

Majaz Isti'arah Analysis Terms of *Mulaim* in Arabic Oral Perspective

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Abstract

Arabic is a language with a *uslub* style (grammar) which has a high degree of comparison with other languages. Aesthetics and authenticity in Arabic need to be studied in depth, especially in the discussion of *balaghah* science, to understand the appropriateness of the intended meaning. Expert of *balaghah* provides many *lughowiyah* studies related to the oral of the Arabs. The purpose of connotation or *majaz* in *balaghah* science is feared to cause a misunderstanding of the meaning desired by the *mutakalim*. Therefore, analysis and research to examine sentences with purposes are necessary to assist in directing *mustami'* or *qori'* to the intended meaning of *mutakalim*. This research uses the library method by collecting references from books and journals. The approach used is a qualitative approach with a description of the analysis. Data collection was carried out using *balaghah* books, then processed and analyzed in stages until they understood each sub-discussion. The results showed that *majaz* was mainly found in the mouth of the Arabs. *Majaz* is classified in various forms, one of which is *isti'arah majaz* based on the *mulaim* or compatibility between *musyabbah* and *musyabbah bih* with *qorinah* or *lafadz* after it. There are three kinds of *isti'arah* based on the *mulaim*: *isti'arah murasysyah*, *mujarroddah*, and *muthlaqah*.

Keywords: Arabic, Balaghah, Isti'arah.

تحليل مجاز الاستعارة من ناحية الملائم في نظرية اللسان العربي

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مستخلص

اللغة العربية هي إحدى اللغات ذات أساليب فائقة، بالنسبة للغات الأخرى. كانت جمالها وإهمالها ينبغي أن تدرس بدقة، ولا سيما فيما يتعلق بعلم البلاغة، للحصول إلى إدراك المعنى الملائم، وقد درسها البلاغيون كثيرا في السنة العرب وما أنتجها من

المعاني. فالمجاز في علم البلاغة قد يؤدي إلى سوء الفهم في المعنى غير ما أراده المتكلم. لأجل ذلك، ظهور التحليل والبحث عن الألفاظ المجازية كان محتاجا إليه ليساعد المستمعين أو القارئ لإدراك المعنى المقصود وفقا بما قصده المتكلم. هذا البحث يستخدم منهج الدراسة المكتبية وهو يجمع المصادر والمراجع من الكتب أو المجالات العلمية، أما طريقة التحليل باستخدام الطريقة البيانية التحليلية. طريقة جمع البيانات أجريت بجمع كتب البلاغة، ثم تحليلها تدريجيا حتى يصل إلى كل جزء من البحث والنتيجة من البحث تدل على أن المجاز واستعملت كثيرا في اللغة العربية، وهي تأتي بعدة أنواع منها مجاز استعارة حيث تبنى على أساس الملائم، فهو ملائم المشبه أو المشبه به مع وجود القرينة. والاستعارة من حيث الملائم ثلاثة أنواع، وهي مرشحة ومجردة ومطلقة.

الكلمات الرئيسية: اللغة العربية، البلاغة، الاستعارة.

Introduction

The Arabs, as the prophet Muhammad's speech partners, are people who like poetry. Therefore, as proof of his prophethood, the al-Qur'an was revealed in a language with high literary value, even unmatched by both jinn and humans, even if both unite to match it. The inability of humans to make something like the al-Qur'an is not only in terms of its diction but also the integration between diction, sentence structure, and the content of its meaning.¹ During the life of the Prophet, the differences in interpreting the contents of the al-Qur'an did not seem so significant because the companions immediately came to him and asked what the meaning of this and that verse was.

After his death, differences in interpreting the al-Qur'an began to emerge. Of course, some factors drive how this can happen. The commentators are certainly not careless with the hadiths that remind them to talk about the al-Qur'an without knowledge. Hadith from Ibn Abbas said the Messenger of Allah said, "Whoever speaks the al-Qur'an without knowledge, then take his place in hell."² The interpretation of the al-Qur'an continues to develop following the progress and development of the times.

Along with its development, interpretation emerged with various styles according to the educational background of the commentators, as stated by the

¹ A Erfanifard and A Moazzani, "Analytical Comparison of 'Badi'e' Tricks in" Ma'alim al-Balaghah in Maani (Semantics), Bayan (Expression) and Badie (Innovation) and" Badie (Innovation) from an ..., " *Journal of Literary Criticism and Rhetoric*, 2021, https://jlcr.ut.ac.ir/article_84342.html?lang=en.

