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The Interrelation of Balaghah and Egypt: Study of Amin al-Khuli's Thought

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Abstract

The essence of the science of Balaghah has been ingrained in the Arabic language to achieve creativity in both poetry and other literary forms. Al-Khuli in his book "Manahij Tafsir" explains that the many links between Egypt and Balaghah form an intense interrelationship. This article seeks to uncover the forms of a historical overview of Egypt and its influence on the science of Balaghah. This research uses a descriptive qualitative method through the main source of Amin al-Khuli's book "Manahij Tajdid fi al-Nahw wa al-Balaghah wa al-Tafsir wa al-Adab" and some relevant articles. In analyzing the data, researchers went through several stages, namely; identification, categorization, concept-historical content analysis, and ended with interpretation-validation. The results of this article reveal that: 1) Egypt has a strong character both in terms of geographical and social ideals. 2) Egypt became the foothold of prominent Balaghah figures who came from various regions. 3) There are two schools in Balaghah namely kalamiyyah and adabiyyah. 4) Egypt had a huge impact on the development of Arabic literature, which the Egyptians themselves put their literary knowledge as a form of dedication and love of harmony, as well as a form of devotion to the Qur'an. The above points summarize that Balaghah and Egypt have a close relationship that is inseparable in terms of history.

Keywords: *Relationship, Influence, Balaghah, Egypt*

Abstrak

Esensi ilmu Balaghah telah mandarah daging dalam bahasa Arab untuk mencapai kreativitas baik puisi maupun bentuk sastra lainnya. Al-Khuli dalam kitabnya "Manahij Tafsir" menjelaskan bahwa banyak keterkaitan antara Mesir dan Balaghah membentuk interelasionalitas yang intens. Artikel ini ingin mencoba mengungkap bentuk-bentuk tinjauan historis mengenai Mesir dan pengaruhnya terhadap ilmu Balaghah. Penelitian ini menggunakan metode deskriptif kualitatif melalui sumber utama kitab karya Amin al-Khuli berjudul Manahij Tajdid fi al-Nahw wa al-Balaghah wa al-Tafsir wa al-Adab, dan beberapa artikel relevan. Dalam menganalisa data, peneliti melewati beberapa tahapan yaitu; identifikasi, kategorisasi, analisis konten konsep-historis, dan diakhiri dengan interpretasi-validasi. Hasil artikel ini mengungkap bahwa: 1) Mesir memiliki tabiat kuat baik dari segi keidealan secara geografis dan sosial. 2) Mesir menjadi pijakan tokoh-

tokoh Balaghah terkemuka yang berasal dari berbagai wilayah. 3) Terdapat dua aliran dalam Balaghah yaitu kalamiyyah dan adabiyyah. 4) Mesir memiliki dampak yang sangat besar bagi perkembangan sastra Arab, yang mana orang-orang Mesir sendiri meletakkan keilmuan sastranya sebagai bentuk dedikasi dan kecintaan pada keharmonian, juga bentuk pengabdian pada al-Qur'an. Berbagai poin di atas menjadi rangkman, bahwa Balaghah dan Mesir memiliki hubungan erat yang tak terpisahkan dari sisi sejarahnya.
Kata kunci: *Relasi, Pengaruh, Balaghah, Mesir*

INTRODUCTION

The study of the relationship between Balaghah and Egypt has been carried out by many academics. Several studies on the relationship between the history of Balaghah and Egypt can be seen through research conducted by Pratama et al.,[1] Ilma Amalia et al[2]., Firstiyana[3], Wildana Wargadinata,[4] and Abd. Aziz,[5] whose several articles discuss the historical coverage and flow of Balaghah from classical to modern. Through reading the history of Balaghah, it fosters an awareness that Balaghah is not an inanimate object. Such awareness guarantees a more advanced development of historical science on both sides.[6] In its history, the science of Balaghah has developed from time to time; jahiliyah, early Islam, classical, and modern or contemporary.[7]

However, the discussion related to Amin al-Khuli's perspective on the correlation between the Balaghah and Egypt has not been brought to the attention of some experts. The research on Amin al-Khuli's thought only covers in general terms how the laying of literature in the Qur'an with a comparative analysis of literary interpretation can be seen through the article entitled "Literary Interpretation by

[1] Rudyyanton Salam Pratama and Agam Sulaima, "Aliran Sastra Arab Modern; Madrasah Diwan" 2, no. 1 (2023): 43–51.

