

البلاغة

الفَصَاحَة



Bismillah



علم المعاني (علم معانٍ النحو)

- النحو يُخْبِرُنا ما الجملة الصحيحة وما الجملة الخطأ.
- علم المعاني يخبرنا الفرق بين الجُمل في المعنى.

Zaid came.

جاء زيدٌ

Zaid did come.

زيدٌ جاء

Indeed, Zaid came.

إنَّ زيدًا جاء

Indeed, Zaid is (without doubt) coming.

إنَّ زيدًا لاتٍ

Not a valid sentence.

إنَّ ~~معنِي~~ زيدٌ.

الفَصَاحَة

Linguistic Meaning versus Technical Meaning

إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۝ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ ۝ - سورة فاطر ۲۸ ۝ 35:28

- *The only ones who truly fear Allah from among His slaves are al-ulama'*
- Linguistically **الْعُلَمَاءُ** means *knowledgeable* people
- Technically **الْعُلَمَاءُ** means *scholars* – those with qualifications and certificates.

What is الفَصَاحَة ؟

Linguistically – Many meanings:

• وَأَخِي هَارُونُ هُوَ أَفْصَحُ مِنِّي لِسَانًا – سورة القصص 28:34

My brother Harun is clearer than I in speech.

• أَفْصَحَ الصَّبِيُّ فِي مَنْطِقَةٍ

The child became clear in his articulation •

• أَفَصَحَ الصُّبْحُ إِذَا أَضَاءَ

The morning became very clear with the light •

What is الفَصَاحَة ؟

Technical meanings:

- ❖ **Words that are clear**
- ❖ **Leads to quick understanding**
 - ❖ The goal of فَصَاحَة is to get somebody to understand
 - ❖ The Quran possesses – فَصَاحَة – Why? – The words in the Quran are **easy** and **well-known** (مَعْرُوفَة) and سَخْل (بَلَاغَة).
 - ❖ It is the first step to having بَلَاغَة .
- ❖ **Commonly used among authors and poets.**
 - ❖ Good authors and good poets become popular because everybody understands them . They are able to get their points across really well.

3 (Three) Studies in الفَصَاحَةُ

- a) *Faṣāḥah* of the word الكلمة – word choice
- b) *Faṣāḥah* of the speech الْكَلَامُ - flow of words
- c) *Faṣāḥah* of the speaker المُتَكَلِّمُ

when you have a) and b) you become c)

فَصَاحَةُ الْكَلْمَةِ - free from following defects:

1. تَنَافُرُ الْحُرُوفِ (Tanāfur Al-Ḥurūf)
2. الغَرَبَةُ (Al-Gharābah)
3. مُخَالَفَةُ الْقِيَاسِ (Mukhālafah Al-Qiyās As-Śarfī)
4. الْكَرَاهَةُ فِي السَّمْعِ (Al-Karāhah Fī As-Sam`) – This is basically the result of Defect 1.

تَنَافُرُ الْحُرُوفِ

- When letters repel each other :

- الْخَشِنُ (the rough, crude - **الظُّلْمَنْ**)
- (النَّبْتُ, الزَّرْعُ, الْأَرْضُ - **الْهُغْنُخُ**)
- **النَّقْنَقَةُ** – croaking of the frog
- بارِدُ - fresh, clear water - cold **انْقَاخُ**
- في قول امرئ القيس : **غَدَائِرُهُ مُسْتَشِرَاتُ إِلَى الْعُلَا** تَضِلُّ **الْعِقَاصَ**
في **مُثَنَّى وَمُرْسَلٍ**

(hair that has been braided and spread up high)

الغَرَبَةُ

- A word that can be understood as one of two things; you can go either way and it can clearly cause confusion. It could mean “A” ; it could mean “B” or “I do not know what you mean.”

وَفَاجِماً وَمَرِسِنًا مُسَرِّجاً •

- - can mean *lit up* or *straight* and it is used to describe a nose in this line of poetry.
- Sometimes, however this is allowed when the word has a clear and singular meaning. (Refer to Quranic example given in Session 2 notes.)

الغرابة (contd.)

- Another example of using strange and weird words:

• ما لَكُمْ تَكَأَّتُمْ عَلَيْ, كَتَكَأَ كُئُكُمْ عَلَى ذِي جِنَّةِ,
إِفْرَنِقِعُوا عَنِّي (عيسى بن عمرو النحوي)

- The usual word for “gathering” in Arabic is اجْتِمَاعًا

اجْتَمَعَ يَجْتَمِعُ اجْتِمَاعًا مُجْتَمِعٌ

- The narrator chose instead the word تَكَأَّ which means to congregate and crowd.

الغرابة (contd.)

