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Research Article

# Methodology For Studying The Verses Of The Holy Qur'an In "Kisasi Rabguzi"

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## ABSTRACT

As a result of the influence of the Qur'an on the literature of medieval Muslim peoples, several examples of classical literature arose. The first work of the Golden Horde literature in Turkish, "Kisasi Rabguzi," is a similar religious and didactic work, the source of which is the holy book of Islam - the Qur'an. In the samples of classical literature written in the Middle Ages, there was a wide tradition to include verses from and passages from the Prophet's hadith to strengthen the meaning and embellish the language of the work. In classical oriental literature, the method of quoting verses from the Qur'an and hadiths in manuscripts is the art of quotation, which is used to confirm the information provided. Kisasi Rabguzi also contains a large number of examples from the verses of the Qur'an. Kisasi Rabguzi also contains a large number of examples from the verses of the Qur'an. The term "verse" refers to the verses of the Qur'an, "sign; lexical meanings such as "miracle, prophecy." The article analyzes the verses from the point of view of the art of quotation and baro'atu-l-istikhlol and also describes the methodology for studying the verses of the Qur'an in the work "Kisasi Rabguzi." There are partial and complete quotations and types in which the meaning is preserved, and the meaning is transmitted. The article explains that the verses are used in the Turkish text without any changes and modifications and ways of indicating the meaning, most of which are unaltered (exactly) copied quotations. The verses' meaning is retained in the play's quotations, which are in the minority when quoted by modification and meaning. The play quotes nine hundred twenty-seven verses and eighty suras of the Qur'an, and the narrative content and poetic passages use forms of quotation that are formally partial and complete, semantically significant. The verses quoted in the narrative use more than partial, full, and stored type values. In poetic passages, quotations from the verses are used, and quotations indicating the meaning. Quoting the verses with the syntactic means of Baro'atu-l-istiklol served to more fully reveal a particular sign, quality, character, and essence of the Prophet's images in work. The conclusions based on the methodology of studying the verses of the Qur'an used in "Kisasi Rabguzi" show that the linguistic and stylistic features of the work are revealed based on the principles of adolescence.

**Keywords**: Verses of the Qur'an, quotes, baro'atu-l-istiklol, methods, adolescence.

## INTRODUCTION

It is known that the Koran had a great influence on the literature of all medieval Muslim peoples (Saidumarov, 1995: 120-127). The study of the relationship between Islamic sources and fiction in world oriental studies R. Nicolson, T. Hussein, I.Yu. Krachkovsky, E.E. Bertels, A. Kudelin, in Uzbek oriental studies Kh.S. Karomatova, N.M. Tulanova, M.G. Saidumarov, A. Khodzhiakhmedova, S. Rustamiy, O. Davlatov, such as scientific and theoretical conclusions of several scientific studies. Scientists throughout the centuries, Uzbek literature assimilated the Koran in different ways. The Qur'anic text interacts with the local historical environment in time and space, and each nation has incorporated Qur'anic themes into literary works to understand its own life during a certain period of its development. As a result of this process, artistic and religious-didactic works were created based on the synthesis of national literature with the text of the Qur'an (Karomatov, 1993: 3-5). The work "Kisasi Rabguziy" is a similar religious and didactic work, the source of which is the verses of the Qur'an (Sagdullaeva, 2020).

