



Asalib al-Bayan: The Tasybih Language Style And Its Variants

Nur Fitri Ani, Ayu Afni Yurmita, Agustiar

Program Studi Pendidikan Bahasa Arab, Fakultas Tarbiyah dan Keguruan
UIN Sultan Syarif Kasim Riau, Indonesia

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Correspondence:

Nur Fitri Ani

0857-6329-3631

anifit42@gmail.com

Abstract: The development of global communication and Arabic language learning among non-Arabs demands a deeper understanding of classical rhetorical aspects. This study aims to analyze Tasybih in the science of Ilm al-Bayān, examining its structure, elements, and variants, as well as evaluating its relevance to contemporary communication and Arabic language pedagogy. This qualitative literature review employs narrative and thematic approaches, integrating classical and modern references published between 2020 and 2025. The findings indicate that Tasybih functions not only as a linguistic comparison but also as an aesthetic, emotional, and persuasive rhetorical device. Variants such as Mursal, Mu'akkad, Mufashshal, Mujmal, Baligh, and Tamtsil play a significant role in strengthening meaning and evoking vivid mental imagery. This study contributes novelty by linking classical Tasybih analysis with pedagogical implications for modern Arabic language education, thereby preserving the aesthetic value, depth of meaning, and linguistic identity of classical Arabic.

Asalib Al-Bayan: Gaya Bahasa Tasybih dan Variannya

Abstrak: Perkembangan komunikasi global dan pembelajaran bahasa Arab di kalangan non-Arab menuntut pemahaman yang lebih mendalam terhadap aspek retorika klasik. Penelitian ini bertujuan untuk menganalisis Tasybih dalam Ilmu al-Bayān, menelaah struktur, unsur, dan variasinya, serta mengevaluasi relevansinya dalam komunikasi kontemporer dan pembelajaran bahasa Arab. Kajian literatur dilakukan dengan pendekatan kualitatif naratif dan tematik, menggabungkan referensi klasik dan modern yang relevan antara tahun 2020–2025. Hasil penelitian menunjukkan bahwa Tasybih berfungsi tidak hanya sebagai perbandingan linguistik, tetapi juga sebagai instrumen estetika, emosional, dan persuasif dalam penyampaian pesan. Bentuk-bentuk Tasybih, seperti



Tasybih Mursal, Tasybih Mu'akkad, Tasybih Mufashshal, Tasybih Mu'jamal, Tasybih Baligh, dan Tasybih Tamtsil, memiliki peran signifikan dalam memperkuat makna dan membangkitkan imaji mental pada pembaca atau pendengar. Penelitian ini menegaskan kebaruan dengan memposisikan Tasybih sebagai perangkat retorik yang relevan secara pedagogis dalam pembelajaran bahasa Arab modern, sehingga mampu menjaga nilai estetika, kedalaman makna, dan identitas linguistik Arab klasik.

INTRODUCTION

The development of global communication in recent decades has brought significant changes to the use of the Arabic language, especially among non-Arab learners. Arabic is now not only used in religious or classical literary contexts, but also as a means of communication in education, social media, popular literature, and da'wah. This phenomenon causes modern Arabic to often undergo adaptation or assimilation with the local language and culture, so that classical rhetorical forms that are rich in aesthetics and meaning tend to be reduced. As a result, many today's Arabic users interact with texts functionally without capturing the aesthetic depth and value of traditional rhetorical value (Rahim & Jalaluddin, 2023).

In the study of linguistics, the science of Balaghah remains relevant because it provides a systematic framework about the beauty, fluency,

and effectiveness of conveying meaning in Arabic. One of the main branches of Balaghah Science is al-Bayān Science, which emphasizes how to convey messages clearly, beautifully, and persuasively (Resti, 2023). In the Science of al-Bayān, there are three main aspects, namely Tasybīh, Majāz, and Kināyah. In particular, Tasybih is understood as a form of comparison between Musyabbah and Musyabbah bih by using certain Adāt at-Tasybīh and Wajh Shabh to clarify the meaning and beautify the language (Pertiwi, 2024).