[2] Ilma Amalia and R Edi Komarudin, "Sejarah Perkembangan Dan Cakupan Ilmu Balaghah Al-Qur ' an Dalam Kitab Durus Fi Ilmi Balaghah Karya Syeikh Muayyin Daqiq Al-Amili," *Madani: Jurnal Ilmiah Multidisiplin* 1, no. 5 (2023): 241–49.

[3] Firstiyana Romadlon Ash Shidiqiyah, "Aliran Sastra Arab Klasik Sebagai Respon Atas Modernisasi Arab: Kajian Historis," *Al-Fathin* 5, no. 1 (2022): 111–22, https://doi.org/10.32332/al-fathin.v5i01.4540.

[4] Wildana Wargadinata, *Sastra Arab Masa Jahiliyah Dan Islam*, *UIN MALIKI PRESS Malang*, 2018, website://press.uin-malang.ac.id.

[5] Abd Aziz and Made Saihu, "Historisitas Dan Sumber Tafsir Kebahasaan Dalam Memahami Bahasa Al-Quran," *Al Burhan: Jurnal Kajian Ilmu Dan Pengembangan Budaya Al-Qur'an* 22, no. 01 (2022): 1–23, https://doi.org/10.53828/alburhan.v22i01.740.

[6] Abdul Wahab Syakhrani and Saipul Rahli , "Latar Belakang Munculnya Ilmu Balaghah, Tokoh-Tokoh, Karya-Karyanya Dan Aspek-Aspeknya," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2022): 59–71, https://doi.org/10.54443/mushaf.v3i1.88.

[7] Qois Azizah Bin Has and Muhammad Zaky Sya'bani, "Integrasi Sastra Arab Dan Islam Serta Pengaruhnya Terhadap Sastrawan Muslim Modern," *Al-Fathin* 3 (2020).

Amin al-Khuli and Aisha Abdurrahman bint al-Shathi'".[8] Furthermore, the paper entitled "Contemporary Tafsir Studies: The Study of the Greatest Book of Literature in the Qur'an" focuses on al-Khuli's thesis which has links with the thoughts in the classical intellectual treasures.[9] Likewise, the article entitled "Amin al-Khuli and the Method of Literary Interpretation of the Qur'an" where the discussion focuses on an approach method to understanding the Qur'an that can only be expressed by interpreting literature (literary interpretation).[10] In line with Moh's research. Mofid with the title "Deconstruction of the Approach of Literary Criticism to the Qur 'an from the Perspective of Amin al-Khuli" discusses the deconstruction of *the* approach of literary criticism with the methods or steps *of an-Naqdual-Khariji and an-Naqdual-Dakhili.*[11] Some of the writings that mention Balaghah are very diverse as the author mentioned above. This research paper has a novelty with previous writings because this research tries to measure the relationship between Balaghah and Egypt by reflecting on its historicity. Some studies that have been done only discuss Balaghah specifically by not looking at the historical reality and social conditions of the society at that time historical realities and social conditions of the society at that time.

Studies related to al-Khuli's thinking in the field of the historicity of the interrelation of Balaghah and Egypt are still minimal so the study of the work becomes a novelty in this study. The Balaghah paradigm in the Egyptian context has a long journey that needs to be examined further. An important question related to this is how the Egyptian situation defines itself and the Balaghah that develops there, then the influence and contribution of Egypt as a form of developing the science of Balaghah which becomes a character in the Egyptian region. Balaghah is a science about the beauty of Arabic whose rules include the preparation of beautiful and meaningful sentences.[12] With this, Egypt became the cornerstone of Islamic culture which had a major contribution and influence in the development of Balaghah

[8] Aisy Najiha Khurin'in, "Tafsir Sastra Kontemporer Oleh Amin Al-Khuli Dan Aisyah Abdurrahman Bint Al-Syathi'," *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir* 6, no. 1 (2023): 62–71, https://doi.org/10.58518/alfurqon.v6i1.1743.

[9] Faiz Musthofa Abbas, "Studi Tafsir Kontemporer: Telaah Buku 'Al Qur'an Kitab Sastra Terbesar,'" *Tsaqafatuna: Jurnal Ilmu Pendidikan Islam* 1, no. 2 (2019): 80–88.

[10] Wali Ramadhani, "Amin Al-Khuli Dan Metode Tafsir Sastrawi Atas Al-Qur'an," *At-Tibyan* 02, no. 1 (2017): 1–7, http://www.albayan.ae.