## MATERIALS AND METHODS

In classical oriental literature, the art of recalling verses and hadiths from the Qur'an considered as the art of quoting. The word ayah in its lexical meaning meant "a sign, wonderful, prophecy" (An-naym, 2003: 39). According to Islam, the title of the ayah is a miracle of Allah's revelation to His Messenger Muhammad (peace and blessings of Allah be upon him) as a guide reciting the verses of the Qur'an (Islam. Encyclopedia, 2017: 373). The work of Bakar, Oli Imran, Nisa, Maida, Anam, Araf, Anfol, Tavba, Yunus, Hood, Yusuf, Ibrahim, Hijr, Nahl, Al-Isra, Kahf, Maryam, Toho, Anbiyo, Hajj, Muminun, Nur , Furqan, Shuaro, Naml, Qasas, Ankabut, Rum, Ahzob, Saba ', Fotir, Yosin, Vas-Soffot, Sod, Zumar, Ghafir, Fussilat, Shura, Zuhruf, Dukhan, Josiya, Ahqaf, Muhammad, Fath, Khujarat Kaf, Vazzoriyat, Najm, Kamar, Wokaya, Hadid, Mujodala, Khashr, Saf, Tagabun, Talak, Tahrim, Mulk, Kalam, Al-Hakka, Nuh, Muzzammil, Kiyamat, Naba, Nosiot, Abasa, Takwir, Muthaffifun, Burudjaffun A'lo. It was found that nine hundred twenty-seven verses were included and eighty suras, including Balad, Shams, Leil, Zuho, Sharh, Tin, Alak, Phil, Kuraish Kafirun. These quoted verses were based on the syntactic structure [ayat + Turkic thought] at the top of the work, in the prosaic text [Turkic thought + ayat], [ayat + Turkic thought], [Turkic thought + ayat + translation of verses]. The ayahs that change the sentence were changed by replacing the glue or auxiliary, replacing the word, and replacing the sentence type. When covering the topic of the article, methods of classification, description, analysis were used.

An important factor in the emergence and development of the art of quotation is the Holy Qur'an and the Prophet (s.a.v. is why his hadiths had become an integral part of the spirituality of society, penetrated the minds of people, and are used in all aspects of everyday life (Davlatov, 2017: 15 -16). This word in the sense of "mastering science" is the name of the art of quoting the verses of the Qur'an and hadiths of the Prophet in verses or expressing their content in verses. Poets of Muslim countries widely resorted to this method, citing verses and hadiths in their lyric and lyric epic works (Hojiakhmedov, 1999: 60-61).

In the Arab puberty period, texts from the Qur'an and hadiths quoted with minor changes (Rustami, Lutfullaeva, and Gulomova, 2020). The quote divided into two types depending on its semantic application:

A quote whose original meaning was preserved.

The meaning of the passing quote (Rustami, 2017: 141).

In the verses given in the work, the forms of partial and complete, semantic preservation and transfer of the meaning of the quotation, used both in prose and prose, are quoted based on the following principles:

Quoting scriptures by exact copying;

Bringing an excerpt from the scriptures by amending the scriptures;

Quoting concerning the meaning of the verse.

Verses based on these principles were found in the scientific part of the work, in the prose text, and edifying passages. Verses quoted in na't part of the work. It is known that examples of medieval, classical literature are traditionally Basmala, Praise to the Creator and Prophet (S.A.V.) begins in the style of na't. Adam (peace and blessings be upon him), Idris (peace and blessings be upon him), Nukh (peace and blessings be upon him), Khud (peace and blessings be upon him), Salikh (peace and blessings of his conscience), Ibrahim (peace and blessings be upon him), and Ismail (peace and blessings him), Iskhak (peace be on his conscience), Lut (peace be upon him), Yakub (peace be upon him), Yusuf (peace and blessings be upon him), Davud (peace and blessings be upon him), Suleiman (peace and blessings be upon him), Yunus (peace and blessings be upon him), him), Ilyas (peace be upon him), Jirjis (peace be upon him) and about Muhammad (s.a.v) at the beginning of the story were quotations from verses relating to the qualities and activities of each Prophet, used in the form of baro'atu-l-istiklol. Baro'atu-l-istiklol, which meant "skill in the beginning," emphasizes that during Arab adolescence, the purpose of this art form is not directly expressed but through subtle gestures. This type of baro'atu-l-istiklol was called by foreign scholars' khusn-i matla or khusn-i ibtido art (Rustami, 2017: 115; Atulla Husseini, 1981: 250-252). The author began quoting baro'atu-l-istiklol at the beginning of almost every story about the prophets, quoting verses, sometimes partial, sometimes complete. Including the work, *Qiṣṣai Nuḥ nabī ‘alayhi-s-salām* the section starts like this إِنِّي لَكُمْ نَذِيرٌ مُّبِين ( Of course, I (sent) you an explicit warning (Mansur, 2001: 71/2) *tep qavmiŋä pand bergän,* فَقُلْتُ رَبَّكُمْ اسْتَغْفِرُوا إِنَّهُ كَانَ

