Kalām Khabar (Informative Sentence) In Mudzakarāt Ṭabībah Works of Nawal El Sa'dāwi (Pragmatic Analysis)

Mirza Mahbub Wijaya, Cici Andriyani
Walisongo State Islamic University, Semarang
Madrasah Ibtidaiyah Sembungjambu, Pekalongan

E-mail: dewalast79@yahoo.com

Abstract

This study is a literature research that discusses the kalām khabar in the Mudzakarāt Tabībah novel. Furthermore, the author uses the technical distribution data analysis method for direct elements by presenting the data using a random sample because there are too many kalām khabar found. From 100 data as samples, researchers found 68 kalām khabar which did not experience deviations and 38 kalām khabar which experienced deviations. Kalām khabar which has no deviation is 62 kalām khabar ibtidāi (with details of 14 ibtidāi for al-istirhām, 10 ibtidāi for iẓhārut-da'fi, 6 ibtidāi for iẓhārut-tahassur, 4 ibtidāi for al-fakhr, and 27 ibtidāi to encourage efforts and diligent), 1 kalām khabar aims at iẓhārut-da'fi, 2 kalām khabar ṭalabī (aims to encourage and be diligent), 2 kalām khabar inkāri (aim at iẓhārut-da'fi and aim at iẓhārut-tahassur). Whereas kalām khabar which has deviations, namely 2 kalām khabar ibtidāi-ṭalabī aims for iẓhārut-da'fi, 2 kalām khabar ibtidāi-ṭalabī aims to urge to try and be diligent, 1 kalām khabar ibtidāi-inkārī aims to istirhām, 1 kalām khabar ibtārām aims at istirhām, 1 kalām khabar ibtidāi-inkārī khabar ibtāruthām, 1 kalām khabar ibtārutām -tahassur, 1 kalām khabar ṭalabī-ibtidāi aims at istirhām, 3 kalām khabar ṭalabī-ibtidāi aims ṭalabrut-ibtidāy tries khabar ṭalabī-inkārī aims at istirhām, 1 kalām khabar inkārī-ibtidāi aims at iẓhārut-da'fi, 1 kalām khabar inkārī-ibtidāi aims at iẓhārut-tahassur, 1 kalām khabar inkārī-ibtidām aims to encourage inkārī-ibtidām khabar inkārī-ibtidām.

Keywords*: Kalām Khabar, Ma'ānī Science, Mudzakarāt Ṭabībah, Ibtidāi, Ṭalabī, Inkāri.*

Introduction

Arabic is the language of the holy book and the religious guidance of Muslims, so of course it is the language of the greatest significance for Muslims. Recently the interest in Arabic in the west has increased. The Arabic language discipline is included in the Korean university curriculum (Kong, Shin, Lee, & Kim, 2020). Arabic comes from the Semitic Language/*Samiah* and has the largest number of speakers. The various Semitic languages show similarities in syntax, sound, vocabulary, and grammatical rules. (Arsyad, 2014, p. 2).

Arabic has a unique position among other languages in the world. There are three privileges of Arabic, including the following:
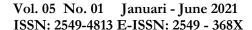
1. Arabic is a language that has more Semitic phonology and even more than other Semitic languages do not have such as:

.... (ضاد) ḍād, (غين) gīn, (ذال) żāl, (ثاء) šā'

2. Arabic has a broader and more specific grammar. All grammars in other Semitic languages belong to Arabic. Arabic includes many grammars that have no/no similarities with other Semitic languages.

3. Arabic has a wide wealth of etymology and *mufradāt*. Arabic includes all etymologies found in Semitic languages. There are parts of Arabic originating from the early Semitic vocals that are not owned by other Semitic languages, because Arabic still has the same *mufradāt* both in *isim*, *fi'il*, and *ḥarf* terms. (Wafi, 1973, p. 128).

Learning Arabic certainly cannot be separated from the language elements of language (Sholehuddin, Taufiq, Setyawan, & Fathoni, 2020, p. 84). According to Wafi, these elements are *aṣwāt* science / phonology, lexicology and its meanings, grammar rules / *naḥwu* science, word building rules / neuroscience / morphology, and rules of language style / *balāgah* / stylistics (Wafi, 1973, p. 164). This is to understand the language comprehensively. To understand language, we are required to not only understand the literal content of the speech / writing but also to make precise inferences that capture the speaker / writer intended meaning (Huang & Snedeker, 2009, p. 1327).

One of the goals of studying *ma'ānī* science is to discover the secrets of the balagah-valued beauty found in Arabic poetry and prose (Arifianto, 2020, p. 134). Furthermore, these beautiful sentence patterns are imitated in both spoken and written language. The form of writing varies, including literary works, both in short stories form of short stories, poetry and novels. Nawal El Sa'dāwi is a great Egyptian writer who is famous for his phenomenal works. As a feminist author, she always raises the themes of femininity and gender equality in her works. Even Nawal El Sa'dāwi often criticizes the patriarchal system that still prevails in Egypt today. Therefore, it is not surprising that some of his works were banned in his own country.

One of her novels that received strong reactions from the Egyptian government was the novel *Mudzakarāt Ṭabībah* (El Saadawi, 1985). Unlike other novels that were banned because they were considered to be against the government, this novel was considered vulgar so that many parts of the original text were censored. This novel tells the story of the character "I" who was born as a woman. His childhood was spent challenging the realities that prevailed in the society. The fact that girls are different from boys. Girls must ask permission to leave the house, must eat silently, must not take more food than boys, must not roll on the ground, and so on. These facts are not found in the life of a man.

In this novel, there are various variations of the *kalām* / number of *khabariyyah*. Also, this novel is one of the novels that are interesting in terms of language because apart from using Arabic *fuṣḥa*. This novel also uses Arabic *'āmiyah* although in a small amount. What is meant is the language chosen by the author in conveying his ideas to give the desired meaning or effect. Also, various uses in literary works make the contents and stories more attractive to readers of literary works to know more about the meaning conveyed by the author. The novelty in this research is how the elements and objectives of the *kalām khabar* contained in Nawal El Sa'dāwi's novel, Mudzakarāt Ṭabībah.