[11] Moh. Mofid and Mohammad Zainal Hamdy, "Dekonstruksi Pendekatan Kritik Sastra Terhadap Al-Quran Perspektif Amin Al-Khuli," *Al-Irfan : Journal of Arabic Literature and Islamic Studies* 4, no. 2 (2021): 238–53, https://doi.org/10.36835/alirfan.v4i2.5069.

[12] Pratama and Sulaima, "Aliran Sastra Arab Modern; Madrasah Diwan."

science. For al-Khuli, studying the science of Balaghah in Egypt can be seen from various sides, both the historical side regarding the situation of its incarnation on earth through revelation that must be explored from previous Arab traditions and social situations.[13][14][15]

Studies on Egypt are very much done, such as the paper entitled "Dynamics of Islamic Education in Egypt"[16] which offends the Egyptian world as a form of successful and highly dedicated nation in its science. With a variety of achievements that until now are almost unparalleled. Likewise, the article entitled "The Development of Egyptian Culture",[17] also includes Egypt in its influence with Europe and the World, where geographically Egypt is located in the Mediterranean Sea region, among which are found centers of civilization.

Balaghah is a science that studies the beauty of language and rhetoric in conveying messages.[18] Research within the scope of Balaghah can be found through articles according to themes such as Fajar's article entitled "The Science of Balaghah as an Embryo in the World of Da'wah", the discussion of the article leaned on the urgency of studying Balaghah as a source of da 'wah (communicating).[19] In addition, a journal titled "The Development of Balaghah Science" was found[20] whose discussion covered the historical transition of Balaghah in the form of sustainable phases of its development.

Egypt is a country that has a long history in the development of the Arabic language, including Balaghah. This is proof that there is a relationship between the

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[13] Habibur Rahman, "Amin Al-Khuli, Pendekatan Kritik Sastra Terhadap Al-Quran," *Al-Irfan* Volume 1, (2019): 94–120.

[14] Amalia and Komarudin, "Sejarah Perkembangan Dan Cakupan Ilmu Balaghah Al- Qur ' an Dalam Kitab Durus Fi Ilmi Balaghah Karya Syeikh Muayyin Daqiq Al-Amili."

[15] Rais Abdurrahman and M Fauzan Zenrif, "The Relationship between Philosophy , Balaghah , and the Qur ' an : A Study of Manahij Tajdid Fi an-Nahwi Wa Al-Balaghah Wa at-Tafsir Wa Al-Adab by Amin Al-Khuli . Introduction Philosophy , Balaghah , and the Quran Academics . The Following Are Several Ba," *Jurnal Bahasa Dan Sastra Arab* 04, no. 02 (2023): 47–56.

[16] Bambang Supradi, "Dinamika Pendidikan Islam Di Mesir," *Pendidikan Islam* 9, no. 2 (2020): 77–102.

[17] Wira Meinis Tri Agusman, "Perkembangan Kebudayaan Mesir," *Ushuluddin Dan Pemikiran Islam* (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017), http://repository.uin-suska.ac.id/id/eprint/11890.

[18] Abas Ali Rostami-Nasab, Oranus Tajedini, and Ali Sadatmoosavi, "Examination of the 'Theory of Guidance' in the View of 'Ali Ibn Abi Talib (a): An Exploration into the Nahj Al-Balaghah," *Journal of Research on Christian Education* 25, no. 2 (May 3, 2016): 203–20, https://doi.org/10.1080/10656219.2016.1191392.

[19] A. Fajar Awaluddin, "Ilmu Balaghah Sebagai Embrio Dalam Dunia Dakwah," *Al-Din: Jurnal Dakwah Dan Sosial Keagamaan* 4, no. 2 (2019): 1–9, https://doi.org/10.35673/ajdsk.v1i1.197.

[20] Fayyad Jidan, "Perkembangan Ilmu Balaghah," *Imtiyaz* 6, no. 8.5.2017 (2022): 2003–5.

two. Therefore, Egypt has an important role in the development of Balaghah science. In addition, in some literature, it is mentioned that the Qur'an is a book that has a beautiful, orderly and neat sentence arrangement, so to understand the beauty of the language of the Qur'an a deep mastery of Arabic is needed, one of which is the science of Balaghah. Egypt became the foothold of prominent 'scholars', triggering his works in Balaghah science. This can be seen in the article entitled "The Flow of Classical Arabic Literature as a Response to Arab Modernization: Historical Studies".[21] The paper examines the origins of the development of Arabic literature by involving the Egyptian region which had a major influence on its development.

