'Ilm al-Bayan
Tashbih

(1) Its Integrals

Rules:

(1) ***Tashbih*** is to show that a thing (or things) shares with something else in one or more attributes through the use of an instrument which is the ***Kaf*** or something similar whether explicit or implicit.

(2) The Integrals of ***Tashbih*** are four: (a) the ***Mushabbah*** (the thing compared), (b) the ***Mushabbah bihi*** (the thing compared to), and these two are called the ***Tarafa Tasbih*** (the two elements in the ***Tashbih*** that are compared), (c) the ***Adah Tashbih*** (the instrument of comparison) and (d) the ***Wajh Shabah*** (the angle of comparison) which should be stronger and clearer in the ***Mushabbah bihi*** than in the ***Mushabbah***.

(2) the Types of *Tasbih*

Rules:

(3) ***Tashbih Mursal*** is that in which the ***Adah*** is mentioned.
(4) ***Tashbih Mu'akkad*** is that from which the ***Adah*** is dropped.
(5) ***Tashbih Mujmal*** is that from which the ***Wajh Shabah*** is dropped.
(6) ***Tashbih Mufassal*** is that in which the ***Wajh Shabah*** is mentioned.
(7) ***Tashbih Baligh*** is that from which the ***Adah*** and ***Wajh Shabah*** are dropped.

(3) *Tashbih Tamthil*

Rule:

(8) The ***Tashbih*** is called ***Tamthil*** when the ***Wajh Shabah*** in it is an image or picture made up of number of things, and non-***Tamthil*** when the ***Wajh Shabah*** is not like that. (like a scenario)

(4) *Tashbih Dimniyy*

Rule:

(9) The ***Tashbih Dimniyy*** (implied or covert comparison) is a ***Tashbih*** in which the ***Mushabbah*** and ***Mushabbah bihi*** are not placed in any of the known forms of ***Tashbih*** but are instead alluded to in the construction. This type (of ***Tashbih***) is used to convey the idea that the particular judgment made about the ***Mushabbah*** is in fact possible.

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(5) Aims or Functions of *Tashbih*

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Rule:

(10) The Functions of *Tashbih* are numerous. The following are some of them:

   (a) Showing that the *Mushabbah* is possible: this is the case when something strange is said of it (i.e. the *Mushabbah*) such that its strangeness will not disappear except by mentioning something similar to it.

   (b) Clarifying the state in which it occurs: this is when the *Mushabbah* is of an unknown description before *Tashbih* (comparison) and then the *Tashbih* provides it with a description.

   (c) Clarifying the degree (of intensity or moderation) of the state in which it occurs: this is when the description of the *Mushabbah* is known before *Tashbih* in a general way and then the *Tashbih* stipulates the degree (of intensity or moderation) of this description.

   (d) Reinforcing the state in which it occurs like when what is said about the *Mushabbah* requires to be affirmed and clarified by means of an example.

   (e) Making the *Mushabbah* beautiful or ugly.

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(6) *Tashbih Maqlub*

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Rule:

(11) *Tashbih Maqlub* (inverted comparison) is to make the *Mushabbah* into the *Mushabbah bihi* by claiming that the *Wajh Shabah* in it is stronger and clearer.

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***Al-Haqiqah wal-Majaz* (the Literal and Metaphorical)**
Majaz Lughawiyy

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(12) *Majaz Lughawiyy* (linguistic metaphor) is a word that is used outside the meaning that it was (originally) coined due to an *'Alaqah* (relation that exists between its real or literal meaning and the current metaphorical meaning) in addition to a *Qarinah* (circumstantial indicator) which prevents the real meaning from being intended. The relation between the literal and metaphorical meaning is sometimes one of mutual resemblance or similarity (*Mushabahah*) and sometimes something else. The *Qarinah* is sometimes textual (*Lafthiyyah*) and sometimes contextual (*Haliyyah*).

