

Review Article

A Brief History of Badi'i and Development

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Abstract: This paper with the title: A Brief History of Badi'i and Development aim to focus attention on the views of the ulama Al Balaga interms of Balagatul Badi'i, to identify some way forward through the different opinion of the Ulama in their process of developing the canon of Badi, hoping Allah in his infinite mercy provide me with his guide to be justice to the topic. The paper falls into parts. The first part, deal with Introduction the general terms of Balaga and it purpose, followed by Badi'i terms, then the canon of Badi'i between the past and the present scholars views and importance. The paper identified the development the canon of Badi'i from the past and the present as follow. As present the canon of Badi'i is up to 150 in the deferent views of the scholars. Ibn Mu'utaz develop 18 canon, Qudama develop 9 canon, why Abu hilal Al Askari develop 8 canons. Like Al-istiara, Al-kinaya, Al-iitrad, Al- dibaqa, Al-mubalaga, Al-iltifat, Al-jinas, Al-ruju, tajahulil arifi, Al-mazhab alkalami, husnul ibtidaat, ta'akidul madahi bima yashbuhul zammi, al-istisnau, almukabala, sihatu taqsim, sihatu tafsir, alisharatu, alirdafu, attamsili, alguluwu, altarsei, almuhawara, attadmir, almuda'afu, alisttish had, altalattuf, altaushihi, alaksu, altabdili, altakmili, alistidirad, jamul mutalif wal mukhtalif, alsalbu, alijabu, altaattuf wal ishtikaku.

Keywords: A Brief History, Development.

INTRODUCTION

This paper with the title: A Brief History of Badi'i and Development aim to focus attention on the views of the '*Ulama* Al Balaga interms of Balagatul Badi'i, to identify some way forward through the different opinion of the Ulama in their process of developing the canon of Badi, hoping Allah in his infinite mercy provide me with his guide to be justice to the topic. The paper falls into parts. The first part, deal with Introduction the general terms of Balaga and it purpose, followed by Badi'i terms, then Impact and the Importance of Balaga follow by the canon of Badi'i between the past and the present scholars views and end with conclusion

Definition of Terms

Balaga is described as the art of discourse and is therefore crucial for writers or speakers to communicate effectively and engagingly with their audience. ... Balaga is the art of persuasion in writing or speaking. Balaga is important because, for our writing or speaking to be effective, it must be persuasive. Balaga describe as intellectual and good speaking [1]. Balaga is describe as a good communication don for a purposes [2]. In another meaning of Balaga is described as the art of discourse and is therefore crucial for writers or speakers to communicate effectively and engagingly with their audience [3]. The importance of the discipline is reflected in the theoretical works that it has continued to stimulate since the Ancient Greeks and the publication of Aristotle's Balaga. Although nowadays the discipline has lost its prominence in high school and university curricula it once enjoyed, the use of the right Balagaal strategies is fundamental for authors to reach their goal of persuading those who are reading or listening that the arguments put forward make sense. Although the primary domain of Balaga is obviously politics, every speech or writing act could be defined as Balagaal as it attempts to convey a particular meaning to a particular audience.

¹Dr Basayuni Abdulfatah fuyudi, ILMUL MA'ANI, DARASATUN BALAGIYYA WA NAKADIYYATI LIMASA ILIL MA'ANI – 1434- 2013. P22

² Dr Abdulaziz Atiq – ILMUL MA'ANI – darul afaqi al arabiyya – al qahira - 1424 – p4

³ Dr Abdulaziz Atiq – ILMUL MA'ANI - darul afaqi al arabiyya – al qahira - 1424 – p4 .

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The purpose of Balaga

Every author has a purpose for writing—even if that purpose is to simply fulfill a writing assignment. A Balagaal purpose seeks to do a bit more; it seeks to persuade an audience, seeks to manipulate the way that audience thinks about the given subject [4].

Affect, as a term of Balaga, is the responsive, emotional feeling that precedes cognition. Affect differs from pathos as described by Aristotle as one of the modes of proof and pathos as described by Jasinski as an emotional appeal because it is “the response we have to things before we label that response with feelings or emotions.

In further exploring this term, scholars recognized affect’s Balagaal role in literature, photography, marketing and memory In 2012, Rogers described how author W. E. B. Du Bois used the structure of his work, *The Souls of Black Folk*, to affect his audience into feeling shame. In 2016, Brunner and Deluca proposed the term affective winds to describe “the force of images that moves people to engage and interact by exploring the affective potency of visual arguments. Affective winds were part of the Balagaal persuasiveness of images shared through social media. In a different sense, Harold described how the Target Corporation’s advertising used aura and affect to democratize the appearance of some products. Affect has also been identified as a conduit through which Balagaal memories can be internalized.

Drawing from philosophy, some Balagaal studies of affect have followed Martin Heidegger’s articulation of “Dasein” which posits “affect” as the ground of reason. Others follow poststructuralist and post-Heideggerian insights to follow affect’s influence on Balagaal canons and digital Balaga.

