

Research Article

Examples Of Message And Essay Sentences In Abu Homid Ghazali's Work "Mukoshafat Al-Qulub"

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Abstract

The Article Examines A Chapter Titled "Message And Essay Sentences" Of Arabic Philology Called "Balogat" Science (Expressing Opinions Perfectly In Terms Of Grammar, Style, And Logic Through Speech). This Chapter Is Discussed Using Samples Of The Message And Essay Sentences From Abu Homid Ghazali's Work "Mukoshafat Al-Qulub," Written In The 11th And 12th Centuries.

Keywords: Balogat, Maoni (The Meaning) Science, The Message, "The Benefit Of The Message," "The Necessity Of The Benefit," Essay, Required Essay, Non-Required Essay

Introduction

"Balogat" Science Plays A Significant Role In Forming Kalam (Methodic Theology In Islam) In Arabic Philology And On Delivery Of The Meaning And Content. Abu Yaqub Sakkoki's Work Named "Miftoh Al-Ulum" ("The Key Of Knowledge") Is Considered To Be The Most Famous Work Written In "Balogat" Science. Sakkoki Updated All Previous Knowledge On "Balogat" Science In This Work, Resulting In A Comprehensive Work That Outlined All Of The Science's Issues. This Science Includes Three Major Sections: Rhetoric And Stylistics, Maoni (The Meaning), And Fiction. Maoni Science Is One Of The Important Parts Of "Balogat Science." Maoni Studies Methods And Rules Of Alteration Of Kalam To The Situation In Which It Is Required [4:29; 3:5].

In This Article, The Chapter Titled "Message And Essay Sentences" Of Kalam Will Be Discussed, As Well As The Application Of Message And Essay Sentences In Abu Homid Ghazali's "Mukoshafat Al-Qulub." This Article Was Written Using Sheikh Abdulvoris Muhammad Ali's Version, Which Was Prepared And Published In 1971 By The "Daar Al-Kutub Al-Ilmiyya" Publishing House In Bayrut (Lebanon).

Materials And Methods

It Was Used The Methods Of Analysis And Synthesis In Linguistics To Describe This Topic. The Theoretical Data On The Message And Essay Sentences Were Analyzed Using Examples From Abu Homid Ghazali's Work "Mukoshafat Al-Qulub." Comparative, Descriptive, And Analytical Methods Were Used In This Study.

Results

To Correctly Write The Word, Make The Speech Understandable, Clear, And Beneficial For The Listener, It Is Necessary To Know The Message And Essay Sentences. Message And Essay Sentences In Abu Homid Ghazali's "Mukoshafat Al-Qulub" Were Studied And Analyzed Using Examples In This Article.

Discussion

Message Sentences. The Term "Message" Refers To Such Meanings As A Message, Report, Information. A Message Is A Statement That Expresses A Truth Or A Lie. The Message Is Delivered In Two Different States [4: 38;

In The First Case, The Information Expressed In The Sentence Is Unknown To The Listener, Which Is Called "The Benefit Of The Message" – Faa'idat Al-Xabar (فائدة الخبر). We Can See It In The Following Example From Work "Mukoshafat Al-Qulub." It Mentions That There Are Seven Signs Of Fear Of Allah, And Since This Fact Is New For The Listener, He Or She Receives A Particular Benefit From The Message:

علامة خوف الله تعالى تظهر في سبعة أشياء [1:9]

The Sign Of Fear Of Allah Is Seen In The Seven Things.

In The Second Case, The Information Expressed In The Sentence Is Known Both To The Speaker And The Listener. It Is Called "The Need For Profit" – Laazimat Al-Faa'ida (لازمة الفائدة). The Following Sentence Is An Example For This Case; For Example, The Message That Muslim People Who Have Faith In Allah Will Be Happy In Akhirah (Afterlife) Is Not News For The Speaker, Nor The Listener:

...فيفرح المؤمن و الزاهد [1:9]

(In Akhirah) Muslim People Will Be Happy.

