

## Method of Analogy (Uslub Al-Tashbih) in Arabic and Chinese Rhetoric: the Analysis and Comparative Study

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### Abstract

This research aims to analyze the similarities and differences of Method of analogy ( Uslub Al-Tashbih) between Arabic and Chinese Rhetoric. The researchers implement the inductive method to collect the relevant knowledge about method of Analogy in Arabic and Chinese Rhetoric, as well as, apply the analytical descriptive approach and the comparative approach to analysis and contrast the similarities and differences of this method in both Rhetoric. As a result, the researchers found that even though there are different ways to express in two languages, but the purpose of the expression is very similar in both rhetoric. The most similar points of method of Tashbih in both rhetoric as a follow: In the Arabic rhetoric, there are four components: the source, the target, the indicator of resemblance and the similarities, but in the Chinese rhetoric there are only three components: the source, the target, the indicator of resemblance. This also led to the different methods of Tashbih. As for the types of Tashbih, the species of Tashbih in Chinese are much more than Arabic rhetoric. In conclusion, this study had a value and new aspects to continue to study according to the result which is found.

**Keywords:** Method of Analogy (Uslub al- Tashbih), Rhetoric in Arabic and Chinese

### Introduction:

Rhetoric in Arabic Language is a kind of Arabic linguistics, which is a way to express emotions and make language more meaningful. There are three different types of Arabic rhetoric, and the method of analogy belongs to smart rhetoric. ( Ibu manzura, 2012) The smart rhetoric implements different ways to express the same meaning. (Al-Qazwani, 2009) The method of analogy is a comparison of things with similar meanings and at the same time, use analogy words to make their relationship more clear. ( amin, 1992)

However, Rhetoric in Chinese language has number of different types, and the method of analogy is just one of them. Therefore, In Chinese, it is more clear and easier to express the meaning by analogy. ( wu li quan, 2016)

The main objective of this research is to explain the meaning of analogy in Arabic and Chinese languages, and explore the similarities and the differences of analogy between Arabic and Chinese. What's more, this research also will helps learners to understand analogy in Arabic and Chinese as a whole, clarify the types of rhetoric in Arabic and Chinese, and the similarities and differences between these two languages.

### Statement of Problem

This research mainly discusses the topic in the field of linguistics, especially in Arabic and Chinese Rhetoric. This research aims to analyze the similarities and differences of style of analogy (Uslub al-Tashbih) between Arabic and Chinese Rhetoric. Previously, there are a lot of researches talking about the topics only in the area of Arabic rhetoric or in Chinese rhetoric, and at the same time there are amount of researches discussed about the similarities and differences of rhetoric between

Arabic and Chinese. However, there is no single research analyzing the similarities and differences of method of analogy (Uslub al-Tashbih) between Arabic and Chinese Rhetoric in detail. Therefore, this research is innovative in this area.

### Research Methods

This research will implement the inductive method, the analytical descriptive method and the comparative method to analyze and contrast the similarities and differences in these two languages' rhetoric. This research has collected many different sentences containing Arabic and English analogy (Uslub Al- Tashbih).

Inductive method

Collecting the relevant knowledge about method of Analogy in Arabic and Chinese Rhetoric by using this way.

Analytical descriptive method

Analyzing the composition of analogy in Arabic and Chinese, studying them separately, and drawing a conclusion regularly.

Comparative method

Analyzing and contrasting the similarities and differences of method of Analogy in Arabic and Chinese Rhetoric by using this way.

### Discussion and Analysis

In this part, researchers will discuss and compare the analogy (Al-Tashibih) between Arabic and Chinese. The examples are as follows:

#### Comparison of the composition of analogy (Al-Tashibih) between Arabic and Chinese

##### 1) The composition of analogy (Al-Tashibih) in Arabic

The analogy (Al-Tashibih) in Arabic is composed of four parts: Al-Mushabahu (المشبه) , Al-Mushabahu bih (المشبه به) , Ada'tu al Tashibih (أداة التشبيه) and wajihu al-Tashibih (وجه التشبيه). Al- Mushabahu (المشبه) refers to an target which is intended to be described, Al-Mushabahu bih (المشبه به) refers to a person or thing which is described, Ada'tu al-Tashibih (أداة التشبيه) is a word or phrase which is contacting between Al-Mushabahu and Al-Mushabahu bih to express the relationship between them, and wajihu al-Tashibih (وجه التشبيه) is word that is illustrated similarities between Al-Mushabahu and Al-Mushabahu bih . Sometimes, Ada'tu al- Tashibih (أداة التشبيه) and wajihu al-Tashibih (وجه التشبيه) can be deleted. For example:

