

Contribution of Science of Balaghah in Thought and Islamic Knowledge

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Abstract

This paper attempts to discuss the contribution of science of Balaghah in thought and Islamic knowledge. This is due to the strong assumption that there is influence of language on thought and knowledge. This paper focuses on two main issues, namely: (a) what is meant by the science of al-Balaghah? (b) how does the science of al-Balaghah contribute in knowledge and Islamic thought, namely theology, jurisprudence and mystic? This study is a library research using inductive deductive analysis. The result of the study finds that the science of balaghah particularly stylistic comparison (*tasybih*) including *majaz isti'arah majaz tashrihiyyah* (metaphor), *majaz istiarah makniyah* (personification) and *kinayah* (figurative) follow the science of Ma'ani with the inner structure and outer structure and is not only as tool of thought but also establish a pattern of thought and knowledge.

Keywords: Al-Balaghah, Thought, Islamic knowledge

Preliminary

The issue of language in relation to thought is interesting to be appointed as a study because there is a strong assumption of the influence of language on thought and knowledge. This assumption starts from a theory advanced by the German philosopher, Hearder (1744-1803 AD), the first modern figure who conducted research on the relationship between language, thought and knowledge. He saw, as already quoted by al-Jabri, that language is not only a tool of thought but also a pattern of thinking. The same statement was stated by Edward, a language researcher and ethnology.¹

Hearder's and Edward's theory has a right point when associated with what has taken place and is taking place in the Arab Muslim mindset, which is reflected in the their mindset on theology, fiqh and sufism. This paper is intended to prove the theory by focusing on three main issues, namely: (a) what is meant by the science of al-Balaghah? (b) how does the

¹ Muhammad Abid al Jabiry, *Bunyah al-aql al-Araby* (Beirut: al-Markaz al-Tsaqafy al-Araby, 1991) 13

science of al-balaghah contribute in knowledge and Islamic thought, namely theology, jurisprudence and sufism?

This study denotes library research by using the inductive analysis and deductive analysis. Inductive analysis is used to study the composition, form of meaning arrangement (*ilmu ma'ani*), sentence pattern (*ilmu bayan*) and analyze the principal parts one by one and relationships with one to another to obtain synthetic understanding. Furthermore, this paper will also study how far the Balaghah influences the shaping of thinking and knowledge, theology (*ilmu kalam*), jurisprudence (*fiqh*) and sufism. Meanwhile, the deductive analysis is used to assess the vision and the dominant style in both fields; the domain of balaghah and the domain of thought and Islamic knowledge. The extent of the role of balaghah on thought, knowledge within kalam, fiqh and sufism will also be discussed.

The Meaning of Balaghah

Balaghah with two parts (*ilmu bayan*), and (*ilmu ma'any*) was materialized in the era of al-Sakaki (d. 626 AH). It was previously known as *al-Bayan*, a science that study all aspects of language that take part not only in the formation of the birth of balaghah but also addresses all aspects in relation to conveying and delivering ideas to listeners.² To get a sharper understanding, this paper will discuss the understanding of balaghah in two categories.

Al-Bayan is the science which deals with patterns of speech that aims to get a sentence that can not only be understood but also be beautiful. Language is like a dress, the clothes are not just meant to close the nakedness of oneself or for modesty's sake but it should also be a beauty. Hence rose various kinds of fashions that attracted people's attention. Language can also be likened to food; food should not only be filling but must also look beautiful, or appetizing. That is why we see foods such as pastry that are decorated in such a way that is not only filling but also beautiful and eye-catching.