Interrelation comes from English, namely *interrelation* or *mutual relations* which means a relationship with each other. Interrelation studies lead to the study of two related objects. Interrelationship studies can be seen from the article entitled "Religious and Cultural Interrelationships"[22] which discusses the strong relationship between religion and culture, where both have a strong influence on the social environment of the community. The study is as frequent as Tri Wahyudi's research entitled "Interrelation of Islam and Religion and Javanese Customs".[23] For him, Islam represents a just, objective, and proportional religion. In the opinion of sociologists, Islam is referred to as the religion of civilization in the case of the interrelation of Javanese religion and culture as a form of majority ethnicity in the archipelago.

For Khuli, detecting Balaghah science must include three important aspects, namely: 1) The history of the presence of Balaghah science, both its emergence period, its development, as well as future developments. 2) Figures who are involved in the field of Balaghah science. 3) Written treasures as results and works in the form of qasida, rajaz, poetry, and so on.[24] As Amin al-Khuli explained about the urgency of the Qur'an which is placed in the position of being the largest literary book that can be understood through the approach of Arabic literature.[25] This literary approach is intended as a metaphorical universe generator in the Qur'an. For him, he inevitably

[21] Shidiqiyah, "Aliran Sastra Arab Klasik Sebagai Respon Atas Modernisasi Arab: Kajian Historis."

[22] Pangulu Abdul Karim, "Interelasi Agama Dan Budaya," *Nizhamiyah* VI, no. 2 (2016): 97–109.

[23] Tri Wahyudi Ramdhan, "Interelasi Islam Dan Agama Serta Adat Jawa," *Al-Thiqah* 02, no. 02 (2019): 71–92, http://ejurnal.stiuda.ac.id/index.php/althiqah/article/view/21.

[24] Gasim Yamani, *Balaghah Al-Qur'an: Mendaki Ketinggian Bahasa Al-Qur'an Mendalami Kandungan Maknanya* (Yogyakarta: Pesantren Anwarul Qur'an, 2023).

[25] Achmad Zubairin, "Upaya Pembuktian Otentisitas Al-Qur`an. Melalui Pendekatan Sastra (Tafsir Adabiy)," *Jurnal Asy-Syukriyyah* 21, no. 1 (2020): 34–48, https://doi.org/10.36769/asy.v21i1.97.

has to use grammatical, metaphor, and stylistic knowledge, to avoid monolithic meanings of the Qur'an. At the same time, the literary approach is also able to present a diversity of meanings of the Qur'an it self.[26]

This paper seeks to explore the interrelationality of the Balaghah and Egypt, covering the natural and social situation of Egypt, the environment of Egypt and Balaghah, and schools in the Balaghah to be more specific to the literary school in Egypt. This aims to reveal the closeness between Egypt and the science of Balaghah, and how strongly Egypt influences the science of balghah. Therefore, this study aims to enrich the treasures of the development of Balaghah science which is specifically close to the history of the development of Balaghah science in the context of Egyptian influence. On the other hand, tracing the history and development of the science of Balaghah can be examined through the work of Amin al-Khuli, which is very complete in relation to the reading of historical situations and phenomena from the past to the present.

METHODS

This article will examine the interrelation between Balaghah and Egypt from the perspective of Amin al-Khuli using a *library research approach,* examining text manuscripts that fit similar themes. Taken following the subject matter and analyzed in depth, so that conclusions can be drawn in line with the research theme.[27] The approach used is a descriptive qualitative approach. This paper explores the relationship between the science of Balghah and Egypt. The main source of this research is the book by Amin al-Khuli entitled "Manahij Tajdid fi al-Nahw wa al-Balaghah wa al-Tafsir wa al-Adab" in terms of its historicity. Meanwhile, the secondary source is through the approach of similar articles. Furthermore, in analyzing data, researchers use steps in the form of data collection to be identified and categorized.[28] Followed by analyzing the content[29] both thematically and conceptually to its historicity (chronology and history) and followed by

[26] Moh. Syarifuddin, "Sastra Qur'ani Dan Tantangan Sastra Islam Di Indonesia," *Conference Proceedings: Annual International Conference on Islamic Studies (AICIS XII)*, 2022, 1260–79.

[27] Muhammad, *Metode Penelitian Bahasa* (Yogyakarta: Ar Ruzz Media, 2011).

[28] Mohammad Yusuf Setyawan, "Perspektif Filosofis Penelitian Bahasa Arab; Kajian Pembelajaran Bahasa Dengan Metode Terjemah," *Tsaqofiya : Jurnal Pendidikan Bahasa Dan Sastra Arab* 4, no. 1 (2022): 113–26, https://doi.org/10.21154/tsaqofiya.v4i1.47.