العزيمة الصادقة كالسيف القاطع. (The true will is just as sharp sword.) (Chen Yaozhong, Yu Xiaozhen, Zhou Wenju, 2001)

أنت بحر في السماحة. (Your magnanimity is just like seas and oceans.) (Chen Yaozhong, Yu Xiaozhen, Zhou Wenju, 2001)

In first sentence above, Al-Mushabahu is "true will" (العزيمة الصادقة) , Ada'tu al- Tashibih is "just as" (الكاف) , the Ada'tu al- Tashibih is "sharp sword" (السيف القاطع) , and there is no wajihu al-Tashibih in this sentence.

However in the second sentence above: "You" (أنت) is Al-Mushabahu, "seas and oceans" (بحر) Al- Mushabahu bih, wajihu Al-Tashibih is "magnanimity" (السماحة) , and there is Ada'tu al- Tashibih in this sentence.

## 2). The Composition of Chinese Analogy

The Chinese analogy is composed of three elements: Al-Mushabahu, Al-Mushabahu bih and Ada'tu al- Tashibih. Although there is the concept of "wajihu al-Tashibih" in Chinese analogy, but it is not a part of analogy in Chinese language. For example:

Time is a sharp sword. (Headline, 2017) Al-Mushabahu of this sentence is "time", the Al-Mushabahu bih is "sharp sword", and Ada'tu al- Tashibih is "is".

Long journey tests the power of horses, and hard history tests heroes. (qing shao nian bi du cong shu Wei yuan hui, 2009)

"Long journey tests the power horses" is Mushabahu, "hard history tests heroes" is Mushabahu bih and there is no Ada'tu al- Tashibih in this sentence.

## 3). The similarities between Chinese and Arabic analogy

Analogy in Chinese and Arabic all have the concepts of Al- Mushabahu, Al-Mushabahu bih and Ada'tu al- Tashibih, and their meanings are all the same. Both Al-Mushabahu and Al-Mushabahu bih are all indispensable, while sometimes, Ada'tu Al- Tashibih can be deleted.

## 4). The difference between Chinese and Arabic analogy

There isn't a concept of "wajihu Al-Tashibih" in Chinese Rhetoric, and it is not a necessary element of analogy, which is the difference between Chinese and Arabic analogy.

### A comparison of analogy types between Arabic and Chinese

According to the four elements of the analogy, Arabic analogy (Al- Tashibih) can be divided into Al-tashibih al- mursal (التشبيه المرسل), Al- tashibih al-muakad (التشبيه المؤكد), Al- Tashibih – mufasil (التشبيه المفصل), Al- Tashibih al- Tamshil (التشبيه التمثيل) and so forth.

According to the meaning, Chinese analogy can be divided into "ming yu" (simile), "dao yu" (reversed analogy), "jiao yu" (compared analogy), "bo yu" (sustained analogy), etc.

### The similarities of analogy types in Arabic and Chinese

Although the types of method of Arabic and Chinese analogy are totally different, but there are still some similarities in categories.

There is Al-Tashbih Al-Mursal (التشبيه المرسل) in Arabic rhetoric, which is similar to "ming yu" in Chinese rhetoric. For example:

جبينه كصفحة المرأة صفاء وتألوا. (His forehead is as bright as a minute surface.) (Chen Yaozhong, Yu Xiaozhen, Zhou Wenju, 2001)

Chu yang xiang hao bi chu dou zi, fei chu bu ke. (Silly sight just like breakouts, which cannot be avoided.) (qian zhong shu, 1980)

These two sentences are typical similes. Al-Mushabahu, al- mushabahu bih and adat-al -Tashibih are very prominent and belong to the same category. At meanwhile, analogies in Chinese are similar in Arabic as Al-Tashbih Al-Muakad (التشبيه المؤكد).

