NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: ARA483

COURSE TITLE: ARABIC RHETORIC
ARA483: ARABIC RHETORIC

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Introduction

ARA483: Arabic Rhetoric is a two-unit course to be taken by student of B. A. Degree Islamic Studies programme of the National Open University of Nigeria. The course exposes students to the aspect of communication and expression of Arabic Language that reflects the culture and civilization of the speakers of that language.

We have broken the course into fourteen units. In a simple and clear style each unit serves as an effective key with which you will be able to open discussion on the topic. Furthermore, we brought simplified varieties of example in prose, especially related verses of the Qur’ān and poetry. Hence, after this course, the distant student will be very familiar with Arabic expressions in both primary and secondary meanings.

Course Aims

This course contains 14 units with each unit stating clearly its objectives. However, the course has its overall aims which include:

- Understanding the concept of al-Balāghah and its significance
- Ability to comprehend the evolution of al-Balāghah
- Appreciation of rhetoric as an important aspect of language

- Knowledge of early Arabic Rhetoricians and their contributions to the science of Balāghah
- Understanding the concept of al-Bayān
- Comprehension of the ways by which Arabs express their thoughts and feelings.

Course Objectives

We have packaged this course in such a way that it will give students the proper grasp of this core aspect of Arabic Language. It is our hope that after a thorough study of this course, you will be able to:

- Evaluate words and expressions that are used in different contexts.
- Judge the appropriateness of speeches delivered in Arabic to their intended meaning or message.
- Compose fluently in Arabic language with appropriate words that fit the context.

Working through this Course

To complete this course, you are required to read the fourteen study units compartmentalized in five Modules. It is mandatory that you work through all if you wish to enhance your competence and good standing in writing and
interactions in Arabic language and read recommended books and other materials provided by the National Open University of Nigeria (NOUN).

Each unit contains self-assessment exercise and at some points in the course, you are required to submit assignments for assessment purpose. At the end of this course is a final examination. You will find below list of all components of the course and what expected to be done

**Course Materials**

The main components of this course are:

1.0 Course Guide
2.0 Unit Components of Study Modules
3.0 Text-books
4.0 Assignments
5.0 Presentation Schedule

**Study Units**

Module 1
Unit 1: The Evolution of *al-Balāgha* and Contributions of Early Arabic Rhetoricians
Unit 2: *al-Bayan* and Its’ Components
Unit 3: Kinds of *at-Tashbīḥ* and Concept of *Haqīqah* and *Majāz*

Module 2
Unit 1: *al-ristārah* and its Components
Unit 2: The Classes of *al-Majāz* and *al-Kīnāyah*
Unit 3: The Concept of *'Ilmu l-Ma‘āni* and its Component

Module 3
Unit 1: *an-NAhŷ*, *al-ristifām*, *at-īmanī* and their Rhetorical Meaning
Unit 2: *an-Nīdā’, al-Qāsr* and their Rhetorical Meaning
Unit 3: *al-Ijāz*, *al-Qīnāb* and their Rhetorical Meaning

Module 4
Unit 1: The historical development of *‘Ilmu ‘l-Badī‘*
Unit 2: Semantic embellishments in Arabic rhetoric.
Unit 3: Semantic embellishments in Arabic rhetoric II

Module 5
Unit 1: Lexical embellishments I
Unit 2: Lexical embellishments II
Textbooks and References

These books and reading materials are contained in the reference sections at the end of each unit. Try to get these books and read them so that you can widen your horizon.


Assessment Exercises

There are three types of assessment exercises in the course. 1- the self assessment exercises, 2- tutor-marked assignment and 3- the written examinations.
You will find the Self - Assessment Exercises after several sub-section of
the Units Main Contents. It is advisable you attempt all of them because they measure your level of understanding the topics discussed; and they will assist you in doing well in the Tutor Marked Assignments and the final examination.

**Tutor-Marked Assignments**

Just know that at the end of every unit there are some tutor-marked assignments.

You will be required to do four of them. It is important that you do do and submit them for assessment in accordance with the given deadlines. Your tutor will assess the four assignments and select the best three which will constitute 30% of your final grade.

At the end of the course, you will need to sit for a final three hour examination. This also represents 70% of your total course mark.

**Final Examination and Grading**

The final examination will be a test of three hours. All areas of the course will be examined. Find time to read the unit all over before your examination. The final examination will attract 70% of the total course grade. The examination will consist of questions, which reflect the kinds of self assessment exercises and tutor marked assignment you have previously encountered. And all aspects of the course will be assessed. You should use the time between completing the last unit, and taking the examination to revise the entire course.

**Course Marking Scheme**

The following table lays out how the actual course mark allocation is broken down.

<table>
<thead>
<tr>
<th>Assessment</th>
<th>Marks</th>
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</thead>
<tbody>
<tr>
<td>Assignment</td>
<td>Four assignments, best three marks of the four count at 30% of course marks</td>
</tr>
<tr>
<td>Final Examination</td>
<td>70% of overall course marks</td>
</tr>
<tr>
<td>Total</td>
<td>100% of course marks.</td>
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</tbody>
</table>

**Presentation Schedule**

The presentation schedule in this Course Guide gives you the important dates for the completion of tutor-marked assignments and attending tutorial. Remember, you are required to submit all your assignments in good time, and guard against late submission.
Below please find the Course Overview and Presentation Schedule

<table>
<thead>
<tr>
<th>Unit</th>
<th>Title of Work</th>
<th>Weeks Activity</th>
<th>Assessments</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Course Guide</td>
<td>Week1</td>
<td></td>
</tr>
<tr>
<td><strong>Module1: Origin of Ilmu `l-Badī‘</strong></td>
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<tr>
<td>1</td>
<td>The Evolution of <em>al-Balāgha</em> an Contributions of Early Arabic Rhetoricians</td>
<td>Week 2</td>
<td></td>
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<tr>
<td>2</td>
<td><em>al-Bayān</em> and Its’ Components</td>
<td>Week 3</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Kinds of at-Tashbīh and Concept of <em>Haqīqah</em> and <em>Majāz</em></td>
<td>Week 4</td>
<td></td>
</tr>
<tr>
<td><strong>Module2:</strong></td>
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<td></td>
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<tr>
<td>4</td>
<td><em>al- Isti‘ārah</em> and its Components</td>
<td>Week 5</td>
<td>TMA 1</td>
</tr>
<tr>
<td>5</td>
<td>The Classes of <em>al-Majāz</em> and <em>al-Kināyah</em></td>
<td>Week 6</td>
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<td><strong>Module3: Peroration</strong></td>
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<td>6</td>
<td>The Concept of ‘Ilmul-Ma‘āni and its Component</td>
<td>Week 7</td>
<td>TMA 2</td>
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<td>7</td>
<td><em>an-Nahy</em>, <em>al-Istifḥām</em>, <em>al-Tamānī</em> and their Rhetorical Meaning</td>
<td>Week 8</td>
<td></td>
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<tr>
<td>8</td>
<td><em>an-Nidā‘</em>, <em>al-Qasr</em> and their Rhetorical Meaning</td>
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<tr>
<td><strong>Module 4: Glossary of Arabic Rhetoric</strong></td>
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<tr>
<td>8</td>
<td><em>al-Ijāz</em>, <em>al- `Itnāb</em> and their Rhetorical Meaning</td>
<td>Week 9</td>
<td>TMA 3</td>
</tr>
<tr>
<td>9</td>
<td>Historical Development of Ilmu `l-Badī‘</td>
<td>Week 10</td>
<td></td>
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<tr>
<td>10</td>
<td>Semantic embellishments in Arabic rhetoric I</td>
<td>Week11</td>
<td>TMA 4</td>
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<tr>
<td>11</td>
<td>Semantic embellishments in Arabic rhetoric II</td>
<td>Week12</td>
<td></td>
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<tr>
<td>13</td>
<td>Lexical embellishments I</td>
<td>12</td>
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<tr>
<td>14</td>
<td>Lexical embellishments II</td>
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<td></td>
<td>Total</td>
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<tr>
<td></td>
<td>Revision/Examination</td>
<td></td>
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</tr>
</tbody>
</table>

**How to get most from this course**

In distance learning, the study unit replaces the university lecturer. You can read and work through specially designed study materials at your own pace, and at a time and place that suits you best. Think of it, as reading the lecture instead of listening to lecturer. In the same way that a lecturer might set you some exercises, the study units provide exercises for you to do at appropriate points.
Each of the study units follows a common format. The first item is an introduction to the subject matter of the unit and how a particular unit is integrated with the other units and the course as a whole. Next is set of learning objectives. These objectives let you know what you should be able to do when you have finished the units. If you make a habit of ensuring you achieve the objectives, you will improve your chances of passing this course. The main body of the units contains the required topics, read them as many times as possible; then consult recommended reference on it.