Beautiful language is a language that has three criteria, the first criterion is that it can be seen even with imagination, second, it is audible and the third is that it can be felt. In other words, to be *isti'arah tasrihiyyah*, personification (*istia'arah makniyyah*) and figuratively (*al-kinayah*)³

In order to be heard, there is need to use composition knowledge (*ilmu Ma'ani*) namely direct speech (*al-kalam al-insya'i*), so that the reader or listener can hear directly, and hence feel it afterwards. The language that has these three criteria can lead readers and listener to the situation and condition intended by its author. For example the word of Allah: *wa law tara idz al-mujrimuna nakisu ru'usahum 'inda rabbihim, rabbana absharna wa sami'na farji'na na'mal shalihan inna muqinun* (If you see people who sin bowed his head before his Lord. (they said), 'O God we have seen and heard. Therefore return us to the world, of course we will do righteous deeds and become a believer).⁴ We envision people who have bowed their heads before God, we hear their pronunciation and finally we can feel how embarrassed they are and how sorry. Compare with when expressed by "*al-mujrimuna yastahyuna wa yandamunawa*" (They were embarrassed and apologetic), it will not be seen nor can be heard and can not in any way be felt. The phrase passages can not only be understood easily

² Al-Jabiry, *Bunyah*, 14

³ Ibnu Thabatiba, *Lughat al-Adab*, Journal al-Fayshal, ed. 12 al-Mamlakah al-Arabiyyah, 1987

⁴ QS. Al Sajdah 12

but they are also beautiful, because it is delivered in the form of moving images; images that are active, imaginative, communicative, contemplative and persuasive.

Al-Ma'ani is the science which deals with the ability to convey the meaning and ideas in sentences or statements correctly. It means that that sentence or statement is in accordance with the rules of grammar, and secondly, the form of the sentence reflects the thoroughness of objective reasoning so that relation of its structure resembles logical proposition. It means there is a strong relationship between that one unit to another unit word in a sentence, and thirdly, it is able to show a relationship among sentences in harmony and logic besides being wholeness.⁵ Clearly, the sentence or statement is like a human body whose parts are interrelated to one another.

Therefore nahwu - the science that is named within balaghah as Ma'ani knowledge, there are technical term namely, *rafa'*, *nasab*, *jar* and *jazam*. These terms are derived from philosophical expression: *Irfa' ra'saka, wa inshab shadraka wajurra yadayka warijlayka fa ijzim* (Raise your head, upright your chest, pleat your two arms and two legs, and then take a firm stance). This means that a sentence is a network which its parts can not be separated from one another; both internal network and external relationships. The smallest parts of the human body are cells; the cells make up the network, the network forms organs, each organ has a system, which makes up the body, such as a sentence. And in this case it is said that language is essentially a system problem; symbolism drawn arbitrarily. When viewed as a sound system, constituent units are its phonemes. The phonemes, when standing on its own, does not have any meaning. However, when phonemes are combined in a larger linguistic unit, it is called a morpheme, a word, a phrase, a sentence and so on and so forth, and hence, according to the rules of morphology and grammar, it will give meaning and communication arises.⁶

Therefore every time the Qur'an speaks, the Qur'an always starts with the letter pieces (*al-huruf al-muqaththa'ah*). For example: *alif lam mim, dzalika al-kitabu la rayba fihi*, (QS. al-Baqarah,1), *Yasin, al-Qur'an wa al-hakim*, (QS.Yasin, 1), *ha 'mimwa al-Kitan al-Mubin* (QS.al –Dukhan,1). This means that the Qur'an was compiled and arranged from the letters known by man, but until today the man can not imitate it. On this basis, Abd al-Qhair al-Jurjani, an expert of balaghah states that miracle of al-Qur'an (i'jaz al-Qur'an) is in the arrangement (*al-nadhnu*). To be more clear, it can be illustrated that speaking or writing is like a painting; the basis of painting is the strokes of paint. Everyone can streak but not everyone can paint well and beautiful. Therefore, our paintings compared to the paintings of well-known and professional painters are certainly different. Other than that, speaking or writing can be likened to dance; basic dancing is moving, everyone can move but not everyone can arrange and organize good movement that expresses good and beautiful dancing.

Benefits of Bayan in Islamic Knowledge

Al-Bayan is a stylistic comparison concept (*tasybih*) which includes the metaphor (*majaz*) because in fact, the majaz is tasybih. Majaz is a language style that mentions one of the two elements of tasybih, either *musyabbah* or *musyabbah bih*. If the *musyabbah* is not specified and the *musyabbah bih* is the only one mentioned, then it is called the *isti'arah tashrihiyyah*.