² K Suryani, "Kontroversi Makna Majaz Dalam Memahami Hadis Nabi," *DAR EL-ILMI: Jurnal Studi Keagamaan* ..., no. Query date: 2022-07-16 14:52:38 (2019), <http://www.e-jurnal.unisda.ac.id/index.php/dar/article/view/1610>.

author of the book *al-Tafsir wa al-Mufasssirun*, Husain Dzahabi, namely the pattern of interpretation of fiqh, philosophy, shufi, adab al-ijtima'i, etc. Differences in interpretation among *mufasssirin* are usually not driven by individual interests alone. However, the linguistic factor of the al-Qur'an itself sometimes "forces" commentators to differ in interpreting the contents of the al-Qur'an.³

The literary height of the al-Qur'an language allows multiple interpretations of a verse to emerge. The language aspect is one of the requirements that someone must possess before talking about the al-Qur'an. It is very unwise to interpret the al-Qur'an but not have a deep understanding of the Arabic language itself.⁴ The Prophet once said, "Help in interpreting the al-Qur'an with the diwan of your language; the friend will answer what the diwan of your language is; he will answer the poems of your ancestors." In the interpretation study, the most significant factor causing the diversity of interpretations of the al-Qur'an is the language factor of how one verse can be interpreted with various interpretations.⁵

Arabic – especially *balaghah* – contains unique stylistic values and plays a vital role in communicating and developing language culture.⁶ Besides, Arabic lessons can also ground language literature on the conditions and needs of human life.⁷ Humans are often said to be the highest creature compared to other creatures.

Along with developing human insight, they can sort out the positive and negative parts for themselves and others. The human mindset will develop more with an increasingly modern human language civilization. Likewise, in language, sometimes the meaning of words or sentences has specific meanings and meanings, where these intentions or meanings have become commonplace and understood in

³ A Aljufri, "Tafsir Ahl-Dzauq Wa Al-Irfan Lataif Al-Isyarah Al-Imam Al-Qusyayri Al-Naisaburi (376 H/986 M-465H/1075M)," *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, no. Query date: 2022-09-01 08:38:39 (2020), <http://jurnalalmunir.com/index.php/al-munir/article/view/45>.

⁴ MAU Nuha, "Wajh Al-Hajat Ila Dirasat Al-Balaghah," *An-Nas* 5, no. 1 (2021): 14–26.

⁵ AS Amin, "Potret Dan Prospek Kajian Uşul Al-Tafsir Dalam Perkembangan Tafsir Al-Qur'an," *Islamika Inside: Jurnal Keislaman Dan ...*, no. Query date: 2022-09-01 08:38:39 (2021), <https://islamikainside.iain-jember.ac.id/index.php/islamikainside/article/view/137>.

⁶ Nuha, "Wajh Al-Hajat Ila Dirasat Al-Balaghah."

⁷ MAU Nuha and N Musyafa'ah, "Implementation of Quality Management Curriculum in Arabic Learning," *Arabiyatuna: Jurnal Bahasa Arab*, no. Query date: 2022-11-18 09:09:05 (2022), <http://journal.iaincurup.ac.id/index.php/ARABIYATUNA/article/view/5137>.

Arabic culture.⁸ *Majaz* is one of the parts of *balaghah* that deals with the meaning of words or sentences used to express the intent and purpose of communicating.⁹ With sentences containing this figure of speech adds to the uniqueness of the Arabic language.

Arabs are a nation of experts and qualified in making poetry. In Arabic poetry, of course, there is a connotative *majaz* meaning, and sometimes it still causes misunderstandings in the purpose for ordinary people.¹⁰ There is an imaginative side to the *uslub* style of the various languages used in discussing *balaghah* science. As a branch of *balaghah* science, *bayan* science presents multiple forms of depiction, such as *tasybih* (simile), *isti'arah* (metaphor), *majaz mursal*, and *kinayah* (satire).¹¹ The true meaning of a *majaz* will be obtained after doing 'aqliyah reasoning, then transferring the purpose of the *majaz* to the essential sense on the condition that there is *musyabbahah* or the exact nature between the two.

The variety of styles in the use of language style in a sentence will look beautiful when *mustami'* or *qori'* can understand the sentence's meaning. However, it cannot be denied that the difficulty level in studying *uslub* or various languages in *balaghah* is very complicated because it requires maximum reasoning. The story of the test of this knowledge is above the understanding of *nahwu* and *sharaf*. Departing from the problems mentioned, the author needs to try to analyze the study of *balaghah* science, primarily related to the branch of *bayan* science, namely *majaz isti'arah*, which is more specific about *isti'arah* based on the compatibility of

⁸ Rifda Amalia, Muhammad Afthon Ulin Nuha, and Afif Kholisun Nashoihi, "Development of Kosbarab Learning Media to Improve Arabic Vocabulary Mastery of Elementary Level Students Based on Android Construct 2," *Al-Ta'rib : Jurnal Ilmiah Program Studi Pendidikan Bahasa Arab IAIN Palangka Raya*; Vol 10, No 2 (2022)DO - 10.23971/Altarib.V10i2.4529, October 20, 2022, <https://e-journal.iain-palangkaraya.ac.id/index.php/tarib/article/view/4529>.

⁹ GANH Zakaria, A H Abdul, and ..., "Seni Majaz Dalam Bahasa Melayu: Analisis Berdasarkan Ilmu Balaghah Arab," *PENDETA Journal of ...*, 2020, <http://ojs.upsi.edu.my/index.php/PENDETA/article/view/3618>.

¹⁰ I Azizah and IS Huda, "Penggambaran Hari Kiamat Dengan Uslub Isti'arah (Metafora) Dalam Alquran: Telaah Tafsir Al-Munir," *JoLLA: Journal of Language, Literature, and ...*, no. Query date: 2022-07-16 14:52:38 (2021), <http://journal3.um.ac.id/index.php/fs/article/view/778>.