**Reading section**

Remember that your tutor’s job is to help you. When you need help, don’t hesitate to call and ask your tutor to provide it.

1. Read this course thoroughly
2. Organize a study schedule. Refer to the ‘course overview’ for more details. Note the time you are expected to spend on each unit and how the assignments relate to the units. Whatever method you choose to adopt, you should decide on and write in your own dates for working on each unit.
3. Once you have created your own study schedule, do everything you can to stick to it. The major reason for students’ failure is that they lag behind with their course work. If you get into difficulties with your schedule, please let your tutor know before it is too late for help.
4. Turn to unit 1 and read the introduction and the objectives for the unit.
5. Assemble the study materials. Information about what you read in each unit is given in the “overview” at the beginning of each unit.
6. Work through the unit as arranged to provide a sequence for you to follow. As you work through the unit, you will be instructed to read sections from your set books or other articles. Use the unit to guide your reading.
7. Review the objectives for each study unit to confirm that you have achieved them. If you are not sure about any of the objectives, review the study material or consult your tutor.
8. When you are confident that you have achieved a unit’s objectives, you can then start on the next unit. Proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
9. When you have submitted an assignment for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment is returned, pay particular attention to you tutor’s comments, both on the tutor marked assignment form and also on what is written on the assignment. Consult your tutor as soon as possible if you have any questions or problems.
10. After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).
Facilitator/tutors and tutorials

There are eight hours tutorials provided in support of this course. You will be notified of the dates, times, and location of these tutorials, together with the name and phone number of your tutor, as soon as you are allocated a tutorial group.

Your tutor will mark and comment on your assignment, keep a close watch on your progress and on any difficulties you might encounter. He will also provide assistance to you during the course. You must mail you tutor-marked assignments to your tutor well before the due date (at least two working days are required). They will be marked by him and returned to you as soon as possible.

Do not hesitate to contact your tutor if:
- You do not understand any part of the study units or assigned readings.
- You have difficulty with the self-assessment exercises.
- You have a question or problems with an assignment, with your tutor’s comments on an assignment or with the grading of an assignment.

You try your best to attend the tutorials. This is the only chance to have face to face contact with your tutor and to ask questions which are answered instantly. You can raise any problem encountered in the course of your study. To gain maximum benefit from the course tutorials, prepare a questions list before attending them. You will learn a lot from participating in discussion actively.

Summary

ARA483 intends to introduce you to Arabic rhetoric. It exposes students to various aspects of communication and expression of Arabic Language. Arabic rhetorical discourse was influenced and partly shaped by the dogma of the inimitability of the Qur’an and the problem of correct interpretation of figurative, elliptical, or any other obliquely referential language in the scripture. You are expected to comprehend the topics in the Course. This will enable you to improve your reading ability and have competence of adapting some styles into your own Arabic writings. Upon completing this course you will be able to comprehend the degree of eloquence that the Qur’an constituted as the miracle that proved the prophethood of Muhammad, fully comprehend the intended messages of poetry and skillful writing of prose writers, adapt word order, word use, use of metaphors and figures of speech in order to enhance your competence in speech and writing of Arabic.

We wish you success in the course and hope that you will find it interesting.
UNIT 1: THE EVOLUTION OF AL-BALĀGHAH AND CONTRIBUTIONS OF EARLY ARABIC RHETORICIAN

CONTENT
1.0 Introduction
2.0 Objectives
3.0 Main Content
   3.1 Definition of Al-Balāghah
   3.2 Evolution of Al-Balāghah
   3.3 Contributions of Early Arabic Rhetoricians
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

Speech is one of the characteristics that place man above other animals while rhetoric reflects the depth of culture and civilization of the speaker of a language. In this unit, you will learn the evolution of Arabic rhetoric (al-Balāghah) and the contributions of early Arabic scholars to the art of Arabic rhetoric.

2.0 OBJECTIVES

At the end of this unit student should be able to:
- Analyse the concept of al-Balāgha and its importance
- Trace the origin of al-Balāgha
- Appreciate rhetoric as an important aspect of language
- The importance of the Qur’ān to the development of Arabic rhetoric
Know some early scholars and their contributions to the science of Balāghah

3.0 MAIN CONTENT

3.1: Definition of Al-Balāghah

Al-Balāghah (Arabic Rhetoric), has been defined as the art of using languages as to persuade or influence others. Columbia Encyclopedia defines rhetoric as the “the art of swaying an audience by eloquent speech”. Webster’s New Encyclopedia Dictionary defines rhetoric as “the art of speaking or writing effectively. In Arabic, the word al-Balāghah is derived from the root verb balagha meaning “to reach, to attain, to arrive at or to get to”; and etymologically it interprets the art of reaching the utmost perfection in the style and context of a composition. Al-Balāghah is therefore, a science that deals with clarity, correctness and beauty in Arabic writing and oral expression.

In Nahw (Grammar), as we are concerned with the correctness and grammaticality of a text, we are in al-Balāgha concerned with the contextual and appropriateness of a text.

3.2 Evolution of al-Balāghah

Al-Balāghah (Arabic Rhetoric) was not known as an independent branch of knowledge until the Ummayad period although what reached us from their literary bequest showed their eloquence. Such has been phrases which were marked by terseness, striking metaphors and similes and sometimes by rhyme (saj). Their poets used to gather at the Ukāz market, where they displayed their poetical talents through the appraisal of the literary work of a poet among others, the best poet of the time used to be chosen. This act was later developed to what is known today as Arabic literary criticisms.

The Holy Qur’ān indicates the extent of the eloquence of the Arabs thus:

وَ مِنَ النَّاسِ مِن يُزِجِّكُ قُوْلَهُ فِي الْخَيَاةِ الْدُّنْيَا

“there is type of man whose speech about this world’s life may dazzle you’

(Q2: 204)

فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بَيْنَ يَدَيْكُمْ حَدَاد

“When the fear is past, they will smite you with sharp tongues”

The Qur’ān which was revealed in a magnificent rhetorical style played significant role in the evolution of ‘ilmu ‘l-balāghah. The Arabs on seeing the pattern of the revelation of the Qur’ān claimed that they could produce a similar literary piece of its type. This claims made the Holy Qur’ān to challenge them to produce the like of it, one that would be as rich as it, in style and rhetorical meaning.

The Quran says:

وَإِن كُنتُمْ فِي رَبِّ مَمَّا نَزَّلْنَا عَلَيْهِنَّ نَذَرُونَ فَأَطُوَا بَسْوُرَةٌ مِّنْ مَّثْلِهِ وَأَذَغْوَا شَهِيدًا عَكَبُتُمْ مِّنْ ذُوتِ اللَّهِ إِن كُنتُمْ صَادِقِينَ
“And if ye are in doubt as to what We have revealed from time to time to Our Servant, then produce a Sūra like thereunto; and call your witnesses or helpers (If there are any) besides Allah, if your (doubts) are true

However, the Arabs with all their arts of eloquence and oratory failed to do so as the Qur’ān prophesized here

"Say: If the whole of mankind and Jinns were to gather together to produce the like of this Qur’ān, they could not produce the like thereof, even if they backed up each other with help and support.

