duddin Taftazoniy who compared these two works, is that in "Muhtaşaru-l-ma'āniy," Taftazoniy abridged many of the discussions, certain objections to Qazviniy, and quotations from the "Kaşşāf" and other works that he had included in "Muṭawwal." In "Muṭawwal," Qazviniy had often cited numerous examples from scholars to substantiate or supplement his arguments; however, in "Muhtaşaru-l-ma'āniy," Taftazoniy abandoned many of these examples and merely alluded to their content.

In his "Muhtaşaru-l-ma'āniy", Sa'duddin Taftazani, while commenting on Sakkak's "Miftāḥ" and Qazvini's "Izāḥ", has abridged the extensive explanations he provided in his "Muṭawwal" regarding certain complexities of the science of rhetoric. He has often condensed the question-and-answer format used in the "Muṭawwal". However, he has retained the criticisms he leveled against scholars who had previously commented on his "Talḥīṣ", as these criticisms were directly related to his commentary on the text. Furthermore, Taftazani has abridged certain ideas and considerations in this work. He has shortened some of the detailed information presented in the "Muṭawwal" and merely alluded to it. Sa'duddin Taftazoniy, in his second commentary "Muhtaşaru-l-ma'āniy" on understanding the ideas expressed by the author of the text he is commenting on and the examples he gives, presented some scientific analyses and expressed some scientific views on rhetoric that were not mentioned in his first commentary "Muṭawwal," which was considered the first commentary on rhetoric. Additionally, he cited the opinions of scholars who were not previously mentioned and responded to them.

Sa'duddin Taftazoniy also expressed his own opinions on a number of issues on which he had not previously expressed a definite opinion. He also gave the full names of some mature scholars whose names were previously mentioned only by nicknames. He attributed certain scientific views to people whose ancestry is unknown. In the work "Mukhtasarul-ma'aniy", additional stories and amazing events that reveal his personal aspects are added.

Sa'duddin Taftazani's deep knowledge of Persian literature and rhetoric has had a significant impact on the supplementary materials he provided in his work, "Muḥtaṣaru-l-ma'āniy." In this work, he attempts to compare the rhetoric of the Arabs with that of the Persians. In "Muḥtaṣaru-l-ma'āniy," Taftazani adopts a new commentary style, distinct from that of the "Muṭawwal." This approach, firstly, aids researchers in gaining a deeper understanding of the text and, secondly, helps to comprehend the intended purpose behind some of Taftazani's ideas. The treatise 'Mukhtasar al-Ma'ani' has been the subject of numerous commentaries and annotations. It was first printed in Cairo's Bulaq Press in 1271 AH/1854 AD, along with a commentary by Dusuqi.

Taftazani's 'Mukhtasar al-Ma'ani' commences with a theoretical exploration of puberty and eloquence, delineating the various stages of puberty and examining the characteristics of the semantic, rhetorical, and stylistic aspects of eloquence.

This part of the work covers the following topics: the commentator's introduction (introduction of the commentator), the introductory word (opening word), about the addition of the third branch of rhetoric (reason for preferring the third art), about the composition of "Miftāḥ" (reason for composing the "Miftāḥ"), the author's method (method of the author), divisions of rhetoric and eloquence (divisions of eloquence and rhetoric), about eloquence (explanation of eloquence), about eloquence in speech (eloquence in speech), about the eloquence of the speaker (eloquence in the speaker), about rhetoric in speech (rhetoric in speech), the elevation of the status of speech (elevation of the status of speech), the levels of rhetoric (levels of rhetoric), the rhetoric of the speaker (rhetoric in the speaker), the source of rhetoric in speech (source of rhetoric in speech), the characteristics of the three branches of rhetoric (reason for the restriction to the three arts).

Taftazoniy has presented well-founded scholarly responses to the views of other scholars who have expressed unique opinions about the meanings, explanation, and adornment of rhetoric. Below is the table of contents of Taftazoniy's works on rhetoric: Science of Meanings. In his work "Muḥtaṣaru-l-ma'āniy", Taftazoniy defines the science of meanings as follows: "It is the science by which one knows the conditions of the Arabic word that make the word conform to the demands of the situation (that is, a faculty by which one is able to perceive partial concepts) (MM, 9)." This is the science that studies the forms and aspects of an Arabic sentence that correspond to the demands of the situation (that is, the skill and ability to perceive subtle concepts).