Impact and the Importance of Balaga

Today, Balaga is used by members of both parties to encourage voting for a particular candidate or to support specific issues. Examples of Balaga include: speeches often use Balaga to evoke emotional responses in the audience.

- Important of Exigence Balagaal situations

In Balaga, exigence is an issue, problem, or situation that causes or prompts someone to write or speak. ... “In every Balagaal situation,” said Bitzer, “there will be at least one controlling exigence which functions as the organizing principle: it specifies the audience to be addressed and the change to be affected.” Apr 9, 2018.

As a Students you don’t need to memorize the five canons of classical Balaga either—invention, arrangement, style, memory, and delivery—although studying what each of those canons might mean for the composing processes of today’s student writers might initiate provocative conversation about paragraphing the, sentence structure, use of repetition, and format of final product [5].

What students need to know about Balaga is in many ways what they know already about the way they interact with others and with the world. Teaching the connections between the words they work with in the classroom and the world outside it can challenge and engage students in powerful ways as they find out how much they can use what they know of the available means of Balaga as persuasion to learn more [6].

The canon of Badi’l between the past and the present scholars

Literature activities in the past at Cairo before Muhammad Sami Albarudi was been using some canon of Badi’l in their poems and other things.

In the seventh century AH the Arabs use Badiyyat in their poems which takes two or more canon of Badi’. Tamsil or tamsil and tauriya such like alfiyatu bin Malik fi nahwu, and shadibiyya fil qira’at. The first scholar that start using the canon in the past is Aliyu bin Usman bin Suleman Alarbali died in the year 670 AH he established the use of the canon of Badi’l in the more than 36 baitun, and each baitun take deferent canon of Badi’i. he began his baitu with Qazli and with madahu on known person. As he use a canon jinasun lafzi [7].

Then follow by Safiyu Deen Huli in year 750AH he use is Badi’l fi Madahi Mustapha Sallahu Alaihi Wasallam which rich 145 baitun with 150 canon of Badi’i

⁴ https://www.lanecce.edu/sites/default/files/trio/rhetoric_square.pdf

⁵ Hepzibah Roskelly University of North Carolina Greensboro, North Carolina

⁶ -Abdurrahman Hassan – AL BALAGATUL ARABIYYA ASASUHA WA ULUMUHA. VOL 1. P3

⁷ - بسيونى الدكتور عبد الفتاح قيود – علم البديع، المرجع نفسه، ص: 115

The next scholar is Ibn Jabir alandulisi as he use his Badi'l in his poem called "Alhillatu Sirafi fi madahi khairul anam" which he made deference between Badii maanawe and Badii lifzi it has 127 Baitun in the canon he has Baraatu istihlal.

Then Almusili in the year 789AH he bas poem with 125 Baitun he is the founder of Badii altaqlidi biltizamun tauriya then iltizamun sikali ala sikali.

Followed by Ibn Hajji Alhamawee in the 827AH he develop his poem in the name Aniddeeni Almusali whith 140 Baitun and each baitun takes canon of Badii which include Baraatu istihlal, Attiku and attamsili

The next developer of the canon of Badii in the past and present is Aishatu Albauni addamashqi in the year 922AH follow by Sadaruddeeni bin Maasumu Alhaisani Almadni in the year 1117 some of the present scholars of Badii he has a book called "anwarul rabii fi anwarul Badii" with him is Abdulganiyu Alnabils in the year 1143AH among his Badii is "nasmatul ashari fi madahi Annabiye Almukhtar" among the scholars are Mahmudu assufuti assaati almisri in the year 1298AH he develop 150 canon of Badii in the 142 Baitan,

Finaly Abu hila alaskari one of the present scholar of the Balagatun Badii develop more 8 canon of Badi that not appear in any of the scholars which include Al-istiara, Al-kinaya, Al-itrada, Al-dibaqa, Al-mubalaga, Al-iltifat, Al-jinas, Al-ruju, tajahulil arifi, Al-mazhab alkalami, husnul ibtidaat, ta'akidul madahi bima yashbuhul zammi, al-istisnau, almukabala, sihatu taqsim, sihatu tafsir, alisharatu, aliridafu, attamsili, alguluwu, altarsei, almuhawara, attadrir, almuda'afu, alisttish had, altalattuf, altaushihi, alaksu, altabdili, altakmili, alistidira, jamul mutalif wal mukhtalif, alsalbu, alijabu, altaattuf wal ishtikaku.

CONCLUSION

This paper has tried to trace and evaluate some terms of Balaga his impact and Badi'i by using the available information. It has also tried to highlight the need for Balaga especially the role, impact affect and importance of Balaga. It then look at the current realities of the canon of Badi'l through the views of the past and present scholars and conclude that the canon of the Balagatun Badi'l is up to 150 from between the past and the present scholars views.

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