As a result of the total failure of mankind to respond positively to this challenge, the Qur’ān is regarded as containing the unique structural styles of any writing of Arabic to date. Abū Hilāl ʿal Askarī (1320) says:

“The most worthy of knowledge to undertake and the best of it to be preserved after realization of Allah whose praise is sublime—is the study al- Balāghah and knowledge of faṣāḥah through which the inimitability of the Book of Allah, the most exalted is affirmed

Abu Ubaydah was asked by one Ibrahim bn Ismāʿīl al-Kitāb to comment on the verse which says

طَلَعُهَا كَأَنَّهُ رُؤُوسُ الشَّيَاطِينَ

“The shoots of its fruits stalks are like the heads of the devils”

The question was justified by the fact that nobody had ever seen the heads of the devil to which the shoots of the fruit stalks was compared. So, Abu Ubaydah replied that Allah speaks in this verse to the Arabs according to their usage. He then buttressed his claim with a pre-Islamic poetic verse of Imruʿl Qays

آَيَتُلُثُّي وَالْمَشَرِقِيَّ مُضَاصِحِي

“Would he kill me while my bed flow too was protected by the sword and my sharpened lance, which is like fangs of the ghouls (masquerade).”

In this poetic verse, Imruʿl Qays compared the edges of his lance with the fangs of the ghouls though he was quite aware that no one had ever seen a masquerade or its fangs. It was effectively used by the poet for aesthetic effect. This incidence between Abū Ubaydah and Ibrahim made the Arab scholars to write books to explain some allegorical expressions in the Qur’ān.

3.3 Contributions of Early Arabic Rhetorician

Ibn al-Muʿtazz (249-296 A.H./863-908 C.E) His full name was Abū Abbās Abdullah bn al-Muʿtazz bn Mutawakkil. He devoted his life time to literary studies in
education and he learnt under some erudite scholars. His book titled *Kitāb-al-badi‘* was written in 247 AH/887 CE at the age of twenty seven and was published by Kraschowky in 1935 and was later published in Egypt in 1945. This book contains interesting materials for study of the characteristics of belles-letters in the ninth century (Ignatius K/1933:14). Sanni (1991:7) stated that Ibn al-Mu‘tazz demonstrated that new generation of poets who exhibited special fascination with the rhetorical schemata, had not in fact created them but had only indulged themselves in an extravagant waste of the artistic devices which older works had used judiciously, and more significantly, to show that some of these devices may in fact be illustrated from the Qur‘ān and the Hadīth.

**Al- Qudāmah bn Ja’far** (275-338 A.H./888-98 C.E.) He was famous writer who authored *Naqdu ‘sh-Shi ‘r* (poetry criticisms) and *Naqdu ‘n-Nathr* (prose criticisms). He was the person that classified Arabic rhetoric into twenty divisions, which Ibn Mu‘tazz did not attempt. He became famous for evolving a number of poetic techniques and remedying some poetic standards except that his book has less impact in the annals of literary criticisms.

**Abu Hilāl al-‘Askarī** (D.395 A.H.)

He authored many scholarly books among which is *Kitāb-Sinā‘atayn*. This book deals with prose and poetry. Concerning its richness in content, a translation of what a poet says on his poetry is as follows:

*The best book I have ever read is that of al-‘Askarī, the father of Hilāl
Even if I made an army in commander I would not have fought save with questions.
Surely people have been conquered and they took patient for the point of spear.*

(Hamid:13)

Abū Hilāl also treated in this book *al- Isti‘ārah* and *Kināyah* along with other branches of *al-Balāghah*. He was also the first to compile the two concepts of versification and prosification into one for the purpose of theoretical classification (Al-‘Askari 1984:237)

**Imām Abdul Qāhir al-Jurjānī** (471 A.H.) His full name is Abubakr bn Abdul Qāhir bn Abd-ar-Rahmān al-Jurjānī. He authored several grammatical works, He also wrote two books, which have become standard in the sphere of Arabic rhetoric. These are: *Dalā‘il al-‘Ijāz* and *Asrār al-Balāgha*. The first was which is to prove that the rhetoric style of Qur‘ān is inimitable and in reality it is very subtle theory of syntactic stylistics. In it, he investigates what kind of delicate change in meaning are affected by the order of words, syntactic and synthetic expression, augmentative particles etc. (al-Jurjānī ed. Ritter H:60)
The second book *Asrār al-Balāghah* contains essentially his teaching on simile (at-Tashbīh) and analogy( at-Tamthīl). Al-Jurjānī has been recognised by many Arab rhetorician as one who itemized two branches of the Arabic rhetoric namely ‘ilmu ’l-Bayān and Ilmu ’l-Ma’āni and in his which is *Dalā’il al-‘Ijāz* and *Ilmu ’l-Bayān* is the subject matter of his *Asrār al-Balāgha*.

**As-Sakkākī** (554-262 A.H.) He was an eminent scholar, well read in other sciences. He has to his credit a book known as *Miftāh-al-Ulūm* which comprises twelve different aspects of Arabic knowledge and distinguished the first part by identification and definition of technical terms of Arabic rhetoric and its division into three classes; al-Maʾānī, al-Bayān and al-Badī’. Hence the evolution of the traditional Arabic rhetoric reached its zenith with his work.

**Az-Zamakhshsharī** : was an extremely intelligent person, quick witted. His popular work known as *al-Khashshāf ‘an haqā‘iq at-Tanzīl* which was compiled in 538 A.H. made him to become a fore runner in Quranic exegesis, Hadith, Grammar, Linguistic and rhetoric. His other work on rhetoric is *‘Asās-al-Balāgha* (principles of Eloquence).

**Self Assessment Exercise**

1. Discuss the evolution of *al- Balāghah*
2. Why has Jurjani been recognised by many Arab rhetoricians
3. Write notes on the scholar who classified Rhetorics into twenty divisions?
4. Who is Az-Zamakhshsharī, mention two of his works that relate to Arabic Rhetoric.

**4.0 CONCLUSION**

We can conclude this Unit by saying:
- *Al- Balāghah* is as old as Arabic language
- Science of *al- Balāgha* is important for the correct understanding of the Qur’ān
- ImāmAbdu ‘l-Qāhir al-Jurjānī (471 A.H.), As-Sakkākī(554-262 A.H.) and Az-Zamakhshsharī were some early Arab rhetoricians who founded *Ilmu ’l-Balagha*.

**6.0 SUMMARY**

In this unit, *Ilmu ’l-Balaghah* has been defined. It has been shown that *al-Balāgha* is a vital aspect of Arabic language and that *al- Balāgha* was introduced purposely for the understanding and appreciation of the unique structural style of the Qur’ān. It has also been shown that *al- Balāgha* will remain a distinguished subject
as long as there is need to grasp the full knowledge of the Qur'ān and to read Arabic literary genres both old and new.

6.0 TUTOR–MARKED ASSIGNMENT

1. Define word al-Balāgha and expatiate on your definition briefly.
2. Elucidate on the importance of ‘ilm-Balāgha to the study of the Holy Qur’ān.
3. Write a short bio data of the following scholars and their contributions to the evolution and development of Arabic rhetoric:
   Abdul Qāhir Al-Jurjāni , as-Sakākī and Ibn al-Mu’tazz

7.0 REFERENCE/FURTHER READING

Hasan Muhammad (1975) al-Asrāru-l-Bāyan. Cairo
UNIT 2 AL-BAYĀN AND ITS’ COMPONENTS

CONTENT
1.0 Introduction
2.0 Objectives
3.0 Main Content
   3.1 Al-Bayān and Its’ Components
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION
This unit clarifies two terms which are very important. In fact they are closely connected because they both qualify the same object (the speech) in Arabic language; al-Fasāḥah and al-Balāghah. The unit also explains Al-Bayān which basically means lucidity, distinctiveness, art of expressing and clarifying thought in writing and speeches. Therefore, the unit deals with introduction to Al-Bayān, its components and the treatment of a component that is al-Tashbīḥ.

2.0 Objectives
At the end of this unit, you should be able to
- Define and explain the concept of al-Fasāḥah and al-Balāghah
- Describe when and who qualifies to be described as faṣīh and balīgh
- Analyse the concept of Al-Bayān
- Explain the components of Arabic rhetoric and Al-Bayān.

3.0 MAIN CONTENT
3.1 Al-Bayān and its’ Components

3.1.1 The concept of al-Fasāḥah and al-Balāghah
Al-Fasāḥah literally means clarity or clearness. The Arabs say;
Afsaha ʾṣ-Ṣubh (the morning has been bright); when it is clear
وافصح الطفل في منطقة (the child speech is clear) when the words are manifest.

The word al-balāghah literally means reaching or attaining the greater height. The Arabs say:
(the travelers reached the city) when they reached there.