Method

This research is qualitative because the researcher does not use statistical formulas in collecting and interpreting data. This literature research is intended to study, research and analyze the grammar of the *kalâm khabar* contained in the novel *Mudzakarāt Thabībah* by Nawal El Sa'dāwi. The data source in the study is *Mudzakarāt Ṭabībah* novel that written by Nawal El Sa'dāwi (El Saadawi, 1985).
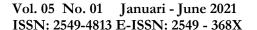
Data objects are divided into two types of data, namely formal data objects and material data objects. Formal data objects are the points of view aimed at the material from that research or formation of knowledge, or the angle from which the material object is highlighted. While the object of material data is a material that becomes a research review or the formation of that knowledge. In this study, the formal object is *kalām khabar* and its types, while the material object is the *Mudzakarāt Ṭabībah* novel. The research above proves that the research "*Kalām khabar* (Informative Sentences) in Nawal El Sa'dāwi's *Mudzakarāt Ṭabībah* (Pragmatic Analysis)" has never been done before and will be carried out in this research.

A. Ma'ani Science

Pragmatics is the study of meaning conveyed by speakers (or writers) and interpreted by listeners (readers) (Wahyuddin, 2007, p. 3). Therefore, pragmatics means studying the meaning associated with a particular context; it examines the speaker's intent in trying to understand the other person's intent (Rahmawati, Irawati, & Nawawi, 2020, p. 143). In Arabic, pragmatics is also called *ma'ānī* science, which is the study of sentence attitudes according to situations and conditions. (Irawati, 2013, p. 26).

In terms of *ma'ānī* science cannot be equated with semantics. This can be seen from the conceptual meaning of the two terms. Semantics deals with the meaning of words or sentences (Leech, 2014, p. 14), and relates to a literal meaning. *Ma'ānī* science is the science or study of the meaning of speech that is context-bound. This can be seen in the following definition of *ma'ānī* science (Ainin & Asrori, 2014, p. 17).

First, *ma'ānī* science is the principles, or rules of studying Arabic discourse by the demands of the situation (*muqtaẓal ḥal*) so that it is in line with the intent of the discourse. Second, *ma'ānī* science is the science of knowing the production of

speech by the situation context. From the two definitions, it appears that *ma'ānī* science is not a study of meaning, but the appropriateness of discourse with context.

It is mentioned the meaning of *ma'ānī* science according to Akhdhari.

وَحَافِظْ تَأْدِيَةَ الْمَعَانِي # عَنْ خَطَإٍ يُعْرَفُ بِالْمَعَانِيْ

Meanings:

"As for the knowledge to guard against misinterpretation / understanding, it is called: *ma'ānī* science" (Al-Akhdhari, 1989, p. 21).

So, *Ma'ānī* science, is the science to guard against speaking / verbal and writing errors. According to Noor and Bahri, *ma'ānī* science as the meaning put forward by the *balāgah* scholars is:

.قَوَاعِدُ يُعْرَفُ بِهَا كَيْفِيَةُ مُطَابَقَةِ الكَلَامِ مُقْتَضَى الحَالِ حَتَّى يَكُوْنَ وِفْقَ الغَرْضِ الَّذِي سِيْقَ لَهُ

Meanings:

"The rules that lead to knowing how to compose a sentence by the demands of the situation so that it is in line with the purpose of its formation" (Noor & Bahri, 2011, pp. 1–2).
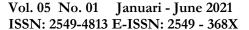
The definition above implies that the study of *ma'ānī* science is concentrated on the aspect of "the appropriateness of using a sentence in communicating with the real conditions when the communication process takes place" (*muqtaḍa al-ḥal*). This understanding confirms that a communication pattern cannot be generalized to all conditions. Each condition has a specific communication and language style, whether related to the level of intelligence or mental state of the interlocutor (*mukhāṭab*). The above definition also suggests the need for intelligence on the part of the speaker (*mutakallim*) in selecting and using effective sentences according to communication needs.

Ghoni explained that *ma'ānī* is:

عِلْمٌ يَدْرُسُ ظواهرَ تعبيريةً كثيرةً, كالأساليبِ والتقديمِ والتأخيرِ, والتعريفِ والتنكيرِ, والذِّكْرِ والْحَذْفِ,
.والتأكيدِ وعدمِهِ, والقَصْرِ وعَدَمِهِ, والإيجازِ والإطنابِ

Meanings:

"A science that discusses writing phenomena, such as language style, prefix and suffix, knowledge and negation, reminder and banishment, reinforcement, *qasr, ijaz,* and *ithnab*" (Ghoni, 2011, p. 327).

The first fan of *ma'ānī* science.

عِلْمٌ بِهِ لِمُقْتَضَى الْحَالِ يُرَى # لَفْظًا مُطَابِقًا وَفِيهِ ذُكِرَا

Meanings:

"That is the science with which science can be known *lafaż muṭābaqah* with its *muqtaʐāl* (state of situation and condition) and in that science it is explained about:

اِسْنَادٌ مُسْنَدٌ اِلَيْهِ مُسْنَدُ # وَمُتَعَلِّقَاتُ فِعْلٍ تُوْرَدُ

قَصْرٌ وَاِنْشَاءُ وَفَصْلٌ وَصْلٌ اَوْ # اِيْجَازٌ اِطْنَابٌ مُسَاوَاةٌ رَأَوْا

Meanings:

"1. I*snād*, 2. *Musnad ilaih*, 3. *Musnad*, 4. Brought *lafaż* that *ta'aluk* with *fiʿil* (such as: *fāʿil, mafʿūl* etc.), 5. *Qasr*, 6. *Insyā '*, 7. *Faṣal* and *waṣal*, 8. *Ijāz*, *ithnāb* and *musāwah*. The scholars have seen (all that) "(Al-Akhdhari, 1989, p. 22).