¹¹ Y Nurbayan, "Analisis Ayat-Ayat Kinayah Dalam Al-Quran Dan Implikasinya Bagi Pengajaran Balaghah," 2020, http://file.upi.edu/Direktori/FPBS/JUR._PEND._BAHASA_ARAB/196608291990011-YAYAN_NURBAYAN/Makalah/GAYA_BAHASA_KINAYAH.pdf.

meaning between *musta'ar* or *musyabbah* and *musta'ar minhu* or *musyabbah bih*.¹² The author sees that the study of this topic is an interesting discussion because it is related to the beauty of the variety of languages, so the author hopes for *qori'* (readers) and *mustami'* (listeners) of *kalam* with *isti'arah majaz* to be able to understand the meaning of the well-mentioned *kalam* so that there are no errors in the sense of *kalam* desired by *mutakallim*.

The relationship between *majaz* and the beauty of the language structure of the Qur'an is also the reason for determining the meaning of a spoken sentence. *Majaz* does give a vague or *mutasyabihat* sense to the contents of the Qur'an. *Majaz isti'arah* can have several effects in importance, namely *idhahu al-dzahir laisa bi jall* (explaining what is *dzahir* but still vague), hyperbolic (exaggerating), *izhhar al-khafiy* (showing what is still ambiguous), and *ja'lu ma laysa bi mar'iyyin mar'iyyan* (revealing the unseen with its true meaning).¹³ In this study, the author will examine the type of *majaz isti'arah* in terms of *mulaim* or the compatibility between *musta'ar* and *musta'ar minhu* with the accompanying *lafadz*. Namely, there are three kinds of *isti'arah*: *isti'arah murasysyahah*, *mujarradah*, and *muthlaqah*. Departing from this background, this research will focus on discussing 1) the concept of using *isti'arah*; 2) the analysis of the *isti'arah majaz* starting from the oral perspective of the Arabs.

Method

This study uses a qualitative method to describe and describe the discussion study's classification analysis. The technique for describing and classifying the data is through several experts' opinions in their books, then analyzed and presented in simple language.¹⁴ So by using a qualitative approach, this research is expected to provide a comprehensive and accurate understanding of the topics discussed.

¹² K Khaerudin, *Penggunaan Majaz Isti'arah Dalam Al-Qur'an (Analisis Terhadap Surah Al-Fatihah Dalam Tafsir Al-Kasysyaf Karya Al-Zamakhshari)*, Query date: 2022-07-16 14:50:49 (repository.uinbanten.ac.id, 2022), <http://repository.uinbanten.ac.id/8577/>.

¹³ N Faizah, *Majaz Al-Isti'arah Dalam Konsepsi al-Zamakhshari: Analisis Penafsiran Surah al-Baqarah Dalam Tafsir al-Kashshaf*, Query date: 2022-07-16 14:50:49 (digilib.uinsby.ac.id, 2019), <http://digilib.uinsby.ac.id/31673/>.

¹⁴ S Aminah, *Pengantar Metode Penelitian Kualitatif*, Query date: 2022-06-28 07:10:18 (books.google.com, 2019),

The data collection technique used in this research is library research with a library research approach. A literature review is an activity to collect various references and literature from books and journals relevant to the research problem to be discussed. The theories contained in books or journals will be used as the basis for discussing research results.¹⁵ Then the data is used as a basis and reference to strengthen the author's argument in analyzing the topic of discussion. This literature study was conducted to obtain a theoretical explanation so that researchers have a solid theoretical basis for a scientific result. Therefore, choosing a book or journal to reference must be credible, valid, and systematic.

The data analysis techniques in this study are. First, data reduction at this stage is carried out by selecting whether or not the relevant data is relevant to the research objectives; second, data display. At this stage, the researcher attempts to classify and present the data according to the subject matter, beginning with coding for each sub-problem; third, drawing conclusions and verifying data; this activity is intended to find the meaning of the data collected by looking for relationships, similarities, or differences. The data sources from this research are interviews with experts, where the results of the interviews can be used as guidelines for working in this research; Balaghah books are relevant to this research.

Result And Discussion

One of the exciting concepts to be discussed in the study of interpretation is the concept of *Hakikat* and *Majaz*. Besides the existence of this concept which is still being discussed among scholars. Ahmad al-Hasyimi said that *majaz* is a *lafadz* that is used not in its essential meaning because there is *alaqah* (the compatibility of the essential meaning with the meaning of *majazi*) along with *qarinah* (something prevents the use of the *lafadz* from the essential meaning).¹⁶ In language

<https://books.google.com/books?hl=en&lr=&id=qfCNDwAAQBAJ&oi=fnd&pg=PA1&dq=metode+penelitian&ots=1FUEAIaxaZ&sig=gboLn0-DAfqcWEsECI3TZsxqvZU>.

¹⁵ Z Abdussamad, *Buku Metode Penelitian Kualitatif*, Query date: 2022-06-28 07:10:18 (osf.io, 2022), <https://osf.io/preprints/juwxn/>.