[29] Asifah Asifah and Iin Suryaningsih, "Keragaman Jinas Dalam Syair Kitab Ta'lim Al-Muta'allim Karya Imam Zarnuji," *Tsaqofiya: Jurnal Pendidikan Bahasa Dan Sastra Arab* 6, no. 1 (2024): 129–42, https://doi.org/10.21154/tsaqofiya.v6i1.232.

interpretation-validation of content related to the interrelation of Balaghah and Egypt studies of Amin al-Khuli's thought in his work mentioned above.

DISCUSSION

Egypt's Natural and Social Situation

Egypt as described in the the Qur'an is like a paradise on earth, a place of springs, plants, and joy, and a glorious place كَرِيْمٍ وَّمَقَامٍ وَّكُنُوْزٍ. (QS: As-Shu'ara, 58-59)[30];فَاكِهِينَ فِيهَا كَانُوا وَنَعْمَةٍ ,كَرِيمٍ وَمَقَامٍ وَزُرُوعٍ,وَعُيُونٍ جَنَّاتٍ مِنْ تَرَكُوا كَمْ (QS:Ad-Dukhon, 25-27).[31] As Ali ibn Abi Talib said, Egypt is the paradise of the world. And the one who brought Islam also said: Abdullah bin Umar bi Ash RA, "Whoever wants to imagine paradise, or see a copy of it on earth, should look at the land of Egypt, which is full of fruits". Egypt has been the center of civilization since ancient times, becoming a connector of everything around it, both the movement of art, philosophy, and science. Egypt has a big impact, it can also be utilized in what is in it. Egypt has a philosophical position resembling its physical form in the earth and its surroundings of various climates. As expressed by the Pioneer of Islamic Sociology Ibn Khaldun in his Muqaddimah Book*:* "In addition to this there is no plenary state and culture of Egypt, Egypt is the mother of the world, and the vessel of Islam, the source of Knowledge, and Development".[32]

The current discussion is about how Egypt adapted to Arabic culture and literature. The Egyptian struggle in the history of Arabic literature included a rapid and fierce struggle. Amin al-Khuli discovered the fact that it has been strong since the second century Hijri, which is the time of the emergence of people who are interested in science related to the Arab world and its literature. As we know, Imam Shafi 'i was a figure or figure of Arabic science who became a reference in the field of language and

[30]Interpretation of the Ministry of Religious Affairs of the Republic of Indonesia, QS. As-Shu'ara: 58-59. "Then, we removed them, the pharaoh and his people, from the beautiful gardens and springs they had for vanity's sake. And we also take them out of the wealth and noble position they get. So it was, and we gave them to the children of Israi. They are ultimately the ones who inherit the wealth of the pharaoh and his followers after all have perished. "

[31]Interpretation of the Ministry of Religious Affairs of the Republic of Indonesia, QS. Ad-Dukhan: 25-27. "After they (Pharaoh and his followers) were drowned and all died, then Allah explained that how many beautiful and charming gardens and flowing springs they left behind, as well as gardens of various kinds and kinds and comfortable, pleasant, and beautiful places to live, and the abundant pleasures of life that they all enjoyed before the drowning occurred"

[32] Amin Al-Khuli, "الأدب و التفسير و البلاغة و النحو علم في التجديد مناهج" (Cairo: Mahrajan al-Qira'ah li al-Jami', 2003).

became the scientific center of civilization. His nickname, "Arab Stomach" (refers to everything about Arabic science).[3334]

Amin al-Khuli once heard of him when he (Imam Shafi 'i) went to Egypt and met one of the original Egyptians whose identity (name/personality) is unknown but is known only by his nickname. But only his nickname is known. Named in the book "Sirajul Ghaul", this person is very fluent in the field of linguistics, no one has thought of poetry before. No wonder Imam Shafi 'i was so impressed with the person, and one day Imam Shafi 'i called one of his students "rabbi". "O Rabi', call me Surjan", then the rabi' went to meet Imam Shafi 'i with Surjan. Imam Shafi 'i described the expertise of Syurjan because of the wealth of knowledge he possessed. As Imam Shafi 'i said at the end of *"O Rabbi", we must start again looking for Knowledge "*. So the question is: who motivates my Imam Shafi 'i to seek Knowledge? In what neighborhood did it grow up?