Based on the explanation above, the knowledge of *ma'ānī* can be identified through the speaker's *lafaż* according to the situation and condition of the listener. There are many things studied in *ma'ānī* science, namely: *isnād, musnad ilaih, musnad,* imported *lafaż* who *taʿaluk* with *fiʿil* (such as: *fāʿil, mafʿul* etc.), *qasr, insyā ', faṣal* and *waṣal, ijāz, ithnāb* and *musāwah*.

B. *Isnād* and *Kalām Khabar*

There are several definitions concerning *Isnād* and *Kalām khabar*. *Isnād* can be defined as follows:

ضَمُّ كَلِمَةٍ اَوْ مَا يُجْرَى مَجْرَاهَا اِلَى اُخْرَى بِحَيْثُ يُفِيْدُ الْحُكْمَ, بِأَنَّ مَفْهُوْمَ اِحْدَا هُمَا ثَابِتٌ لِمَفْهُوْمِ الْأُخْرَى اَوْ مَنْفِيٌّ عَنْهَا

Meanings:

"Collecting sentences or *lafaż* which are in line with the sentence (namely *lafaż* the number of *khabariyyah* or *masdariyyah*) in other sentences will provide the benefit of the existence of law in a way that understands one of the two compiled sentences, remains for the purpose of the other sentence".

In the science of hadith, *isnād* consists of a chronological list of narrators, each specifying from whom he heard the hadith down to the main narrator. According to Imam Abdullah Bin Mubarak (d. 181 H) quoted by Rebhi S. Baraka said: "*Isnād* is a part of religion: if it weren't for *isnād*, whoever wants to say whatever he likes. *isnād's* position is very important because to know whether the information is authentic or not (Ayub, 2018; Rebhi S. Baraka; Yehya M. Dalloul, 2014).

Whereas *kalām khabar* is the ratio of *lafaż* khabar or news, as explained as follows:

<div dir="rtl">مَاا حْتَمَلَ الصِّدْق وَالْكَذِبَ</div>

Meanings:

"Words that may be true or may be wrong are seen from the essence of *lafaż*" (Al-Akhdhari, 1989, p. 23).

So it can be concluded that *kalām khabar* is a word that may be true or false depending on the context of the sentence. *Kalām khabar* is included in one of the objects of *ma'ānī* science study. *Kalām khabar* or news sentences are sentences in which the speaker can be said to be honest or lie. A speaker is said to be honest if the sentence is following the facts and is said to be a lie if the sentence is not following the facts (Jarim & Amin, 2010, p. 198). For example, the *kalām khabar* "the full moon has come and the darkness has passed", this news may or may not be true.

For example, one time someone brought you the news: "Your father is sick in the hospital" (أَبُوْكَ مَرِيْضٌ فِى الْمُسْتَشْفَى). Then you can believe it if you think the news is true, or reject it if you think the news is a lie. True means in following with the circumstances and false means the opposite, that is, not in following with the reality that occurred. Thus, this *kalām khabar* is very closely related to referential truth, that is, the truth whose proof can be referenced through the symptoms that exist in reality.
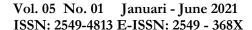
Mentioned by Ahmad Mushthafa al-Marāgi quoted by Noor the term Al-Khabar is defined as follows:

<div dir="rtl">الخَبَرُ هُوَ مَااحْتَمَلَ الصِّدْق والْكَذِبَ لِذَاتِهِ</div>

Meanings:

"Al-Khabar (news) is a statement that contains the possibility of true and false in the news material itself" (Noor & Bahri, 2011, p. 32).

The above meaning indicates that the focus of the discussion of al-khabar is the "core" or "content" of the news itself without associating it with *al-mukhbir* (the bearer of the information). From this point of view, then al-khabar has the possibility of being true and also the chance of not being true. If information or news (news) is associated with a news carrier, then news can be classified into two. First, news that has a level of absolute truth (*wājibat al-ṣidq*), such as news that comes from Allah and His Messenger. Second, news that has the level of absolute lies (*wājibat al-każib*), such as news that comes from people who claim to be prophets (*mutanabbi'*).

If the news is only reviewed from the material aspect, there are only one in two possibilities, whether the news is true or wrong. The meaning of khabar *ṣidq*

when the news is following the belief of *al-mukhbir* (the bearer of news), although it is not following the statement. On the other hand, *khabar kāżib* said that the news was not following confidence in the news. Therefore, according to that, if a person believes something and publishes it, then it is proven that the information conveyed does not correspond to external facts. The person is not justified as a liar but only judged wrong in his statement (Noor & Bahri, 2011, p. 44).

As for this research, it is guided by the meaning of the first word, that is, it is true that the law of news (words) is following the evidence/facts, and the lie is not following the provision of news with reality, even though the belief of the speech is not following the truth. This opinion is used to analyze the *kalām khabar* in the novel *Mudzakarāt Ṭabībah.*

C. *Kalām Khabar* Elements

Kalām khabar has two basic elements, namely *maḥkum 'alaih* and *maḥkum bih*. The first element is called *musnad ilaih* and the second element is called *musnad,* while the rest of the words are called qayyid (complement). According to Noor and Bahri, an effective sentence consists of at least two main elements of the sentence as follows:

1. Musnad (المسند)
   Musnad means a word or phrase that describes the *musnad ilaih* and that relies on it. *Musnad* is an element of sentences that explain and provide a material assessment. This element of the sentence is also known as *mahkūm bih*.

2. Musnad Ilaih (المسند إليه)
   According to Thaḥḥān, *musnad ilaih* is the theme that is the focus of speech or the subject of a sentence. This element is also known in the science of *balāgah* by the term *mahkūm 'alaih* (محكوم عليه). As for the forms of *musnad ilaih* are: *fā'il* or semi *fā'il* from *fi'il tām, isim nawāsikh*, includes ظنَّ , of *maf'ūl mubtada* 'who has news, the first *maf'ūl* of إنَّ وأخوتها, dan كان وأخوتها second *maf'ūl* of أرى وأخوتها, and *nāib al-fā'il* (Noor & Bahri, 2011, p. 30).

