

**STYLISTIC ANALYSIS OF THE FIRST AND SECOND VERSES OF
SURAH "FATIHA"**

Mullasodikova Nigora Miromonovna,
International Islamic Academy of Uzbekistan

Primkulova Gaukar Zhankulovna,
International Kazakh-Turkish University
named after H.A.Yassavi

Annotation: This article presents a grammatical and stylistic analysis of the first verses of Surah Fatiha. The verses emphasize the role and function of each word used and its meaning. In parallel with this, information is given on the choice of words when translating them into Uzbek, paying special attention to the meaning of words to solve problems that may arise when reflecting the meaning in the original text.

Keywords: phrase bismillah, praise, gratitude, commendation, all praise is to Allah. The Holy Qur'an is the last divine Book revealed to our Prophet Muhammad (pbuh) to guide mankind, and it was compiled in book form for the first time during the time of Caliph Abu Bakr (r.a.) after his death. The order of revelation and compilation of surahs is not the same. The first revealed Surah "Alaq" is placed in the ninety-sixth place in the Holy Quran, and the last revealed Surah "Nasr" is placed in the one hundred and tenth place. Surah Al-Fatiha is the fifth revealed Surah, followed by Surah Muddassir and then Surah Masad. Surah Muddassir, which was revealed in the fourth place, is placed in the seventy-fourth place in the Holy Quran, and Surah "Masad", which was revealed in the sixth place, is placed in the one hundred and eleventh place. Surah "Fatiha" was revealed fifth, and it is placed in the first place in the Mushaf. This surah was revealed in Makkah and consists of seven verses. Surah "Fatihah" means "Fatihah al-Qur'an - Opener of the Qur'an", "Umm al-Qur'an - the foundation of the Qur'an", "Umm al-Katab - the foundation of the Book", that is, the essence of the Holy Qur'an is explained in detail in one surah, "al-sab' al-tāny - seven virtues" verse", "swrah al-salat - prayer surah", "swrah al-hamd - praise surah" is famous.

When interpreting the meanings of the Holy Quran in other languages, the form and meaning of each word, its relation to other words, and its place in the sentence are important. When choosing the meanings of words, not limited to language, vocabulary, logic, style, intended situations, causes and results, historical connections and similar aspects should also be deeply analyzed.

In addition, it is necessary to take into account the rules of the language in which the meaning is being translated, as well as the capabilities of the language. Knowing exactly how each synonym differs from one another will help the translation to be more perfect. The difference between the words "hamd" and "thanks" mentioned in Surah Fatiha requires the translator to think seriously and find the right word. A skilful translation establishes the dignity of the original text and serves to maintain the bond of mutual tolerance between members of different castes and religions. In linguistics, any text is analyzed taking into account phonetic, orthographic, lexicological, morphological, syntactic, stylistic, semantic and other aspects. Morphologically, the analysis is based on the rules of "use" science, syntactically, the analysis is based on the "nahv" science, and stylistically, the analysis is based on the requirements of the "puberty" science.

A comparative study of the grammatical and stylistic analysis of the "Fatiha" surah helps to understand its meaning more broadly.

In the Holy Qur'an, all chapters except "Tawbah" begin with " بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ". The prefix "بِ" in the word "بِسْمِ" expresses different meanings, and in this case it expresses the meaning of الاستِغَاثَة - to ask for help, to rely on. The helper is added to the word اسم to form بِسْمِ. In the compound بِسْمِ اللّٰهِ, the word بِسْمِ is the definite article in Uzbek, and the word اللّٰهِ is the accusative determiner, and in Arabic, it has the function of the modifier and the modifier ilayhi of the compound idafa [10:35]. The alif in the word اسم is dropped only when it is combined with the word اللّٰهِ, it is considered a commonly used combination, and it is not dropped when it is combined with other words, for example, in verses 74 and 96 of Surah "Waqea", verse 52 of Surah "Haqqa", verses 1 of Surah "Alaq" We can see that the word اسم is combined with the word "Rabbika" and the alif is preserved:

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (س. الواقعة، 74)
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (س. الواقعة، 96)
 فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيمِ (س. الحاقة، 52)
 أَقْرَأَ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (س. العلق، 1)

In the compound بِسْمِ اللّٰهِ, the word بِسْمِ came first. The reason for this is the castle in the science of puberty. "Qasr" means that a part of the sentence is distinguished in a special way in order to express a certain meaning, and it is called "qasr" in the science of semantics [12:165]. In the first verse of the Surah, "Bismi Allah al-Rahmani Al-Rahim", two types of castles can be seen:

1. التاخير - the qasr that changed its original place - this is the word that needs to come after it moves forward from its place, that is, the important part of the sentence is separated and moved to the beginning of the sentence in order to emphasize, for example: "اقرأ بسم الله - I read in the name of Allah" because the part بسم الله is important, if it is moved before the verb, بِسْمِ اللَّهِ is changed in the form of "أقرأ بِسْمِ اللَّهِ", and the first word is highlighted.

