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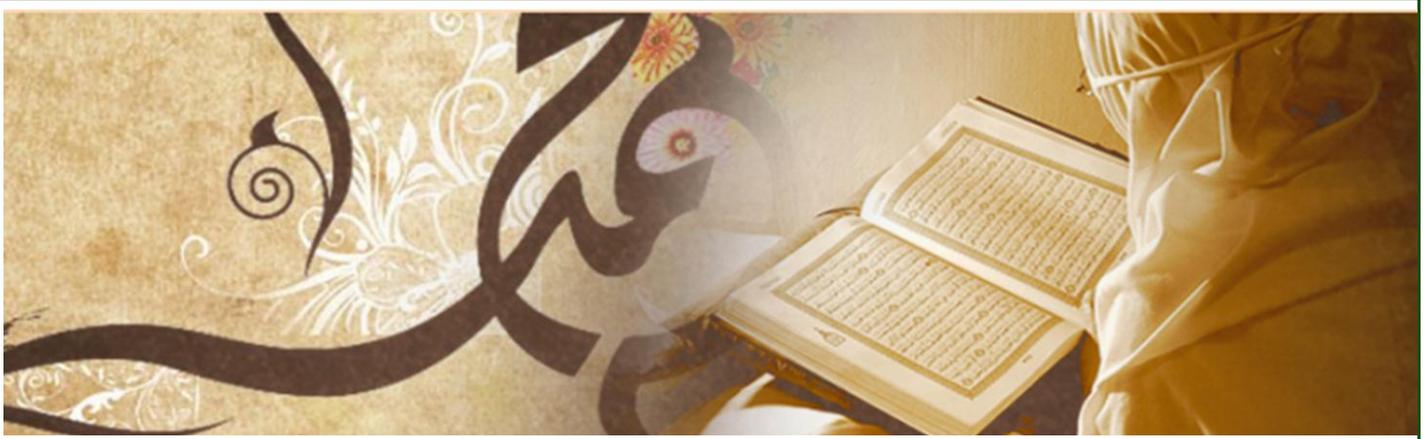
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Literature thinking of Prof. Dr. D. Hidayat in the book "Balāgah for Everyone"

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ABSTRACT

Prof. Dr. D. Hidayat is Indonesia's foremost expert in Balag}ah Science. His most recent work is "Balag}ah for Everyone". This good book begins with a discussion of the meaning of Al- Balāgah in relation to "السِّيَاقُ". Followed by an explanation of Al- Balāgah in relation to "الْفَصَاحَةُ". Then it is continued with a description of Al- Balāgah in relation to "الْأُسْلُوبُ". Then sequentially he explained about what is called "أَسَالِيْبُ الْمَعَانِي", "أَسَالِيْبُ الْبَيَانَ", and "أَسَالِيْبُ الْبَدِيْع".

This book, which consists of 167 pages, is written in light and straightforward Indonesian. That's why the book published by PT. Toha Putra's work is called Balag}ah For Everyone.

Keywords: Balāgah, Al-Fasāhah, Al-Uslūb, Al-Ma'āni, Al-Bayān, Al-Badī'

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I. INTRODUCTION

1. Introduction to the Science of Balagah

The science of Balagah is part of the Arabic language sciences. Other sciences, such as Nahwu and Sarf Sciences, Tarjamah Sciences, Reading the Yellow Book, and others. The learning of Balāgah is usually preceded by an introduction to what is "الْفَصَاحَةُ", what is "الْبَلَاغَةُ", and what is "الْأُسْلُوبُ".

2. About "الْفَصَاحَةُ"

Its meaning is "clear" and "bright". The two words above as a whole have the meaning of giving explanations and information in words that are not difficult to pronounce. The word "الْفَصَاحَةُ" is synonymous with the word "الإِخْتِيَارُ", meaning the choice of words that form a "كَلَامٌ" or sentence. The choice of words was made as carefully as possible so that "كَلَامٌ" is able to express the meaning desired by "مُتَكَلِّمٌ" without causing misunderstanding on the part of "مُخَاطَبٌ".

According to Prof. Dr. D. Hidayat, "كَلَامٌ فَصِيحٌ" must meet the following criteria:

- The form of the word used is appropriate and does not violate the applicable morphological rules.
- The sentence structure used is appropriate and does not violate the applicable syntactic rules.
- The words chosen can make a sentence that is able to express the meaning and purpose desired by "مُتَكَلِّمٌ".
- Pronunciation or sentence sound that meets the three criteria mentioned above is ensured to be fluent, does not feel awkward, does not feel foreign, and is not difficult to pronounce.