⁵ Bakri Syeh Amin, *al-Balaghah al-Arabiyyah fi Tsawbiha al al-Jadid*, Beirut: Dar al-Tsaqafah al-Islamiyyah, tth. 51. See too Fatimah, *Semantik: Pemahaman Ilmu Makna*, Bandung: Eresco, 1993, v

⁶ David, *Teori Budaya*, Yogyakarta: Pustaka Pelajar, 2000, 238

On the other hand, if the *musyabbah* is the only one mentioned while the *musyabbah bih* is not, then it is the *isti'arah makniyyah* (personification).⁷

The concept of this *tasybih* dominates the style of Arabic and became one of the epistemology (how to produce) used by Islamic experts like Mubarrid in his book, *al-Kamil fi al-lughah*. Sakaki stated that a person who understands one concept of *bayan* such as the concept of *tasybih*, *majaz* with all the kind and *kinayah* (figurative), then he will have a system of systematic reasoning.⁸ While al-Mubarrid said that the discussion of *bayan* in Arabic is concentrated in the core method, namely *tasbih*.

Tasybih, in basic understanding, is to unite something compared (*musyabbah*) with one that is compared in it (*musyabbah bih*) in the same side of both collectively referred to as the point of equation (*wajh al-syibhi*) by using one of the means of comparison either uttered or not uttered for a particular purpose. One of the purposes, among others, is to explain a condition that is compared with the proposed point of similarity between the two sides. Meanwhile, *musyabbah bih* constitutes something is concrete and clear. The purpose of this comparison is not intended to provide specific legal contained in *musyabbah bih* to one that is not apparent in *musyabbah*. Instead, it is intended to clarify that the point of the equation between *musyabbah* and *musyabbah bih*.⁹

Benefits of Bayani in Islamic Knowledge

A Science of Fiqh

The concept of *tasybih* with its fundamental structure is used in producing Islamic law (*fiqh*), which is known by primarily analogy thinking (*fikrah al-qiyas al-ushuly*). Meanwhile, in relation to the interpretation of Islamic law from al-Qur'an, it is called the *Tafsir Ahkam*. In this case, Taha al-Arabi states that the logic of sharia within basic meaning is a fundamental and important thing in order to see the similarity in the cause of law (*illat*) in two matters which one of them has already been established by law. This situation shows that the *qiyas* itself is a *tasybih*.

More clearly, the metaphors taken from the concept of *tasybih* will set out the following principles of *qias* in producing laws, namely: *al-Maqis' alayh* (which is used as a measure), then known as the law of origin, which is something where the law is determined by the text (*nass al-Qur'an* and *hadith*). *al-Maqis* (which is analogous) is later referred to as a branch of law, which is a law that is not mentioned in the text and are intended to be equated with the origin of legal law. Legal origin, namely the origin of *sharia* law, is expressed by the text and is intended for legal branch. *Illat* (cause of the law) is a basic factor in putting the original law on a branch (of something). This is provided that there is a sameness in reason of why a particular original law is determined by reason or the characteristic that arose with the said branch. Moreover, it is not only because of their *illat* or because it is of the same law between *al-Maqis alaih* and *al-Maqis* until legal equality arises, but it is also due to the similarities between the two conditions (*al-Maqis alaih* and *al-Maqis*)

Furthermore Muhammad Idris al-Shafi'i (d.820 AD) classified linguistic aspects of the Qur'an relating to Islamic law into five categories: 1. The cases that are described by Allah in the form of text that does not require *ta'wil* because it is quite clear. 2. The cases described

⁷ Ahmad al-Hasyimi, *Jawahir al -Balaghah, fi al-ma'any, al-Bayan wa al Badi'*, Mesir : Maktabah al-Tijarah al-Kubra, tth. 225