Musnad and *musnad ilaih* are the main elements of an effective sentence. In addition to the two main elements, there are other aspects known as the term *isnād,* which is the element that binds and connects between the meaning of *musnad ilaih* with *musnad*, so that the two elements have a unity and give birth to the meaning of the sentence as a whole. The relationship between the two elements of the sentence is sometimes only mentalistic (*zihnī*) and does not require verbal means to express it. The relationship between the two elements can also be understood from harakat *i'rab, ḍamīr al-faṣl* (pronoun that separates) between *mubtada'* and khabar, and so on. In English, for example, *isnād* can be in the form to be, which is not popular in Arabic. In addition to these aspects, there is a complementary

element of the sentence known in the science of *balāgah* with the term *qayyid* (قَيِّد), whether the complement is related to *musnad ilaih* or *musnad*. As for those that can occupy the function of *musnad* as follows:

1. *Khabar of mubtada'*
   As in the underlined word in the sentence: اللهُ قَادِرٍ
   Lafaẓ قَادِرٌ in the example above is news from *mubtad* '(الله). With the presence of the news, it is clear that the nature of God that will be conveyed is "Almighty".

2. *Fi'il Tām* (فعل تام)
   The meaning of *fi'il tām* is a perfect verb, both in terms of derivation and in carrying out its function in a sentence. This definition brings out *fi'il naqiṣ* (a verb that doesn't work perfectly). Example: حَضَرَ الأَمِيْرُ (the governor was came). *Lafaẓ* حَضَرَ in the example above clarifies the meaning of الأَمِيْرُ and limits it to the act of "was came".

3. *Isim Fi'il*
   Isim fi'il is a *lafaẓ* which according to its form can be categorized as *isim*, because it does not have a derivation, but contains the meaning of *fi'il*. For example, *lafaẓ* "هَيْهَاتَ" which means "اِبْتَعَدْ" (stay away), "أَمِيْن" which means "اسْتَجِبْ دُعَئِي" (accept my prayer), and "وَى" which means "I am amazed".

4. *Mubtada'*
   Mubtada' is in the form of an *isim* that indicates nature but does not require news, but only requires *fā'il*. *Mubtada'* of this category, although in the form of *isim*, but works as *fi'il* works.
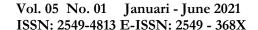   Example: أَعَارِفٌ أَخُوْكَ قَدْرَ الإِنْصَافِ؟
   Does your brother know the value of an award?
   Lafaẓ عَارِفٌ in the above example is *mubtada'* in the form of *isim* which indicates nature, but works as the work of *fi'il* which requires *fā'il*. *Fā'il* in this case is "أَخُوْكَ". So the sentence meaningfully seems to read: " أَعَرَفَ أَخُوْكَ قَدْرَ الإِنْصَافِ".

5. Khabar كَان and إِنَّ and his friends.

6. The second *Maf'ūl* of ظَنَّ and his friends.

7. The third *maf'ūl* of *lafaẓ* أَرَى and his friends.

8. *Maṣdar* (abstract noun) which replaces the function of *fi'il amar*
   سَعْيًا فِي الْخَيْرِ (Strive in goodness). *Lafaẓ* (المصدر النائب عن فعل الأمر). Example: سَعْيًا in the previous example is a form of *maṣdar* (verbal noun) which has the meaning of *fi'il amar*. So the sentence above is synonymous with the phrase: "اِسْعَ فِي الْخَيْرِ". (Noor & Bahri, 2011, p. 30-32)

D. *Kalām Khabar* Purpose

In essence the *kalām khabar* is pronounced for one of two purposes:

1. Tell the person being spoken to about the laws contained in it, and the law is known as *fāidatul khabar*. Example:

وُلِدَ النَّبِيُّ صَلَّى الله عَلَيْهِ وَسَلَّمَ عَامَ الْفِيْلِ وَأُوْحِيَ إِلَيْهِ فِي سِنِّ الْأَرْبَعِيْنَ وَأَقَامَ بِمَكَّةَ ثَلَاثَ عَشْرَةَ سَـنَةً وَبِالْمَدِيْنَةِ عَشْرًا

> "Prophet Muhammad was born in the year of the Elephant, The revelation was revealed to him when he was forty years old. He resided in Mecca for thirteen years and in Medina for ten years".

كَانَ عُمَرُبْنُ عَبْدِ الْعَزِيْزِ لَا يَأْخُذُ مِنْ بَيْتِ الْمَالِ شَيْئاً, وَلَا يَجْرِي عَلَى نَفْسِهِ مِنَ الْفَيْءِ دِرْهَمَا.

> "Umar bin Abdul Aziz did not take any property from the *baitul mal*, and did not assign himself a single dirham from the wealth of *fa'i.*"

In the two examples above, each indicates that the speaker intends to convey the information contained in the message he conveyed. This law is known as *fāidatul khabar*. So, the speaker in the first example intends to tell his audience about things that he did not know before, namely the year the Prophet was born, the history of the Qur'an *wahyu* to him, and the length of life in Mecca and Medina. Whereas in the example the two speakers told their listeners about things they didn't know about Umar bin Abdul Aziz, namely the attitude of maintaining honor and *zuhud* towards the assets of Muslims (Jarim & Amin, 2010, pp. 204–207).

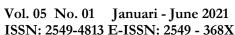2. Tells that the speaker knows the laws contained in it, and this is called *lāzimul fāidah*. Example:

لَقَدْ نَهَضْتَ مِنْ نَوْمِكَ الْيَوْمَ مُبَكِّرًا

> "Really you really got up from your sleep today early in the morning".

أَنْتَ تَعْمَلُ فِي حَدِيْقَتِكَ كُلَّ يَوْمٍ

> "You work in your garden every day".

لَقَدْ أَدَّبْتَ بَنِيْكَ بِاللِّيْنِ وَالرِّفْقِ لَا بِالْقَسْوَةِ وَالْعِقَابِ

> "Truly you have educated your children with tenderness and compassion, not by violence and torture".

