

البلاغة

الفَصَاحَة



Bismillah



الفَصَاحَة

Linguistic Meaning versus Technical Meaning

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

- *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 الفَضَاحَة ؟

Continuation:

• **وَأَفْصَحَ الْأَعْجَمِيُّ**

The foreigner became clear

• **الْأَعْجَمِيُّ مُفْصِحٌ**

• **وَفَصَحَ اللَّهَان**

The feelings became apparent •

إِذَا عَبَرَ عَمَّا فِي نَفْسِهِ. وَأَظْهَرَهُ عَلَى وَجْهِ الصَّوَابِ دُونَ الْخِطَاءِ

A person is doing فَصَحَ when he can express clearly what he feels i.e. to show outright what is right (meant), correctly (without mistake).

What is الفَصَاحَةُ ؟

Technical meanings:

- ❖ Words that are clear
- ❖ Leads to quick understanding
 - ❖ The goal of فَصَاحَةٌ is to get somebody to understand
 - ❖ The Quran possesses فَصَاحَةٌ – Why? – The words in the Quran are **easy** and **well-known** (مَعْرُوفَةٌ) (سَخْلٌ).
 - ❖ It is the first step to having بَلَاغَةٌ.
- ❖ 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.

الفَصَاحَةُ 3 (Three) Studies in

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

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

Faṣāḥah of the word الكلمة

فَصَاحَةُ الْكَلْمَةِ - free from following defects:

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

تَنَافُرُ الْحُرُوفِ

- When letters repel each other :

- الظِّنَّ (the rough, crude - الخِشِن)
- الهُفْخَع (the fields, pasture – النَّبْت, الزَّرْع, الْأَرْض)
- النَّقْنَقَة – croaking of the frog
- بارِدُ - fresh, clear water - cold انْقَاخ
- في قول امرئ القيس : غَدَائِرُهُ مُسْتَشِرَاتٌ 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.

• وفَاجِماً 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. For example when we are told:
 - “*We must give, we must help and we must worship.*”
 - It is clear that *worship* is only meant for Allah , *give* and *help* are meant for those in need.

الغرابة (contd.)

- Same word with opposite meanings but context makes it clear which is meant:
 - Example: The word عَزَّرَ can mean *to magnify, or to praise* someone and it can also mean *to humiliate* someone.
 - لَتُؤْمِنُوا بِاللَّهِ وَرَسُولِهِ وَتُعَزِّرُوهُ وَتُؤْقِرُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا – سورة الفتح 48:9
 - فَالَّذِينَ آمَنُوا بِهِ وَعَزَّرُوهُ وَنَصَرُوهُ – سورة الأعراف 7:157
 - So they who have believed in him, **honoured** him, supported him

الغرابة (contd.)

- Another example of using strange and weird words:

ما لَكُمْ تَكَأَّثُمْ عَلَيْ, كَتَكَأْ كُئُكُمْ عَلَى ذِي جِنَّةِ, إِفْرِنِقِعُوا عَنِّي
(عيسى بن عمرو النحوي)

- The usual word for “gathering” in Arabic is **إِجْتِمَاعًا**
- إِجْتَمَعَ يَجْتَمِعُ إِجْتِمَاعًا مُجْتَمِعٌ
- The narrator chose instead the word **تَكَأَّأْ** which also means to congregate and crowd but hardly ever used.

الغرابة (contd.)

ما لَكُمْ تَكَأَّثُمْ عَلَيْ, كَتَكَأْ كُئِكُمْ عَلَى ذِي جَنَّةِ, إِفْرَنِقِعُوا عَنِّي (عيسى بن عمرو النحوي)

- The word اِنْصَرَفْ means “to leave”.

اِنْصَرَفْ يَنْصَرِفْ اِنْصِرَافًا مُنْصَرِفْ

- He could have said اِنْصَرَفُوا عَنِّي - Get away from me - but instead he used إِفْرَنِقِعُوا ﴿.﴾

الغَرَبَةِ (contd.)

جَحْلَنْجَعُ فِي قَوْلِ أَبِي الْهَمَيْسَعِ:

• إِنْ تَمْنِي صَوْبَكِ صَوْبَ الْمَذْمَعِ
• يَجْرِي عَلَى الْخَدَّ كَضِئْبِ التَّغْثَعِ
• مِنْ ظَمْحَةِ صَبِيرُهَا جَحْلَنْجَعِ

- Ustadh used this word for an example because they still do not know what the person who said it meant.
- 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 be lost with time and would cease to 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:

أَعْزُزُ أَجْلَلُ

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

أَعْزُزُ (اسم تفضيل) أَجَلُ

1st Example

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِ 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.*

- Using أَجَلُ would make the verse “musically” different from الأَوَّلِ.
- The poet, Abu Najm, went against the rules of مُضَعَّف just to make the poem work and pleasing to the ear. This why this is not فاصح.
- It is مُخَالَفَةُ الْقِيَاسِ.

مُخَالَفَةُ الْقِيَاسِ (contd.)

- 2nd Example

• أَلَا لَا أَرَى إِثْنَيْنِ أَحْسَنَ شِيمَةً... (جميل)

- 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.
- The ألف is pronounced rather than silent. This is going against القياس (the convention) and the Arabs do not do that.

مُخَالَفَةُ الْقِيَاسِ (contd.)

3rd Example

Consider the poem by المتنبي Al-Mutanabbi :

❖ فإن يلُ بعضُ النَّاسِ سِيفاً لِدَوْلَةِ
❖ فَفِي النَّاسِ بُوقاتٌ لَهَا وَطُبُولٌ

The word بُوق has the plural أَبْوَاق .

بُوق is an instrument you blow into to make music.

He used the word بُوقات 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 عَوِرَ

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 5

*Raise your Words, not voice.
It is rain that grows flowers, not thunder.*

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