¹⁶ MA Mushodiq, "Majaz Al-Quran Pemicu Lahirnya Ilmu Balaghah (Telaah Pemikiran 'Ali 'Asyri Zaid)," *Muhamad*, no. Query date: 2022-07-16 14:52:38 (2018), <https://core.ac.uk/download/pdf/235260549.pdf>.

studies, *majaz* has several divisions. One of them is *isti'arah*, translated in Indonesian in a metaphorical style.

In the study of Balaghah, Al-Farra' does not use the term '*majaz*', as used by Abu 'Ubaidah. He prefers the word *tajawwaza*, which means to exceed; the use of the verb *tajawwaza* in this context shows that the concept of *majaz* or *tajawwuz* proposed by al-Farra is one step ahead of the concept developed by Abu 'Ubaidah.¹⁷ This is because the meaning of *tajawwaza fi al-kalam* is *takallama bi al-majaz* (speaking in the form of figurative language). Al-Farra's attention to the meaning of *tajawwaza* in an expression is his discovery of the relationship between *majaz* (metaphorical meaning) and essence (denotative meaning) in terms of relying on the meaning of the verb to other than the perpetrator due to the relationship between the actual actor and the example actor in a sentence expression.¹⁸

The Concept of Using *Isti'arah*

الإستعارة هو مجاز تكون العلاقة فيه المشابهة بين المعني الأصلي والمجازي

"*Isti'arah* is a *majaz* whose '*alaqoh* (relationship) is *musyabbahah* (similar) between the original meaning and the meaning of *majazi*."

Isti'arah can be interpreted as the essence or essence of a *bayan* (explanation), used to beautify a *kalam* or sentence, thrill the *mustami'* (listener) and *qori'* (reader), and attract their attention.¹⁹ *Isti'arah* is *tasybih*, discarded by one of its *tharaf*, *wajhu syibh*, and *adat* of *tasybih*. Like *qoul*: لقيت بحرا. It means "I met the ocean." This is the meaning of *majaz* because it cannot be understood by reason if someone meets or passes by the ocean. Then the meaning in question (the meaning of reality) is أي كالبحر السعة التدفق. The purpose is the person met is like the ocean like his benevolence and generosity." Here, a person is equated with the

¹⁷ MAU Nuha, "Nasy'at Nahw Al-Arabi," *An-Nas* 2, no. 2 (2018): 213–24.

¹⁸ E Ekawati, "Majaz Al-Qur'an Dalam Perspektif Sejarah (Studi Perbandingan Antara Abi Ubaidah, al-Jahizh Dan Qadhi 'Abdul Jabbar)," *Hikmah: Journal of Islamic Studies*, no. Query date: 2022-09-01 08:38:39 (2020), <http://download.garuda.kemdikbud.go.id/article.php?article=1478079&val=10546&title=Majaz%20Al-Qur'an%20dalam%20Perspektif%20Sejarah%20Studi%20Perbandingan%20antara%20Abi%20Ubaidah%20al-Jahizh%20dan%20Qadhi%20Abdul%20Jabbar>.

¹⁹ Abdul Aziz Ali Al-Harby, *Balaghah Muyassarah* (Beirut: Dar Ibnu Hazm, 2011).

inherent nature of the sea in terms of its benevolence and generosity. *Musyabbah bih* or *musta'ar* is البحر and his *musyabbah* or *musta'ar lahu* is العالم (The pious).

Another example: رأيت شمساً. It means "I see the sun." This is the meaning of *majaz* because human reason cannot see the sun directly. So, the substance in question is في حسن الطلعة. The purpose is The person who is seen in terms of his face's beauty." *Musyabbah bih* or *musta'ar* is شمس and the *musyabbah* or *musta'ar lahu* is (the beauty of a person).

The *balaghiyyun* also argue about the meaning of *isti'arah*, namely:²⁰

المعنى اللغوي: الإستعارة هي أن يأخذ شخص ما شيئاً ما من شخص آخر يستعمله مدة ثم يرجعه إليه

"*Isti'arah* is the activity of someone taking something to something else, then using its meaning, returning its importance to its original purpose (nature)."

المعنى الاصطلاحي: هي مجاز لغوي علاقته المشابهة بين المعنى الحقيقي والمعنى المجازي. وهي تشبيه سكت عن أحد طرفيه (هو المشبه عادة) وذكر فيه الطرف الآخر وأريد به الطرف المحذوف.

In terms of *isti'arah* is *majaz lughawi*, whose *alaqoh* is *musyabbahah* between the essential meaning and the meaning of *majazi*. Moreover, it is the likeness of one of the *tharaf* or *tasybih* places (similar objects), and it mentions another *tharaf* intended to remove one of its *tharaf*. *Mutakallim* borrowed the word *musyabbah bih* as a proof or sign for the *musyabbahah*, which was then returned to its original meaning.²¹

والمستعار وهو ما أستعير وأسرع العمل به مبادرة لإرتجاع صاحبه إياه (لسان العرب)

"*Musta'ar* is something that borrows words and takes the initiative in using words for activities *majaz*, then returns the meaning to the origin of the nature of things attached to the object (oral Arabic)."