There Are Several Types Of Message Sentences [5:57-58]: Expressing Weakness And Consent, Expressing Sadness, Showing Differences And Discrepancies Between Things, Levels, Expressing Reproach, Directing To Work That Must Be Done, Enjoying The Excellent Condition, Wish Mercy, Being Proud, Praising, Caution. Below We Will Give Some Examples Of Them:

- Sentences Expressing Weakness And Consent, For Example:

يا أمي نحن نموت من الجوع [1:11]

Mom, We Are Starving.

- Sentences Describing Sadness, For Example:

فأنا أحقّ بالخوف منك [1:12]

I Have To Be Afraid More Than You.

- Message Sentences Indicating The Difference And Discrepancy Between Things, Levels. In The Following Example, Along With Pessimistic Illusions, Positive Concepts, Including Perception, Knowledge Are Compared With Each Other, And The Discrepancy Between Them Is Demonstrated. Therefore, We Can Consider This Sentence As An Example Of A Message That Expressing The Difference:

وفي كثرة الأكل قلة الفهم والعلم ، فإنّ البطنة تُذهب الفطنة [1:18]

Eating A Lot Decreases Understanding And Knowledge; Temptation Removes The Perception.

- Message Sentences That Expressing Reproach, For Example:

من لم يرض بقضائي ولم يشكر لعطائي فيطلب ربّاً سواي [1:16]

Whoever Does Not Agree With My Destiny And Is Not Grateful For What I Gave, Let Him Find Himself A God Other Than Me.

The Abovementioned Hadith Sentence In The Meaning Of The Reproach Is Holy Hadeeth, In Which Allah's Words Were Given. Ghazali Wrote This Hadith To Prove His Opinion In The Chapter Named "Patience And Illness."

- Directing To Work That Must Be Done, For Example:

و لا تداوي أمراض القلوب إلا بالعلم و العمل [1:9]

Heart Diseases Can Not Be Cured Without Knowledge And Deed.

The Sentences That Make Up The Speech Should Be In The Required Amount. It Is Called "Expressive Speech And Statement" (الإفصاح والبيان – Al-Ifsaah Va-L-Bayaan) [2:67; 4:38]. In This, It Is Used The Following Three Types Of Message Expression In Conveying An Opinion Based On The Position Of The Listener:

1. The Initial Appearance Of The Expression Of The Message. When It Is Clear That The Listener Does Not Know The Evidence Of The Message, Does Not Doubt Or Deny The Message, The Message Is Delivered To The Listener Simply, Without Any Remarks. This Type Of Message Is Called "Initial" (Ibtidaa' Iy ابتدائي -). For Example:

[1:20] الجهاد علي ثلاثة أصناف: جهاد مع الكفار ، و جهاد مع أصحاب الباطل بالعلم و الحجة ، و جهاد مع النفس الأمارة بالسوء

Jihad Is Of Three Kinds: Struggle With The Unbelievers, Struggle With The Liars Through Knowledge And Document, Struggle With The Temptation That Commands Evil.

The Message In This Example Is New For The Listener, The Listener First Heard And Knew This Information, So There Is No Need To Emphasize Anything.

2. The Required Appearance Of Message Expression. In This, The Listener Is Aware Of The Information, But He Or She Doubts And Looks For Evidence To Know If The Message Is Truthful. In This Situation, It Is

Necessary To Emphasize And Express The Meaning Of The Message. This Type Of Message Is Called "In Demand" (Talabiy - طلبي). For Example:

[1:18] فإن القلب يموت كالزراع إذا كثر عليه الماء

Indeed, The Heart Looks Like A Crop, And It Dies If A Lot Of Water Is Poured Into It.

