



البلاغة

مُقَدِّمَةٌ



الصرف, النحو, البلاغة

- **الصرف** is a science concerned with word **الكلمة** patterns.
- **النحو** is a science governing the use of words to form a statement or message.
- **البلاغة** is a science concerned with methods to convey a message that affects or moves.
 - – **علم المعاني** different ways of saying something using grammatical rules
 - – **علم البيان** different ways of expressing the same meaning
 - – **علم البديع** different ways of beautifying a statement.
- - **الإملاء** is the study of writing words as it is spoken.
- **الأصوات** is the study of letters, how to pronounce, its makhraj and sifat –tajweed is part of this ilm.

THE BEGINNINGS OF BALAGHAH

(extracts from History of Balagha (Arabic Rhetoric & Eloquence) – Prelude by Suheil Laher

❑ Pre-Islam to 100H

❑ THE RED TENT in ‘Ukaz.

A means of critique and adjudication – no formal name. Started by Pre-Islamic Poet Ziyad Al-Dhubyan “al-Nabigha” (d.18BH/604C)

❑ Emergence of Arabic Poetry in the Sixth Century CE; very sophisticated by the time of Prophet Muhammad ﷺ .

❑ Balagha ;as a technical term and a formal subject of study ,a gradual development, *earliest of which is probably this endeavour of poetry criticism.*

❑ Influenced by the theological concept of inimitability of the Quran.

BRIEF HISTORY

1st Century

41H -132H

UMAYYAD DYNASTY

Skilful Orators:

Zayd ibn Al-Husayn

Hasan of Basra

Hajjaj ibn Yusuf

Wasil ibn 'Ata (Mu'tazillite Theologian)

Sites of Literary Presentation:

Marketplaces of Mirbad (Basra) and Kunasa (Kufa)

SOME DATES AND FACTS

100 – 300H

- ❑ Government Secretaries (kuttab) - Using refined and ornamental language for official documents. Impetus to the Development of Balaghah.
 - ❑ Manuals for secretaries
 - ❑ **Adab Al-Katib** - Ibn Qutayba (d.276H)
 - ❑ **al-Alfaz al-Kitabiyya** - Abdul Rahman al-Hamdhani (d.327H) – A compilation of synonyms and eloquent expressions useful for secretaries.
- ❑ Philologists (specialist in the study of literary texts and written records) - contributed by serving a wider audience.
 - ❑ **al-Fasih** - Tha'Lab (d. 291H) – highlighted also inelegant utterances and vulgarisms.
 - ❑ **Islah al-Mantiq** - Ibn Al-Sikkit (d. 244H) - Encyclopedia of correct and eloquent speech
- ❑ Declining purity of Arabic – motivating factor for compilations

SOME DATES AND FACTS (contd.)

100 – 300H

- ❑ 2nd genre of study- Formal literary criticism of Poetry
 - ❑ **Fuhulat al-Shu'ara'** ('The Poetic Geniuses,') by the Basran poetry expert philology al-Asma'i (d. 216/831). – evaluates a number of pre-Islamic and Islamic Poets
- ❑ 3rd genre – Study of non-Arabic works by Arab philosophers
 - ❑ **Poetics** by Aristotle – translated into Arabic, commented by Ibn Sina (d.428/1037)
- ❑ First Systematic Discussion and Documentation of Balagha
 - ❑ **Al-Bayan wal-Tabyin** – Abu Uthman Al-Jahiz (d255/869) - belletrist, Mu'tazilite ('rationalist') theologian and polymath

SOME DATES AND FACTS (contd.)

- ❑ **200 – 400H**
- ❑ Rise of ilmu Badi'
 - ❑ Literal meaning = 'novelty'
 - ❑ Too much use resulted in 'literary conceits'
 - ❑ forced and artificial
 - ❑ excessive use of such embellishments, resulting in poems being of inferior quality.
- ❑ **Kitab Al- Badi** - Abdullah ibn Mu'tazz (d.296H) - he showed that embellishments were present in pre-Islamic poetry and the Quran.
 - ❑ First attempt to systemise the study of Al-Badi' which would eventually become one of the three sub-disciplines in the study of Balagha.
 - ❑ He sagely commented that, "The embellishments of [speech] are many, and no scholar should claim to have exhaustively listed them all."