Let's look at the first verse of Surah Al-Fatihah : (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ). The word "الْحَمْدُ" means praising for good deeds to others, not to oneself. While the word "الْمَدْحُ" means praising one's good deeds to oneself or to another party, or praising one's character such as praising one's beauty or physical beauty. On the other hand the word "الْتِنَاءُ" is praising an act or character like the word "الْمَدْحُ", but it is done repeatedly. If we pay attention to the lexical meaning of each of the three synonymous words above, it can be concluded that the word "الْحَمْدُ" is the most appropriate when associated with "الله", not the word "الْمَدْحُ" or "الْتِنَاءُ".

3. About "الْأُسْلُوبُ"

Its meaning is "language style", a way to express thoughts or feelings to others through language. In everyday life there is always communication with the people around us. We communicate at home, at work, and in other places. The goal is to convey and express our thoughts and feelings to others. Conveying thoughts and feelings, of course, must be adapted to the conditions of our interlocutor.

Then what is the description of the good "الْأُسْلُوبُ"? The easy answer is, it must be in the form of an effective "language style", which can cause psychological and artistic effects, which can move the soul "مُخَاطَبٌ" to respond back to "مُتَكَلِّمٌ". Thus, an effective Uslūb is a Uslūb that fulfills two criteria, namely one that has a value of "الْفَصَاحَةُ" and corresponds to the situation and condition of "الْمَقَامُ". Strictly speaking, every sentence that "يَبْلِغُ" must be "فَصِيحٌ" but not all sentences "فَصِيحٌ" are automatically "يَبْلِغُ". Why? Because it still depends on one more condition, namely the suitability of the sentence "فَصِيحٌ" with the situation and conditions.

4. About Deviations in "الْأُسْلُوبُ"

Referred to as "الْعُدُولُ". The question is, why did the deviations occur? Because the utterance of language or "الكَلَامُ" functions as a container to accommodate meaning. Language including Arabic, to accommodate meaning, its capacity is limited. In this case it can be seen in the sound, the morphological form, the syntactic form as well. As for "meaning" when it is associated with situations and conditions then it becomes unlimited. This limited language capacity then encourages language users in communicating to deviate from generally accepted rules, and that is called "الْعُدُولُ". This can be seen clearly in the style of proverbs, language plastics, and associative sentences.

In literary works, deviations are usually made so that sentences reach "مُخَاطَبٌ" effectively. The right deviation can give rise to artistic value and a sense of beauty. There are deviations in sound, word form, sentence structure and semantic meaning.

قَالَ تَعَالَى :
يَا أَيُّهَا الَّذِينَ ءَامَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ
لَعَلَّكُمْ تَتَّقُونَ (البقرة : ١٨٣)

It means :

"O you who believe, fasting is prescribed for you as it was prescribed for those before you so that you may be pious."

In this verse there is a "deviation", not in sentence structure but in semantic meaning. This verse appears

in the style of a news sentence, but the meaning is not news, but an order to fast in the month of Ramadan.

This means that there is a deviation in the middle of the road, from "informative sentences" to "non-informative sentences". What we talked about above, is called "semantic deviation" or "الْعُدُولُ الدَّلَالِيُّ".

5. There are also deviations in the structure of the sentences mentioned by Prof. Dr. D. Hidayat as "الْعُدُولُ فِي التَّرَكِيبِ النَّحْوِيِّ".

قَالَ تَعَالَى:
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ (الْفَاتِحَةُ : ٥)

It means:

"You are the only one we worship, and only you are we asking for help."

Here we see a deviation in the form of a sudden change from the "news" editorial to the "dialogue" editorial. There is a dialogue as a result of a shift or deviation from the name "The Most High" "الله" and His other names to "ضَمِيرُ مُخَاطَبٍ", namely "إِيَّاكَ نَعْبُدُ", not "إِيَّاهُ". In addition, structurally there is also a deviation by placing the object "مَفْعُولٌ بِهِ" at the beginning of the sentence with the aim of getting an emphasis on the meaning of being "Only to You".

With the existence of two meanings of deviation at once in one verse, "سُورَةُ الْفَاتِحَةِ" as a whole seems alive. Then as the first surah in the Qur'an it can be seen as a "pledge of servant" to "The Most Creator", "The Most Merciful" and "The Most Merciful". This is what is called "Deviation in Sentence Structure".