In This Example, The Emphasis Is Given To The Heart's Resemblance To The Crop Through The نَنَ Particle, And The Sentence Evidences The Heart's Resemblance To A Crop: *It Dies If A Lot Of Water Is Poured Into It.*

3. The Negative Appearance Of Message Expression. In This, The Listener Knows The Information But Denies It And Believes In Its Opposite, So The Speaker Has To Convey The Message With One Or More Emphasis, Taking Into Account The Strength Or Weakness Of The Listener's Denial. This Type Of Message Is Called Denial (Inkaariy - إنكاري). In These Types Of Sentences, There Are Used اِنَّ ، اِنَّ ، اِنَّ ، اِنَّ Particles, ل ، ت ، و Particles And "Nun" Which Is Added To The Verb, ل Particle That Comes At The Beginning Of The Sentence Are Applied. For Example:

[1:17] وإنما يتقوي عليك الشيطان بهوي النفس و شهواتها

Satan Even Surpasses You Through Your Temptation.

In This Example, Through إنما Particle, It Is Expressed That If A Person Can't Control His Wishes, Satan Will Prevail Over Him.

According To Whether A Noun, Adjective, Number, Adverb Express The Verb, The Message Is Divided Into Two Types.

1. The Noun Sentence (Jumla Ismiyya - جملة اسمية) Consists Of Noun-Predicative (Message - خبر), Which Is Expressed By Subject And Noun (Noun, Adjective, Number, Adverb). The Fact That The Predictive Doesn't Require The Time. For Example:

[1:15] هو أعلم

That Is: He Is The Best Knower.

In This Example, He (هو) Is The Subject, Which Is In The Singular Of The Iii Person, *The Best Knower* (أعلم) Is The Verb (خبر) Of The Sentence.

2. The Verb Sentence (Jumla Fe'liyya - جملة فعلية) Consists Of The Subject (Faa 'Il - فاعل) And The Verb-Predicative (Verb - فعل) In The Active Voice Or The Verb-Predicative (Verb - فعل) In The Passive Voice And Its Subject (Naa 'Ib Faa 'Il - نائب فاعل). In This, We Can See That It Requires One Of The Three Tenses Of The Predicative. For Example:

[1:11] فسكتت المرأة

The Woman Kept Silent.

In This Sentence, The Word – *The Woman* (المرأة) Is The Subject (فاعل), Which Took Article ال, *Kept Silent* Is The Predicative (فعل), Which Was Expressed By The Past Tense Of Active Voice.

[1:18] فيتولد من قلة المنام صفو الإرادات

From Reducing Sleep, Purity Of New Desires Will Be Born.

According To This Example, A Person Who Sleeps Little Cannot Be Given All Sorts Of Dreams. In This Sentence, The Word – *Born* Is The Predicative Representing By The Past Tense Of The Passive Voice, The Word – *Purity* Is The Subject Of The Sentence.

Essay Sentences. In Addition To The Message, There Is An Essay Type Of Kalam In The Maoni (Meaning) Science. "Essay" Is Used For "Kalam In Which True Or False Judgment Is Not Given." [2:84; 4:41]. For Example:

[1:18] نوروا قلوبكم بالجوع

Light Your Hearts With Hunger.

It Is Impossible To Say About This Sentence That It Is False Or True. Therefore, This Sentence Can Be An Example Of The Kalam's Essay Type.

There Are Two Types Of Essay Sentences. They Are Required Essay (إنشاء طلبي) And The Non-Required Essay (إنشاء غير طلبي). The Required Essay Is The Sentence That Means The "Realization Of The Action Regardless Of The Required Time" [4:43]. There Are Five Types Of Required Essays: Command, Denial, Questioning, Desire, Exclamation. Ghazali's Work, "Mukoshafat Al-Qulub," Contains Examples Of These Five Types Of Required Essay Sentences.

1. Command (Order - الأمر) Sentence, Which Is Strictly Required From The Listener To Perform A Particular Job. There Are Four Ways Of Issuing A Command Sentence. These Are: 1) The Verb In The Imperative Mood, 2) Present Tense Verb Representing A Command In The State Of Jazm, 3) The Noun Of The Command Verb, 4) The Gerund That Comes Instead Of The Command Verb [2:86-87; 4:43]. The Following Sentence Is An

Example Of The Verb In The Imperative Mood. It Was Used The Verb – "Strive For Jihad" (جاهدوا) That Is Expressed In The Verb Of The Muzakkar Imperative Mood Of Third-Person Plural.