Based on another *balaghah* book explains that:

الإستعارة في اللغة طلب الشيء، ونقله أو تحويله من مكان إلى مكان

²⁰ MTA Sobirin, "Al Isti'arah Fi Sya'ir Simthu Duror," no. Query date: 2022-07-16 14:52:38 (2020), <http://digilib.uinkhas.ac.id/849/1/1.pdf>.

²¹ Azhar Zannad, *Durus Al-Balaghah al-'Arabiyyah* (Beirut: Darul Baidho', 1992).

“*Isti'arah* means looking for something and moving it from one place to another.”

وفي الاصطلاح البلاغي: هي استعمال اللفظية أو الجميلة في غير معناها الحقيقي، لعلاقة المشابهة بين المعني الحقيقي وبين المعني المجازي، مع قرينة مانعة من إرادة المعني الحقيقي الأصلي.

Whereas in terms of *balaghah*, *isti'arah* is the use of beautiful *lafadz* in other meanings that are not original, with *alaqoh*, which is *musyabbahah* between the original purpose and the importance of *majaz*, along with *qorinah*, which limits the original meaning desired. There are three pillars of *isti'arah*: 1) *Musta'ar minhu* or *Musyabbah bih*; 2) *Musta'ar lahu* or *Musyabbah*; 3) Al-*Musta'ar*, namely *lafadz* is moved from the original.²²

Isti'arah means transferring a condition or state of actual meaning to a transfer of meaning that is not the true meaning in which the *'alaqoh* between the composition and the description is limited by the design of the *uslub* but not limited by the nature or essence of the *musyabbahah*. *Isti'arah* not only transfers or replaces *lafadz* in sentences with precise meanings but also functions as a means of interaction between relationships and the relevance of various meanings.²³

However, some scholars argue that *isti'arah* should not be limited to the transfer of likenesses placed on *musyabbah bih*. The *qoul* is strengthened by other *qoul*, namely:²⁴

وغداة ربح قد كشفت ورقة # إذ أصبحت بيد الشمال زمامها

Moreover, in the morning, the wind has revealed its coolness. Then something happens where the right hand (Allah) is the controller.

It can be interpreted that limiting the inherent nature of *isti'arah* is not recommended because *mutakallim* is a human being who cannot determine something. The only thing that can restrict everything is the one who created the *mutakallim* himself, namely Allah.

²² Usamah al-Bahiri, *Taisirul Balaghah* (Mesir: Tanta University, 2006).

²³ E Komarudin, “ISTI’ARAH DAN EFEK YANG DITIMBULKANNYA DALAM BAHASA AL-QUR’ĀN SURAH AL-BAQARAH DAN ĀLI MRĀN,” *Al-Tsaqafa: Jurnal Ilmiah Peradaban Islam*, no. Query date: 2022-07-16 14:52:38 (2017), <http://journal.uinsgd.ac.id/index.php/jat/article/view/1802>.

²⁴ Muhammad Musthofa Haroroh, *Fii Al-Balaghah al-‘Arabiyyah* (Beirut: Darul Ulum Arabiyah, 1989).

So there is no difference between the perception of *isti'arah*. Still, it is not possible for an utterance with the *lafadz* ٱ to be transferred from something to something because this transfer confirms that if the meaning of the likening of something is with the "hand," it is said when the *lafadz* is transferred to another "hand" because the desired purpose is something that is determined by a truth that is inherent and absolute in its strength in the morning and an image that resembles the idea of a human being on something holding on to that hand, it is accepted how something happens with the presence of that "hand," what is meant is God.

Terms Of *Isti'arah*

Isti'arah is said to be good when it fulfills the conditions so that there is no bad or defect from the *istikhara*.²⁵

1. Every original meaning and similitude is kept from mentioning for *tasybih*, and not using dirty *lafadz* so that the purpose of the *lafadz* is to achieve its authenticity. Therefore it is recommended to use similarity between levels clearly according to conditions, characteristics, or habits.
2. Including the beauty of *tasybih*. The sides of the beauty of *tasybih* are guarded because *isti'arah* relies on *tasybih*, so it follows *tasybih* on beauty and ugliness; if the *tasybih* is beautiful, then *isti'arah* is gorgeous, and vice versa.
3. For the purpose, if the goal is to decorate the *musyabbah*, for example, وجهه مقلة الأسود is likened to مقلة الطي, which has a beautiful black color. Lafadz مقلة الطي is made *isti'arah* then it is said: رأيت مقلة الطي and what you want is a black face, then *isti'arah* is good because it fulfills the purpose of *tasybih*.
4. Wajah syabah is not very vague, so *isti'arah lafadz asad* on الرجل الأبخر (people who have a rotten mouth) is not good because the *wajah syabah* is ambiguous. After all, the transfer of thoughts from the meaning of a lion to a man to a well-known purpose, namely جرأة (brave), *isti'arah lafadz asad* to *lafadz* أبخر is considered a riddle, and *ta'miyah*.

²⁵ Jalaluddin Muhammad Abdul Rahman, *Idhoh Fi 'Ulum al-Balaghah* (Beirut: Darul Kutub Alamiyah, 2003).