Neighborhood Egypt and Balaghah

Egypt had a great influence on the history of the Arabian Balaghah. Balaghah is a series of expressions with different meanings, surrounded by different terms, and can change over time. In general, Balaghah is related to emotions, and good calculation, and contains the meaning of willingness to write *treatises and qoshoidal-harooir*.[35] Therefore, this can lead to criticism in examining the influence of Egypt on the science of Balaghah in a broad sense. In terms of Arabic literary criticism, the characterization of Egyptians in Arabic literature, the argument of Egyptians in their criticism and the influence of Egyptian individuals on Arabic literature. Amin al-Khuli wants to discuss Balaghah science in a narrow sense which is summarized in three fan sciences, namely: *Ma 'ani, Bayan and Badi'.* The scope of these three sciences will be discussed from the point of view of the influence of Egypt and its inhabitants.

Ma'ani science in Balaghah discusses the meaning of sentences and their contexts, which ontologically and epistemologically have similarities with pragmatic science.[36] Bayan science includes word eating that is skewed in terms of *tasybih,*

[33] Nawal Zemoura, "أصل اللغة وما هيتها: دراسة مقارنة للاراء و الحجج," *Tsaqofiya : Jurnal Pendidikan Bahasa Dan Sastra Arab* 5, no. 1 (2023): 164–80, https://doi.org/10.21154/tsaqofiya.v5i1.217.

[34] Suzanne Pinckney Stetkevych, "Abbasid Panegyric: Badīʿ Poetry and the Invention of the Arab Golden Age," *British Journal of Middle Eastern Studies* 44, no. 1 (January 2, 2017): 48–72, https://doi.org/10.1080/13530194.2016.1180236.

[35] Al-Khuli.

[36] Leila Ahya Husnaya and Rizka Eliyana Maslihah, "Musykilaat Ta'allum Al-Lughah Al-'Arabiyyah Bi Al-Madrasah Al-Mutawassithah Al-Islamiyyah Nurul Mujtahidin Mlarak Ponorogo,"

majaz, and *kinayah,* so this science has a meeting point with lexicology and *mufrodat* science. The science of *Badi'* discusses the beauty of words and meaning, in this case, related to the science of semiotics or *uslub.*[37]

The first thing that is shown in Aminal-Khuli's research is an overall picture of what is famous in the history of these three arts, down to the main figures and prominent people in its history. Like Abd al-Qahiral-Jurjani with his work in the form of *I'jaz al-Qur 'an*, Jar-Allah[3839], al-Zamakhshari (al-Khassyaf - Study of the science of Balaghah in the field of majaz*)*,[4041] Abu Yaqoub al-Sakaki with his study in the form of I'jaz, which is a short-acting but solid expression of eating, such as QS. Al-Baqarah:179,[42] al-Saad al-Taftazani, and Sayyid al-Sharif al-Majrjani, all of which were developed by Far Eastern groups - Such as Jarjan, Khwarezmian, Tartar, Turkish, and Persian, which have no connection with the Near East. Egypt paved the way, even though some of the literary figures came from outside Egypt.[43] The East needed long-term study to develop the taste of Arabic literature, whereas the Egyptians had no need for it to acquire this taste, and Imam Subki stated in his expression that the Egyptians had been privileged to be given righteous understanding, pure thought, softer than the wind, than the water of life, whose beauty appeared to them the Egyptians. This is a beautiful parable for the Egyptians in the study of Balaghah science.

Modern times in the Arab world began with the French colonization of Egypt which brought many changes and renewals. Every school in literature has ideologies,

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Tsaqofiya : Jurnal Pendidikan Bahasa Dan Sastra Arab 4, no. 1 (2022): 136–58, https://doi.org/10.21154/tsaqofiya.v4i1.91.

[37] Faisal Mubarak, "Nahwu Dan Balaghah Dalam Perspektif Ilmu Linguistik Modern," *Fakultas Keguruan IAIN Antasari Banjarmasin*, 2008, 282.

[38] Ach Thabrani, "Nadzam Dalam I'Jaz Al Quran Menurut Abdul Qahir Al Jurjani," *Al Mi'yar: Jurnal Ilmiah Pembelajaran Bahasa Arab Dan Kebahasaaraban* 1, no. 1 (2018): 1, https://doi.org/10.35931/am.v1i1.80.

[39] Lina Fatikasari, "Al-Jurjani Dan Sejarah Perkembangan Ilmu Balaghah," *Maliki Interdisciplinary Journal* 1, no. 4 (2023): 271–77.