[1:18] وجاهدوا أنفسكم بالجوع والعطش

Do Jihad Against Your Temptation Making The Hunger And Thirst Weapons.

[1:17] ولتنتظر نفس ما قدمت لعد

That Is: Each Soul Must Look At What They Provided For Akhirah (Afterlife).

In This Sentence, The Verb – Look At (لنتظر), The Present Tense Verb Representing A Command In The State Of Jazm, Was Used. Everybody Knows That Ghazali Used The Hadiths And The Verses Of The Qur'an Widely To Confirm His Words. This Sentence Was Also Taken From Verse 18 Of Surah Hashr Of The Qur'an.

2. Negative Sentence (Nahy - النهي). The Negative Form Of The Imperative Mood Expressed These Types Of Sentences. In This, It Is Required Not To Do Anything. It Is Expressed By Coming To The Participle لا In The Front Of The Present Tense Verb Representing A Command In The State Of Jazm. This Form May Also Mean Please, Irshad, Continuation, The Definition Of The End, Regret, Desire, Threat, Darkness, Reproach, Karohat, Humiliation, Depending On The Context. [2:92-93; 4:43]. Below It Will Be Considered The Irshad, That Is, The Negative Verbs Used In The Sense Of Correctly Guiding And Directing A Person:

[1:10] و لا تقنطوا من رحمة الله

Do Not Be Hopeless From The Mercy Of Allah.

[1:12] فلا تخشوا الناس واخشوني

Do Not Be Afraid Of People But Fear Me.

The First Of These Examples Was Mentioned In Verse 28 Of Surah Shura In The Edition Of The Book We Used. Whereas This Sentence Was Taken From Verse 53 Of Surah Zumar Of The Qur'an. We Have No Idea Why The Author Of The Work For Publication Made Such A Grave Mistake. The Second Example Is From Verse 44 Of Surah Moida. Ghazali Wrote About Them To Confirm His Opinions In The Chapter Titled "Fear Of Allah." The Negative Verbs – *Do Not Be Hopeless* (لا تقنطوا) And *Do Not Be Afraid* (لا تخشوا) Served As An Important Factor That Shows The Irshad Of The Sentence Content. Therefore, These Sentences Suggest People Follow The Right Way Of Life Through Their Content. In The Following Example, *Do Not Over* (لا نكث) (A Negative Form Of The Verb) Is Given And The Sentence By Its Content Corresponds To The Type Of The Negative Reproach Sentences:

[1:18] لا تكثرتوم والأكل

Do Not Oversleep And Eat.

An Example Of Negative Verbs Meaning Dua:

[1:15] لأجل معصيتي اللهم قطعني عن والدي وأولادي وزوجتي، فلا تقطعني من رحمتك فإنك أحرقت قلبي بفراقهم فلا تحرقني ببارك

Allah, You Took My Parents, My Children, And My Wife From Me. Now Do Not Take Your Mercy From Me. You Burned My Heart With Their Leave; Please, Do Not Burn Me In Hell Because Of My Sins.

This Example Was Taken From A Story Presented In Work. The Negative Verbs – *Do Not Take* (لا تقطعني) And *Do Not Burn* (لا تحرقني) Were Used As The Meaning Of Praying In The Above Two Sentences.

[1:18] لا تُميتوا القلوب بكثرة الطعام والشراب

Do Not Kill The Hearts With An Over Of Eating And Drinking.

This Sentence Was Taken From The Hadith. The Verb – *Do Not Kill* (لا تُميتوا) Means That The Verb Can Be An Example Of Negative Sentences In The Meaning Of Description Of The End. That Is, The Death Of Hearts Occurs As A Result Of The Multiplication Of Food And Wine. The Sentence Suggests Not To Do That.

3. Interrogative (Istifhaam الاستفهام) Sentences. Interrogative Sentences Are Used To Know About Something Unknown. They Are Divided Into Three Types:

A) Interrogative Sentences Require Confirmation Or Statement, Description In The Answer. In Such Sentences, The Interrogative Participle أ (-Mi) Is Used. For Example:

[1:11] ما تقول في الله تعالى أناأم في هذه الساعة؟

What Do You Think About Allah? Is He Also Sleeping At The Moment?