الصيف في الخرطوم نار موقدة في شدة حرة. (The summer of Khartoum is hot, just like raging flames.) (Chen Yaozhong, Yu Xiaozhen, Zhou Wenju, 2001)

Da wang zhuang zhe ge zhen di cheng wei yi ke rui li de tie ding, lao lao de ding jin le huang wei bing tuan de nao men xin. (Dawangzhuang has become a sharp nail and firmly pushed into the heart of Huangwei Corps.) (Shao Jingmin, 2007)

Adat-al- Tashibih are not mentioned in these two sentences, but the relationship is very clear. Tashibih Al-Tamthil ( تشبيه التمثيل) (The multiphase analogy) in Arabic and “duo xiang yu” (sustained analogy) in Chinese have some similarities, which are all use many sides of Al- Mushabah, overall image or multiple Al- Mushabah Bih to describe Al- Mushabah. For example:

المتردد في الأمور يجذبه رأي هنا ورأي هناك كريشة في مهب الريح لا تستقر على حال.

(Those who act indecisive are at the mercy of numerous thoughts, like a feather of the tuyere.) (Chen Yaozhong, Yu Xiaozhen, Zhou Wenju, 2001)

Yi zhi mao rong de pu gong ying ba zhong zi sa xiang le tian jian ao tude geng zi shang, ru xu, ru xing, ru fei xiang de jing ling. (A plush dandelion scatters the seeds onto the concave ridge of the field, like catkin, like stars, like flying fairies.) (Wang Meng, 1999)

The al- Mushabih Bih in the first sentence is “ريشة في مهب الريح” (the feathers of the tuyere), which is an overall image. The al- Mushabih Bih in the second sentence is “xu” (catkin), “xing” (stars) and “fei xiang de jing ling (flying fairies). In addition, Al-Tashbih Al-Dhamni(التشبيه الضمني) (the connotation analogy) in Arabic and analogy in Chinese are same.

إن تظهر المصائب فضل الأبطال، فالنار تزيد الذهب نقاء. (When it comes to a disaster, it shows the true quality of the hero, and the blazing fire makes the gold brighter.) (Chen Yaozhong, Yu Xiaozhen, Zhou Wenju, 2001)

Ge fang de xi jian hui cheng le he liu, ge di lao dong ren min de chuang zao hui cheng le can lan de wen ming. (The streams of all sides have been merged into rivers, and the creation of the working people everywhere has become a splendid civilization.) (Qin Mu, 1961)

These two sentences do not have the usual form of analogy. Readers can only experience the significance of analogy by understanding their meanings. At last, Al-Tashbih Al-Maqhalub (التشبيه المقلوب) (reversed analogy) in Arabic has similar meaning with the “dao yu” (reversed analogy) in Chinese.

كأن النسيم في الرقة أخلاقه. (The wind is gentle, like his character.) (Chen Yaozhong, Yu Xiaozhen, Zhou Wenju, 2001)

Shang hai ren jiao xiao bie san de na pi jue se, ye hen xiang wo men de dang ba gu, gan bie de hen, yang zi shi fen nan kan. (Crew who are called “little squirts” by Shanghai people are also very similar to Party jargon, who are wizened and unsightly.) (Shao Jingmin, 2007)

Although these two sentences invert the position of Al- Mushabih and Al-Mushabih Bih, they still express the same meaning.

## 2). The differences between Arabic and Chinese analogy types

As mentioned above, the difference between the basic **types** of Chinese and Arabic rhetoric causes the difference between Chinese and Arabic analogy **types**. The biggest difference in the Chinese and Arabic analogy **types** is that Chinese analogy divides the types of analogies by sentence meaning and analogical meaning, while Arabic analogy divides the analogy types through the sentence structure. Chinese analogies have the concept of analogy (using the opposite side of Al- Mushabah to serve as a foil to its characteristics), which is a phenomenon that does not exist in Arabic analogy.

## 3- Comparison between analogical purpose in Chinese and Arabic

Although the cultural background, customs, and language habits of the Arabic and Chinese are different, there are many similarities in the expression of analogy and the purposes of the analogy are all consistent: confirming the status of Al-Mushabih, beautify or ugly the image of Al- Mushabih, strengthening the tone of sentences, and increasing the activeness of words.

## Conclusion

Although there are many difference in cultural background, customs, and language habits between Chinese and Arabic, there are many similarities in the expression of the analogy. Although the types of method of the two analogies are different,

the analogical purpose of them are all to better express emotion and strengthen mood. The study of similarities and differences between Arabic metaphor and Chinese metaphor is of great significance to the researches of these two languages in the future.

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