

## **COMPOSITIONS WRITTEN FOR "AVOMIL"**

Akhrorov Ivadulla Ziyatovich UzIIA Doctoral Student of the "Uzbek Language and Classical Eastern Literature" Department. (99890+)3271829(+ Telegram)

## **Abstract**

In the history of Islam, the city of Jurjan is one of the centers of science and culture, such as Samarkand, Bukhara, Khorezm, Baghdad, Kufa, Basra. There are different views on the naming of the city of Jurjan by this name, and according to the mention in the book "Tarihu Jurjan", Jurjan ibn Lovuz ibn Sam, who is considered a descendant of Prophet Noah, built this city. The city is geographically located in the southeast of the Caspian Sea, in the north of Iran.

Many well-known writers, historians, philosophers, muhaddith (hadith scholar) and jurists came from the city of Jurjan, where science developed in the Middle Ages. In sources related to Islamic sciences, the names of scholars with the ratio "al-Jurjani" (الجرجاني) can be found in many places.

One such person is Abu Bakr Abdulkahir ibn Abdurrahman ibn Muhammad Jurjani, a rare and unique person of his time, a talented and famous scientist, the creator and founder of the science of puberty, the sheikh of Arabic language grammar. The work "Al Awamilul Mia" (The Hundred Factors), which is one of the fundamental sources in Arabic linguistics, is named based on a special approach, and 100 factors are extracted from the grammar of the Arabic language, and the functions and places of application of the factors are described.

Abdulkahir Jurjani's work "Avomil" was written by many manzumas (poetic writings) in different times and places. The reason that it is written so much is an indication of how important and necessary the work is. Although there is information in the sources that Abdulkahir Jurjani died in 471 or 474 hijri, there is no information about the year in which the work "Avomil" was written.

Manzuma is distinguished by its small size, division into beautiful stanzas, ease of memorization, staying in the reader's memory for a long time, contentment with bringing the necessary stanza in the right place. A lot of memorization strengthens the memory. Loads the document. The following can be counted as the authors of the most famous and well-known poems written in "Avomil":

- the oldest of them was written by Ahmad ibn Ismail ibn Abdullah. This breed is considered one of the scholars known by the nickname "Muqri" in the 8th century;
- Jalaluddin Nasrullah ibn Ahmad al-Baghdadi. He died in 812 hijri;



- Muhammad ibn Abdulaziz al-Kalikuti. He died in 1025 hijri;
- Muhammad ibn Ali ibn Alon al-Bakri. He died in 1085 hijri; This verse is called لائد Jurjan (Pearls of Jurjan's scholarly verse);
- Ali ibn Abdullah al-Basir al-Hakimi al-Hamawi. He died in 1090 hijri.
- Ali ibn Usman al-Zarir al-Dimashqi al-Hamawi. He died in 1090 hijri. It is called Works (Types of Types in Narrative Factors). Many commentaries on the verses of the book "Avomil" have also been written. Here are some of them:
- Mustafa ibn Ibrahim. He died in 1144 hijri. They named their book "تحفة الاخوان" "Tuhfatul Ikhwan-Gift to Brothers".
- Mustafa ibn Ibrahim al-Ghalibuli al-Hanafi. He died in 1176 Hijri.
- Dawood ibn Muhammad al-Qarsi. He died in 1169 Hijri. Book It is called "معجم الاذكيا" (Dictionary of Mo'jamul azkiyo-zukkos).
- Musa ibn As'ad al-Mahosini. He died in 1173 hijri. He wrote a commentary entitled "نهاية الأماني في نظم عوامل الجرجاني" (Nihoyatul amoni fiy nazmi avamilil Jurjani- The end of dreams in the poem of Jurjani avamili).
- Abdulfattah ibn Mustafa ibn Muhammad al-Mahmudi al-Laziqi al-Attar. He died in 1297 Hijri. He wrote a book called "Haridatul Awamil Necklace of Awamil".

There were also scholars who did a grammatical analysis (الععرب) of Jurjani's "Avomil". These are:

- Ali ibn Muhammad al-Jurjani. He died in 816 Hijri.
- Ashiq ibn Qasim al-Azniqi al-Hanafi. He died in 945 Hijri.