And they say: بَلْغَتُ غَابِيَتِي
(I reached my peak) when I got there.

However, the term *al-Balāghah* is a verbal noun derived from Arabic word *balagha*. The word was originally used to describe an oratory power in a *khatib* (orator/speaker). It is the science of eloquence which suggests reaching a target from the source. The target of a speaker or a writer is perhaps to be articulate, to command good language and of course to be persuasive enough to reach his audience.

**The Eloquence of a Word**

A word is considered eloquent when it is free from the following three blemishes:

- **cluster of consonants**
- **strangeness of sound**
- **Non conformity with Arabic etymological rules**

Cluster of consonants appear in a word that contains consonants of the same sound or very close articulation because the pronunciation of the word will be very difficult, whereas an eloquent word should be very light and easy to pronounce.

For example:

- **meaning shrub eaten by camels**, is very difficult to pronounce because it contains three consonants of the same articulation or they are all glottal sounds. ﴿، ﴿, ﴿ and ﴿ have very close places of articulation which makes it very difficult to articulate.
  - Using **العشب** which also means grass instead of **الھُعَع** Will be considered more eloquent.

Strange words:

These are words which are no more in use or a word of ancient time whose meaning is very difficult to comprehend and is not easy to search for the real meaning is intended of it.

For example:

- **الصَرَفَ** means depart **افرنقع**
  - **اجْتَمَعَ** (to gather) has the same meaning with **تكَاكَأَ**.

Also, **اشْتَدَّ** **الطَحْم**. (to be hard).

All these words:

**الطَحِم** **افرنقع ؛ تَكَاكَأَ**.
are strange words which are no more in use. The former can be easily understood.

This happens when the etymological rules are not followed in the formation of a particular word concerned. For example the word بوقات is used as broken plural for بوق in the following poetical line of al-Mutannabī:

وَإِنْ يَكُنْ بَعْضُ النَّاسِ سِيِّئًا لِذُوَّةٍ فَفي النَّاسِ بُوقاتٌ لَهَا وَطَبُولٌ

If some people are sword to a government people will become whistle and drum for it.

According to the etymological rule, the broken plural for بوق is لبوقات

The word does not conform to etymological rule.

A speaker is said to be eloquent when he has succeeded in swaying his audience with his speech. It is ability to use plan, unornamented, and proper words in his expression. In a nutshell the speaker should refrain from the act of using artificial ornamentation and verbal jugglery.

3.2 The concept of Al-Bayān

Arabic rhetoric comprises of three main branches that is:
(al-Bayān ,al-Maʾāni and al-Badīʿ)

Al-Bayān is the first of the three main branches that mean elocution, lucidity and distinctiveness. It is an art of attaining elucidation and clarification of thoughts, in expressions and speeches.

R..D. Abubakre refers to it as a body of knowledge which enables the user to express his mind in different structures which vary as to clarity in expressing the intended meaning.

The Holy Qurʾān says:

الرَّحْمَانُ عَلَى الْقُرْآنِ خَلَقَ الإنسانَ عَلَى عَلَّمَةِ البَيْانِ

الشَّمْسِ وَالْقَمَرِ بِخَصْسَانِ النَّجَمِ وَالْشَّجَرِ بِسَجْدَانِ

(Allah) Most Gracious!

It is He Who has taught the Qurʾān

He has created man

He has taught him speech (and intelligence).

The sun and the moon follow courses (exactly) computed;
And the herbs and the trees - both (alike) bow in adoration.(55:1-5)

Allah also said:

وَنَزْلَنَا عَلَيْكَ الْكِتَابَ بِبَيْانٍ لَكَ لِسَبِيلٍ وَرَحْمَةٌ وَبَشْرَىٰ لِلْمُسْلِمِينَ
and We have sent down to thee the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims. (Q16:89).

Ibn Mu’tazz described al-Bayān as the interpreter of the heart, polisher of the mind and the dispeller of doubt.

Ibn Abd Rabbīh said “the soul is the pillar of the body, knowledge is the pillar of the soul and al-bayān is the pillar of knowledge. Al-Bayān teaches us how to do away with unnecessary complication in our expression.

Al-Bayān comprises of five sub-topics:

(1) *At-Tashbih*
(2) (Simile)
(3) *al-Isti‘arah* (Metaphor)
(4) *al-Majāz al-Mursal* (figure of Speech) *Majāz al-‘Aqlī* (Mental Figure)
(5) *al- Kināyah* (Metonymy).

**At-Tashbih**

The word *At-Tashbih* is a verbal noun (*maṣdar*) derived from the verb *shabbaha* which means to resemble. According to Abubakre (1989) its root verb is *shabiha*. In rhetorical usage it is to relate a concept of similarity shared by two objects or notions with intent to focus on this common feature to the exclusion of other consideration.

*At-Tashbih* contains the following four parts:

(i) المشابه The object or notion being compared
(ii) به The object or notion to which comparism is being made.
(iii) وجه الشبه The feature of comparison.
(iv) آدة التشبیه The particle of *al-Tashbih*

Al-Barūdī said:

وَالْدَهْرُ كَالْبَحْرِ لَا يُنفِقُ ذَاتُكَ # وَإِنَّمَا صَفْوَةٌ بِنِعْمَ الوَزْرِ لَمَّعَ

Time is like a river which does not stop being turbid it is ever being pure for mankind is a luster.

*Ad-dahr* (time) in the above poem is *Mushabbah* while *al-bahr* (river) is *mushabbah bih*. Then *Kaf* is *Adāt – Tashbih* and *la yanfak dha kadarin*, is *wajhu-sh-shabah*.

When the parts of *tashbīh* complete in a sentence it is called *at-Tashbīh al-Mursal*

Another poet said:

إِذَا نُلْتَ مَنْكَ أَلْوَدُ فَالْمَالُ هَيْبَ # وَكُلُّ الْذِّى فَوْقُ الثَّرَابِ تُرَابٌ

If I win your love then, money is contempted.

And everything on the earth is dust.

Here the poet compared *kullu ladhī fawqa ’t-Turāb* (every thing on the earth) to *Turāb* (dust), the particle *adāt-Tashbih* and aspect of resemblance *wajhu-sh-
shabah are dropped. Therefore, it is called al-tashbīhu ʿl-Balīgh (complex simile). The aspect of resemblance is supposed to be worthlessness (inʿidāmu ʿl-qīmat).

**The purpose of using al-Tashbīh.**
There are various objectives of using *Tashbīh*. Among them are as follow:

1. Explanation of the possibility of two apparently contradictory things

   **One poet said:**
   
   *أَنتَ كَالشَّمسٍ تَبْعَدُ أَنَّ تَسَامَى وَيَدْنُوْ مِنَ النُّورِ وَالْشَّعَاعِ*  
   You are like sunlight which is far but its light and ray are so close to the people

2. Explanation of the situation of like object being compared

   **Al-Nābighah said:**
   
   *كَأَنَّكَ شَمسٍ وَالْمُلُوكَ كَوَاكِبَ إِذَا طَلَعَتْ لَمْ يَبْدِ مِنْهَ ثُغَابَ*  
   You are like sun and other kings are stars; when the sun rises we hardly see the star.

   The poet here likens all the kings to star while likening his patron to the sun whichdwarf the status of all the stars by its appearance. He then enhances and elucidatesthe status of his patron in contrast with the stars which are insignificant when compared to the sun.

3. Elucidation of the limitation of the power or weakness given the object being compared

   **A poet said:**
   
   *فِيَهَا أَنْتُانَ وَأَرْبَعُونَ حَلْوَةَ # سُوُادًا كَحَا فِيَةُ الْغَرَابِ الأَشْمَُْ*  
   There are forty-two she- camels  
   As black as the underfoot of a black crow.

4. Confirmation or establishment of the permanence of the condition of the object compared.

   **The poet says:**
   
   *إِنَّ الْقُلُوبَ إِذَا أُفْتَنَّ أَفْرَأَ وُدُّهَا مِثْلَ الزَّرَاجِةَ كَسَرْهَا لَا يُجِبُرُ*  
   When there is an aversion of love in any heart, it is like the broken of glass which is un-amendable.

