

Bismillah



# الفَصَاة



Faṣāḥah of the word **الكَلِمَة**

# فَصَاحَةُ الْكَلِمَةِ - free from following defects:



1. مُسْتَشْرَرَاتٌ - (Tanāfur Al-Ĥurūf) تَنَافُرُ الْحُرُوفِ.

2. كَتَاكُتْكُمْ - (Al-Gharābah) الْغَرَبَةُ.



3. مُخَالَفَةُ الْقِيَّاسِ (Mukhālafah Al-Qiyās As-Šarfī):

الْحَمْدُ لِلَّهِ الْعَلِيِّ الْأَجَلِّ      الْحَدِ الْفَرْدِ الْقَدِيمِ الْأَوَّلِ

4. الْكَرَاهَةُ فِي السَّمْعِ (Al-Karāhah Fī As-Sam`) – An ugly sounding word. - الْجَرِشِيُّ

The Fasāḥah of Speech الكلامُ

# فَصَاحَةُ الْكَلَامِ

- free from following defects:

1. **تَنَافُرُ الْكَلِمَاتِ مُجْتَمِعَةً.** Words which do not like to be next to each other.

2. **ضَعْفُ التَّأْلِيفِ.** Weak composition.

3. **التَّعْقِيدُ اللَّفْظِيُّ.** Convoluted Wording.

4. **التَّعْقِيدُ الْمَعْنَوِيُّ.** Convoluted Meaning.

5. **كَثْرَةُ التَّكْرَارِ.** Frequent Repetition.

6. **تَتَابُعُ الْإِضَافَاتِ.** A succession of idafas.

البلاغة

**The Meaning**



# The Linguistic Meaning

## ➤ Reaching

بَلَغَ الْبَيْتَ

He reached the house.

بَلَغَ أَرْبَعِينَ سَنَةً

He attained the age of 40.

بَلَغَ السَّيْلُ الزُّبْيَ

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

The matter has reached a climax.

# Difference between الفصاحة and البلاغة

The goal of Fasāḥah

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 مُنَاسِباً لِمَا تُرِيدُ أَنْ تَقُولَهُ 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. يقولُ رائي البرامِكَة

أُصِبْتُ بِسَادَةٍ كَانُوا عِيونًا بِهِمْ نَسَقَى إِذَا انْقَطَعَ الغَمَامُ

*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:

- a) Expressing his sorrow
- b) 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. يَقُولُ النَّاسُ إِذَا رَأَوْا لِصًّا أَوْ حَرِيقًا : لِصًّا – حَرِيقًا

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:

قَالَ تَعَالَى:

وَأَنَا لَا نَدْرِي أَشَرٌّ أُرِيدَ 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 3 Sciences

1. عِلْمُ الْمَعَانِيّ ('Ilm Al-Ma'ānī)
2. عِلْمُ الْبَيَان ('Ilm Al-Bayān)
3. عِلْمُ الْبَدِيع ('Ilm Al-Badī')

Completely separate sciences

May be studied on their own

Almost no overlap between them

A sentence may have all 3 components or none at all.

# Synopsis of ‘Ilm Al-Badī

## 1. علم البديع (‘Ilm Al-Badī’)

- a. Embellishments – add to the style, look and feel of something.
  - i. *Rhyming that enhances – that captures attention*
- b. Style that affects; that packs a punch.

فما أَفْضَلُ السَّجْعِ؟  
قال: ما خَفَّ عَلَى السَّمْعِ.  
مِثْلُ مَاذَا؟  
قال: مِثْلُ هَذَا.

فَلْيَضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا-

So let them laugh a little vs weep much

# Synopsis of ‘Ilm Al-Bayān

## 2. عِلْمُ الْبَيَانِ (‘Ilm Al-Bayān)

### a. Figurative Speech – similes, metaphors, parallels etc.

i. Similarities that quickly draws a picture of what is meant. It encapsulates all that is meant.

Examples: *That man is a pillar of society; He was a lion in the battlefield.*

### b. Words that have a meaning but not being used literally – the words are being borrowed because they bring to mind qualities and imagery that we want to employ when talking about something else.

- Surah Al-Fatihah has عِلْمُ الْبَيَانِ in it - اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ الصِّرَاطَ literally means a highway (single, straight path) between two cities.
- Surah Hud also uses عِلْمُ الْبَيَانِ - حَتَّىٰ إِذَا جَاءَ أَمْرُنَا وَفَارَ التَّنُّورُ - i.e. *Until when Our command came and the cauldron overflowed.*

# Synopsis of 'Ilm Al-Ma'ānī

## 3. علم المَعَانِيّ ('Ilm Al-Ma'ānī)

- a. Ilmu ma'ani is language (linguistics, صرف, نحو) techniques used to create and communicate special meanings.
- b. A knowledge of صرف and نحو is needed for this science.
- c. صرف and نحو are about knowing valid sentences and following valid word patterns.
- d. المعنيّ is about knowing when to use which sentence structure and which word pattern for the correct effect.



المعنيّ

**Three Terms**



# Asking A Different Set of Questions

**Who are you talking about?**

المُسْنَدُ إِلَيْهِ / مَحْكُومٌ عَلَيْهِ

The thing to which an attribution is made.

**What are you saying about them?**

المُسْنَدُ / مَحْكُومٌ بِهِ

The attribution.

**The restriction. (Can you be more specific?)**

القيد

The restriction placed onto the attribution.

# Understanding the Questions

Allah the Wise.

I love ice cream.

Allah created the skies and the earth.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٥﴾ سورة الفاتحة 1:5

We worship only You and We seek help only of You.

نحن

عِبَادَةٌ وَاسْتِعَانَةٌ

لَفْظُ الْجَلَالَةِ

# Understanding the Questions

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ – سورة البقرة 2:3  
Those who believe in the unseen.

الَّذِينَ

يُؤْمِنُونَ

بِالْغَيْبِ

اللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ ۗ 24:35 - سورة النور  
Allah is the light of the skies and the earth.

لفظ الجلالة

نُورُ

السَّمَوَاتِ وَالْأَرْضِ

# Shifting the Focal Point

1:2 ﴿ ٢ ﴾ الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

[All] praise is [due] to Allah, Lord of the worlds -

الْحَمْدُ

لِلَّهِ

رَبِّ الْعَالَمِينَ

# *The End - Session 8*