[40] Danial Danial, "Corak Penafsiran Al-Qur'an Periode Klasik Hingga Modern," *Hikmah Journal of Islamic Studies* 15, no. 2 (2020): 70, https://doi.org/10.47466/hikmah.v15i2.136.

[41] Azalia Wardha Aziz, "Al-Dakhil DalamTafsir Al-Kasysyaf Karya Al-Zamakhsyari," *Maghza: Jurnal Ilmu Al-Qur'an Dan Tafsir* 8, no. 1 (2023): 29–49.

[42] Khotimah Suryani, "Keunggulan Bahasa Al-Quran Di Bidang Sastra (Al-Balaghah) Dalam Pandangan Ibn Asyur," *Studi Keagamaan, Pendidikan Dan Humaniora* 6, no. 2 (2019): 220–45, http://e-jurnal.unisda.ac.id/index.php/dar/article/view/1652.

[43] Has and Sya'bani, "Integrasi Sastra Arab Dan Islam Serta Pengaruhnya Terhadap Sastrawan Muslim Modern."

concepts, ideas, and principles that are carried out in creating a literary work.[44] Some of the literary schools that developed in the Arab world include Zahiriyya, Sufism, Al-Mu'tazila, Al-Jahiliyya, and Al-Nahda. Each literary school reflects the social, cultural, and political contexts of its time and has contributed to the development of Arabic literature. Like Egypt, where literary schools, especially Arabic literature, have experienced significant development.[45]

Two Streams in Balaghah Science: Between Literature and Theology

Khuli points out that there are two methods of studying the Balaghah and its writing:[46] *First,* the method of the theologian or philosopher. *The second* is the literary method. The first method, puts its functions on understanding the terms Balaghah, understanding the correct logic, and setting the rules. Theology is characterized by a lack of literary evidence that does not pay attention to the artistic aspects of understanding, the characteristics of composition, and appreciating literary considerations, while still relying on philosophical standards of judgment, such as moral standards and other standards. The second method, namely literature – the method of literati – lies in the many examples and evidence of literary argumentation, as well as the lack of research on definitions, rules, terms, and categories (classification). He focuses more on relying on taste, taste, and sensitivity of beauty in appreciating literature, without fully considering philosophical theories, laws of logic, and the like.

Al-Suyuthi distinguishes the two schools above, the first of which is the school of theology/ science of kalam called the non-Arabic method. While the science of literature or literature is the method of the Arabs and Balaghah experts. In line with As-Subki's thinking which argues that Egypt has innate habits/ characters as a supporter in understanding the science of Balaghah. Subki sees that the Egyptian environment is more Arabic and closer to representing *dzauq* and Arabic literary tastes. So it can be concluded, that Egypt in its history tends to focus on literature that prioritizes beauty.[47] The third division of the science of Balaghah *(ma'ani, bayani,*

[44] Shidiqiyah, "Aliran Sastra Arab Klasik Sebagai Respon Atas Modernisasi Arab: Kajian Historis."

[45] Paul Auchterlonie, "The Acquisition of Arabic Books by British Libraries 20 Years on: Progress or Decline?," *Library Collections, Acquisitions, & Technical Services* 29, no. 2 (June 3, 2005): 140–48, https://doi.org/10.1080/14649055.2005.10766047.

[46] Al-Khuli, "الأدب و التفسير و البلاغة و النحو علم في التجديد مناهج."

[47] Al-Khuli.

badi') began to appear and became known during the second abbasi, between the second, third, and fourth centuries of the hijriyah. Starting in the fifth century with its characteristics intersecting with I 'jazul Qur 'an, until the birth of two streams in the science of Balaghah which he called the flow of kalam and literature.[48] As already explained above about both.

Each stream in the science of Balaghah has its own characteristics. The defenders of the *kalamiyyah* sect focus themselves on the discussion of Balaghah by making the boundaries of *lafdzi* with the spirit of debate. To determine the exactness and beauty of language, they hold firmly to the analogy of philosophy and theories of logic. Else, in the spirit of the *adabiyyah* school, which is more inclined to submit literary evidence, either poetry or prose. So to determine whether or not exactly beautiful, they cling to a sense of art and beauty.[49]

The Flow of Literature in Egypt

Seeing the culture of Balaghah science in Egypt in the scope of the fifth, sixth, and early seventh centuries was a time when the school of philosophy in the East grew and developed. From there came the works of his most important thinkers. During that period, it can be found that Egypt had an influence on its surroundings from the East to Iraq, and the West to the tip of Morocco. Based on this statement, in the era of philosophy, it grew and strengthened its foundation for studying the science of Balaghah, and works such as: *"Risalaal-Balaghah", "at-Tariq ilaal-Fashahah"* and others were born.[50]