5. This is for the purpose of beautification.

6. for the purpose of disfigurement. This is to disfigure the object being compared for example: - a poet says:

   *وَإِذَا أَشَارَ مُحَدِّثًا فَكَانَهُ قَرْدٌ يُقِفُّهُ أَوْ عَجُورُ الْتَّلْفُدُ ُْ*  
   When he speaks he appears like a monkey that laugh extra-ordinarily or like an old man.
Self Assessment Exercises

1. Explain why the words underlined cannot be considered eloquent

رب جفنة مثعمره وطنه مسحتئره تبقى عدا بازهرة
فلان على سلابحيه (عجله) من امره
هذا فلان ثوري (نسبة إلى الثورة)
هذا رجل عضض (صلب قوي)
احرنجعت (اجتماع) السيارات في الميدان

2. Explain al-Bayān in Arabic literary tradition
3. “al-Bayān has been accorded with no less degree of importance by the earliest scholars of Arabic and Islamic studies”. Discuss
4. What is at-Tashbīh and explain its four elements.
5. Mention four out of the purposes of at-Tashbīh.

4.0 CONCLUSION

We hereby conclude from the foregoing that:

Eloquence of a word, sentence and the speaker are very important for effective communication between the speaker and the audience.

The term AL-FAŞĀHAH connotes clarity of expression as a result of clarity of letters and words.

The word AL-BALĀGHAH means reaching or attaining the greater height in speech, poetry or prose.

Arabic rhetoric comprises of three main branches that is (al-Bayān , al-Maʿāni and al-Badīʾ).

Al-Bayān is one of the three main branches of Arabic Rhetoric. It means elocution, lucidity. Ilmu ʿl-Bayān is therefore the by which clarity of thought and clearness of expression examined or attained.

Al-Bayān comprises of five sub topics namely; At-Tashbīh (Simile), al-Istīʿārah (Metaphor), al-Majāz al-Mursal (figure of Speech) Majāz al-ʿAqlī Mental Figure and al- Kināyah (Metonymy).

The word At-Tashbīh in rhetorical usage is a concept of similarity shared by two objects or notions. At-Tashbīh contains the following four parts: The object or notion being compared; The object or notion to which comparism is being made; The feature of comparison; The particle of al-Tashbīh.

The various objectives of using Tashbīh include: تقرير الحالة; بيان حاله; بيان امكان المُشبه; التَّفْكِير; التَّرْيِب.
5.0 SUMMARY

This Unit defines \textit{al-Bayān} segment of the Art of Rhetoric in the Arabic Language. It defines the significance of the topic and elucidates its three components i.e. Bayān, Balāghah, and Fasāhah of words and expressions. Copious examples from the \textit{Qurān} and Arabic poetical verses and prose are given as illustrations. Self assessment exercises provide avenue to test comprehension and composition. Tutor Marked assignments are also given four of which you will attempt and the best three maks will constitute thirty percent of your total grade.

6.0 TUTOR–MARKED ASSIGNMENT

1. When can a word be considered eloquent?
2. Explain the concept of \textit{al-Bayān}.
3. Explain the objectives of using at-Tashbīh in an expression
4. With examples explain the element of at-Tashbīh in Arabic rhetoric.

7.0 REFERENCE/FURTHER READING

Dawf Shawqi (1965) \textit{al-Balāghatu tatawwurun watārikh.} Cairo
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Von Grunebaum E G (1950) \textit{Poetry of al-Baqilani and ‘ijaz al-Qur’ān.} Chicago
UNIT 3 KINDS OF TASHBIH AHD CONCEPT OF HAQIQAH AND MAJAZ

CONTENT
1.0 Introduction
2.0 Objectives
3.0 Main Content
   3.1 Kinds of Tashbih and Concept of Haqiqah and Majaz
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

In the Unit Two, you learnt the four parts of Tashbih namely: المشابه، المشبّه، وجه التشبيه، آداء التشبيه. If these linguistic instruments are expressed in a structure of simile or dropped, it has its implication of which you will learn in this unit. Further more, words are either used for direct meaning or indirect meaning. This unit also intends to familiarize you with what the semantic notion implied.

2.0 OBJECTIVES

At the end of this unit, you should be able to:
- Analyse the various kinds of al- Tashbih
- Identify each of the kinds of al- Tashbih
- Give examples of each of the kinds of al- Tashbih
- Identify of the kinds of al- Tashbih.
- Explain the words al-Haqiqah and al-Majaz with examples

3.0 MAIN CONTENT

3.1 Kinds of tashbih and concept of haqiqah and majaz

We have various kinds of al- Tashbih namely:

1- التشبيه المرسل
2- التشبيه المفصل
3- التشبيه المجمل
4- التشبيه المؤكد
5- التشبيه البليغ
6- التشبيه التمثال
7- التشبيه المرسل
التشبيه المرسل
This is a free simile where the particle of *Tashbih* is mentioned e.g.
إِنَّكَ كَالمطر في الجَوُود (You are like rain in gift)

التشبيه المفصل
This is a simile whereby the aspect of resemblance (*wajhu-sh-shabah*) is mentioned e.g.
أخلاقك كالتسميم في الزِّقِ (Your conduct is like the breeze in gentleness)

التشبيه المجمل
This is a type of simile whereby the aspect of resemblance (*wajhu-sh-shabah*) is not mentioned e.g.
زُرْنَا الخَيْبَة كَأَنْتَهَا الفَرْدُوس (We visited the garden which looks like paradise).

التشبيه المؤكد
This is an emphatic simile in which the particle of comparison is not expressed e.g.
الجُوَّاد في السُّرَعَة بِرَقَ خاطِفَ (The camel is a dazzling lightning in rapidity)

التشبيه البليغ
This is a condition whereby the *adāt tashbih* and *wajhu shabah* of simile are dropped e.g.
نحن ننبث الزِّبَا (We are sprout on mole-hill)

التشبيه التَّمْثِيلي
This is a kind of simile whereby the aspect of resemblance would be a picture of something visible e.g.
Al-Mutannabī said;
یَهُرُ الجَيْشُ حَوْلَكَ جَانِبِيَّه كَمَا نَفْضَت جِناحيها الغَماَب
The troops move its two sides around you
As eagle moves its two wings along with it.

In this line, Al-Mutannabī likens the movement wings of a bird to the movement of army with the other in middle. The two movements can certainly be described with different qualities which cannot even be estimated. But to Al-Mutannabī the movements cannot but do with "force" and this is in fact the most interesting to him and then make use of it as the feature of comparison.

The Holy Qur’ān says:
مثل الذين حصلوا الثوراً ثم لم يحملوا كمثل الحمار يحمل أسفاراً بنس مثل القوم الذين كذبو بآيات الله، والله لا يهدي القوم الظالمين
The similitude of those who were entrusted with the (obligation of) Taurat, but who subsequently failed in those (obligation) is that of a donkey which carried huge tomes (a large book) (but understands them not) Evil is the similitude of people who falsify the Signs of Allah, and Allah guided not people who do wrong. (chapter 62:5)

In this verse, the children of Israel were chosen as special vehicles for Allah's message early in history. When their descendants corrupted the message and became guilty of all the abominations, they merely became like beasts of burden that carry learning and wisdom on their backs but do not understand or profit by it. The similarity is here taken from the whole situation in which the donkey finds itself that is that he carry books of which he understand nothing.

*Al- Mushabbah* and *al- Mushabbah bihi* are known as *Tarafat-tashbīh* and can be concrete or abstract.

**At-Tashbīh Based on Perception**

This is a kind of simile whereby both the *musshabbah* and the *mushabbah bihi* are perceived through at least one of the sense e.g.

( I saw the boy. He is as fine as flower )

The flower which is *mushabbah* and ( The boy) *mushabbah bihi* are perceivable through at least one of the five senses.

(II) This is a kind of simile whereby the *mushabbah* is perceivable through senses but the *mushabbah bihi* is seen through intellect.

Bashshar bn Burd said:

 وما أنا إلا الكالزمان إذا صحا # صحت وإن ماق الزمان اموق

I am nothing but like epoch, if it is bright, I am also awaken.

And when epoch is depressed I am also depressed.

Here Ana (I am) which is al-mushabbah is visible while *Az-zamān* (epoch) which is mushabbah bihi is not visible at all.

This is where the mushabbah is *ma'qul* which the mushabbah bihi is *mahsus*.