Taftazani has divided the study of meaning into the following topics:

On the concepts of truth and falsehood (تفسير الصدق والكذب): This section likely discusses the conditions for a statement to be considered true or false.

On the conditions of attributive sentences (أحوال الإسناد الخبري): This refers to the various ways in which attributes can be connected to subjects in a sentence.

On uttering statements contrary to the situation (إخراج الكلام على خلاف مقتضى الحال): This likely deals with figures of speech or rhetorical devices where the literal meaning of a statement doesn't match the actual situation.

On real attribution (الإسناد الحقيقي): This refers to the direct, literal connection between a subject and its attribute.

On metaphorical attribution (الإسناد المجازي): This deals with figurative language and the understanding of words beyond their literal meanings.

On the types of mental metaphor (أقسام المجاز العقلي): This section likely discusses different kinds of metaphorical expressions that rely on mental associations.

On metaphor in the Quran (المجاز في القرآن): This focuses on the use of metaphorical language in the Quran.

On the cues for mental metaphor (وجوه القرينة للمجاز العقلي): This section likely discusses the linguistic clues that help us identify a metaphorical expression.

On the subject (أحوال المسند إليه): This covers various aspects of the grammatical subject, including its omission, expression, and modification.

On the predicate (أحوال المسند): This covers various aspects of the grammatical predicate, including its omission, expression, and modification.

On the verb (أحوال الفعل): This covers various aspects of verbs, including their tense, mood, and voice.

On negation (النفى): This section likely discusses different ways of negating statements.

On interrogation (الاستفهام): This covers the formation and use of interrogative sentences.

On imperative and prohibitive sentences (الأمر والنهي): This covers the formation and use of commands and prohibitions.

On coordination and disjunction (الفصل والوصل): This likely discusses the use of conjunctions and disjunctions in sentences.

On ellipsis and amplification (الإيجاز والإطناب): This covers the use of concise and expanded expressions.

On various rhetorical devices such as repetition, emphasis, and contrast. The Arabic terms used in this text are highly technical and specific to Arabic grammar. Providing a precise equivalent in English for each term can be challenging, as the nuances of meaning can vary

significantly between the two languages. Therefore, the above translation provides a general understanding of the topics covered in Taftazani's work.

The study of rhetoric is concerned with beautifying speech after ensuring clarity and appropriateness of meaning. Taftazani has analyzed the science of rhetoric in the following manner: methods of beautifying speech (methods of beautifying speech), moral arts (moral arts), correspondence (correspondence), observance of the counterpart (observance of the counterpart), advice (advice), similarity (similarity), combination (combination), contrast (contrast), return (return), allusion (allusion), use (use), wrapping and spreading (wrapping and spreading), plurality (plurality), separation (separation), division (division), combination with separation (combination with separation), combination with division (combination with division), abstraction (abstraction), acceptable exaggeration (acceptable exaggeration), good reasoning (good reasoning), branching (branching), emphasizing praise by resembling blame (emphasizing praise by resembling blame), emphasizing blame by resembling praise (emphasizing blame by resembling praise), following (following), merging (merging), directing (directing), serious humor (serious humor), ignorance of the knowledgeable (ignorance of the knowledgeable), persistence (persistence), linguistic arts (linguistic arts), puns (puns), preventing initial weakness (preventing initial weakness), rhyme (rhyme), balance (balance), heart (heart), legislation (legislation), the necessity of what is not necessary (the necessity of what is not necessary).

This science is divided into two groups according to the characteristics of creating art. The first are the artistic devices created by considering the sound aspect of the word, and they are called "sound beauties" (al-muḥassanātu-l-lafziyya). The second are the artistic devices created by considering the meaning aspect of the word, and they are called "meaning beauties" (al-muḥassanātu-l-ma'nāviyya). In summary, the contents of the above-mentioned works of Taftazani on rhetoric are identical in all three works. Although the contents are repetitive, the main differences are reflected in the text of the works themselves.

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