Apart from space and time travel, Egypt still has a big impact on the science of Balaghah, whose legacy can be used as a source or scientific reference. Concerning these moments, and in understanding and describing the flow of Egyptian Balaghah to the science of Balaghah in this era, it can be seen some important points contained in the book of al-Khuli:[51]

First, Egypt at that time was *independent -independent*, without a school of philosophy that had not spread in the East. Even Egypt chose differences of opinion

[48] Wahab Syakhrani and Rahli, "Latar Belakang Munculnya Ilmu Balaghah, Tokoh-Tokoh, Karya-Karyanya Dan Aspek-Aspeknya."

[49] Ahmad Al-Iskandari, *Al-Wasith Fil-Adab Al-'Arabiy Wa Tarikhuhu* (Mesir: Darul Ma'arif, 1916).

[50] Al-Khuli, "الأدب و التفسير و البلاغة و النحو علم في التجديد مناهج."

[51] Al-Khulli.

and became a strong barrier to the intertwined flow of philosophy and its contribution to Egyptian science. This happened for a long time, until the birth of works entitled *"Muallim* al-Kitabah*" and "Maghonim al-Ashobah"* by Egyptian writer Abd al-Rahim bin Ali bin Sheith who lived during the reign of Saladin al-Ayyubi, and al-Malik al-Adil.

Second, the method used by Egypt is not integrated with the existing literature in the East, but its tendency is integrated with more inclination to Arabic literature. Contrary to Eastern tendencies in the science of kalam. As the fact is found Egypt has differences with the East in the form of: a) The love of the Egyptians for harmony contained in art, and they can express their love of souvenirs in Egyptian art. As in the book of *Muallim al-Kitabah,* which contains long chapters on Balaghah, synonyms, proverbs, and chapters that need to be watched and considered by the author. b) Their dedication to the Qur 'an in the form of the science of Balaghah, as a devotion to the Qur 'a by revealing the purpose of the meanings it contains, explaining its majaz, its metaphors, its parables, and the beauty of the art detailed in each of its verses. c) Continuing research by the predecessors as planned by the mufliq poet put by Abdullah ibn al-Mu'taz in the third century. Where in the introduction has defined the science of balghah as the science of badi ', which at that time the science of badi' was used to process words into beautiful, clear, and straightforward.

In the view of Amin al-Khuli, the literary school in Egyptian science focuses on literary aspects. The study of Balaghah is viewed from the elements of language and literature and examines the relationship between the two. It then introduces its use of contemporary literary methods to discover its relationship to tradition, between literary development and language in general.[52]

CONCLUSION

The scope of the interrelationality of the Balaghah and Egypt is very complex and has a close relationship, this can be seen from various aspects. Starting from the background of Egypt's condition at that time, as well as its socio-cultural condition. First, the reformation of Egypt as an ideal land with various fertility in it became the center of world civilization. Also with people who have literary skills and habits.

[52] M Aminullah, "Hermeneutika Dan Linguistik Perspektif Metode Tafsir Sastra Amin Al-Khuli," *Jurnal Online Kopertais Wilayah IV (EKIV)* 9, no. 2 (2016): 325–48, http://ejournal.kopertais4.or.id/sasambo/index.php/elhikam/article/view/2508.

Second, the presence of literary figures in Egypt, their dedication is to Egypt even though they are not native there. Third, there are two different alira in Balaghah *(kalamiyyah wa adabiyyah)*, both of which have differences in their methods or approaches. In conclusion, Amin al-Khulii explains how the typology of literary development in Egypt, in essence Egypt had such a great impact on literary development, whose development became a dedication to the Qur'an as the love of the Egyptians for literary harmonization. That is why Amin al-Khuli put the title of the Qur'an as the greatest Book of Literature.

This is a very interesting and deep insight into the relationship between Balaghah and Arabic from the perspective of Amin al-Khuli's thought. It contains insights into the history of the development of Balaghah in Arabia, the importance of learning Balaghah, and its application in the socio-cultural environment. However, this study also does not rule out the limitations of the research which only examines one figure's thoughts and the relationship between Balaghah which is only juxtaposed with one country, namely Egypt. Further interpretation of the thoughts of other figures or comparison with the study of the thoughts of other figures is needed for further research.

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