A bad conduct spoils the deed just as vinegar spoils honey.

**Concept of *Haqīqah* and *Majāz***

Where a word *Isti'māl*‘un *haqīqiyyun* literally used for its meaning, *Al-haqqīah* is when a word is used to denote a semantic notion for which it was originally introduced e.g.

( The sea was calm )

The word *al-Bahr* (The Sea) has been used in the sentence literally. *al-Majāz* is Rhetorical term that used to denote a word for a meaning other than that for which it was originally introduced e.g.

He is the sea that spread its hand with help and generosity.
In this example, we would find out that the words امتد يد (spread its hands) are the one which indicate to us that, the literal meaning of al-bahr is not intended. These words or any other word in a sentence which indicates that the literal meaning of another word is not intended are known in Bayān as al- Majāz.

Self Assessment Exercise
1. Explain at- Tashbīḥ ul-Balīgh
2. Expatiate on at- Tashbīḥ ul-Mu’akkad
3. What is al-Haqīqah and al-Majāz

4.0 CONCLUSION
You have been able to understand each kind of tashbih and their examples
The concept of al- Haqīqah and al- Majāz has been explained.

5.0 SUMMARY
You have been able to know that at- Tashbīḥ is of various kinds. A place where wajhu-sh-shabah is expressed in a structure of simile is known as al-Mufassal where it is not expressed is known as al-Mujmal. If the instrument of at- Tashbīḥ is expressed it is known as free simile (al- Mursal) and where it is dropped is known as emphatic simile. And you have been able to know that same words can be used for different meaning; its primary and secondary.

6.0 TUTOR–MARKED ASSIGNMENT
1-Explain the following simile in Arabic Rhetoric
التشبيه البليغ، التشبيه التمثيل، التشبيه المؤكد
2-A word has primary and secondary meaning; Discuss in line with al-
Haqīqah and al-Majāz in Arabic rhetoric.

7.0 REFERENCE/FURTHER READING
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UNIT 1: **AL-ISTI‘ĀRAH AND ITS COMPONENTS**

**CONTENT**

1.0 Introduction
2.0 Objectives
3.0 Main Content
   - 3.1 Al- Isti‘ārah and its Components
   - 3.2 The three Parts of Isti‘ārah
   - 3.3 Kinds of Al-Isti‘ārah
4.0 Conclusion
5.0 Summary
6. Tutor-Marked Assignment
7.0 Reference/Further Reading

**1.0 INTRODUCTION**

Al-Isti‘ārah is a word used in a sense other than its code meaning with a semantic marker to warn that it should not be given its primary meaning. As a rhetorical term, it denotes an act of transferring the notion conveyed by the literal meaning of a word to a metaphorical one.

Al-Isti‘ārah is made up of some components. Its components and divisions will be discussed in this unit.

**2.0 OBJECTIVES**

At the end of this unit, you should be able to
- Analyse the significance of al-Isti‘ārah
- Explain the components of al-Isti‘ārah
- Explain the divisions of al-Isti‘ārah

**3.0 MAIN CONTENT**

3.1 Al- Isti‘ārah and Its Components
The word al-Isti‘ārah literally mean 'Borrowing'. As an Arabic rhetorical
term, al-\textit{Isti}'\textbar{rah} is a word used in a sense other than its code meaning with a semantic marker to warn that it should not be given its code meaning. As a rhetorical term, it denotes an act of transferring the notion conveyed by the literal meaning of a word to a metaphorical one. Both the particle and aspect of resemblance along with one of the two corners of simile are dropped in our expression.

\textit{For example:} If we say:
\begin{verbatim}
انْتَشَرَتْ فِي السَّمَاءَ ذَرَّتٌ ذَرُّ  

The stars spread in the sky and light.
\end{verbatim}

is pearls but it has been used here figuratively to mean stars.

The link between the literal meaning (stars) and metaphorical meaning (pearls) is originated from simile. This is because the origin of the expression is
\begin{verbatim}
انْتَشَرَتْ فِي السَّمَاءَ نَجْوُمٌ كَالْدُرُّ فِي جَدِبَةِ  

(The stars spread in the sky like pearls in fascination.)
\end{verbatim}

The thing that is likened \textit{nَجْوُمٍ} is dropped along with the particle i.e. \textit{Kāf} while the notion to which the comparison is being made is mentioned.

This is known as \textit{al-Isti}'\textbar{rah at-Ta\textbar{ş}rī\textbar{h}iyyah} (explicit metaphor).

So, this is an implicit metaphor because the thing likened to is not explicit Metaphor.

\textit{3.2 The Three Parts of Al-Isti}'\bar{rah}

A semantic sphere from which term is transferred. Semantic sphere to which a term is transferred. It is the component of the thing likened. This is the particular word used metaphorically.

\textit{Example:}
\begin{verbatim}
قَالَ تَعَالِي: كَتَابُ أَنْزِلْنَا إِلَيْكَ لِتَنْخَرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ.  

In this verse, ignorance is likened to darkness while knowledge is likened to light. The analysis goes thus:
\end{verbatim}

\begin{verbatim}
مستعار منه: الجَهَلَ والْعَلْمُ  
مستعاره: الصَّلَالَلَّ وَالْهَدْيَ  
مستعار: الظُّلُمَاتُ وَالنُّورُ  
\end{verbatim}

\textit{Kinds of al-Isti}'\bar{rah}

\textit{al-Isti}'\bar{rah} can be further divided into \textit{\'Asliyyah} (primary) and \textit{Taba\textbar{i}yyah} (secondary)

\textit{al-Isti}'\bar{rah} \textit{\'Asliyyah} (Primary metaphor) : This is where the primary borrowed one is not derived in the morphology of language. It could be from a concrete object like \textit{asad} (lion) which is transferred to a man to denote the quality of courage existing in both objects or abstract noun like when verbal noun \textit{qatl} (killing) is used to mean \textit{darb} (severe beating) (Abubakre, R.D:121).

\textit{al-Isti}'\bar{rah} \textit{Taba\textbar{i}yyah} (secondary metaphor) : This is when the word borrowed is a derived noun or a finite verb.
Example:

"And when the anger of Musa (Moses) was calmed down, he took up the Tablets; and in their inscription was guidance and mercy for those who fear their Lord. (Qur'ān 7:154).

The subsiding of Musa's anger is likened to quietness because both situation result in calmness. Then, the word which refers to quietness is 'السكون' which is not directly used rather a derivation of it is used which is "سكن". Therefore whenever a derivative of Mushabah bihi is used, the Isti‘ārah is called Taba'iyyah. This derivative may be a verb or adjective.

The three categories here are:

i. **al-Isti’ārah al-Mutlaqah** (absolute metaphor) This is the one in which no appropriate reference is made to either the mushabah or mushabah bihi. An example for this is from the Qur’ān.

\[
\text{أنا لمَاءً طَغَى الْمَاءُ حَمْلَانَّكُمُ في الْجَارِيَة}
\]

ii  **Isti'arah murashshahah** (Fortified metaphor): This is the one in which appropriate reference is made to the word metaphorically used to enhance the metaphor by obliterating it. Quran says:

\[
\text{أولَىِّكْ الَّذِينَ اشْتَثَرُوا الضَّلَالَةَ بِالْهَيْدِي طَمَّارَبْحَتْ تَجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ}
\]

These are they who have purchased error for guidance so their commerce was profitless. And they were not guided (Qur’ān 2:16)

iii **Isti‘aratun Mujarradah** (Bare metaphor): This is the one in which appropriate extension is made to refer to the word rather than the metaphor sphere of meaning. An example for this is:

\[
\text{فَإِنْ يُهَلِّكَ فَكُلُّ عَمُودٌ قُوّمٌ}
\]

\[
\text{منَ الْذِّنَّى إِلَى هَلَكِ يَصِيرُ}
\]

iv  **Isti‘ārah Murakkabah** (Complicated Metaphor)

The complicated metaphor is the one which requires strong fanciful assumption to be able to study the component elements and convert them to a simile underlying the metaphor expression. For example:

\[
\text{إِنَّ أَرَادَكَ تَفْقِدُ رَجُلاً وَتَوَهِّخُ أَخَرَى}
\]

I discover that you are putting one leg in front and putting the other backward. Here, the person draws a comparison in parable between matter and one who putting one leg in front and putting the other backward.