In the example above, it will be found that the speaker does not intend to simply tell the listener something because the law contained in the sentence conveyed has been understood to him before the speaker conveys it. The speaker's purpose is none other than wanting to explain that he also knows

about the content of the news he delivers. This is known as *lāzimul fāidah* (Wahyuddin, 2007, p. 91).

However, sometimes the *kalām khabar* is pronounced for other purposes which can be understood from the sentence structure. Other purposes, there are:

a. *Al-Istirhām*, to seek mercy. Examples:

Ibrahim bin Al-Mahdi said to Al-Ma'mun:

أَتَيْتُ جُرْمًا شَنِيْعًا # وَأَنْتَ لِلْعَفْوِ أَهْلُ

فَإِنْ عَفَوْتَ فَمَنٌّ # وَإِنْ قَتَلْتَ فَعَدْلُ

"I did a terrible mistake, and you are very forgiving. So if you forgive me, that's what I hope; and when you kill me, then you are just" (Jarim & Amin, 2010, p. 211).

b. *Iẓhāruḍ-Ḍa'fi*, to expose weakness. Examples:

إِنَّ الثَّمَانِيْنَ وَبَلَّغْتُهَا

قَدْ أَحْوَجَتْ سَمْعِي إِلَى تُرْجُمَانِ

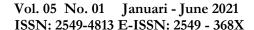"In fact eighty and my discovery of it really made my audience need a translator" (Jarim & Amin, 2010, p. 211).

c. *Iẓhārut-Tahassur*, to show disappointment as in poet. Examples:

ذَهَبَ الصِّبَا وَتَوَلَّتِ الْأَيَّامُ

فَعَلَى الصِّبَا وَعَلَى الزَّمَانِ سَلَام

"The childhood has gone and the days have changed # So goodbye to childhood and the times that have passed" (Ghoni, 2011, p. 330).

d. Al-Fakhr for arrogance, as in poet. Examples:

أَنَاالَّذِي نَظَرَالْأَعْمَى إِلَى أَدَبِي

وَأَسْمَعَتْ كَلِمَاتِي مَنْ بِهِ صَمَمُ

"I see silence in literature, and I hear words through deaf people". (Ghoni, 2011, p. 329)

Abul-'ala' Al-Ma'arri said:

وَلِي مَنْطِقٌ لَمْ يَرْضَ لِي كُنْهَ مَنْزِلِي

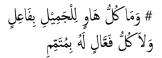عَلَى أَنَّنِي بَيْنَ السِّمَاكَيْنِ نَازِلُ

"I have thoughts that are not receptive to your true position, considering that I live between two high stars" (Jarim & Amin, 2010, pp. 209–211).

e. Appealing to try and be diligent. Example:

Abuth-Thayyib said:

$$\text{\# وَمَا كُلُّ هَاوٍ لِلْجَمِيْلِ بِفَاعِلٍ}$$

$$\text{وَلاَ كُلُّ فَعَّالٍ لَهُ بِمُنَتِّمِ}$$

"Not everyone who likes beauty can make it happen, and not everyone who embodies beauty is perfect". (Jarim & Amin, 2010, p. 211)
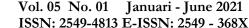
Result and Discussion

Kalām Khabar in *Mudzakarāt Ṭabībah*

The novel *Mudzakarāt Ṭabībah* by Nawal El Sa'dāwi consists of 110 pages and contains 6 chapters. In this study, the researcher took a random sample of 100 *kalām khabar*, because the number of *kalām* in the novel *Mudzakarāt Tabībah* is huge and the context linkages between the kalām are still the same. Of the 100 data, the researcher found 68 *kalām khabar* which did not experience deviations and 32 *kalām khabar* which experienced deviation. *Kalām khabar* that does not experience deviations, namely 68 *kalām khabar* ibtidāi (with details of 14 ibtidāi aiming at al-istirhām, 10 ibtidāi aiming at *iẓhārut-da'fi*, 6 *ibtidāi* for *iẓhārut-tahassur*, 4 *ibtidāi* for *al-fakhr*, and 27 *ibtidāi* for encouraging try and be diligent), 1 *kalām khabar ṭalabī* aims at *iẓhārut-da'fi*, 2 *kalām khabar ṭalabī* (aims to urge to try and be diligent), 2 *kalām khabar inkāri* (aim at *iẓhārut-da'fi* and aim at *iẓhārut-tahassur*).

While the *kalām khabar* that has deviations, namely 2 *kalām khabar ibtidāi-ṭalabī* aims at *iẓhārut-da'fi*, 2 *kalām khabar ibtidāi-ṭalabī* aims to urge to try and be diligent, 1 *kalām khabar ibtidāi-inkārī* aims at *istirhām*, 1 *kalām khabar ibtāruthām*, 1 *kalām khabar ibtārutām-tahassur*, 1 *kalām khabar ṭalabī-ibtidāi* aims at *istirhām,* 3 *kalām khabar* ṭalabī-ibtidāi aims at *iẓhārut-da'fi*, 1 *kalām khabar ṭalabī-ibtidāi* aims at *iẓhārut-tahassur*, 3 *kalām khabar imbalabī* to try khabar *ṭalabī-inkārī* aims at *istirhām*, 1 *kalām khabar inkārī-ibtidāi* aims at *iẓhārut-da'fi*, 1 *kalām khabar inkārī-ibtidāi* aims at *iẓhārut-tahassur*, 1 *kalām khabar inkārī-ibtidāi* aims to encourage those who are *ibtidāi* deviation, that is, information is confirmed by means of affirmation (*adāt taukīd*) even though there is no doubt or denial of the information. This is done to show the primacy of the content of the information or to reinforce it and show its urgency for attention.

Kalām khabar Ibtidāi

Of the 100 samples of *kalām khabar* taken, the researcher found 68 *kalām khabar* ibtidāi, namely the *kalām khabar* which is used in sentences aimed at

mukhāṭab which *khāli aż-żihni* (*mukhāṭab* who did not know the contents of the information to be conveyed earlier *mutakallim*). Here are some examples of the *kalām khabar ibtidāi* in the novel *Mudzakarāt Ṭabībah*.