In This Interrogative Sentence, It Is Being Asked Whether Allah Is Sleeping At The Moment Or Not. Considering Allah Never Sleeps, It Is Possible To Conclude That This Sentence's Rhetorical Question Is Straightforward, That Is, A Question That Does Not Require An Answer Because The Answer Is Known To The Listener. That Is Why It Is Enough To Answer – "No" For Confirmation.

B) Interrogative Sentences That Require Confirmation In The Answer. In Such Sentences, The Interrogative Participle هل (-Mi) Is Used. For Example:

[1:13] سلام عليكم يا عبادي فقد رضيت عنكم فهل رضيتم عني؟

That Is: O, My Servants, I Am Pleased With You, Are You Too?

This Example Comes From The Hadith, Which States That Allah's Word Is Granted To His Servants. It Is Known That Allah Is The Knower Of All Things, And Allah Knows Very Well Whether His Servants Are Pleased With Him Or Not. Nevertheless, Allah Is Applying This Question Only Because He Wants Servants To Confirm Their Pleasure.

C) The Interrogative Sentences That Require Description In The Answer. In Such Sentences, The Following Particular Interrogative Pronouns Are Used:

Interrogative Pronoun	كم	لماذا - لم	كيف	متي - أين	أين - أني	من	ما - ماذا
The Meaning	How Many?	Why?	How?	When?	Where?	Who?	What?
Place Of Application	In Asking For Quantity	In Asking For The Cause	In Asking For The Situation	In Asking For Time	In Asking For A Place	In Asking For People	In Asking For Things

For Example:

ما فعل الله بك؟ [1:11]

That Is: What Did Allah Do To You?

يا ربنا كيف يرونك وقد كانوا عصاة؟ [1:13]

That Is: Allah, How Can They See You If They Are Sinners?

لم لا تصبر للبلاء؟ [1:14]

That Is: Why Don't You Have Patience When Faced With Adversity?

ومن أين عرفتني؟ [1:20]

That Is: Where Did You Know Me?

In The Above Sentences, Which Were Taken From Abu Homid Ghazali's Work "Mukoshafat Al-Qulub," The Interrogative Pronouns - (ما ، كيف ، لم ، ومن أين) - Were Used Skillfully. These Kinds Of Interrogative Sentences Require A Clear Statement In The Answer.

4. Wish Sentences (Tamannaa - Wishful) Are Divided Into 1. Exclamative Sentences May Be Promoted. 2. Exclamative Sentences That May Not Be Promoted. [2:113; 4:44]. The Signal Words Of The Exclamative Sentences Are لو ، هل ، لعل ، ليت. For Example:

يا ليتني كنت تبنة و لم أك شيئا مذكورا، يا ليتني لم تلدني أمي [1:12]

I Wish I Were Stem Or Something Not Remembered. I Wish My Mother Had Not Given Birth To Me.

The Exclamatory Participle (ليت) Was Used In These Two Sentences. These Sentences Are Samples For The Type Of The Exclamation (Mustahiy - مستحيل) That May Not Be Promoted. Because The Desires (Being Stem Or Anything Else No Remembered Or Not To Be Born From The Mother) Of A Person Never Come True.

An Example Of Exclamative Sentences That May Be Promoted:

زوجتي [1:15] لو كانت والدتي عند رأسي لرحمتني و لبكت علي مثلتي ، ولو كان والدي حاضراً لأعانني و تولي أمري ، ولو كانت حاضرة لبكت علي فراقني ، و لو كان أولادي حاضرين عندي لبيكو خلف جنازتي

That Is: If My Mother Was Here, She Would Cry Regretfully On My Bad Condition. If My Father Was Here, He Would Help Me. If My Wife Was There, She Would Cry Due To She Was Away From Me. If My Children Were Here, They Would Cry At My Funeral.

