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, mujarrodah, and muthlaqah.

Keywords: Arabic, Balaghah, Isti’arah.
تحليل مجاز الاستعارة من ناحية الملائم في نظرة اللسان العربي

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المستخلص

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 ألسنة العرب وما أنتجها من المعاني. فالمجاز في علم البلاغة قد يؤدي إلى سوء الفهم في المعنى غير ما أراده المتكلم. لأجل ذلك، ظهر البحث في الألفاظ المجازية كأن يحتاجه إليه لمساعدة المستمعين أو القائين لإدراك المعنى المقصود وفقا لما قصده المتكلم. هذا البحث يستخدم منهج الدراسة المكتبة وهو يجمع المصادر والمراجع من الكتب أو المجلات العلمية، أما طريقة التحليل باستخدام الطرق البيانية التحليلية. طريقة جمع البيانات أجريت بجمع كتب البلاطة، ثم تحليلها تدريجيا حتى يصل إلى كل جزء البحث والنتيجة من البحث تدل على أن المجاز واستعملت كثيرا في اللغة العربية، وهي تأتي بعدة أنواع مجا مجاز استعارة حيث تبنى على أساس المعنى، وهو من المخصص أو المشبه به مع وجود القريبة. والاستعارة من حيث المعنى ثلاثة أنواع، وهي مرجعة 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 author of the book *al-Tafsir wa al-Mufassirun*, Husain Dzahabi, namely the pattern of interpretation of fiqh, philosophy, shufi, adab al-ijtima'i, etc. Differences in

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\(^1\) 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://jlcrl.ac.ir/article_84342.html?lang=en.


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interpretation among *mufassirin* 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

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language culture. Besides, Arabic lessons can also ground language literature on the conditions and needs of human life. 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 Arabic culture. 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. With sentences

6 Nuha, “Wajh Al-Hajat Ila Dirasat Al-Balaghah.”


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. 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). 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

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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 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


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its true meaning). 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. So by using a qualitative approach, this research is expected to provide a comprehensive and accurate understanding of the topics discussed.


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.\textsuperscript{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). In language 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. 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.\(^\text{18}\)

**The Concept of Using Isti’arah**

"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.\(^\text{19}\)

*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


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in question (the meaning of reality) is the sea of the ocean. The purpose is the person met is like the ocean like his benevolence and generosity." Here, a person is equated with the inherent nature of the sea in terms of its benevolence and generosity. *Musyabbah bih* or *musta'ar* is the sea, and his *musyabbah* or *musta'ar lahu* is the pious.

Another example: رأيت شمسا. 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 the beauty of the sun. The purpose is The person who is seen in terms of his face’s beauty." *Musyabbah bih* or *musta'ar* is the sun, and the *musyabbah* or *musta'ar lahu* is the beauty of a person.

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

المعنى اللغوي: الاستعارة 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).”

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المعني الاصطلاحي: هي مجاز لغوي علاقته المشابهة بين المعني الحقيقي والمعني المجازي. وهي تشبيه سكت عن أحد طرفيه (هو المشبه عادة) وذكر فيه الطرف الآخر وارد به الطرف المجذوب.

In terms of isti'arah is majaz lughowi, 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.

والمستعار وهو ما استعير واسرع 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:

“isti’arah means looking for something and moving it from one place to another.”

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화의 언어학적으로는, 이는 필요로 인한 봉사의 경제적 또는 긴박한 상황에서 발달된 것입니다.

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.

*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.

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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:

وُجِّدَت رَيحُ قد كَشَفَت وَقْرَةٌ # إذَ أَصْبَحَت بِيْدِ الشَّمْشَاءِ زَماْمِها

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.

So there is no difference between the perception of *isti'arah*. Still, it is not possible for an utterance with the *lafadz* を 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

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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.*

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’aroh* relies on *tasybih,* so it follows *tasybih* on beauty and ugliness; if the *tasybih* is beautiful, then *isti’aroh* is gorgeous, and vice versa.

3. For the purpose, if the goal is to decorate the *musyabbah,* for example,ِ وجه الأسود is likened to مقلة الظبي, which has a beautiful black color. Lafadz مقلة الظبي is made *isti’aroh* then it is said: رأيت مقلة الظبي and what you want is a black face, then *isti’aroh* is good because it fulfills the purpose of tasybih.