SOME DATES AND FACTS (contd.)

❑ 400 – 600H

❑ النّظْم



“For the [scholars of rhetoric], [*nazm*] was analogous to weaving, manufacturing, goldsmithing, building, embroidery, decoration, and [arts] like that, which require parts to be considered with each other, in order that the placing of each in its [particular] position is for a reason that necessitates it being there, to the extent that if it were placed in a different position, it would not be valid.”

- Persian-Arab rhetorician `Abd al-Qahir al-Jurjani (d. 471/1078), *Dala'il al-I'jaz*

❑ “...the major credit for synthesizing *balagha* and harmonizing its different strands goes to `Abd al-Qahir al-Jurjani (d. 471/1078), a Persian grammarian and Ash`ari theologian who lived and died in Gorgan, near the south-east banks of the Caspian Sea.” – Suheil Laher

SOME DATES AND FACTS (contd.)

- ❑ **600 – 1300H (Stasis and Stagnation)**
- ❑ *"The crowning systematization occurred in Central Asia, at the hands of Yusuf al-Sakkaki (d. 626/1229), a Khwarazmi scholar of the Arabic language. Sakkaki wrote a compendium of the major disciplines of Arabic entitled **Miftah al-`Ulum** ('The Key to the Disciplines'), which he divided into three sections: morphology (sarf), syntax (nahw) and balagha respectively. The balagha section was a digest of Jurjani's work on ma`ani and bayan, plus a section on badi` (rhetorical embellishments). Jurjani himself had discussed some rhetorical embellishments, but had not treated badi` as a separate sub-discipline. It was thus Sakkaki who pioneered the division of balagha into three sub-disciplines, which after him became the standard taxonomy, and his book became a standard reference. ."* – Suheil Laher

لِمَاذَا نَدْرُسُ عِلْمَ الْبَلَاغَةِ؟

❖ لِنَعْرِفَ الْكَلَامَ الْبَلِيغَ مِنَ الْكَلَامِ الضَّعِيفِ.

So that we know the difference between eloquent (effective) speech and weak (ineffective) speech .

❖ لِنَسْتَطِيعَ أَنْ نَكُونَ بُلْغَاءَ.

So that we are able to be eloquent

❖ عِلْمُ الْبَلَاغَةِ بَدَأَ لِدِرَاسَةِ إِعْجَازِ الْقُرْآنِ الْكَرِيمِ

The science of Balaghah began for the study of the miracle of Al-Quran Al-Kareem.

The Challenge

- ALLAH SWT did not challenge the Arabs regarding style; He did not say “Do like me .”
- He challenged them in terms ;البيان
 - The ability to express feelings and meanings using language with the clarity and eloquence of the Quran .
- They could do this in their own style .

مُصْطَلَحَات

❖ البلاغة

❖ بَلَغَ يَبْلُغُ الْبُلُوغَ to reach someone's heart ب ل غ

❖ البيان

❖ بَانَ يَبِينُ to become evident, to be clear ب ي ن

❖ النَّظْم

❖ نَظَّمَ يَنْظِمُ to string (pearls), to put in proper order ن ظ م

❖ the one word to express the eloquence of the Quran

❖ الشُّعُور

❖ شَعَرَ يَشْعُرُ to feel, to sense, to be aware of ش ع ر

فَصَاحَةُ الْكَلِمَةِ

- In , بلاغة we do not say **كَلِمَةٌ بَلِغَةٌ** – we say **كَلَّمَ بِالِغٍ** or **مُتَكَلِّمٌ بِالِغٍ**
i.e eloquent **speech** or eloquent **speaker**. We do not have
“eloquent **word** .”
- For فَصَاحَةُ there is **فَصَاحَةُ الْكَلِمَةِ**.