غَفَّارًا (Then I said: ask your God for forgiveness, indeed, He is the Forgiver (Mansur, 2001: 71/10) *tep munājāt qïlyan, kāfïrlar elgindä arïγ süŋüklar sababïndïn* رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (Then I said: ask your God for forgiveness, indeed, He is the Forgiver (Mansur, 2001: 71/10) *tep munājāt qïlyan, kāfïrlar elgindä arïγ süŋüklar sababïndïn* رَّبِّ لَا تَذَرْ عَلَى الْأَرْضِ مِنَ الْكَافِرِينَ دَيَّارًا (God, leave not a single (living) unbeliever wanderer on earth (Mansur, 2001: 71/26), *tep du'ā qïlyan, ...* فَأَنجَيْنَاهُ وَمَن مَّعَهُ فِي الْفُلْكِ (So we saved him and those who were with him (inside) in the ark full (Mansur, 2001: 26/119) *tašrīfïnï bulyan, ...* يَا نُوحُ اهْبِطْ بِسَلَامٍ مِّنَّا.. (Oh Nuh! Get off (ship to earth with us (ship to earth)) with robust health and blessings for you and your communities! (Mansur, 2001: 11/48) *ḫil'atïnï alyan,* سَلَامٌ عَلَىٰ نُوحٍ فِي الْعَالَمِين (Oh, Nuh in the worlds! (Mansur, 2001: 37/79) *yarlïqïn ešitkän Nuḥ nabī 'alayhi-s-salām».*

As seen above, at the beginning of the story of Nuh, partial quotes from Suras Nuh, Shuaro, Hood, and Wa-s-sofat were used without modification. All the verses quoted contain thoughts about Nuh and his deeds. The fact that these ideas were mentioned at the beginning of the story is baraat-ul-istihlal. Besides, in work *Qiṣṣai δi-l-qarnayn* beginning of the section «*Qiṣṣai δi-l-qarnayn. Qavluhu ta'ālā:* وَيَسْأَلُونَكَ عَنْ ذِي الْقَرْنَيْنِ» Again, you are asked about Zulqarn (Mansur, 2001: 18/83) beginning with the 83rd verse of Surah, quoted in part through the art of baroatu-l-istiklol. This verse, quoted at the beginning of the chapter, is, firstly, a confirmation that Zulkarnayan's personality contained in the Holy Quran, and secondly, a subtle hint that in the development of the narrative, thoughts about Zulkarnayan's personality continue. Verses presented as part of a prose text. Since the work written in prose, most of the quoted verses were found in the Turkish text. Quotations originally used to bring a Turkic thought and substantiate it with verses, or, conversely, cite a verse and interpret it in the Turkic language.

