

Bismillah



# الفَصَاحَة



Faṣāḥah of the word **الكلمة**

فَصَاحَةُ الْكَلْمَةِ - free from following defects:



1. تَنَافُرُ الْحُرُوفِ (Tanāfur Al-Ḥurūf) - مُسْتَشْرِرَاتٌ

2. الْغَرَبَةُ (Al-Gharābah) - كَتَّاكَ كُئِكُمْ



3. مُخَالَفَةُ الْقِيَاسِ (Mukhālafah Al-Qiyās As-Śarfī):

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِ الْحَدِ الْفَرِيدِ الْقَدِيمِ الْأَوَّلِ

4. الْكَرَاهَةُ فِي السَّمْعِ (Al-Karāhah Fī As-Sam') - An ugly sounding word. - الجِرَشِيُّ

# The Fašāhah of Speech الْكَلَامُ

# فَصَاحَةُ الْكَلَام

- free from following defects:

1. تَنَافُرُ الْكَلِمَاتِ مُجْتَمِعَةٌ (Tanāfur Al-Kalimāt Mujtami'ah)

2. ضَعْفُ التَّأْلِيفِ (Da'f At-Ta'lif)

3. التَّعْقِيدُ الْلُّفْظِيُّ (At-Ta'qīd Al-Lafdhī)

4. التَّعْقِيدُ الْمَعْنُوِيُّ (At-Ta'qīd Al-Ma'nawī)

5. كَثْرَةُ التَّكْرَارِ (Kathrah At-Takrār)

6. تَتَابُعُ الِإِضَافَاتِ (Tatābu' Al-Idāfāt)

## تَنَافُرُ الْكَلِمَاتِ مُجْتَمِعَةٌ

- Words which do not like to be next to each other
- Examples:

وَقَبْرُ حَرَبٍ بِمَكَانٍ قَفْرٌ وَلَيْسَ قَرَبَ قَبْرٍ

- The words in this line are similar in pronunciation and are close to each other, making it difficult to say.
- An English example would be “She sells sea shells on the sea shore.”

## ضَعْفُ التَّأْلِيف

- Bad composition (Grammatically correct but not well-said)

فَاعْضَهَاكَ اللَّهُ كَيْ لَا تَحْزُنَا

خَلَّتِ الْبَلَادُ مِنَ الْغَزَالَةِ لِيَلَهَا

[المتنبي]

- The lands are empty ( خلت ) or deprived of (الغزاله ) the sun during the nights – So Allah compensated the lands by giving them you, so that they will not be sad.*
  - This is an example of bad composition. **Why?**

## ضَعْفُ التَّالِيفِ (contd.)

- Look at فَأَعْصَهَاكَ اللَّهُ
- آقَمَ is like the word أَعْصَى. It means *He compensated*.

أَعَصَنَ يُعَصِّنُ إِعَاصَةً مُعَيْضُ  
أُعِيَضَ يُعَاصِنُ إِعَاصَةً مُعَاضُ  
أَعِضَنَ لَا تُعِضَنُ مُعَاضُ

- اللَّهُ , lafzul jalallah , is the outside doer in this verse.
- How would you say “*Allah compensated her (the lands) with you*”

أَعَصَهَا اللَّهُ بِكِ

- But he put 2 attached pronouns together.

فَأَعْصَهَاكَ اللَّهُ

This makes it bad composition.

## ضَعْفُ التَّالِيفِ

Weak Composition

وَلَوْ أَنَّ مَجْدًا أَخْلَدَ الدَّهَرَ وَاحِدًا مِنَ النَّاسِ أَبْقَى مَجْدُهُ الدَّهَرَ مُطْعِمًا

*If good character could make somebody immortal from among the people ;  
the character مُطْعِم used to have, would have made him live forever.*

- This example is a poem written for a generous man called مُطْعِم, who has died. If being good could make someone live forever, then that someone would be مُطْعِم .

- أَبْقَى has an outside doer (أَبْقَى). مَجْدُهُ means *to make something last.*)

- In English, we are allowed to say:

*His noble character would have made مُطْعِم last forever.*

- But with Arabic the pronoun is not mentioned before its Noun. This makes it weak or bad composition.
- The norm is to mention the Noun first:

*The noble character of مُطْعِم would have made him last forever.*

## التَّعْقِيدُ الْلُّفْظِيُّ

- **Convoluted Wording** (complicated, long-winded)  
جَفَّخَتْ وَهُمْ لَا يَجْفَخُونَ بِهَا بِهِمْ شِيمُّ عَلَى الْحَسَبِ الْلَّأْغَرِ دَلَائِلُ
- جَفَّخَتْ is another word for *boasting*. The doer or of this verb is شِيمُّ which means *qualities or traits*.
- “Qualities *boast about them*, but *they do not boast about them*”
- It should have been written as:  
جَفَّخَتْ شِيمُّ بِهِمْ وَهُمْ لَا يَجْفَخُونَ بِهَا
- In other words, their good character or qualities speak for themselves.