مُصْطَلَحَات

❖ الفَصَاحَة (ف ص ح)

❖ أَفْصَحَ يُفْصِحُ (F4) to express one self

❖ فَصِحَ يَفْصِحُ (F1) to be eloquent
eloquence

❖ الكَلَام

❖ كَلَّمَ يُكَلِّمُ ك ل م to talk, to speak

talking, speaking, speech, mode of expression

❖ صُعُوبَة

❖ صَعَبَ يَصْعَبُ ص ع ب to be hard, difficult

difficulty

❖ مُعَقَّدٌ

❖ عَقَدَ يَعْقِدُ ع ق د to knot, to tie

complicated, intricate

فَصَاحَةُ الْكَلِمَةِ

- ❖ The combination of letters in the word should not make it difficult to pronounce **يُعرف بالذوق**. easy on the tongue.
 - It should not be words like:
 - **الهُعُخُع - النُّقَاخ - المُسْتَشْرِيرِ**
- ❖ It should not go against the rules of- **مُخَالَفَةُ الْقِيَاسِ - صَرْفٌ**
 - It should not be a strange or **الْغَرَابَةُ** word like **تَكَأَكُأ**
 - It should not be of weak composition.
- ❖ The meaning should be clear and not. **مُعَقَّدٌ**
 - **ليس الصُّعُوبَةُ (الكلام ليس صَعْبَ الفهم).** The speech should be easy to understand.

لِكُلِّ مَقَامٍ مَقَالٌ

• أن يكون الكلام **مُنَاسِباً** لِمَا تُرِيدُ أَنْ تَقُولَهُ مع الفصاحة

- That the speech be **suitable** (مُنَاسِب) to what you want to say with clarity and fluency.
- Use the right style/word intention.
- Our Prophet Muhammad ﷺ sometimes use الإطناب to speak about a meaning by repeating the same meaning in different ways and الإجاز , sometimes he uses brevity (briefness) when there are big rules to memorise like the pillars of Islam.
- العلماء studied the Quran in terms of why Allah SWT used a certain word in a certain place; how the same story is told in different ways to suit the context and intention.

أقسام علم البلاغة

علم البلاغة ثلاثة أقسام

1. علم المعاني (علم معاني النحو)

2. علم البيان

3. علم البديع

علم المعاني

- Different ways of saying something using grammatical rules
- For example:

● جاء زيد

● زيد جاء

- When do we use which of the above expressions to say *Zaid came*?

علم البيان

- Different Ways to deliver a message or meaning. For example you can convey the meaning of *Zaid is generous* in the following ways:

● زَيْدٌ كَرِيمٌ (جملة إسمية)

● التشبيه - زيد كالبحر في الكرم

- Zaid is like the sea when it comes to generosity.

● الاستعارة (المجاز) - رَأَيْتُ بَحْرًا يَتَصَدَّقُ

- I saw the sea giving alms.

● الكناية - زَيْدٌ جَبَانُ الْكَلْبِ (كَلْبُهُ جَبَانٌ)

- Zaid's dog is cowardly

In this case, Zaid's generosity is related to his dog which becomes cowardly when there are guests around.

علم البديع

مُحَسِّنَات لَفْظِيَّة

Verbal Enhancers

الجناس

When we say two words with the same pronunciation but with different meanings.

وَسَمَّيْتُهُ يَحْيَىٰ لِيَحْيَا

السجع

The art of speaking in rhymed prose.

وَالضُّحَىٰ ﴿١﴾ وَاللَّيْلِ إِذَا سَجَىٰ ﴿٢﴾ مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ﴿٣﴾ وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَىٰ...

الافتباس

When you use a well-known verse of narration from the Quran or Hadis but it is not written word for word.

مُحَسِّنَات مَعْنَوِيَّة

Abstract Enhancers

التورية

هذا هادٍ يهديني

This guide guides me .

الطباق

18:18Al-Kahf وتَحْسِبُهُمْ أَيْقَاطًا وَهُمْ رُقُودٌ

And you would think them awake, while they were asleep .

المقابلة

At- فليضحكوا قليلاً وليبكو كثيراً

(9:82) Tawba

So let them laugh a little and weep much.

التأكيد...

The End - Session 1