[Turkish thought + verse]. Most of the quotes in work given in the form of confirmation of the Turkic thought. After thinking about the types and consequences of theft expressed in Turkish, the verse 38 surah Moida *«Māl oγrïsïnïŋ elgin kesärlär. Qavluhu ta'ālā:* وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا» *(Cut off the hands of a male thief and a female thief (Mansur, 2001: 5/38);* after consuming forbidden foods to the people of hell, verse 50 surah Arafat *«Učmaxlïγlar ayγaylar: Iδi 'azza wa jalla bu yem ičimni kāfïrlara ḥarām qïlïp turur. Qavluhu ta'ālā:* إِنَّ اللَّهَ حَرَّمَهُمَا عَلَى الْكَافِرِينَ» *(Of course, Allah forbade both (things) to the unbelievers (Mansur, 2001: 7/50)* quoted. As noticed from the above, quoting a verse after a thought expressed in Turkish increased speech's expressiveness. The number of partially quoted verses as applied to scriptures is six hundred thirty-eight. The first quote taken from the 70th verse of Surah Isra in the laudatory part of the work: «*Sansïz ḥamdu sanālar va saqïššïz köp šukrlar ul Täŋriγa kim jalla jalāluhu kim qudrati birlä bizni ādam yaratdï, yïlqï qara yaratmadï.* وَ لَقَدْ كَرَّمْنَا بَنِى آدَمَ *(Indeed, (we) made the children of Adam (dear and) inevitable* (Mansurov, 2001: 17/70)." As you could see, this verse partially quoted while retaining the original meaning of the quote. Most quoted verses قوله تعالى *qavluhu Ta'ālā* (God's word), قوله تعالى خبرا عنه *qavluhu Ta'ālā ḫabaran 'anhu* (The Creator informs about it*),* خبرا عنهم *qavluhu Ta'ālā ḫabaran 'anhum* (The Creator informs them*)* مولى تعالى قوله *Mawlā ta'ālā qavluhu* confirmed by Arabic phrases and sentences. For example, when a verse quoted about the timing, Satan asks the Creator until the Day of Judgment قوله تعالى خبرا عنه *qavluhu Ta'ālā ḫabaran 'anhu* confirmed as follows *«Iblīs uzun yaš tïladï qiyāmatγa tegi. Qavluhu Ta'ālā ḫabaran 'anhu:* رَبِّ فَأَنْظِرْنِي إِلَى يَوْمِ يُبْعَثُونَ» (Iblis wished a long youth until the Day of Judgment, and Allah almighty informs about him (Iblis): O God, then give me (them) a reprieve until the Day of Resurrection (Mansur, 2001: 38/79). In this sentence, «*ḫabaran 'anhu*» (he informs about), the syntactic unit was used to emphasize claims to thoughts of the devil. Sometimes these expressions are used in Turkish «*Mawlā ta'ālā yarlïqar,*» «*Iδi 'azza va jalla yarlïqar*» such equivalents given at the beginning of Turkish thought «*Mawlā ta'ālā yarlïqar: Muḥammad Muṣṭafā čïqtï, ay yarïldï, qiyāmat yavuštï, tep. Qavluhu Ta'ālā:* اقْتَرَبَتِ السَّاعَةُ وَانْشَقَّ الْقَمَرُ" (Doomsday is near) The moon divided (Mansur, 2001: 54/1). Sometimes the verses of Turkish thought partially quoted without affirmative expressions. «*Sulaymān ul sözni ešitti külümsip aydï: Iδiya mäŋä tawfīq bergil sen xušnud bolγunteg išlär qïlayïn: ...* فَتَبَسَّمَ ضَاحِكًا مِنْ قَوْلِهَا وَقَالَ رَبِّ أَوْزِعْنِي أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَى وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ...» (So he smiled at his words and said, "My God, make me grateful for the blessings You have given my parents and me, and make me do good deeds that please You" (Mansur, 2001: 27/19). The example cited a portion of Surat al-Naml verse 19. Quotations with effective use of verses supported the conclusion of Turkish thought. For example: *Anda keδin jān kögüziŋä keldi, ašuqtï qopγalï oγradï, qopa bilmädi. (That is: After that, the soul came to (Adam's) chest, hurried to get up, could not get up). Ul yoldïn Mawlā ta'ālā qavluhu* خُلِقَ الإنسَانُ مِنْ عَجَل (Man was created in haste (Mansour, 2001: 21/37). The human custom of haste supported by a partial quote from verse 37 of Surah al-Anbiya.

[Ayat + Turkish thought]. The work also included a partial or complete verse, followed by a translation or commentary in Turkish. For example *Mawlā yarlïqadï:* وَذَا النُّونِ إِذْ ذَهَبَ مُغَاضِبًا فَظَنَّ أَنْ لَنْ نَقْدِرَ عَلَيْه (Remember the time

when Zunnun (his people) left in anger and thought that we could not resist him (Mansur, 2001: 21/87). *Ya'nī, Yūnus övkälig bardï, anday ḫayāl qïldï kim, biz anïŋ üzä qādir ermäsmiz.* Above verse 87 of Sura al-Anbiya is partially quoted and translated into Turkish.

Quotations in the form [full verse + Turkish translation] used less frequently in work than quotations cited in part. However, cases revealed when a short verse of the Qur'an quoted in full from one to six verses. For example: *Alar munï sözläyürda Rasūl tïtrayur erdi, Jabrāil keldi bu sūranï keltürdi. Qavluhu Ta'ālā:* قُلْ يَاأَيُّهَا الْكَافِرُونَ لَا أَعْبُدُ مَا تَعْبُدُونَ (say: "O you unbelievers! I do not worship what you worship" (Mansur, 2001: 109 / 1-2). *Yā Muḥammad ayγïl: Ey kāfirlar siz tapunγanγa men tapunmas-men..*