6. Another form of deviation is in terms of "word forms", and that is related to morphology

For example the noun "الْعَالَمُ" based on the general rule is pluralized in the form "جَمْعُ التَّكْسِيرِ", namely "الْعَوَالِمُ". But in "سُورَةُ الْفَاتِحَةِ" the second verse, there is a deviation, it is formed with "جَمْعُ الْمَذَكَّرِ السَّلَامِ", like the plural of intelligent beings, namely "الْعَالَمِينَ".

قَالَ تَعَالَى:
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (الْفَاتِحَةُ : ٢)

It means :

"Praise be to Allah, Lord of the Worlds, Most Gracious, Most Merciful."

From these verses and the verses that follow, it can be understood that the most dominant and most influential creature of Allah SWT in nature must be an intelligent being, namely human. So to express this meaning, it is necessary to deviate from "جَمْعُ التَّكْسِيرِ" to "جَمْعُ الْمَذَكَّرِ السَّلَامِ", in this case it is "الْعَالَمِينَ". The word "الْعَالَمُ" according to morphological conventions cannot be a plural with lots of sense, because it is not an

adjective and it is not an object with meaning. On the other hand, with this deviation, the second verse of "سُورَةُ الْفَاتِحَةِ" rhymes with the verses before and after it. We take the second example from Surah Al-Baqarah verse 127 which reads:

وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَإِسْمَاعِيلُ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ (الْبَقَرَةُ : ١٢٧)

It means :

"And remember when Abraham left the foundations of the Baitullah with Ismail, saying: O our Lord, accept our deeds, verily You are All-Hearing, All-Knowing."

Elevating and rebuilding the Kaaba at the location that Allah has shown long before, is a major historical event for religious people, especially Muslims. The existence of the Kaaba will thus encourage someone to imagine how Prophet Ibrahim and Prophet Ismail, his son, worked enthusiastically to elevate the Kaaba to become a building that stands tall and strong. Psychological effects, beautiful memories will continue throughout the ages, the present and the future. So, for that, a deviation is made by using the verb "يَرْفَعُ", namely "فِعْلٌ مُضَارِعٌ", which indicates the present or the future. If "فِعْلٌ مَاضِيٌّ", in this case "رَفَعَ" is used, then the memories of all ages will be lost, readers will not be moved to let their imagination run wild.

7. Prof. Dr. D. Hidayat continued his talk on the aspect of "الْبِلَاغَةُ" which he connected with "language style"

His sentence is divided into two types. First, an informative sentence or "الْكَلَامُ الْخَبْرِيُّ", second, a non-informative sentence or "الْكَلَامُ الْإِنْشَائِيُّ". Informative sentences are derivatives of "first person" or "الْمُنْكَلَّمُ" which are addressed to "second person" or "الْمُخَاطَبُ". If the information conveyed to "مُخَاطَبٌ" is in accordance with the facts on the ground, then the "مُنْكَلَّمُ" can be trusted or "صَادِقٌ". If the opposite happens, the news or information does not match the facts on the ground, then the "مُنْكَلَّمُ" is a liar or "كَاذِبٌ".

Examples of reliable news:

وُلِدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَامَ الْفِيلِ، وَأُوْحِيَ إِلَيْهِ فِي سِنِّ الْأَرْبَعِينَ، وَأَقَامَ بِمَكَّةَ الْمَكْرَمَةِ ثَلَاثَ عَشْرَةَ سَنَةً، وَبِالْمَدِينَةِ الْمُنَوَّرَةِ عَشْرًا

It means :

The Prophet Muhammad SAW was born in the Year of the Elephant, revelation was revealed to him at the age of 40 years. He preached in Makkah Al-Mukarramah for 13 years and in Al-Madinah Al-Munawwarah for 10 years.

To lead to effective communication, it is first necessary for "مُنْكَلَّمُ" to learn the connotation of "مُخَاطَبٌ". In this case there are three situations "مُخَاطَبٌ", the first is the person who has never received information about something like what was conveyed by "مُنْكَلَّمُ". The person can be categorized as "إِنْتِدَائِيًّا". For "مُخَاطَبٌ"

which is like this, the delivery of information does not need to be accompanied by an amplifier or "تَوْكِيدٌ". Secondly, his "مُخَاطَبٌ" seems to be doubtful about the information conveyed by his "مُنْكَكَمٌ". In this case the information must state at least one "تَوْكِيدٌ". Thirdly, his "مُخَاطَبٌ" seems to deny the information conveyed by his "مُنْكَكَمٌ". In this case the information must be accompanied by more than one amplifier.