⁸ Al-Sakaki, *Miftah al-Ulum*, Beirut: Dar al-Kutub al-Ilmiyyah, 1993, 180

⁹ Al-Hasyimi, *Jawahir*, 259

by text but requires an explanation of *al-Sunnah* (tradition). 3. The cases obligated and affirmed by the Qur'an, while its operation is described by the Prophet. 4. The cases silenced by Allah, but it was stated by the Prophet so that it has the same strength as things that are fixed by the Quranic text because Allah obligates for us to obey His messenger in His book. 5. The cases that are required by God for the creature to perform *ijtihad* on the condition those doing it have understanding of Arabic and its linguistic style and build reasoning on the *qias*. It is to make an analogy for a matter which is not stated its ruling in the *nas syarak* (text) with matters that are stated its ruling in the Qur'an, *hadith* or *ijma'*. Muhammad Idris Shafi'i furthermore stated that one should not say that one is *halal* or *haram* except on the basis of science, where basic science is a discourse in *al-Kitab* or *al-Sunnah*, or *ijma'* or *qias*. Shafi'i *fiqh* limit Islamic legal theoritis (*Ushul al-Fiqhi*) within four (4) cases, in which he combines the fundamentals of tradition and the basic reason of experts (*ahli al-ra'yi*) on the principle of the separation of two methodologies, namely the limits of reason and its requisites (*qiyas*); on one hand, and the relationship with the meaning of words in the text of the Qur'an on the other side. Reasoning must use *qiyas* sought by the arguments of the suitability of existing texts in the Qur'an and *al-Sunnah*. Conformity is the suitability between a branch and origin; conformity was sometimes in the form of the equation meaning, and sometimes because of the similarity between both, branch and origin.

Basically there is no *qiyas* except for those who have the ability in understanding the book of Allah, its style, *nasikh* (sign that abrogates) and *mansukh* (sign which is abrogated), general and specific, and instructions. One must never do *qiyas* before he know the problems that took place in the past ranging from the *sunnah*, the opinions of *salaf* scholars, *ijma'* *ulama* and their disagreements and also Arabic language.

Thus, the concept of *qiyas* is something sought by the arguments on the basis of the suitability of existing laws in the *al-Qur'an* and *al-Sunnah*. Therefore, in the *qiyas* there must be a text from the Qur'an or the *Sunnah* as the basis or proposition, and there must be uniformity, meaning or the suitability between the branch and what they look for legal as well as basic law (the origin). *Ijtihad* / *qiyas* is a tool of thinking that works for analogizing one side to the other and not to build a world of free thought from principles (paradigms).

Ihtisn Proposition

Ihtisan is categorized as *qiyas*. This paradigm is used by Abu Hanifa in producing the law, while other scholars reject it, because they see, this paradigm is much influenced by lust or subjectivity, and it was not justified under *sharia*. Actually, the *ihisan* that is used by Hanafians as a law making proposition is *qiyas* that has vague cause and not guided based on lust. What more, it is the *qiyas* (analogy) that has vague cause in comparison to *qiyas* that has *illat* (cause of law) that has clear cause and concentrates in only one problem.

Lifting the law with obvious cause is called clear analogy (*qiyas jaly*), and lifting the law with vague *illat* is called *ihisan*. Thus in essence there is no significant difference among scholars who received and refused in making it as proposition of *sharia*. Consequently it is not true to say that scholars who uses *ihisan* as a proposition creates *sharia*. Among the examples of *ihisan* is to protect and safeguard the Qur'an, by writing it in manuscript and the expansion of the prophet's mosque.