More examples are:
Whoever has a bitter and diseased mouth, even clear water will taste bitter. Here, al-Mutannabi loathing the petty poets who criticised his poetry and tried to discredit him in the eyes of his patron, wishes to say, An ignorant man forms a wrong idea of the thoughts expressed by a good poet, that which is right appears to him as wrong.

The aesthetic and psychological effect of this *mathal* is much greater than the sample normal expression of thought would be.

A poet who wishes to say that all the hours he has spent with Lailā have been absolutely fruitless says:

\[ فَأَصْبَحْتُ مِنْ لِيْلَى الْغَدَةَ كَفَابَضٍ عَلَى أَلْمَاءَ حَاتِنَةٍ فَرُوجُ الأُصَابِعَ \]

“In the morning, I was with Laila like one who would hold water in his hands but his fingers failed hom (and the water slipped between his fingers).

Here, the tamthil illustrates the completeness of the poet’s disappointment.

\[ اِرْاكَ تَخْطَ على الماءٍ \]

I discover that you are writing on water for somebody who is doing wrong work.

\[ يَدٌ لَأَصْفَقْ \]

one hand cannot clap (for one who wants to do something alone)

\[ مَا كُلِّ مَا يَمْتَنِى الْمَرْءِ يُدْرِكْهُ \]

Ternal the rain by what that taste the ships.

Man does not always attain what he wishes.

The winds lead sometime to where the sailor does not wish.

\[ لَانْتَفْرَ الذَّرُّ أَمَامَ الْخِنْزِيِّرِ \]

Don’t spread the pearls in front of the pig it means don’t admonish the one that will not use it.

**Self Assessment Exercises**

1. Give three expressions which involves al-*Isti’ārah* and do their analysis.
2. Explain the components of *Isti’ārah*
3. Elucidate on primary and secondary metaphor

**4.0 CONCLUSION**

The word *al-Isti’ārah* literally means ‘Borrowing’.

As a rhetorical term *al-Isti’ārah* consist of three parts:

A semantic sphere from which term is transferred.

\[ مستعار منه \]
A semantic sphere to which a term is transferred.

It is the component of the thing likened.

This is the particular word used metaphorically

al-Isti’ārah is of various kinds such as al-Isti’ārah 'Asliyyah, al-Isti’ārah Taba’iyya, al-Isti’ārah Mutlaqah, Isti’ārah murashshahah, Isti’āratun Mujarradah and al’Isti’ārah Murakkabah.

5.0 SUMMARY

This Unit acquaints you with the meaning of al-Isti’ārah; its components and kinds.

6.0 TUTOR–MARKED ASSIGNMENT

1. What is الإستعارة?
2. Explain the differences between explicit and implicit metaphor.
3. Write a short note on the following;

(I) منه مستعار
(II) مستعارله
(III) مستعار

4. Explain the meaning of the following:

Isti’ārah Mutlaqah, Isti’ārah murashshahah, Isti’āratun Mujarradah and Isti’ārah Murakkabah.

7.0 REFERENCES/FURTHER READING

UNIT 2: THE CLASSES OF MAJĀZ AND AL-KINĀYAH

ONTENT
1.0  Introduction
2.0  Objectives
3.0  Main Content
  3.1 The Classes of Majāz and Al-Kināyah
4.0  Conclusion
5.0  Summary
6.0 Tutor-Marked Assignment
7.0  Reference/Further Reading

1.0 INTRODUCTION
In Module Two Unit One you learnt Isti‘ārah and its components. Try to recollect some of the examples given from the Qur‘ān, Arabic poetry and your personal sentence constructions. In this unit we are going to treat two other important aspects of al-Bayān; these are al-Majāz and al-Kināyah. Come on board

2.0 OBJECTIVES
At the end of this unit, you should be able to
- Define al-Majāz and al-Kinayah
- Explain the types of al-Majāz with illustrations
- Explain the meaning of majāzu ‘l-mursal and its kinds
- Analyse the differences between mental figure and linguistic figure.
- Expatiate on the concept of al-Kināyah with illustration
- Classify al-Kināyah

3.0 MAIN CONTENT
3.1 Definition of al–Majāz and al–Kināyah
Al-Majāz is of two categories based on the nature of the predicate. If al-Majāz is the attribution of a predicate to what should not “literally” be its subject, it is
classified as al-Majāz ‘aqlī (Mental figure); But if al-Majāz is the transfer of the meaning of a word to another meaning, in view of semantic connection existing between the two meanings, it is classified as al-Majāz al-Lughawī.

Al-Majāz al-Mursal applies to a situation where a literal meaning of a word or phrase is not meant but its figurative meaning. It is different from Isti‘ārah in that there is no connection between the literal and figurative meaning.

Al-Kināyah in Arabic rhetorics implies a word with an intrinsic meaning. It is integral to have a semantic connection, which does not preclude the word used for al-Kināyah.

The Classes of Majāz and Al-Kināyah
Traditional Arabic rhetorician divided al-Majāz into the following two categories al-Majāz al-‘Aqlī – (Mental figure) It refers to cases where one intended meaning can only be understood by the use of mental reasoning. A verb phrase or a predicate is attributed to a subject with which it is not literally compatible.

For instance:  

بَنَى الْوَزِيرُ عَدَدَ مَدَارِسَ  

(The minister built many schools).

This cannot be real, because he is not the one that built the schools, he only ordered the project and executed by other people such as bricklayers, carpenters and so on.

Another kind of Majāz al-‘Aqlī is the usage of ism-fā’l in place of ism maf‘ūl.

Al- Majāz- al-Mursal (free figure) refers to the use of a word to denote a meaning other than its original meaning but without any direct resemblance between the intended meaning and original meaning. The connection therefore, between the two meanings would be looked for in some other facets of the two meanings. This is because you can never have al-Majāz which does not have any kind of relationship whatsoever with the original meaning.

The following are the relationship which may exist between the two

1. عَلاقَةُ الْسَبَبِيَّةُ (being the cause) This is when the literal meaning causes the figurative meaning to exist.e.g:
In this example the word *al-ghayth* whose literal meaning is abundant rain, is used metaphorically to mean green grass. But the literal meaning causes the figurative meaning green grass to exist, the link between the two is called:

**علاقة سببية**

2. (being the effect of) This is when the figurative meaning cause the literal meaning to exist. An example is from the holy Qur’ān.

وينزل لكم من السماء رزقًا

And He (Allah sends for you from the heaven your sustenance)

it is obvious that the word sustenance is used instead of rain. There is a connection between them in that it is the rain that brings about substance. Therefore when the word used is caused or brought about by the intended meaning it is called:

**علاقة الجزئية**

3. This is when the literal meaning is a part of the figurative meaning.

{المُتِّلَسِّمُ الكَلَّمَةُ كَانَ لهَا كِبْرٌ أَثْرٌ} (The orator made a speech of great influence).

Here the word *kalmah* (a word) is mentioned where we have meant *kalām* (speeches). This is regarded as a class of free figure, in which the semantic connection between the literal and figurative meaning is:

**علاقة الكلِّية**

(whole) : this is when the figurative meaning is a part of the literal meaning. The Holy Qur’ān says:

َٰمَتِرْبِ وَقَپَحۡرِ ۖ يُجَعْلُونَ أَصَابِعَهُمْ فِي أَذَآنِهِمْ مِنَ الصَّعَصُعَ حَذَرَ الْمَوتِ

They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death (Q:2:19)

Here the word *asābi‘* (fingers) are used instead of the fingertip. Therefore where the word is whole of which the intended meaning is a part the link is to be known as:

**علاقة الكلِّية**

Another example is:

سُكِنِتْ فِي نِيْجِرِيَّا I am living in Nigeria
considering what used to be.

This is the use of a word which literal meaning describes a present condition whereas the former status of the condition is intended; The Holy Qur‘ān says;

وَأَتُو الْيَتَامَى أُمْوَالَهُمْ

"And give unto orphans their properties". Qur‘ān 4: 2.

Here, the word orphan children had been before they came of age. It is when they attained the age of maturity that the property left behind by their deceased father can be given to them in full.

Their former situation is metaphorically used to describe them at a different situation.