2. The qasr formed by using the prepositions لا and إلا together is understood as بِسْمِ اللَّهِ - لا اقرأ إلا الله - I do not recite without the name of Allah, that is, "I recite only with the name of Allah." This use of prepositions serves to highlight the compound بِسْمِ اللَّهِ [9:102].

The verb is omitted in the verse, because the verb can be different at the beginning of any work or process. The declension of the verb in the verse assigns its meaning to the helper بِ. In fact, all actions rely directly on Allah, ask Him for help, and are connected with His name, for example: "I read in the name of Allah (memorize, eat, etc.)". In this case, it is necessary to use different verbs depending on the action. Instead of these various verbs, it is possible to say "أبتدئ مُسْتَعِينًا بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ" and in this sense the expression "أبتدئ مُسْتَعِينًا" was written [9:104].

And the words الرَّحْمَنُ الرَّحِيمُ are adjectives, and they performed the function of a qualifier corresponding to the word اللّٰه. Scholars say that the meaning of the quality of الرَّحْمَنُ is واسع الرحمة - the mercy is wide, and the quality of الرَّحِيمُ is to be understood as دائم الرحمة - the mercy is continuous [9:108].

The second, third and fourth verses of the sura together express the whole idea and express the meaning of praising and glorifying God:

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (2) الرَّحْمَنُ الرَّحِيمُ (3) مَلِكِ يَوْمِ الدِّينِ (4)

Abdulaziz Mansur: Praise be to God, the Lord of the worlds (2), (He is) kind and merciful (3), and the owner of the Day of Judgment (Qiyamat) (4).

Alauddin Mansur: Praise be to the Hajj of all the worlds, the Merciful and the Merciful, the Lord of the Day of Judgment (2-3-4).

Muhammad Sadiq Muhammad Yusuf: Praise be to Allah, the Lord of the worlds (1). He is Merciful and Merciful (2). He is the owner of the Day of Punishment (3).

Usually, a person thanks Allah for every situation, for every deed. The word "Hamd" is found in the Holy Qur'an in twenty-three verses of seventeen surahs in the form of "الحمد لله" and in one surah in the form of "فله حمد". Surahs "Fatiha", "An'am", "Kahf", "Saba" and "Fatir" begin with "الحمد لله", while "Naml", "Saffot" and "Zumar" end with "الحمد لله". In the rest of the surahs, it is mentioned in different places. In the 36th verse of Surah Josiah, the construction of

the sentence is changed and it is presented in the style of " **فَللهِ حمد** ". The word "Hamd" combines the meanings of "praise" and "thanks". In the explanatory dictionary of the Uzbek language, the words hamd, psano, madh and shukr are defined as follows:

Hamd - praise, glorification; thank you In religious texts, it means praise, poetry, hymns, which are spoken in honor of God, prophets, caliphs, kings [5:497].

- Sano - congratulation, greeting; praise; gratitude In the religious texts, words of praise to the honor of God and the Prophet mean words of praise [4:440].

- Madh - praise, psalm [3:521].

- It is shown that the word Shukr expresses the meaning of contentment and contentment [5:606].

In Arabic, the word "hamd" means praise [1:668]. Praise is applied only to Allah, when a person is satisfied with all the blessings he has and does not have, glorifying Allah with all his heart and expressing his love, it is called praise.

The word "madh" is synonymous with the word "praise", usually madh can be used equally for the living and the dead, as well as for things and concepts. Madh is used to praise the qualities that are present in a person's character and which are not present at all. The difference between praise is that praise is a praise given sincerely and sincerely for any situation, while madh is a praise that is sometimes given for flattery and sometimes sincerely, depending on the purpose of the speaker. Praise is directed only to Allah, and praise, as we said above, is directed to a servant or object.

Shukr means praise, gratitude, thanksgiving [2:688]. When a person expresses his gratitude for the blessings given to him, for the things he has done, it is his gratitude.

The word praise is given in the form of al-hamdu lillahi in Surah Fatiha, and in the form of falillahi al-hamdu in Surah Josiah. Although the words "Allah" and "praise" are present in both verses, the construction of the sentence is different. In Surah Al-Fatiha, the word "Alhamd" is mentioned first, and the word "lillah" is mentioned in the second place. On the contrary, in "Josiah" surah, the word "al-hamdu" is mentioned in the second place, and the word "lillah" is mentioned in the first place. It is natural to ask what is the difference in such construction of verses. To answer this question, it is necessary to distinguish the syntactic functions of sentence types and clauses.

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