Example 1:

(data card: 1) ...بدأ الصراع بيني وبين أنوثّ مبكرًا جدّا

Meanings:

"The conflict between myself and my femininity started very early."

Kalām khabar in data card number 1 above, my character (as *mutakallim*) conveys information without using any affirming elements (*taukīd*) because the community that is the target of information (*mukhāṭab*) is known to have not previously known this information. Likewise, it is believed that they cannot doubt the truth of the news that is conveyed. This is a basis for conveying such news without using elements that confirm something. So this *kalām khabar* is called *kalām khabar ibtidāi*.

Examples 2:

(Data card: 4) ...كنتُ أقابلُ معظم أصدقاء أبيْ وأقدّمُ لهم الْقهوةَ

Meanings:

"I was used to meeting most of my father's guests, serving them coffee."

Kalām khabar in data card number 4 above, my character (as *mutakallim*) conveys information without using any affirming elements (*taukīd*) because the community that is the target of information (*mukhāṭab*) is known to have not previously known this information. Likewise, it is believed that they cannot doubt the truth of the news that is conveyed. This is a basis for conveying such news without using elements that confirm something. So this *kalām khabar* is called *kalām khabar ibtidāi*.

Examples 3:

(Data card: 8) نظرتُ إلى خصلاتٍ شعرِي وهي تتلوى بين فكى المَقْص الحادِ ثمّ تهوِى إلى الأرْضِ.

Meanings:

"I saw how thick and long strands of hair fell to the floor because they fell prey to the sharp scissors."
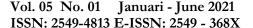
Kalām khabar in data card number 8 above, my character (as *mutakallim*) conveys information without using any affirming elements (*taukīd*) because the community that is the target of information (*mukhāṭab*) is known to have not previously known this information. Likewise, it is believed that they cannot doubt the truth of the news that is conveyed. This is a basis for conveying such news without

using elements that confirm something. So this *kalām khabar* is called *kalām khabar ibtidāi*.

Kalām Khabar Ṭalabī

Of the 100 samples taken, the researcher found 3 *kalām khabar ṭalabī*, namely the khabar *kalām* which is used in sentences aimed at *mukhāṭab* who are *mutaraddid* (still unsure about the content of the information conveyed by *mutakallim*, so *mutakallim* needs to use *adāt taukīd* to convince *mukhāṭab*). The following is *kalām khabar* ṭalabī in the novel *Mudzakarāt Ṭabībah*.

(data card: 43)...لأول مرة في حياتي أتألم... شعور أليم... ولكنه عميق... عميق

Meanings:

"For the first time in my life, I felt an intense pain. I feel pain, but I feel pleasure too."

(data card: 56)...نظرَ في عيني وهم بأن يقول شيئا ولكنه لم يقل

Meanings:

"She looked me in the eye and seemed almost to say something but then she didn't"

ونظرت إليه... ولم أدر ماذا أقول له... فلم أكن أشعر بتعب ولكني كنت أشعر بخجل شديد
(data card: 98)...وعار

Meanings:

"I can only stare at him, not knowing what to say. I'm not tired. Maybe I feel so confused and embarrassed. Perhaps it is only the clumsiness and squalor here that make me feel confused."

Kalām khabar Inkāri

From the 100 *kalām khabar* samples taken, the researcher found 4 *kalām khabar* inkāri, namely the khabar khabar that is used in sentences aimed at *mukhāṭab* who are unbelievers (*mukhāṭab* who deny the contents of the information conveyed by *mutakallim*, so that *mutakallim* needs to use more than one / as needed *adāt taukīd* to convincing *mukhāṭab*). The following is the *kalām khabar inkāri* in the *Mudzakarāt Ṭabībah* novel.

(data card: 51) لا... ليست خطيرة... إنها تموت فقط.

Meanings:

"No, things weren't serious, she was just dying"

(data card: 52)لقد أدركها الشيخوخة ومن غير الطبيعي ألا تموت.

Meanings:

"She has caught up with the ages. It is normal for her to die now."

(data card: 67) لا... لا... إنّ الخطاء الذي وقعت فيه لا يساوي كل هذا العقاب... لا يساويه!

Meanings:

"No, no! The mistakes I had committed could not possibly have been paid by serving such a severe punishment. It's not like that !!"

كنت أظن أنك لن تأتي.(data card: 74)

"I never thought you would come".

Kalām Khabar Deviation

1. *Ibtidāi-Ṭalabī*

Of the 100 *kalām khabar* samples taken, the researcher found 4 *kalām khabar ibtidāi-ṭalabī*, namely treating people who do not know the content of information such as treating the distrust (تَنْزِيْلُ خَالِي الذِّهْنِ مَنْزِلَةَ السَّائِلِ الْمُتَرَدِّد). The sentence has been preceded by indicators indicating the meaning of the information. The following is the *kalām khabar ibtidāi-ṭalabī* in the novel *Mudzakarāt Ṭabībah*.

...أحسستُ أن العاطفة أكثر ذكاء من العقل(data card: 39)

Meanings:

"I felt that emotions felt sharper than common sense."

...وتنبهتُ... ها هو جسدى الذي حكمتُ عليه يوماً بالإعدام(data card: 40)

Meanings:

"A sudden thought occurred: This is the body I once sentenced to death"

وفتحتُ عيني ونظرتُ إليه... فرأيتُ على وجهه ابتسامة... ابتسامة هادئة واهنة ولكنها تحمل في ثناياها الْعطف والحنان...(data card: 44),

Meanings:

"I opened my eyes and looked at him. Her smile was vague and calm, yet it was at the same time expressing affection and kindness"

...حاولت أن أتفادى عينيه... لكنه لم يدعوني أهرب منها(data card: 88)

Meanings:

"I tried to avoid his eyes but he didn't let me do that"

2. *Ibtidāi-Inkārī*

From 100 samples of *kalām khabar* taken, the researcher found 2 *kalām khabar* ṭalabī-inkārī, namely treating people who do not deny the contents of information such as people who deny (تَنْزِيْلُ غَيْرِ الْمُنْكِرِ مَنْزِلَةَ الْمُنْكِرِ). The following is *kalām khabar* ṭalabī-inkārī in the novel *Mudzakarāt Ṭabībah*.