Al-Maslahah al-Mursalah

Al-mashlahah al-mursalah is also included in the *qiyas* category. This proposition is widely used by Imam Malik and Imam Shafi'i. However, Hanafi and other scholars reject it, because

there is no text (*nas*) that is adequate. Malik found *al-mashlahah al-mursalah* although not supported by texts, are supported by various legal grounds, all of which refer to the benefit received by the thinking of Islamic jurists and mujtahid.

al-Qurafi (d. 1284 AD), one of the scholars of fiqh supporter of Imam Malik said that all scholars analogize and distinguish between the *qiyas* and the others according to the situation and condition, not with the demands of the proposition (*al-shahid*) that accepts or rejects, which means *al-mashlahah al-mursalah* itself. Hence Ibn Rushd stated that legal analogy (*qiyas al-shar'i*) is to equate the law expressed by the text with a law that was not declared legal by the text for the equation or the same cause between them both. Thus *qiyas shar'i* thinks *turafih* there are two kinds: *qiyas* by equation (*qiyas al-syibhi*) and *qiyas* based on reason (*qiyas illah*).

Mysticism

The concept of comparison (*tasybih*) is also used as the thought of Sufism (mysticism). Actually, what is known as *indicatio*an interpretation (*tafsir isyari*) is built on the principle of transition from external meaning to internal meaning. This transition of meaning is due to the relationship of equation between the two senses.

Najm al-Din (d. 1256 AD), author of the Sufi interpretation states that Allah does not create anything in the world of idea (hereafter) unless it has an essence in the supernatural world. God does not create unless it has a comparison in human nature and human nature is created on the form of the One who is Merciful.

The concept of equality expressed by Najm al-Din can not be considered that he fell on the concept of onely being (*wahdat al-wujud*), that is known in Jawa as *manunggaling kawula gusti*, because this concept does not refer to the meaning of pantheism. Rather, it refers to the meaning of the comparison (*tasybih*) in any of the point of similarity.

Regarding the relationship between the external meaning and the internal meaning or the meaning of gestures, Najm al-Din said that religion demands that a Muslim can only have the ability to truly understand what is conveyed by the Qur'an and the Hadith, such as interpretations of the Prophet, his companions and scholars of the *salaf*, if he has attained the science of essence that with it he knows the essence of meaning, secrets, cues of revelations and essence of *ta'wil*. Even then, the record should not cancel external meaning.

From this statement, it can be drawn two senses; first, one must reconcile between the external meaning and the internal meaning without denying one of them. In other words, there is need for a meeting between the phrasal expression that is in the text with the implied meaning of it, and the second is that the internal meaning should only be performed by a qualified mystic (*ahlu al-kasyf*).

In line with the opinion of Najm al-Din, in Syairazy's views, he said that if there is difficulty in understanding the Qur'an and hadith in this aspect of its internal meaning, it must be analogized by external meaning of the al-Qur'an and Sunnah, because according to him, in the external text there is signal of internal meaning.

Hakim al-Tarmidzy (d. 869 AD) also said that anyone who prioritizes the external meaning and reject internal meaning, he is a hypocrite, and whoever prioritizes the internal meaning and does not learn the external meaning to enforce sharia and deny it, he is *zindiq*, and knowledge like this is regarded as nothing, but rather the whispering of satan.

In the relationhsip between the external meaning and the internal meaning, Abu Talib al-Makky,(966 AD) a great Sufi, also asserted that the external meaning and the internal meaning are two meanings that can not be separated, and both need each other, like Islam

and Iman, of which both are related to each other like body and soul, so that one of them can not be separated from their owners.

Furthermore, Muhammad Idris al-Ghazaly said in his book *Ihya 'al-Ulum al-Din* that whoever sees, that essence can violate, blame the sharia or the internal meaning can arraign external meaning, he is closer to atheism (*kufur*) and every essence which is not bound by Shariah can not be justified.

For example is the mystic interpretation of the meaning of prayer in the words of God in surah al-Baqarah verse three, al-Maidah verse twelve and surah al-Ahzab verse thirty-three. Prayer is a reflection of man's spiritual ascension; an ascension to liberate humanity from things that are inherent in the human spirit since the fall of man from the world of spirits to the physical world. The Sufis make outward elements of prayer as a real gesture on conformity that is spiritual in the process of purification of the soul.