*[Turkish thought + ayah + ayah translation].* Sometimes, the Turkish idea confirmed by a verse, and after the verse, there Turkish commentary. *Māl mulk qamuγ Rasūlnïŋ boldï, Qavluhu Ta'ālā:* وَوَجَدَكَ عَائِلًا فَأَغْنَى (Didn't he find you poor and made you rich? (Mansour, 2001: 93/8). *Ya'nī, Muḥammad čïγay erdi, Ḫadīja mālï birlä bayïttï.* Before and after the fully quoted verse, Turkish commentaries in an unusually simple style served to make these verses understandable to the public. Some quotes continue Turkish thought without quoting the verse and referring to its meaning. For example, *Qarïnčqa aydï: Mawlā ta'ālā yarlïqar, qavluhu Ta'ālā:* وَالْأَرْضَ فَرَشْنَاهَا فَنِعْمَ الْمَاهِدُونَ (And we have spread the earth, what a wonderful spreader!) (Mansour, 2001: 51/48). *Bu keŋ yer kifāyat bolmaymï?*

The verses quoted in work in a minority can be changed without compromising the verse's meaning. The change of verses observed in the following cases.

1. Change of verse through connection or auxiliary exchange.

2. Changing a verse through an exchange of words.

3. By changing the verse by changing the type of sentence.

Change of verse through connection or auxiliary exchange. If the meaning preserved in the verses quoted, it was caused by changing the unifying conjunction (Nosirova, 2005: 134) and other auxiliaries. For example: : *Ilyās aydï: ṣabr qïlïŋ Mawlā biziŋ aramïzda ḥukm qïlγunča. Qavluhu Ta'ālā*: واصْبِرُوا حَتَّى يَحْكُمَ اللَّهُ بَيْنَنَا. (... be patient until Allah judges between us (Mansur, 2001: 7/87). In Surat al-A'raf, verse 87, the conjunction f in the word fāṣbirūạ given in the play as a modifier to the conjunction w. This change did not affect the meaning. Another situation: when came to not making friends with the wicked, the author: *bu künki yaman eš qoldašlar taŋla barčasï dušman bolγusï. Qavluhu Ta'ālā:* الْأَخِلَّاءُ يَوْمَئِذٍ بعضهم بعضا إلاّ المتّقين quotes verse 67 of Surat az-Zukhruf in its entirety. The original verse الْأَخِلَّاءُ يَوْمَئِذٍ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ إِلَّا الْمُتَّقِين (On that day, friends other than the pious would be enemies of one another (Mansur, 2001: 43/67) in the verse ل (li) used with an assistant لِبَعْضٍ (libaʿḍ) phrase in the composition ل in the assistance mode (genitive case) بعضا (baʿḍan) replaced by the word without affecting the meaning. But بعضا coming after the word عَدُو the word (enemy) omitted in the manuscript.

Verse changed by word exchange or word addition. In the section on Abu Bakr Siddiq (r.a.), a partial quotation from verse 125 of Surat an-Nisa ' "*Rasūl 'alayhi-s-salām Mawlā yarlïqï birlä Abū Bakr Ṣiddīqnï tafṣīl alfï birlä laqabïnï āyat üzä on yerdä yād qïldï. Qavluhu ta'ālā:* وَمَنْ أَحْسَنُ قولا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّهِ,." presented in this form. The origin of the verse أَحْسَنُ دِينًا مِمَّنْ أَسْلَمَ وَجْهَهُ لِلَّه (Is there a better religion that submits its face to Allah while doing good deeds? (Mansur, 2001: 4/125), in verse, دِينًا (religion) in the composition قول (word) changed to the lexicon. The quote was about the nickname "Siddiq" given to Abu Bakr, which means "There is no better word than this." In the section dedicated to the outcome of Muhammad (s.a.s), verse 52 of Surat Ash-Shura وَإِنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيم (Surely, you are guided (by revelation) to the right path (Mansur, 2001: 42/52) part وَإِنَّكَ لتهديهم إِلَى صِرَاط مُسْتَقِيم *hidāyatlïγ* quoted as verse. In the verse لتهدى as a result of adding the compound pronoun هم (here: them) to the sentence (you start on the right path) changed in style.