... صرختْ أمّي صرخةً عاليةً وناولتنيْ صفعةً حادة على وجهي(data card: 9)

Meanings:

"My mother screamed in a shrill voice and slapped my face hard"

‫(data card: 36) .لقد حطم العلم إيماني القديم ولم يهدني إلى إيمان جديد‬

Meanings:

"Science has corrupted my previous beliefs without giving any clues to new beliefs."

3. Ṭalabī-Ibtidāi

Of the 100 *kalām khabar* samples taken, the researcher found 8 *kalām khabar ṭalabī-ibtidāi*, namely treating people who are doubtful like people who do not know the contents of the information. In this case the information is conveyed without using any means of affirmation (*adāt taukīd*). Here are some examples of the *kalām khabar ṭalabī-ibtidāi* in the novel Mudzakarāt Ṭabībah.

Exampels 1:

‫(data card: 2).كل ما كنتُ أعرفُه فى ذلك الوقتِ أنّتي بنت كما أَسمعَ من أيّ‬

Meanings:

"The only thing I knew at that time was that I was a girl, a girl. All day long I heard those words from my mother."

Exampels 2:

‫(data card: 6).ولكن أُمّي تتحكمَ في حياتِي ومستقبلي وجسدى حَتَّى خصلاتٍ شعري‬

Meanings:

"But to me, it is my mother who rules my life, my future, and my body, all parts of my body until every strand of my hair."

Exampels 3:

‫(data card: 7)... خرجتُ لأوّلِ مرة في حياتي من البيتِ دون أن آخذَ إذنًا من أُمّي‬

Meanings:

"For the first time in my life, I once left the flat without asking my mother's permission."

Kalām khabar is complete in the following construction:

‫ماما (data card: 57). إنه يذكّرني بالأنين والمرض(data card: 55).هذا هو أخف ألم في حياتي أمسكتُ الورقة بكلتا (data card: 59). كانت لها نفس هذه النظرة القوية... ولكن عيناها كانتا خضراوين ولكنه يرى نفسه رجلا... فيه ملامح الرجل... صوته (data card: 62)....يدى لأمزقها لكنه أخذها مني (data card: 65).غليظ... وشاربه كثيف‬

4. Ṭalabī-Inkārī

From 100 samples of *kalām khabar* taken, the researcher found 1 *kalām khabar inkārī-ṭalabī*, which is treating people who are doubtful like treating someone who denies the content of the news. In this case, the information is conveyed by using more than one emphasizing element. The following is the *kalām khabar inkāri-ṭalabī* in the novel *Mudzakarāt Ṭabībah*.

‫(data card: 32)...فشعرتُ بالخوفِ... لا... ليس الخوف... ولكن القلق... لا... ليس القلق... ولكن الرغبة‬

Meanings:

"I felt scared… Ah, no, not afraid, but worried… no, not that, because I felt a sense of passion"

5. *Inkārī-Ibtidāi*

From as many as 100 samples of *kalām khabar* taken, the researcher found 3 *kalām khabar ṭalabī-inkārī*, namely treating people who deny the contents of the information as he treats people who do not know the contents of the news, especially if there are several indicators whose are carefully analyzed, the denial will disappear.

(data card:3)...وشعرتُ أن الله قد تحيزَ للصبيان في كل شيء

Meanings:

"It seems to me that God prefers boys in everything."

(data card: 5) .... وصرخْتُ في وجهيها صرخةً واحدةً وجريثُ إلى غرفتي وأغلقتُ الباب

Meanings:

"I could only scream in front of them, and immediately ran to my room while closing the door"

(data card: 63) ...ولكن إذا ما فتح عينيه ونظر إلى بنطرته الضعيفة

"But as soon as he opened his eyes, then cast a gentle glance"

6. *Kalām Khabar Ibtidāi*

From the 100 *kalām khabar* samples taken, the researcher found 14 deviations from the *kalām khabar ibtidāi*, that is, information is confirmed through affirmation (*adāt taukīd*) even though there is no doubt or denial of the information. This is done to show the primacy of the content of the information or to reinforce it and show its urgency for attention. Here are some examples of deviations from the *kalām khabar ibtidāi* in the novel *Mudzakarāt Ṭabībah*.

Examples 1:

(data card: 11)...خلتُ أن أيّ ارتفاعُ لن يكفيني... لن يطفئ تلك الشعلةِ المتأججة في نفسي

Meanings:

"It seems to me that no matter how high I can reach, it will not satisfy my heart, the fire that burns inside me feels like it can't be put out"

Exampels 2:

(data card: 19) الطب شيء رهيبٌ... رهيب جدا... تنظرُ إليه أمي وأخي وأبي نظرة احترام وتقديس

Meanings:

"The field of medicine is a terrible thing, inviting respect and even half the adoration of my mother, brothers and father."

Contoh 3:

لقد رسمتُ لنفسي طريق حياتي... طريق العقلِ...(data card: 20)

Meanings:

"I have planned my life path clearly, namely through the workings of the brain."

The complete deviation of the *kalām khabar ibtidāi* is in the following construction:

وضحك... ولم أرشفتيه أو أسنانه (data card: 24)...إن الحياة لا تزال قائمة...وأنا لا زلت أعيش إنّ (data card: 72). ...من تحت القناع الأبيض، ولكني سمعت ضحكته... ضحكة قصيرة تم عن السخرية إنّ قلبي يقنع (data card: 76). ...أحسستُ أني أقوى منهُ (data card: 75).!عقلُك حاد كالسيف لا... لقد (data card: 77).عقلي، وعقلي يقنع حسّدي، ولا سبيل لإقناع أحدهم إلا عن طريق إقناع الآخر تعود الرجل على أنه هو وحدة الذي يفحص المرآة ويختبرها... هو وحده الذي له حقّ الاختيار والاختيار)(data card: 78).