Facing the Qiblah is gesture of facing to the essence of truth and turning away from anything other than Allah. Raising hands is a gesture of denying pretension of profane and the hereafter. *Takbir* is a gesture of grandeur of Allah. *Takbir* accompanied with intention is a sign that the right effort should be accompanied by glorifying Allah the enormous and disparaging of all those others than Him. Putting the right hand above the left hand below the chest is a gesture to straighten the line worship before Allah, the ruler of the universe, and to keep the heart from loving anything other. *Al-Fatiha* is a signal of readiness of a servant who has received and still receiving puffs of softness from Allah, giving praise and thanks to the Lord of the universe and to seek guidance. The standing, bowing, prostrating and seeking refuge in the Lord of mankind (*ta'awwudz*) is signaling of the return of humans to the world of spirits after freeing themselves from the materialistic realm.

Standing in prayer is a gesture of freeing oneself from human nature, especially vanity. Bowing is a gesture of freeing oneself from the attributes of animals (all the animals are bowing) primarily lust. Prostration is a gesture of freeing from the attributes of herbage (which always spread to other objects) primarily the desire to own or control other objects. Sitting is a gesture to freeing oneself from the attribute of solid objects, primarily statical. So a person who has established prayer means he has reached that position, hence meaning he has reached the presence before God (*maqam syuhudi*). Hence becoming witness that there is no god but Allah and Muhammad is His messenger (*tasyahhud*) as well as greetings and praising, and says *salam* (peace) to the afterlife with all its contents by turning to the right and saying *salam* to the world and everything in it by turning left laterally.

Science of Kalam

The concept of *tasybih* is also used in thought of kalam (theology) however in a different expression. It is the analogizing of supernatural thoughts on the real thing (*fikrah qiyas al-ghaib 'ala al-shahid*). The model of this kind of thinking is used by *asy'ary* and *mu'tazilah* companions.

Abd al-Jabbar, a *Mu'tazilah* scholar states that the reasoning or cinematography of concrete matters on occult matters is not allowed except by certain methods. This method of thinking is based on four (4) ways, namely (a) the unseen, in this case is Allah. (b) the concrete one, namely, man (c) the law that is intended to establish the law in the unseen with the existing law on the concrete. (d) point of similarity between the supernatural and the concrete which is the foundation to provide existing laws on the concrete in the unseen. Meanwhile Abu Hashim sees reasoning or *qias* of concrete matters on supernatural power appears in two (2) aspects, namely (a) similarity of meaning (b) equation of cause.

What is postulated by the concrete on the unseen is a way of thinking that is superior (dominant) for all experts of kalam, both Mu'tazila, Asy'ariyah and Hanabilah, although not a lot of literature are there to prove the intention of Hambalian in using this model of thought with its requisites. However, viable evidence is found that the concrete proposition used as postulate on the unseen is one of four (4) points: (a) aspect of cause (b) the aspect of restriction (c) aspects of justification and (d) aspects of the proposition. Furthermore, he explains all these aspects with their examples, but it is not needed to be elaborated here. The most important thing is their clear recognition of the concept of qiyas as a proposition and as a method of gaining knowledge in the field of theology.

The followers of Ash'ari, their attitude is more apparent. They are using the method of Mu'tazilah in full. Schools or paths within Islam do not know the progress that is recognized by the followers of Ash'ari's thought. That is because if the followers of Ash'ari has tied up with the creed of the Salaf in general, as maintained by the founder of their school, then those who came after the Salaf have developed a method of which is very broad. They had a dialogue with the companion of Mu'tazilah, so they were affected and adopted the method of Mu'tazila as a whole, not just to argue Mu'tazilah but also to establish issues of their school. Beside that, they cling to the concept postulated by concrete (*al-shahid*) on the unseen (*al-ghaib*) as the ideal method of reasoning, they have adopted many principles made by Mu'tazilah as the foundation of their school. Even the followers of Ash'ari, in proving the correctness of their views in their creed, they used concepts that Mu'tazilah did. It is building the concrete (*al-shahid*) with a form that allows it and allegorized the Unseen (*al-ghaib*) on concrete (*al-syahid*) because of the failure of a proposition shows failure of theory.