Change the verse by changing the sentence type. Verse 100 of Surah Yusuf used in the composition by modifying the part about Allah's attribute. For example: *Meniŋ Iδim 'alīm turur, ḥakīm turur.* إنّه عليم حكيم. This part of the verse إِنَّهُ هُوَ الْعَلِيمُ الْحَكِيمُ... (Of course, He alone is the possessor of knowledge and wisdom (Mansur, 2001: 12/100). The noun phrase formed by the divisive pronoun هُو in verse used in the composition in the form of a simple noun phrase. This did not affect the meaning. In general, there is no drastic change in the verses used in the

composition. The composition also contains quotations from Turkish prayers and verses. *Qiyāmat kün iki yol bašïnda kāfirlarγa qošmayïn ulardïn ayïrïp,* فَرِيقٌ فِي الْجَنَّة *zumrasïnda bolmaqnï sen Allāh ruzï qïlu ber.* Above فَرِيقٌ فِي الْجَنَّة (In a group of Paradise (Mansur, 2001: 42/7) is a reference to verse 7 of Surat ash-Shura.

In the composition, the Turkish sentence refered to the four caliphs and contained quotations from the verse. For example, وَالَّذِينَ مَعَه (Those who were with him (Mansur, 2001: 48/29) Abū Bakr stands, أَشِدَّاءُ عَلَى الْكُفَّارِ (Wrathful to the disbelievers (Mansur, 2001: 48/29) Umar stands, رُحَمَاءُ بَيْنَهُمْ (Mansur, 2001: 48/29) 'Usmān stands, تَرَاهُمْ رُكَّعًا سُجَّدًا (You will see them bowing and prostrating (Mansur, 2001: 48/29) Alī stands. Verse 29 of Surat al-Fath stated that Abu Bakr (May Allah be pleased with him) was in line with Muhammad (May Allah be pleased with him) of the qualities of kindness and the skill of Ali (r.a.) that his face is radiant due to prostration.

## RESULTS

In "Kisasi Rabguziy":

1. Skillfully used the opportunities of the art of quotation to support and prove the idea presented.

2. Quoting from the verses through Baro'atu-l-istihklol helped reveal more fully the features of the Prophet's images in work.

3. It had found that the verses of the Qur'an quoted precisely through the principles of copying, copying by partial modification, and quoting concerning the meaning of the verse.

4. If the quotation used in work without change is significant, the cases of quoting based on the principles of change and pointing to the meaning are in the minority. The meaning of the verses preserved in the quotations used by modification.

5. Nine hundred and twenty-six verses of eighty suras quoted in the play. Six hundred and thirty-eight of the verses quoted in part and two hundred and eighty-eight in full.

6. While the verses quoted in the narrative used more than the partial, complete, and preserved form of the quotation, the verses in the poetic passages quoted in part and used quotations pointing to the meaning.

## DISCUSSION

Even though "Kisasi Rabguziy" is prose, it contained a large number of poetic examples. The use of poetry in classical prose works of the last quarter of the 15th century and the first half of the 16th century had become a tradition (Kudratullaev, 1998: 278). The poetic passages in the prose works served as summaries of the idea expressed in the prose statement and quotations at the end and reinforce, exaggerate, and make the author's ideological intention in work more emotional (Ganieva, 1981: 36). According to O.Davlatov, although citation was mentioned in literary sources as a separate part in the XV century, it was used by representatives of Uzbek classical literature several centuries ago ().

## CONCLUSION

The work revealed the strong faith, patience, and lofty qualities of the prophets through the use of verses from the Qur'an. The art of citation had skillfully used to support and prove the point being made. In the work, nine hundred and twenty-seven verses from the eighty suras of the Qur'an quoted, and the structure of the narrative and the poetic passages use the forms of quotation that formally partial and complete, semantically preserved, and whose meanings transferred. More than the partial, complete, and meaning-preserved types used in the verses quoted in the narrative. In the poetic passages, quotations from the verses and quotations pointing to the meaning used. The quotation of verses through the syntactic means of Baro'atu-l-istiklol served to reveal more fully this or that sign, quality and character, and essence of the Prophet's images in work. The conclusions based on the methodology of studying the verses of the Qur'an used in Kisasi Rabguzi showed that the language and stylistic features of the work covered based on the principles of adolescence.

## CONFLICT OF INTERESTS AND CONTRIBUTION OF AUTHORS

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