Kamaluddin ibn Jamaluddin ibn Hassam wrote Awamil's verse in Persian. He died in 770 Hijri. Awamil verse in Turkish was written by Muhammad ibn Ahmad al-Ro'i who died in 1024 Hijri.

This person is known by the pseudonym Sufizada al-Adranavi. But so far, this poem written in Turkic language has not been found.

One of the poems written in Arabic belongs to Khalil al-Anghadi, and his book is called "حداية الفخام" (Hidayat al-fahhom - Guidance of the Great). The poem begins with "Basmala" is a saying of a person "Bismillahir Rahmanir Raheem" In the name of Allah, most gracious and merciful), followed by salutations and salutations to Muhammad and his family. The work consists of sixty verses and ends with praise to God. Arranged in Rajaz genre. For example, the following stanza says:

وَهِيَ عَلَى مَا حَصَرُوهَا مِيَّهُ لَفْظِيَّةً تَأْتِي وَمَعْنَوِيَّةٌ وَقَدْ ذَكَرْتُ فِي حُرُوفِ الْجَرِّ أَشْيَاءَ لَمْ يَأْتِ بِهَا فِي النَّتْرِ



(They numbered 100, It is both literal and spiritual.

The truth is that I mentioned a lot of things about jar letters that did not even appear in prose).

The author mentioned a hundred factors in the book "Avomil", and I mentioned more of them in this poem. In fact, the information should have been shorter in the paragraph, more extensive in the original source.

فَلَا تَكُنْ مُسْتَنْكِرَ الزّيادَةُ فَإِنَّمَا مَقْصُلُودُنَا الْإِفَادَةُ فَالْعَامِلُ اللَّفْظِئُ فِيْمَا عُلِمَا إِلَى سَمَاع وَقِيَاسٍ قُسِّمَا

(Don't deny it is more,

We only want to benefit from this.

The verbal factor is known,

It is divided into Samo'i and Kiyasi).

The author of the poem says, "If I have included information that is not in the original source, my intention is impartial, I have only and only looked for profit."

ثُمَّ السَّمَاعِيُّ لِبَاقِي الْحَصْرِ أَنْوَاعُهُ ثَلَاثَةٌ مَعَ عَشْر

(The rest of the list is heavenly, its varieties are thirteen).

Factors in Arabic grammar are divided into thirteen types according to the book "Avomil".

أَوَّلُهَا فَاعْلَمْ حُرُوفُ الْجَرِّ فَهُنَّ عَشْرٌ تُبِعَتْ بِعَشْر

(The first of them are the jar letters, they are ten and follow the ten).

The first of the thirteen types is about jar letters, of which there are twenty in total:

Then letters عَدَا , بِ كَ came for zaida letters and for oath عَدَا , بِ كَ -even, -until, بِ بُ -other, مَنْ -from, في -at, in, وأب -to, -until, مَنْذُ -other, خَلاَ -other, خَلاَ -other, أَنْ -from, في -at, in, وأب -to, -until, أب -other, خَلاَ -other, مُنْذُ -other, مُنْ -other, غَلَى -from, about, أب -واؤه -from, about, مَنْ -from, about, مَنْ -it or عَلَى -being zaida letters, are not translated in the sentence, بَ بُ - الله والله بِنالله , بنالله بنالله , بناله ,

Such works play an extremely important role in facilitating the learning of grammatical rules and arousing the student's interest in science. The value of these works is that they can be researched in several disciplines such as history, linguistics, literary studies, methodology. In addition, it is important to understand the scientific work, interpret it, and present it to the reader. It is clear that their study and comparative analysis will provide new conclusions for today's researchers.



## LIST OF REFERENCES

- 1. Hamza ibn Yusuf Sahmi. The history of Jurjon. Cairo: A'lamu-l-kutub, 1981. p. 5.
- 2. National encyclopedia of Uzbekistan. Tashkent: National Encyclopedia of Uzbekistan, 2005. p. 218.
- 3. Abdussalam ibn Muhammad al-Buni. Kifayat al-Kiram. Beirut: Darul minhaj, 2009.
- 4. Mahmoud az-Zamakhshari. Al-Unmuzaj. Tashkent Islamic University, 2001-p. 52.
- 5. Muhammad Ali al-Sabuni. Ravai'ul Bayan. . Beirut: Al-maktaba al-Asriyya, 2012. p. 20.