The use of **Tasybīh** allows the writer or conveyor of the message to evoke a strong mental image so that the meaning becomes more alive, easy to understand, and inherent in the memory of the reader or listener (Ihsan, 2024). The classical Arabic literary tradition shows that **Tashbīh** not only serves as a language ornament, but also as a medium of conveying moral,

aesthetic, emotional, and spiritual messages (Arafat, 2024). However, contemporary linguistic practices show that there is a gap between the use of everyday language and the understanding of classical rhetorical styles, especially among non-native learners, so that the potential beauty and depth of Arabic language are not optimally utilized (Yasin, 2020).

This research positions the study of Tashbīh not solely as a theoretical discussion of classical *balaghah*, but as a rhetorical tool that is communicatively and pedagogically relevant in the modern context. In contrast to previous studies that were predominantly descriptive-classifying, this article integrates the analysis of the structure and variation of Tashbīh with an evaluation of its aesthetic, emotional, and persuasive functions and its implications in Arabic learning for non-Arabic learners. Thus, this study expands the contribution of Tashbīh studies from the conceptual realm to the applicable-educational realm.

Based on this background, this research was carried out to systematically describe and analyze tasybih, evaluate the relevance and

function of this style in contemporary communication, and provide a theoretical and pedagogical basis for the development of Arabic teaching materials that respect rhetorical and aesthetic aspects.

METHOD

This research was conducted with a literature-based qualitative approach, using narrative and thematic methods. The research process begins with the selection and identification of relevant sources, namely classic and modern books that discuss the science of *al-bayān* and *tasybih*, such as the works of Al-Hasyimi (2023), Al-Jurjani (n.d.), Ali & Amin (2007), as well as other contemporary literature. The research material is in the form of a written document that contains an explanation of the structure, elements, and variations of tasybih.

Data were collected through a systematic literature review, by recording citations, examples of tasybih, and variations in their structure. The analysis was carried out descriptively and comparatively, highlighting the categories of tasybih, rhetorical functions, and their relevance in modern communication. To maintain

accuracy, data validation is carried out through literature triangulation, comparing findings from classical and modern sources, and ensuring the suitability of interpretations and examples between one source and another.

RESULT AND DISCUSSION

This research was carried out by examining a number of classical and modern Arabic texts that discuss the science of al-bayān, especially tasybih. The analysis focuses on the structure, elements, variations, and functions of tasybih, as well as how tasybih was used in Arabic communication both in classical times and in modern contexts.

The Concept of Tasybih in the Science of Balaghah

The study of tasybih in the science of balaghah has been an important focus from the classical period to the contemporary era. According to Al-Hasyimi (2023), tasybih is one of the branches of bayan science that functions to equate two or more things with a certain purpose through a marker tool (adāt), so that the similarity of nature or character between the two things becomes clear.

Tasybih not only emphasizes the comparative aspect, but also highlights the beauty of language and aesthetic expressions that are able to influence the emotions of the listener or reader. In this context, tasybih is seen as a rhetorical method that combines creativity, logic, and aesthetic values in Arabic (Ali & Amin, 2007).

A classic example of tasybih can be found in the sentence:

وَمَا الْمَرْءُ إِلَّا كَالشَّهَابِ وَضَوْؤُهُ، يُوقِفُ تَمَامَ الشَّهْرِ ثُمَّ يَغِيبُ

"There is no person except like the moon and its light, he occupies a full month and then disappears" (Al-Hasyimi, 2023).

In this sentence, musyabbah (a person) is equated with musyabbah bih (the moon and its light) through the marker كـ (such as), so that the quality or trait to be described becomes clear and effective in conveying the message.

This sentence shows the effective use of Musyabbah, Musyabbah bih, and Adāt at-Tasybīh in clarifying meaning and building an aesthetic impression.

This perspective shows that tasybih not only functions as a language ornament, but also as a means of communication that is able to affirm certain ideas and characters aesthetically (Pertiwi, 2024).

Structure and Elements of Tasybih

Contemporary research emphasizes that each tasybih has four main elements: musyabbah, musyabbah bih, a marker tool (adāt), and wajah syabh (an equalized nature) (Mardjoko, 2021).