The initial purpose of using this concept is to argue the Zahiriah school, Manuwiah school and the others who became opponents of the Asharite and Mu'tazilah. The concept is to make the (*al-shahid*), a concrete reality, social experience and language as the basis (origin) and make the unseen (*aqidah*) as a branch of which must be based on the origin, so that which of those who has proposition in the origin can be accepted and something with no proposition in origin (reality) was not accepted (rejected).

This opinion is not far from Abi Ishaq's opinion that states that what exists in the reality exists in the unseen. For example, Allah says: *wa kallama allahu musa taklima* (and Allah spoke to Moses with (direct) speech). He spoke without letters and without a voice like a human heart can speak without letters and without sound but we can hear clearly and brightly.

Science of Balaghah as System of Thought and Knowledge

The growth of science of Bayan in Islamic knowledge is motivated by the need to uncover stylistic of Arabic which later can perform retrieval (*isthinbat*) religious laws contained in the Qur'an in the field of creed or faith and sharia . It needs knowledge of methods to disclose and expose the Qur'an, and the method is used by al-Qur'an itself which al-Qur'an revealed in Arabic. On the other hand, it is also intended to encounter the opponents who reject the miracle of al-Qur'an, primarily in the aspect of the beauty of the language.

Therefore, it is very fair when balaghah was born as a discipline of science because of the early experts of kalam, especially Mu'tazilites. That is because they deal with the atheists and the syu'ubiyah (movement of non-Arab Muslims) who deny miracles of language of the al-Qur'an. For that they are trying hard to show evidence of the miraculous language of the Qur'an by comparing it with Arabic literature as has been done by al-Ramani (w.312H) and al-Qadi Abd al-Jabbar (d. 415H).

Benefits of Science of Ma'ani in Thought and Knowledge

As mentioned in the science of ma'any, a sentence is a network which its parts can not be separated from one to another, inner network and outer network either, internal and external relationship. The visible surface is an expression of statement in the form of an open sentence, (outer relations), while grammar that regulates speech pattern is revealed but is not visible and hidden (inner relations). For example the sentence "yaqra'u ahmad al-kitaba" (Ahmad reads the book). The visible surface is a series of words, yaqra'u, Ahmadu and al-kitaba, while that hidden and regulates the expression is fi'il '(verb), fail (subject) and maf'ul bih (object). In this case, Abd al Qahir al-Jurjani stated that the words are arranged in the order of the meaning in mind. Jahidz also expressed the same view.

However the majority of speakers are not aware of the regulation of sounds and grammatical rules behind the patterns of speech that are revealed in the surface, but will be able to do so as soon as they can use the language as a communication tool. If the rule exist outside of the mind of speaker, of course those rules are unconscious (subconscious). Therefore, the task of language experts is to formulate and reveal things that are hidden from view and buried deep in the subconscious. It means that they should be able to uncover and reveal towards the surface, the manifestation of linguistic expression until they find the structural rules that become the principles and cause of the appearance of the linguistic expression.

The linguistic concept of the modern era is well known by structuralism. It is developed by Levi-Strauss and his followers. Levi-Strauss saw that culture is essentially a symbolic system or a system of configuration. To understand a certain symbol of culture, one must first look at a system in relation to the symbol in totality.

Furthermore, according to Levi-Strauss, an analysis of myth should be done like the analysis of language. Elements myth is like language elements which in itself does not contain any meaning. The meaning will appear if the elements has joined and form a structure. Myth contains some mandates that is encoded, and the duty of the analyzer is to find and decode it and reveal its mandate. This is evidence that the language system has a role in thinking.

Conclusion

From the above discussion, it can be concluded that the science of balaghah particularly stylistic comparison (*tasybih*) including *majaz isti'arah majaz tashrihiyyah* (metaphor), *majaz istiarah makniyah* (personification) and kinayah (figurative) following the science of Ma'ani with the inner structure and outer structure, is not only used as a tool of thought but it also establishes a pattern of thought and knowledge.

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