

البلاغة

الفصاحة



Bismillah



الفَصَاة

Linguistic Meaning versus Technical Meaning

• إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ ۗ إِنَّ اللَّهَ عَزِيزٌ
غَفُورٌ ﴿٢٨﴾ - سورة فاطر 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 مَنْطِقِهِ

The child became clear in his articulation

• أَفْصَحَ الصُّبْحُ إِذَا أَضَاءَ

The morning became very clear with the light

What is الفصاحة ?

Continuation:

• وَأَفْصَحَ الْأَعْجَمِيُّ

The foreigner became clear

• الْأَعْجَمِيُّ مُفْصِحٌ

• وَفَصَحَ اللَّحَانُ

The feelings became apparent

إذا عَبَّرَ عَمَّا فِي نَفْسِهِ. وَأَظْهَرَ 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 الفصاحة ?

Technical meanings:

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

- a) *Fasāḥah* of the word **الكلمة** – word choice
- b) *Fasāḥah* of the speech **الكلام** - flow of words
- c) *Fasāḥah* of the speaker **المتكلم** – clear, fluent speaker

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

Faṣāḥah of the word **الكَلِمَة**

فَصَاحَةُ الْكَلِمَةِ - free from following defects:

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

تَنَافُرُ الحُرُوفِ

- When letters repel each other :
 - الظُّشَّ (the rough, crude - الخَشِن)
 - الهُعْخُع (the fields, pasture – النَّبْتُ, الزَّرْعُ, الأَرْضُ)
 - النَّقْنَاقَةَ – croaking of the frog
 - انُّقَاخُ - fresh, clear water - cold بَارِدٌ
 - في قول امرئ القيس : غَدَائِرُهُ مُسْتَشْرَاتٌ إِلَى العُلَا تَضِلُّ العِقَاصَ فِي مُثَيٍّ وَمُرْسَلٍ

(hair that has been braided and spread up high)

الغَرَبَة

- ❖ A word that can be understood as one of two things; you can go either way and it can clearly cause confusion.

• وفاجِما ومَرِسِنًا مُسَرِّجا

- - 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.

الغَرَبَةُ (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** وَتُقَرِّبُوهُ وَتُسَبِّحُوهُ بُكْرَةً وَأَصِيلًا –
سورة الفتح 48:9

- *that you [people] may believe in Allah and His Messenger and **honour** him and respect the Prophet and exalt Allah morning and afternoon.*

○ فَالَّذِينَ آمَنُوا بِهِ **وَعَزَّرُوهُ** وَنَصَرُوهُ – سورة الأعراف 7:157

- *So they who have believed in him, **honoured** him, supported him*

الغَرَبَةُ (contd.)

- Another example of using strange and weird words:

ما لَكُمْ تَكًّا كَأْتُمْ عَلِيَّ، كَتَّكَّا كُئِيكُمْ عَلَى ذِي جِنَّةٍ، إِفْرَنْقِعُوا عَنِّي
(عيسى بن عمرو النحوي)

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

اجْتَمَعَ يَجْتَمِعُ اجْتِمَاعًا مُجْتَمِعٌ

- The narrator chose instead the word **تَكًّا** which also means to congregate and crowd but hardly ever used.

الغَرَبَةُ (contd.)

ما لَكُمْ تَكَا كَأْتُمْ عَلَيَّ، كَتَا كُنَيْكُمْ عَلَى ذِي جِنَّةٍ ، إِفْرَنْقِعُوا
عَنِّي (عيسى بن عمرو النحوي)

- The word **إِنْصَرَفَ** means “to leave”.

إِنْصَرَفَ يَنْصَرِفُ إِنْصِرَافًا مُنْصَرِفٌ

- He could have said **إِنْصَرَفُوا عَنِّي** - Get away from me - but instead he used **إِفْرَنْقِعُوا** . 😊

الغَرَبَة (contd.)

- جَحْلَنْجَعُ فِي قَوْلِ أَبِي الْهَمَيْسَعِ:
- إِنْ تَمْنِي صَوْبَكَ صَوْبَ الْمَدْمَعِ
- يَجْرِي عَلَى الْخَدِّ كَضْبِ الثَّغْتِ
- مِنْ طَمْحَةٍ 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 الْقِيَّاسِ (Mukhālafah Al-Qiyās As-Šarfī)

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

- Look at the words:

أَجَلُّ أَعَزُّ

- 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:

أَجَلُّ أَعَزُّ (اسم تفضيل)

1st Example

الحمدُ لله العَلِيِّ الأَجَلِّ الحدِ الفردِ القديمِ الأوَّلِ

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

- Using أَجَلُّ would make the verse “musically” different from الأوَّلِ.
- 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 فاصِح.
- It is مُخَلَّفَةُ الْقِيَّاسِ.

مُخَالَفَةُ الْقِيَّاسِ (contd.)

▪ 2nd Example

• أَلَا لَا أَرَى **إِثْنَيْنِ** أَحْسَنَ شَيْمَةً... (جَمِيلِ)

- *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 إِ to be creative.
- The ألف is pronounced rather than silent. This is going against القيس (the convention) and the Arabs do not do that.

مُخَالَفَةُ الْقِيَاسِ (contd.)

3rd Example

Consider the poem by المتنبي Al-Mutanabbī :

❖ فَإِنْ يَكُ بَعْضُ النَّاسِ سَيْفًا لَدَوْلَةٍ

❖ فَفِي النَّاسِ بُوقَاتٌ لَهَا وَطُبُولٌ

The word بوق has the plural أَبواق .

بوق is an instrument you blow into to make music.

He used the word بُوقَاتٌ 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:

• مِدْهَن vs مُدْهَن

• Grease

• مِئْخَل vs مُئْخَل

• Sieves

• مَشْرِقٌ وَمَغْرَبٌ vs مَشْرِقٌ وَمَغْرِبٌ

• مشرق East

• مغرب West

EXCEPTIONS

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

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 عَوَّرَ

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

Similar to the first category – an ugly sounding word.

- Another poem by الْمُتَنَبِّي

• مُبَارَكُ الْإِسْمِ أَغْرُ الْقَلْبِ كَرِيمُ الْجَرِشِيِّ 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.*

جلال الدين محمد رومي

Jalāl al-Dīn Muḥammad Rūmī