Musyabbah is a thing that is likened, musyabbah bih is something that is a benchmark for equality, adāt is a word or device that connects the two, while wajah syabh is a property that is the basis of similarity. Examples that show this structure are:

الْعِلْمُ كَمَثَلِ الْبَحْرِ فِي السَّعَةِ

"Knowledge is like the ocean in its breadth" (Zaenudin & Nurbayan, 2007).

In this sentence, العلم is musyabbah, البحر is musyabbah bih, the word كمثل is a marker, and its breadth is wajah syabh. This structure allows the message to be conveyed clearly as well as aesthetically.

Variations and Forms of Tasybih

Modern studies also distinguish tasybih based on the presence or absence of a marker tool and mention of similar properties.

1. *Tasybih Mursal* mentions marking tools, for example:

الْكِتَابُ مِثْلُ الصَّاحِبِ فِي الصِّدْقِ

"Books are like companions in honesty" (Ali & Amin, 2007).

While tasybih Muakkad omitted the marker device:

الْكِتَابُ الصَّاحِبُ فِي الصِّدْقِ

"Books are a friend in honesty" (Al-Hasyimi, 1994).

2. *Tasybih Mufashal* which includes the same attributes:

وَكَلَامُهُ كَالدَّرِّ فِي حُسْنِهِ

"His words are like pearls in their goodness" (Ritonga, 2021).

3. *Tasybih Mujmal* who does not mention the traits:

وَكَلَامُهُ كَالدَّرِّ

"His words are like pearls" (Ritonga, 2021).

4. *Tasybih Puberty and Tamtsil*

Tasybih puberty is an expressive form in which the means of marking and similar properties are deliberately omitted to assert full equality between musyabbah and musyabbah bih. Example:

أَنْتَ شَمْسٌ أَنْتَ بَدْرٌ أَنْتَ فَوْقَ نُورٍ

"You are the sun, you are the full moon, you are the light above the light" (Al-Jarim & Amin, 2007).

Meanwhile, Tasybih Tamtsil uses images of multiple things to

reinforce visual effects and meaning:

لَا تَطْلُبَنَّ بِاللَّهِ لَكَ نُزْرَةً قَلَمٌ بِغَيْرِ حَطِّ مِغْزَلٍ

"Do not seek rank with the tools you have, like a pen without ink" (Al-Hasyimi, 1994).

Pedagogically, tasybih can be used as teaching material to increase appreciation of classical rhetoric and rhetorical interpretation skills (Pertwi, 2024).

The challenges of implementing modern tasybih include the difficulty of understanding non-native learners and the simplification of language on social media. A systematic teaching strategy is needed to bridge classical traditions and contemporary practices (Yasin, 2020; Al-Hasyimi, 2023).

Thus, tasybih is not just a language ornament, but a multifunctional rhetorical instrument, relevant to both classical and modern contexts, and important in contemporary Arabic language education.

Implications of Tasybih in Arabic Language Learning.

The study of Tashbīh has significant implications for learning Arabic, especially for non-native learners. Understanding the structure and variations of Tashbīh helps learners not only understand the literal meaning of the text, but also its implicit meaning and aesthetic value. The integration of Tasybih in teaching materials can improve critical reading skills, appreciation of Arabic literature, and expressive writing skills. Therefore, Tasybih needs to be positioned as an integral component in the modern Arabic curriculum to bridge the use of functional language with the classical rhetorical tradition.

CONCLUSION

Based on the literature review carried out, it can be concluded that tasybih is one of the main instruments in the science of al-Balaghah that combines elements of logic, aesthetics, and rhetorical expression.

The structure of tasybih consists of musyabbah, musyabbah bih, a marker device (adāt), and an equalized nature (wajh syabh), all of which serve to convey a message clearly, persuasively, and aesthetically. Variations of tasybih, such as Mursal, Muakkad, Mufashal,

Mujmal, Puddle and Tamtsil, show their flexibility and complexity in constructing imagery and affirming meaning.

This study emphasizes the urgency of integrating the understanding of tasybih in modern Arabic learning so that language users can appreciate and utilize the rhetorical depth and aesthetic value of classical Arabic, while bridging the gap between classical traditions and contemporary communication practices.

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