(data card:...إنّ صفوف الناس تزحف في الطريق... تزحف كالسلحفة، ولكنها ستصل يوما أنا أحب الفن ولكنّ (data card: 85)....سوف تنقضي السنون ويغير الزمن التاريخ والقوانين والتقاليد(84 data).الطب يشفي فقط ولكن الفن يشفي ويخلق(91 data card: 94). ...الطب يستولى على كل وقتي (data card: 99)....الطب هو أنّ أمنح الصحة لكل من يحتاج الصحة بلا قيود ولا شروط (94 card:

Table 1.
***Kalām khabar* Recapitulation Sheet**

No.	Type	Purpose	Card Number	Count
1	*Ibtidāi*	*Al-istirhām*	18, 23, 38, 49, 60, 69, 70, 71, 73, 80, 83, 90, 93, 100	14
		Iẓhārut-Da'fi	8, 12, 14, 30, 31, 34, 64, 66, 87, 92	10
		Iẓhārut-Tahassur	1, 10, 17, 46, 54, 79	6
		Al-Fakhr	58, 61, 82, 89	4
		Appealing to try and be diligent	4, 13, 15, 16, 21, 22, 25, 26, 27, 28, 29, 33, 35, 37, 41, 42, 45, 47, 48, 50, 53, 68, 81, 86, 95, 96, 97	27
2	*Ṭalabī*	*Al-istirhām*		
		Iẓhārut-Da'fi	98	1
		Iẓhārut-Tahassur		
		Al-Fakhr		
		Appealing to try and be	43, 56	2

		diligent		
3	Inkārī	Al-istirhām		
		Iẓhārut-Da'fi	51	1
		Iẓhārut-Tahassur	67	1
		Al-Fakhr		
		Appealing to try and be diligent	52, 74	2
	Count			68

Table 2. Data Recapitulation Sheet of the *Kalām Khabar* Deviation

No.	Type	Deviation	Purpose	Card Number	Count
1	Ibtidāi	Ṭalabī	Al-istirhām		
			Iẓhārut-Da'fi	39, 40	2
			Iẓhārut-Tahassur		
			Al-Fakhr		
			Appealing to try and be diligent	44, 88	2
		Inkārī	Al-istirhām	9	1
			Iẓhārut-Da'fi		
			Iẓhārut-Tahassur	36	1
			Al-Fakhr		
			Appealing to try and be diligent		
2	Ṭalabī	Ibtidāi	Al-istirhām	2	1
			Iẓhārut-Da'fi	6, 55, 65	3
			Iẓhārut-Tahassur	62	1
			Al-Fakhr		
			Appealing to try and be diligent	7, 57, 59	3
		Inkārī	Al-istirhām	32	1
			Iẓhārut-Da'fi		
			Iẓhārut-Tahassur		
			Al-Fakhr		
			Appealing to try and be diligent		
3	Inkārī	Ibtidāi	Al-istirhām		
			Iẓhārut-Da'fi	5	1
			Iẓhārut-Tahassur	3	1
			Al-Fakhr		

		Appealing to try and be diligent	63	1
	Ṭalabī	*Al-istirhām*		
		Iẓhārut-Da'fi		
		Iẓhārut-Tahassur		
		Al-Fakhr		
		Appealing to try and be diligent		
Count				18

Kalām Khabar ibtidāi deviation is information that is confirmed through affirmation (*adāt taukīd*) even though there is no doubt or denial of the information. This is done to show the primacy of the content of the information or to reinforce it and show its urgency for attention. There are data card numbers: 11, 19, 20, 24, 72, 75, 76, 77, 78, 84, 85, 91, 94, 99 (total 14).

Conclusion

From 100 data as samples, the researcher found 68 *khabar kalām* which did not experience deviation, and 38 *khabar kalām*, which experienced deviation. *Kalām khabar* that does not experience deviations, namely 62 *kalām khabar ibtidāi* (with details of 14 *ibtidāi* aiming at *al-istirhām*, 10 *ibtidāi* aiming at *iẓhārut-da'fi*, 6 *ibtidāi* for *iẓhārut-tahassur*, 4 *ibtidāi* for *al-fakhr*, and 27 *ibtidāi* to encourage try and be diligent), 1 *kalām khabar* aims at *iẓhārut-da'fi*, 2 *kalām khabar ṭalabī* (aims to urge to try and be diligent), 2 *kalām khabar inkāri* (aim at *iẓhārut-da'fi* and aim at *iẓhārut-tahassur*), while the *kalām khabar* that has deviations, namely 2 *kalām khabar ibtidāi-ṭalabī* aims at *iẓhārut-da'fi*, 2 *kalām khabar ibtidāi-ṭalabī* aims to urge to try and be diligent, 1 *kalām khabar ibtidāi-inkārī* aims at *istirhām*, 1 *kalām khabar ibtāruthām, 1 kalām khabar ibtārutām-tahassur, 1 kalām khabar ṭalabī-ibtidāi aims at istirhām, 3 kalām khabar ṭalabī-ibtidāi* aims at *iẓhārut-da'fi*, 1 *kalām khabar ṭalabī-ibtidāi* aims at *iẓhārut-tahassur*, 3 *kalām khabar imbalabī* to try *khabar ṭalabī-inkārī* aims at *istirhām*, 1 *kalām khabar inkārī-ibtidāi* aims at *iẓhārut-da'fi*, 1 *kalām khabar inkārī-ibtidāi* aims at *iẓhārut-tahassur*, 1 *kalām khabar inkārī-ibtidāi* aims to encourage those who are *ibtidāi* deviation, that is, information is confirmed by means of affirmation (*adāt taukīd*) even though there is no doubt or denial of the information.
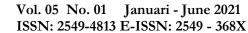
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