## التَّعْقِيدُ الْمَعْنُوِيُّ

- **Convoluted Meaning**

Compare the two compositions below:

1. سَأَطْلُبُ بُعْدَ الدَّارِ عَنْكُمْ لِتَقْرُبُوا وَتُسْكُبُ عَيْنَايِ الدُّمُوعَ لِتَجْمُدَا

Abu al-Fadl al Abbas ibn Al-Ahnaf عباس بن الأحنف

*I am going to ask for a home far away from you all so you come close (in my heart) and both of my eyes flow with tears so that they both freeze.*

2. أَعِينِيْ جُوداً وَلَا تَجْمُدَا أَلَا تَبْكِيَانِ لَصَخْرِ النَّدِي

*O both eyes of mine flow (be generous) and do not freeze; Are you not both going to cry for Sahrin Nada?*

Tumādīr bint 'Amr ibn al-Ḥārith ibn al-Sharīd al-Sulamīyah الخنساء

## التّعْقِيد المعنوي (contd.)

أَلَا تَبْكِيَانِ لصَخْرِ النَّدِي  
أَعَيْنِيْ جُوداً وَلَا تَجْمُداً

*O both eyes of mine flow (be generous) and do not freeze;  
Are you not both going to cry for Sahrin Nada?*

- In this verse , al-Khansā' is expressing her anger with herself for getting over the loss of her brother.
- She is asking her eyes not to freeze, not to stop crying.
- She does not want to forget.

## التّعْقِيد المعنويّ (contd.)

سَأَطْلُبُ بُعْدَ الدَّارِ عَنْكُمْ لِتَقْرُبُوا  
وَتُسْكُبُ عَيْنَايِ الدُّمُوعَ  
لِتَجْمَدَا

*I am going to ask for a home far away from you all so you come close (in my heart) and **both of my eyes** flow with **tears** so that they **both freeze**.*

- In this verse, al-Abbas, wanted to express a similar thing. He wanted to keep his feelings alive by distancing himself from the ones he love; so that he will always miss them.
- However, he used “freeze” to show a permanent state of crying.
- This resulted in convoluted meaning because the word originally means “to stop” and not “to continue”.
- In reality, he wanted to remember.

## كَثْرَةُ التَّكْرَارِ

- When you say the same word over and over again.
  - إِنِّي وَأَسْطَارٍ سُطْرَنَ سَطْرًا لَقَائِلٌ يَا نَصْرٌ نَصْرٌ نَصْرًا
- Too many commands
  - أَقِلْ أَنِيلْ إِقْطَاعْ أَجْمُلْسِلْ عِلَّ سُلَّ أَعِدْ زِدْ هَشَّ بَشْ تَفْضَلْ أَدِينْ سُرَّصِلْ

[المتنبي]

## تَتَابُعُ الِإِضَافَاتِ

- When الإضافة becomes too long and complicated to process.

حَمَامَةٌ جَرَعَى حَوْمَةُ الْجَنْدَلِ اسْجِعِي فَأَنْتَ بِمَرَأِي مِنْ سَعَادٍ وَمَسْمَعٍ  
(ابنُ بَابِكٍ)

*Doves/Pigeons of the rocky portion of the rocky land of Jandali.*

**Chirp** , you were in the sight and hearing of Su'ad.

NOTE: The نصب status of the first word indicates that Ibn Babik is calling to the birds. He is thinking of a lady named سعاد who broke off with him in the place where he was passing.

البلاغة

A Beginning



# The Linguistic Meaning

## ➤ Reaching

بَلَغَ الْبَيْتَ

He reached the house.

بَلَغَ أَرْبَعِينَ سَنَةً

He attained the age of 40.

بَلَغَ السَّيْلُ الْزُّبَرَ

The torrent (flood waters) has reached above the waterline.

The matter has reached a climax.

# Difference between الفصاحة and البلاغة

The goal of Faṣāḥah

For someone to understand clearly & immediately

Balāghah

It is not just about making someone understand

It is about influencing someone in the way that you desire

*Making someone convinced*

*Making someone doubt*

*Making someone angry or laugh or cry*

*Making someone ashamed*

*Making someone take action the way you want them to act and so on.*

# The Technical meaning

Definition:

مُطَابَقَةُ الْكَلَامِ لِمُقْتَضَى الْحَالِ

When speech corresponds with the needs of the situation.

Alternative Definition:

لِكُلِّ مَقَامٍ مَقَالٌ

أَنْ يَكُونَ الْكَلَامُ مُنَاسِبًا لِمَا تُرِيدُ أَنْ تَقُولُهُ مَعَ الْفَصَاحَةِ.

That speech be appropriate for what you want to say with clarity.

# Examples of suiting the situation

- When you are not able to be open – (A lamenter for the Government-assassinated Baramikah family is voicing his sorrow without direct reference to them)

1. يقول رأى البرامكة

أصيّبت بسادٍ كانوا عيوناً بهم نسقى إذا انقطع الغمامُ

*I was afflicted by the news of great leaders that used to be like springs of water  
We used to get water from when the cloud stopped raining.*

The situation called for 2 things:

- Expressing his sorrow
- He needed to hide the fact that he was referring to the Bara Mikah Family. Otherwise he would become a target too.

# Examples of suiting the situation – contd.

- When it is urgent-

2. يقول الناس إذا رأوا لصّا أو حريقاً : **لصّ - حريق**

People say if they see a thief or fire: **Thief! – Fire!**

This situation requires you to use just one word.

# Examples of suiting the situation - contd.

- When the situation requires a show of respect:

قالَ تَعَالَى:

وَأَنَّا لَا نَدْرِي أَشَرٌ أَرِيدَ بِمَنْ فِي الْأَرْضِ أَمْ أَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ﴿١٠﴾ سورة الجن  
72:10

*And we do not know [therefore] whether evil is intended for those on earth or whether their Lord intends for them a right course.*

*Was harm intended for those on the earth or did their Master intended good for them?*

In this verse, the word **harm** was not associated with any doer but the word **good** was associated with Allah.

This is an example of showing reverence for Allah SWT.

*The End - Session 7*