قال تعالى:

أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (يُونُسُ : ٦٢)

It means:

Remember, in fact the saints of Allah have no concern for them, nor do they grieve.

8. This Professor at the Syarif Hidayatullah State Islamic University Jakarta continued his discussion to "عِلْمُ النَّبِيَانِ"

From here comes the term "resemblance" or "التَّشْبِيهُ", then "allegory" or "الْمَجَازُ", and "satire" or "الْكِنَايَةُ". About "التَّشْبِيهُ", four important elements are known. The first is called "the likened one" or "الْمُشَبَّهُ". The second is called "the likened one" or "الْمُشَبَّهُ بِهِ". These three are called "tools of impersonation" or "أَدَاةُ التَّشْبِيهِ". The fourth is called the "aspect of similarity" or "وَجْهُ الشَّبَه". This style can be used by "مُنْكَكَمٌ" in communicating with "مُخَاطَبٌ" so that the problem becomes clearer.

قال تعالى:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ إِلَّا كَبَاسِطٍ كَفَيْهِ إِلَى الْمَاءِ لِيَبْلُغَ فَاهُ وَمَا هُوَ بِبَالِغِهِ (الرَّعْدُ : ١٤)

It means:

"And the idols that they worship besides Allah cannot allow anything for them, but like a person who opens his hands into the water so that the water reaches his mouth, even though the water cannot reach his mouth."

If we try to break it down, a picture like this emerges: the idols they worship are "الْمُشَبَّهُ", such is "أَدَاةُ التَّشْبِيهِ", the two palms are "الْمُشَبَّهُ بِهِ", nothing is "وَجْهُ الشَّبَه". This is the use of a powerful style of language, namely "التَّشْبِيهُ".

Now we move on to another style of language, still within the scope of "عِلْمُ النَّبِيَانِ", namely "figurative style" or "الْمَجَازُ", style that is not forthright.

قال تعالى: إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ (الْمُطَفِّفِينَ : ٢٢)

It means:

"Surely those who serve it really are in great pleasure."

The word "نَعِيمٌ" is a conditional word or "حَالٌ", even though "state" cannot be entered. As for what cannot be entered, it is the place or "مَحَلٌ" where the pleasure is. That is heaven "جَنَّةُ النَّعِيمِ". In literary language, this is called "الْمَجَازُ الْمُرْسَلُ", it is said "state of affairs" but what is meant is the "place" where that situation is located. There is another discussion about the style of language that is still within the scope of "عِلْمُ النَّبِيَانِ", the name is "winged word" or "الْكِنَايَةُ", or "stirring style". A poetess

describes her brother whom she admires in a verse. he said:

طَوِيلُ النَّجَادِ رَفِيعُ الْعِمَادِ، كَثِيرُ الرَّمَادِ إِذَا مَا شَنَا

It means:

He was a man with long scabbards, tall poles, and a lot of kitchen ashes when he lived.

The phrase "long scabbard" shows his tall and brave body. The sentence "the height of the pillars of the house" shows a large house. The sentence "a lot of kitchen ashes" shows that the person concerned is generous and likes to entertain other people.

At the end of his discussion, this Professor included the term "the language of a wise person" or "أَسْلُوبُ الْحَكِيمِ". The meaning is it is different from what is asked to what is answered, or diverting someone's question about something to then be directed to another question. This is done by our interlocutors solely so that we are not embarrassed.

قال تعالى: يَسْأَلُونَكَ عَنِ الْأَهْلِ قُلْ هِيَ مَوَاقِيتُ لِلنَّاسِ وَالْحَجِّ (الْبَقَرَةُ : ١٨٩)

It means:

"They ask you about the crescent moon. Say: The crescent moon is a sign of the time for mankind and for the pilgrimage".

The point is, the Muhajirin had just arrived from Makkah Al-Mukarramah. There is no permanent job yet and they still live in the Ansar's homes. Suddenly they asked Rasulullah SAW about the essence and nature of the crescent moon. Then Allah SWT sent down the verse above as material for Rasulullah SAW to answer their questions. That is, they ask about the essence of the crescent but are answered with the benefit of the crescent (والله أعلم).

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