5. There is no smell of *tasybih* in *lafadz*; that is, in *kalam*, there is no mention of *lafadz* indicating *musyabbah* such as *زارني قمر في منزلي*, so in the expression, there is no *lafadz* that shows *tasybih*.

Analysis of *Isti'arah* in Terms of *Mulaim* from an Arabic Oral Perspective

Isti'arah, in terms of *mulaim* in Arabic, is where the examples are taken from the *syi'ir* of the Arabs, the sayings of the Arabs, the conversations of the Arabs, and the beautiful phrases of the Arabs. *Isti'arah* itself, in terms of *mulaim*, is divided into three types; here is an analysis of *isti'arah* in terms of *mulaim*, along with an analysis of examples, *syi'ir*, expressions, or sayings from Arabs.

1. *Isti'arah Murasyahah*

هي الاستعارة التي قرنت بملائم المستعار منه اي المشبه به

That is *isti'arah*, where the *musyabbah bih* matches or is by the *lafadz* that follows it.

Example of *Isti'arah Murasyahah*:

رمىهم ببحر من حديد له في البر خلفهم عباب

"I threw them into the sea of iron, Which is on land with ashes behind them."

In that sentence, *mutakallim* uses a loan word that means "Soldiers with valor and strength" (ضخامة الجيش وقوته) with the *lafadz* البحر. This *isti'arah* is strengthened by mentioning the phrases البر and عباب because both have a similar meaning with البحر so that people will imagine if a soldier is likened to the ocean, so this *isti'arah* is called *isti'arah murasyahah*, with *musyabbah bih* البحر and deliberation الجيش.

Another example:

إذا ما الدهر جرَّ على أناسٍ كلاكله أناخ بآخرين

"When humans ride a period, their groups will be left behind by the others."

The meaning of الدهر essentially means الجملة (camel); both are *musyabbahah* in their similarity of nature, namely "pursuing humans." *Lafadz* أناخ بآخرين (will be left behind), which is *qorinah*, matches the *musyabbah bih*, namely *lafadz* الدهر. Thus the sentence is called *isti'arah murasyahah*.

1. *Musyabbah* or *musta'ar minhu*: الجمل
2. *Musyabbah bih* or *musta'ar lahu*: الدهر
3. أناخ باخرين matches with *jamal*.

Another example:

ويصعد حتى يظنّ الجهول بأنّ له حاجةً في السماء

“And he ascended until he was thought to be a fool. Because he is needed in the sky.”

The sentence is the meaning of *majazi*, which is found in the *lafadz* يصعد (up), meaning الصعود الحسي في السماء أي (secretly ascending in the sky, until it is considered a fool). In essence, this sentence means "*Isra' Mi'raj*" علو المكانة والمنزلة, which means a very high place, with *qorinah* حاجةً في السماء (which the sky needs). Then it can be seen that *musyabbah* or *musta'ar minhu* الصعود الحسي في السماء, *musyabbah bih* or *musta'ar lahu* علو المكانة والمنزلة, and *qorinah* حاجةً في السماء.

Another example:

اتتني الشمس زائرة ولم تك ترح الفلكا

“The sun came to me. Moreover, he will not leave in his care.”

The meaning of the sentence is a beautiful woman or المرأة الجميلة which in that sentence, is likened to *lafadz* الشمس (sun), with the exact nature, namely in terms of "always guarding and illuminating" with its *qorinah*, namely الفلك (in guarding). Therefore, the sentence above includes *isti'arah murasyahah* because *musyabbah bih* has a match with its *qorinah*. *Musyabbah* or *musta'ar minhu*: الشمس, *musyabbah bih* or *musta'ar lahu*: المرأة الجميلة, and *qorinah*: الفلك.

Another example:

كبرتُ حول ديارهم لما بدتُ منها الشموس وليس فيها المشرقُ

“I grew up around their house, as it seems. Among them is the sun, but not the East.”

Lafadz الشمس (sun) is the meaning of *majaz* because judging from its *qorinah*, what is meant is not the sun rising from the east ليس فيها المشرق. The purpose of the essence of النساء الحسن is الشموس, meaning "a mother who has raised the *mutakallim*." *Musyabbah* or *musta'ar minhu*: الشمس, *musyabbah bih* or *musta'ar lahu*: النساء الحسن, and *qorinah*: المشرق.

Another example:

ركبنا ريحاً ذات عصفٍ شديد

"We ride the wind that has a high speed."

Lafadz ريح means *majaz* because there is a match in terms of its *qorinah*, namely ذات عصفٍ شديد (something that has high speed). The original meaning ريح is طائرة (airplane: something that has high speed and can be used as human transportation). *Musyabbah*: ريح, *musyabbah bih*: طائرة, and *qorinah*: ذات عصفٍ شديد.

Another example:

مات الأمل بعد ان أعيا الأطباء

"Hope dies after doctors work hard."

Lafadz الأمل is the meaning of *majaz*, which, when viewed in terms of its *qorinah*, namely بعد ان أعيا الأطباء, has the purpose of the essence of المريض (a sick person). *Lafadz* المريض is likened to *lafadz* الأمل because both are the same. Namely, they both "struggled to stay alive."

Another example:

أضاء رأيك الظلام

"Your opinion illuminates the darkness."