• ما لَكُمْ تَكَأَّتُمْ عَلَيْيِّ، كَتَكَأَ كُئِّكُمْ عَلَيْ ذِي جَنَّةِ،
إِفْرَنْقِعُوا عَنِّي (عيسى بن عمرو النحوي)

- The word اِنْصَرَفْ means “to leave”.

اِنْصَرَفْ يَنْصَرِفُ اِنْصِرَافًا مُنْصَرِفُ

- He could have said - اِنْصَرَفُوا عَنِّي - Get away from me - but instead he used . إِفْرَنْقِعُوا ☺

الغرابة (contd.)

• ما لَكُمْ تَكَأَّتُمْ عَلَيْيِّ، كَتَكَأَ كُئِّكُمْ عَلَيْ ذِي جَنَّةِ،
إِفْرَنْقِعُوا عَنِّي (عيسى بن عمرو النحوي)

- The word انصرف means “to leave”.

اِنْصَرَفَ يَنْصَرِفُ اِنْصِرَافًا مُنْصَرِفُ

- He could have said - انصرفوا عَنِّي Get away from me - but instead he used إِفْرَنْقِعُوا ☺.

الغَرَبَةُ (contd.)

• جَحْلَنْجُ في قول أبي الْهَمَيْسَعِ:
إنْ تَمَنِي صَوْبَكِ صوبَ المَذْمَعِ
يَجْرِي عَلَى الْخَدَّ كِضِئِبَ التَّغْثَعِ
• منْ ظَمْحَةٍ صَبِيرُهَا جَحْلَنْجٍ

- Ustadh used this word for an example because they still do not know what the person who said it meant. He said weird words like these did not disappear over time because the Muslims were obsessed with capturing epic words in language so that they can compare them to the marvel of the Quran. Had it not been for the Muslim effort, these words would not exist.

مُخَالَفَةُ الْقِيَاسِ (Mukhālafah Al-Qiyās As-Śarfi)

Going against rules of sarf or norms of forming the word. (Distort the word)

- Look at the words:

أَعْزَزُ أَجْلَلُ

- According to the rules of صِرَافٌ for مُضَعَّفٌ, we cannot write it this way. Arabs do not this. We need to correct the words to become:

أَعَزُّ أَجَلُّ

- 1st Example

• الحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلُ الْحَدِ الْفَرِيدِ الْقَدِيمِ الْأَوَّلِ

- *Praise be to Allah, the most high, the most glorified, the one, the only , the most ancient and the first one of all.*

مُخَالَفَةُ الْقِيَاسِ (contd.)

- 2nd Example

• أَلَا لَا أَرَى إِثْنَيْنِ أَحْسَنَ شِيمَةً...

- *You had better know, I do not see two good traits ...*
- The word 2 comes with همزة الوصل and not همزة القطع but the poet, Jamil, has used ! to be creative. It is pronounced rather than silent. This is going against qiyas (the convention) and the Arabs do not do that.

مُخَالَفَةُ الْقِيَاسِ (contd.)

3rd Example

Consider the poem by المتنبي Al-Mutanabbi :

❖ فإن يك بعض الناس سيفاً لدؤلةٍ
❖ ففي الناس بوقاتٍ لها وطلبون

The word بُوق has the plural أَبْوَاق .

بُوق is an instrument you blow into to make music.

He used the word بُوقاتٍ instead.

This also . مُخَالَفَةُ الْقِيَاسِ



EXCEPTIONS

- **مُخَالَفَةُ الْقِيَاسِ** is not the same as exceptions - exceptions are accepted *Because the Arabs Said So.*

EXAMPLES

1. Recall the patterns for اسم الآلة

مِفْعَلٌ .

مِفْعَالٌ .

مِفْعَلَةٌ .

EXCEPTIONS

- The Arabs have allowed use of:

• مِدَهَن vs مُدَهُن

Grease .

• مِنَخَل vs مُنْخُل

Sieves .

• مَشْرِق وَمَغْرِب vs مَشْرِق وَمَغْرِب

East مشرق .

West مغرب .

EXCEPTIONS

2. Consider the word with root letters ق و ل أجواف

It would have been قَوْلَ يَقُولُ

But that did not sound good so the Arabs decided on:

قَالَ يَقُولُ

However with the root letters ع و ر the Arabs had 2 past tenses:

عَارَ عَوِرٍ

الكَرَاهَةُ فِي السَّمْعِ (Al-Karāhah Fī As-Sam`)

Similar to the first category – an ugly sounding word.

- Another poem by المُتَنَبِّي
- مُبَارَكُ الْإِسْمِ أَغَرُّ الْلَّقَبِ
كَرِيمُ الْجِرْشِيِّ شَرِيفُ النَّسَبِ
 - ❖ *Blessed in name, the most dignified of titles*
 - ❖ *Generous **personality** noble in lineage (family history)*

الجرش = النفس

The End - Session 3

BaLaGHaH Intensive REVIEW