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4. Wajah syabah is not very vague, so isti’aroh 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’aroh lafadz asad to lafadz الأبخر is considered a riddle, and ta’miyah.

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 أي المشبه به

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

Example of Isti’arah Murasyahah:
"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 (camel); both are *musyabbahah* in their similarity of nature, namely "pursuing humans." *Lafadz* أناخ باخرين (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 يظن الجهول بان له حاجة 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 الجسي 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 حاجة في السماء (which the sky needs). Then it can be seen that musyabbah or musta’ar minhu الصعود الجسي في السماء, musyabbah bih or musta’ar lahu علو المكانة والمنزلة, and qarinah حاجة في السماء.

Another example:

اتتني الشمس زائرة ولم تك تبرح 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*: _المرأة_ _الجميلة_ and *qorinah*: _الفلك_.

Another example:

وَكَبَّرتُ حَولَ دِيَارِهِمْ لَمْ بَدْتَ مِنْهَا الشَّمْسُ وَلَسْيَ فِيهَا الْمَشْرَقُ

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

*Lafadz* _الشَّمْس* (sun) is the meaning of *majaz* because judging from its *qorinah*, what is meant is not the sun rising from the east _ليس فيها المشرقُ*. The purpose of the essence of _الشَّمْس_ _النساء الحسان_ (good woman), meaning "a mother who has raised the mutakallim." *Musyabbah* or *musta’ar minhu*: _الشَّمْس_ _النساء الحسان_ and *qorinah*: _المَشْرَقُ_.

Another example:

رَكَبْنَا رِيْحًا ذَاتَ عَصِفٍ شَديد

"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 عصف شديد_ (something that has high speed). The original meaning _طائر_ _سريع* (airplane: something that
has high speed and can be used as human transportation). Musyabbah: ريح, musyabbah bih: طائر, and qorinah: ذات عصفٍ شديد.

Another example:

"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:

"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* رأي is likened to المصباح because it is analogous to being able to inspire or make a problem or مشكلات clear.
Another example:

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

*Lafadż* is the meaning of *majaz*. The purpose in question is (sleep) because seeing his *qorinah* is *lafadż* (closing the eyelids, where he can wake up again). The sentence includes *isti'arah murasyahah* because the *lafadż* that accompanies *isti'arah* (Corinth) matches the *musyabbah bih*, namely *lafadż*.

2. *Isti'arah Mujarradah*

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 *lafadż* that follows it.*

Example of *Isti'arah Mujarradah*:

"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 رداء (veil) is defined as something that covers when he shares, with the aim of not being seen by others. The word sublime 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. ا ي كثير.

Another example:

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

Lafadz: أسد 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: الإيوان باد و qorinah.
Another example:

رأيت قرص الذهب في الأفق وقد مال الى الغروب

“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 في الأفق و قد مال الى الغروب matching with the *lafadz* الشمس which is a *musyabbah*.

Another example:

مات الأمل فينسنا

"Hope has died, so he despairs."

*Lafadz* الأمل is a *majaz* which has the original meaning of الأنسان (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 الأمل.

Another example:

أضاء رأيك مشكلات الأمور

"Your opinion illuminates the problem."

*Lafadz* is the meaning of *majaz* with the original meaning of المصباح 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:

"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 الإنسان (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:

"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 Muthlaqoh
هي الاستعارة التي لا يذكر فيها ملائم المشبه ولا ملائم المشبه به أو يذكر فيها ملائمها معا

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:

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

The meaning of the essence of lafadz الممدوح أسد (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 أسد الممدوح, both match the qorinah, namely شاجي السلاح (equipment of firearms owned by soldiers and sharp nails owned by lions). Musyabbah or musta’ar minhu: أسد, musyabbah bih or musta’ar lahu: الممدوح, and qorinah: شاجي السلاح.

Another example:

"Planets are composed."

Lafadz التضاد, 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 تجري 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* المرآة الجميلة (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* الإنسان (meaning *majaz*), which is musyabah bih, and *إنسان* (original meaning, because the *lafadz* مات is commonly associated with living things) which is a *musyabah* 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*.

"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 ناجذيه اي أنيابه (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.

REFERENCES