Lafadz is the meaning of *majaz*, which has the essence of the importance of المصباح (lamp) because it is seen from its *qorinah*, namely الظلام because, if reasoned by reason, something that can illuminate is a luminous one, like a lamp, not رأي.

Lafadz is likened to *المصباح* because it is analogous to being able to inspire or make a problem or *مشكلات* clear.

Another example:

وقفت وما في الموت شك لواقف كأنك في جفن الردي وهو نائم

"I stand who in death no doubt to wake up. It is like closing his eyelids when he sleeps."

Lafadz *الموت* is the meaning of *majaz*. The purpose in question is *النوم* (sleep) because seeing his *qorinah* is *lafadz* *في جفن الردي وهو نائم* (closing the eyelids, where he can wake up again). The sentence includes *isti'arah murasyahah* because the *lafadz* that accompanies *isti'arah* (Corinth) matches the *musyabbah bih*, namely *lafadz* *الموت*.

2. *Isti'arah Mujarradah*

هي الاستعارة التي قرنت بملائم المستعار له اي المشبه

That is *isti'arah*, where the meaning of *musyabbah* or *musta'ar*. *Departing from this background, this research will focus on discussing 1) the concept of using isti'arah; 2) the analysis of the isti'arah majaz in terms of starting from the oral perspective of the Arabs. lahu* matches or is by the *lafadz* that follows it.

Example of *Isti'arah Mujarradah*:

غمر الرداء إذا تبسم ضاحكاً غلقت لضحكته رقاب المال

"Much water on the veil when it looks smile Covered by a smile on the treasure around his neck."

The word *غمر*, which means *كثير الماء* (much water), is essentially a generous person. The nature of generosity and the nature of water are both equated in terms of continuity to keep flowing in terms of sharing something. The word *الرداء* (veil) is defined as something that covers when he shares, with the aim of not being seen by others. The word *تبسم* is interpreted that a generous and generous person who will smile when giving. Then he will take the property he has from *رقاب المال* (the neck of the treasure), which means from the glory that he has. *musta'ar lahu* or

musyabbah: المعروف (one who knows his generosity), *musta'ar minhu* or *musyabbah bih*: الرداء, and *qorinah*: غمر اي كثير.

Another example:

يؤدُّون التَّحِيَّةَ مِنْ بَعِيدٍ إِلَى أَسَدٍ مِنَ الْإِيَّانِ بَادٍ

"They pay homage to the lion from afar from a throne."

Lafadz الأسد is the meaning of *majazi* because a lion cannot stand up from his throne and be given his people's respect. Its true meaning is *lafadz* الأمير which is a leader who is respected by the community. The *qorinah* is found in the *lafadz* الإيوان باد, which comes from the throne. *musyabbah* or *musta'ar minhu*: أسد, and *musta'ar lahu*: الأمير and *qorinah* الإيوان باد.

Another example:

رَأَيْتُ قُرْصَ الذَّهَبِ فِي الْأَفْقِ وَقَدْ مَالَ إِلَى الْغُرُوبِ

"I see a golden disc on the horizon, tilting in the direction to set."

Lafadz قرص الذهب is a *majaz* meaning which has the original meaning of الشمس (sun). It is called *isti'arah mujarradah* because it is seen from its *qorinah*, namely الغروب matching with the *lafadz* الشمس which is a *musyabbah*.

Another example:

مَاتَ الْأَمَلُ فَيَيْئَسُنَا

"Hope has died, so he despairs."

Lafadz الأمل is a *majaz* which has the original meaning of الإنسان (human) because *lafadz* مات will be associated with living things, not a hope. Seeing the *qorinah*, namely يئسنا (desperate), then the sentence is included in *isti'arah mujarradah* because the *qorinah* matches the *musyabbah lafadz*, namely الأمل.

Another example:

أَضَاءَ رَأْيُكَ مَشْكَالَاتِ الْأُمُورِ

"Your opinion illuminates the problem."

Lafadz is the meaning of majaz with the original meaning of المصباح because lafadz أضاء in essence, must be related to something that glows. Seeing the qorinah, namely مشكلات الأمور which matches the *musyabbah lafadz* رأي, then this sentence includes *isti'arah mujarradah*.

Another example:

كان فلان أكتب الناس إذا شرب قلمه من دواته أو غنى فوق قرطاسه

"Fulan is the one who writes the most when the pen drinks the ink and dances on the paper."

Lafadz قلم is the meaning of *majaz* and the *musyabbah*. The original meaning is الانسان (as *musyabbah bih*) because *lafadz* شرب and غنى are common traits for humans. This sentence includes *isti'arah mujarradah* because seen from the *qorinah*, namely شرب قلمه من دواته أو غنى فوق قرطاسه (pens drink ink and dance on paper) match or *mulaim* with *musyabbah*, namely *lafadz* قلم.

Another example:

وعد البدر بالزيارة ليلاً فإذا ما وفي قضيت نذوري

"The full moon promises to visit at night and if I fulfill my oath."