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(1) *Al-Isti'arah al-Tasrihiyyah wal-Makniyyah*

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Rule:

(13) The *Isti'arah* is a type of *Majaz Lughawiyy*, and it is a *Tashbih* where one of its two *Tarafan* (the two elements in the *Tashbih* that are compared) is dropped. Its *'Alaqah* (relation) is always one of *Mushabahah* (mutual resemblance or similarity). It is of two types:

   (a) *Tasrihiyyah* (explicit), which is where the word denoting the *Mushabbah bihi* is explicitly stated

   (b) *Makniyyah* (implicit), which is where the *Mushabbah bihi* is dropped and is alluded to by one of its *Lawazim* (necessary qualities).

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(2) Division of the *Isti'arah* into *Asliyyah* and *Taba'iyyah*

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Rules:

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(14) The ***Isti'arah*** is ***Asliyyah*** when the word used for it is an ***Ism Jamid*** (non-derivative: in the form of a concrete or abstract noun, as opposed to a ***Mushtaqq*** or a ***Fi'l***)

(15) The ***Isti'arah*** is ***Taba'iyyah*** when the word used for it is a ***Mushtaqq*** (derivative) or ***Fi'l*** (verb).

(16) The ***Qarinah*** of every ***Taba'iyyah*** is ***Makniyyah*** (implicit), and when the ***Isti'arah*** is used for any of the two then it is not allowed that it be used for the other.

(2) **Division of the *Isti'arah* into *Murash-shahah*, *Mujarradah* and *Mutlaqah***

Rules:

(17) The ***Isti'arah Murash-shahah*** is where the ***Mula'im*** of the ***Mushabbah bihi*** (i.e. the expression complementing the ***Mushabbah bihi***) is mentioned with it.

(18) The ***Isti'arah Mujarradah*** is where the ***Mula'im*** of the ***Mushabbah*** (i.e. the expression complementing the ***Mushabbah***) is mentioned with it.

(19) The ***Isti'arah Mutlaqah*** is that which is free from ***Mula'imat*** of the ***Mushabbah bihi*** or the ***Mushabbah***.

(20) The ***Tarshih*** (i.e. the expression complementing the ***Mushabbah bihi***) or the ***Tajrid*** (i.e. the expression complementing the ***Mushabbah***) is only considered after the ***Isti'arah*** is already complete with its ***Qarinah*** whether textual or contextual. For this reason the ***Qarinah*** of the (***Isti'arah***) ***Tasrihiyyah*** is not called ***Tajrid*** and the ***Qarinah*** of the (***Isti'arah***) ***Makniyyah*** is not called ***Tarshih***.

(4) *Isti'arah Tamthiliyyah*

Rule:

(21) The ***Isti'arah Tamthiliyyah*** is a ***Tarkib*** (construction or compound) which is used outside the meaning that it was (originally) coined for due to the relation of similarity (***'Alaqah Mushabahah*** existing between the literal meaning and current figurative meaning) in addition to a ***Qarinah*** (circumstantial indicator) which prevents the original meaning from being intended.

(5) *Majaz Mursal*

Rules:

(22) ***Majaz Mursal*** is a ***Kalimah*** (word) which is used outside the meaning that it was (originally) coined for due to a relation other than similarity (***'Alaqah Ghayr Mushabahah*** existing between the literal meaning and current figurative meaning) in addition to a ***Qarinah*** (circumstantial indicator) which prevents the original meaning from being intended.

(23) Amongst the ***'Alaqat*** (relations) of the ***Majaz Mursal*** are: ***Sababiyyah*** (being the cause), ***Musabbabiyyah*** (being the effect), ***Juz'iyyah*** (being the part), ***Kulliyyah*** (being the whole), ***I'tibar Ma Kana*** (considering what was), ***I'tibar Ma Yaunu*** (considering what will be), ***Mahalliyyah*** (being the place that is occupied) and ***Halliyyah*** (being the one occupying the place).

Majaz 'Aqliyy

Rules:

(24) ***Majaz 'Aqliyy*** (conceptual metaphor) is to let the ***Fi'l*** – or something similar – be attributed to a ***Fa'il*** which is not its own due to a relation (existing between the real ***Fa'il*** and the current metaphorical one) in addition to a ***Qarinah*** preventing the real meaning from being intended.

(25) The metaphorical attribution (***Isnad Majaziyy***) could be to the cause of the ***Fi'l***, its time, its place or its (lexical) source (which is its infinitive).