This Example Was Also Taken From A Story Presented In Work. In These Sentences, The Participle - لو (If) Was Used. From The Context, It Became Known That This Sentence Belongs To The Type Of Promotion Of Desire Because When The Hero Of The Story Prays Asking From Allah, Allah Will Send His Parents, Wife, And Children.

5. Exclamative (Nidaa - النداء) Sentences. In These Types Of Sentences, The Interjections Like "Hey" Are Expressed By Eight Means: أ ، أي ، يا ، آ ، أي ، أيا ، هيا ، وأ

There Are Two Types Of Them According To Their Quality: They Are Used About Near Or Far. The Participles (أ ، أي) Are Used For Near, The Participles (يا ، آ ، أي ، أيا ، هيا ، وأ) Are Used For Far. For Example:

سلام عليكم يا عبادي فقد رضيت عنكم فهل رضيتم عني؟ [1:12]

Hey, My Servants, I Am Pleased With You, Are You Too?

يا شجرة أدخلني فيك [1:14]

Hey, Tree, Hug Me!

In The First Sentence, The Participle *Hey* (يا) Was Used With *My Servants* (عبادي) To Which The First Person Possession Suffix Was Added. In The Second Sentence, *Hey* (يا) Was Used With The *Tree* (شجرة).

The Second Type Of Essay Sentences Is Called The Non-Required Essay Sentences (إنشاء غير طلبی). In The Non-Required Essay Sentences, It Is Not Required To Be Realized Within A Certain Period. There Are Five Types Of Non-Required Essay Sentences [2:84; 4:41]: Surprise, Please, Praise Or To Consider As Bad, Oath, Agreement.

Essay Sentences Of The Surprise Type (Ta'ajjub - التعجب) Are Expressed By The Following Morphological Forms: أفعله ، أفعل به. For Example:

يا ربنا كيف يرونك وقد كانوا عصاة؟ [1:13]

Allah, How Can They See You If They Are Sinners?

In The Essay Sentences Of The Please Type (Rojaa - الرجاء), اخلوق , حري , عسي , حري Are Signal Words.

Essay Sentences In The Meaning Of Praise Or To Consider As Bad (Madh Va Zamm - المدح والذم).

In Praise, The Words حبذا , نعم , To Express Considering Bad The Words لا حبذا . Also, The Verbs طاب (Being Good) Or خبث (Being Bad) Are Used. For Example:

وطاب قلبه ووصل إلى رحمة الله تعالى طاهرا مغفورا له [1:15]

His Heart Is Pure, So He Received The Mercy Of Allah, Having Forgiven His Sins.

In The Essay Sentences With The Meaning Of Oath (Qasam - القسم), The Oath Participles - ل , و , ي Are Used.

In The Agreement Essay Sentences (Uquud - العقود), Words Concerning Issues Including Buying And Selling, Agreement, Guarantee, Authority, Debt Are Used.

Conclusion

Abu Homid Ghazali Used The Message And Essay Sentences In His Work "Mukoshafat Al-Qulub." In Particular, They Are Met In The Verses Of The Qur'an, In The Stories And Sayings Taken From Hadiths:

- The "Faaidat Al-Xabar" Type Of The Essay Sentences In The Author's Speech;
- The "Faaidat Al-Xabar" Type Of The Message Sentences, Imperative And Negative Forms Of The Essay Sentences In The Verses Of The Qur'an And Hadiths;
- The "Faaidat Al-Xabar" Type Of The Message Sentences, Sayings, The Essay Used More Than Interrogative, Command, Desire Types Of Sentences, Interrogative, Wish Imperative Types Of The Essay Sentences In The Stories.

These Sentences Helped To Perform The Emotional Influence Of Speech On The Listener, Conveying A Message, Directing A Person On The Right Way. Important Signs As Sharpness, Clarity, Simplicity, Impressiveness Are Manifested In These Sentences. They Helped To Prove The Idea, Confirmation, To Conclude, Revealing The Meaning Of The Work And The Enlightenment Of The Author's Opinions.

Conflict Of Interests And Contribution Of Authors

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