Lafadz البدر is the meaning of *majaz* and as *musyabbah bih*. The original meaning is المرأة الجميلة or a lover because, in terms of its *qorinah*, namely الزيارة it cannot be made sense if the full moon can come to something. Because the *musyabbah* matches the wording of الزيارة this *isti'arah* is called *isti'arah mujarradah*.

3. *Isti'arah Muthlaqah*

هي الاستعارة التي لا يذكر فيها ملائم المشبه ولا ملائم المشبه به أو يذكر فيها ملائمها معاً

That is *isti'arah* which is between *lafadz* that follows it with *musyabbah* or *musyabbah bih*. There is no match in meaning or accompanied by words that match both.

Examples of *Isti'arah Muthlaqah*:

لدى أسدٍ شاكٍ السلاح مقدّفٍ له لبْدُ أظفاره لم تُقْلِمِ

"I have a lion with a complete weapon. He has strength in his uncut hooves."

The meaning of the essence of *lafadz* أسدٍ الممدوح (a soldier who is ready to fight on the battlefield). A warrior is likened to a lion in terms of strength and

completeness of weapons possessed, named *isti'arah muthlaqoh* because, between *الممدوح* and *أسد*, both match the *qorinah*, namely *شاكى السلاح* (equipment of firearms owned by soldiers and sharp nails owned by lions). *Musyabbah* or *musta'ar minhu*: *شاكى السلاح*: *qorinah*, *الممدوح*: *musyabbah bih* or *musta'ar lahu*.

Another example:

على التّضد كوكب

"Planets are composed."

Lafadz التّضد, is *musyabbahah bih* and *lafadz كوكب*, is *musyabbah*. Both *lafadz* are *musyabbahah* in terms of the same "order in the sky." This sentence is called *isti'arah muthlaqoh* because it is not accompanied by *lafadz* that begins or is by *musyabbah* or *musyabbah bih*.

Another example:

رأيت زهرة ساحرة العينين تجرى في البستان

"I see a flower with beautiful eyes; it surrounds the garden."

This sentence includes *isti'arah muthlaqoh* because the *lafadz زهرة*, which is *musyabbah bih*, *mulaim* or corresponds to the *lafadz المرأة الجميلة* and *تجرى في البستان* (original meaning), which *musyabbah* is *mulaim* or by *qorinah*, namely *ساحرة العينين* (beautiful eyes). Because *musyabbah* and *musyabbah bih* are *mulaim* or, by the sentences accompanying them, it is called *isti'arah muthlaqoh*.

Another example:

مات الأمل

"Hope has died."

This sentence is called *isti'arah muthlaqoh* because the *lafadz الأمل* (meaning *majaz*), which is *musyabbah bih*, and *الإنسان* (original meaning, because the *lafadz* *is* commonly associated with living things) which is a *musyabbah* not accompanied by *lafadz mulaim* with both.

أضاء رأيك

"Your opinion shines."

This sentence is called *isti'arah muthlaqoh* because the *lafadz رأي* (meaning *majaz*), which is *musyabbah*, and *lafadz المصباح* (original meaning, because *أضاء*

must be related to something luminous) which is *musyabbah bih* is not accompanied by a *mulaim* or *lafadz* which corresponds to *musyabbah* and *musyabbah bih*.

قوم إذا ما الشر أبدي ناجذيه لهم طاروا إليه زرافات ووحدانا

"People, when evil comes with canines, fly from it in droves and alone."

Lafadz الشر is *musyabbah* and الحيوان المفترس as *musyabbah bih* because it is seen that the *qorinah* is *lafadz* ناغذيه اي أنيابيه (which has fangs). However, both do not *mulaim* or match the accompanying *lafadz*, namely طاروا إليه زرافات ووحدانا, so it is called *isti'arah muthlaqoh*.

CONCLUSION

The image of his imagination has limited *Isti'arah* to express the meaning of *mutakallim*, either *hissy* (vague or hidden) or that which can be understood by reason, meaning: to give the sense that has been *ma'lum* (already known) and the possibility of assigning and accurately presenting signs *hissiyah* and *'aqliyah*. So it can be said that: in fact, the *lafadz* quoted from the likened is the original meaning, then it is referred to by borrowing words to *mubalaghah* (exaggerating) in its likeness.

Isti'arah is also a language style that emerged and developed from the oral language of the Arabs. They use *uslub*, which has a great aesthetic, so wide varieties of languages have occurred until now. *Isti'arah* can be said to be one of its products, which scholars can use to deepen the study of *balaghah* science. *Isti'arah* itself is also classified again in various discussions, one of which is *isti'arah* which is viewed from the *mulaim* or the compatibility of the meaning that accompanies *musyabbah* and *musyabbah bih*, namely *isti'arah murasyahah*, *isti'arah mujarradah*, and *isti'arah muthlaqoh*.

From this, it can be seen that *isti'arah murasyahah* is a loan word in which *musyabbah bih* has a matching meaning with the accompanying *lafadz*. The *isti'arah mujarradah* is a loan word in which the *musyabbah* matches the accompanying *lafadz*, and *isti'arah muthlaqoh* is a loan word in which the *musyabbah* and *musyabbah bih* do not check the meaning of the accompanying *lafadz* or *musyabbah* and *musyabbah bih*, both of which match the definition accompany the sentence.

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