Considering what will be

It is the usage of a word whose literal meaning connotes a future condition to denote a present one. e.g

Here the word Nāran (fire) is used instead of hatab (wood). This means that

hatab will eventually becomes a fire

Another examples:

انْتَ هُنَّ مَيْتَ وَ نُهْلُ مِيتَٰتٌ

(Allah) if you leave them (disbelievers) they will; lead your slaves and: they will beget none but wicked disbelievers. Qur‘ān 71:72

Verily, You (Muhammad (S.A.W) are 'dead' and they are (also)'dead'

39:30(Qur‘ān

In this case intended meaning occupying that place The Holy Qur‘ān says;

وَاسِلَ لَ أَلْفَرْيَةَ الَّتِي كَنَّا فِيهَا (أي أهلها)

“Ask the village where we have been “(Qur‘ān 12:82)

The word al-qaryah which literally means a village is metaphorically used here to denote its inhabitants ('Ahlū). Examples:
The Holy Qur’an says:

فَلِيَنَادِيَهُمْ (إِي عَشِيرَتِهِ وَنَصِيرِهِ)

Then let him call upon his council (of helpers)

Qur’an 97:17

الحاليّة

al-Hālliyyah (being the occupier of ) It is the use of a word literal meaning of which indicate the occupier of a place, to mean the place itself. The Holy Qur’an says

إِنَّ الأُمَّةَ لِمْ نَعِيمُ

(the righteous ones are to be in comfort). Qur’an 83:22

Here. Na’īm (comfort situation) is metaphorically used to mean Paradise.

Definition of Al-Kināyah and its Classification

The word كَناَيةَ is derived from كَنى to give a figurative meaning where a literal meaning is also possible due to the absence of a semantic link qarînah which will prevent us from giving the literal meaning.

Kināqyah is classified into the following three categories

(i) Kināyatū ‘s-Sifah
(ii) Kināyatū Mawsūf
(iii) Kināyatū ‘n-Nisbah

1) Kināyatū ‘s-Sifah

This is where the kināyah referential meaning implies the sense of the possessor of an attribute or adjective.

Examples for this are :

عَائِشَةُ بَعِيدَةٌ مْهْوَا مَفْرَطٍ

Aisha has a long space in which an ear-ring hangs

The intended meaning is deeper than the above surface meaning. The intended meaning is that Aisha has a long neck. Al-Khansā described his brother Şakhr thus:
He is of long strings of the sword, high poles of the tent and a lot of ashes when it is winter period.

There are three Kināyāt of description in this example

- طَوِيلُ النِّجَاد رَفِيقُ الْعُمَا دَ كَثِيرُ الرُّمَاد أَذَا مَاتَشَتِ  
  long strings of the sword and the metonymical meaning of which is he was tall.

- رَفِيقُ الْعِمَادَ  
  High poles of the text signifies the quality of leadership and rulership over his people.

- كَثِيرُ الرُّمَادَ  
  A lot of fire ashes which means he was generous and hospitable whenever he camped for winters This is termed كنية الموصوف

II Kināyatu ʿs-Sifah

This is where the kināyah’s referential meaning implies the sense of the possessor of an attribute: Examples:

قَتَلْتُ مَلِكِ الْوُخْوَشَ (I killed the chief of wild animal )

The phrase maliku ʿl-wuhūsh. Is employed to connote al-Asad (the lion). One has mentioned here- something which has the same description as the intended meaning

Al-Buhturī- is describing how he killed a wolf

فَأَتَبَعْتَهَا أَخْرَى فَأَضَلْتَ (اَخْفَيْتُ) نَصْلَهَا

I followed it with another (arrow-shot) and I buried its sharpened (inside the target) wherein is the abode of core fear and envy

So instead of mentioning the heart directly, the poet mentioned things and description of what the heart harbours; he hereby employed the metonymy to refer to the possessor of the attributes.

Kināyatu ʿn-Nisbah

This is where the kināyah whose referential meaning conveys the sense of imputation

An example of this is:
Glory is embedded in your dress while generosity is embedded in your garments (mantles)

Here, instead of attributing glory and generosity to the one being addressed he ascribed it to him. This therefore is *kināyah-n-Nisbah* in which instead of directly ascribing a thing or quality to the person intended it is ascribed to something that belongs to him.

When a metonymy involves many hints. It is known as *Talwīh* example

Someone with plenty of ashes.

The intended meaning can only be grasped after trailing a long process of activities. Such as frequent feeding of visitors giving rise to frequent cooking

Frequent cooking necessitating abundant burning of firewood and which presupposes a possession of a plenty ashes

If the links are few and concealed the kind of *kināyah* is known as *Ramz*.

Example for this is: فَلَانُ مِنَ الْمُسْتَرِيحِينَ as *kināyah* for laziness and indolence.

Somebody who belongs to those who always rest (to give a sign of a lazy person)

If the *kināyah* is concise and obvious it is called ‘Īmā’ (signal). For example

My brother travelled and peace accompanied him.

There is also a kind of metonymy known as *Taʿrīd* (allusion) when a statement is made with its opposite meaning intended for the target audience; e.g. one may say to somebody who is harming the people in form of admonition.

*(The best of men is one who is most useful for mankind.)*

**Self Assessment Exercise**

1. Explain the various types of *al-Majāz*
2. Compare and contrast between *Talwīh* ,*Imā* and *Ramz*
3. Explain the etymological and rhetorical definition of al-kinayyah
4. Discuss the components of al-kinayyah

4.0 CONCLUSION

Arabic rhetorician divided al-Majāz into the following two categories:

*al-Majāz al- 'aqālī* – (Mental figure) This refers to cases where one intended meaning only by the use of mental reasoning and *al- Majāz al-Mursal* (free figure) which refers to the use of a word to denote a meaning other than its original meaning but without any direct resemblance between the intended meaning and original meaning. The connection between the two meanings would be looked for in some other facets of the two meanings. This is because you can never have al- Majāz which does not have any kind of relationship whatsoever with the original meaning such as; As-sababiyyah, al- Musabbabiyyah, Al-Kulliyyah and so on.

The word *kināyah* is derived from the verb kanā- yakūn. As a rhetorical term, it is an expression used to give a figurative meaning where a literal meaning is also possible due to a semantic link *qarinah* which will prevent us from giving the literal meaning. *Kināqyah* is classified into the following three categories; *kināyat* ‘s-Şifah, *Kināyatu ‘l- Mawsūf* and *Kināyatu ‘n-Nisbah*

5.0 SUMMARY

The various types of Majāz have been explained in this Unit. The differences between mental figurative expression and linguistic figurative expression received elaborate and adequate discussion. An exposition of al-Kināyah and its’ classifications was also presented to you in the Unit. Copious samples and illustrations from the Qur‘ān Arabic prose and poetry were provided to help you attain competence in the topic.

6.2 TUTOR–MARKED ASSIGNMENT

1. Compare and contrast between the mental figure and linguistic figure.
2. Expatiate on al-majāz al-mursal ,mention its various links with samples.
3. Expatiate on the meaning function of al-qarinah and al-alaqah in a metaphorical expression

4. Discuss the metonymy in the following:

\[
\begin{align*}
\text{يقول العرب فلان نقي الثوب} & \quad (1) \\
\text{وحملناه على ذات الواح ودسر} & \quad (2) \\
\text{ولا تجعل بدن مغولة الى عنقه ولانتبسطها كل البسط} & \quad (3) \\
\text{كناية الموصوف} & \quad \text{كناية الصفة} (4) \\
\text{and} & \quad (5)
\end{align*}
\]

5. Compare and contrast between

7.0 REFERENCE/FURTHER READING

al-Jāhiz (1949) Kitābu ’l-Bayān wa ’t-Tabyīn as-Sandūbī. Cairo
UNIT 1: THE CONCEPT OF ‘ILMUL-MA‘ANI AND ITS COMPONENTS

1.0 Introduction

‘Ilmul-Ma‘ānī is the second branch of Arabic rhetoric which deals with the semantic significance of words and expressions. It has to do principally with the art of conveying intended ideas or meaning successfully by skilful combination of words in a sentence or phrase.

‘Ilmul-Ma‘ānī protects speakers or writers from using an expression which may not suit the situation for which the expression is meant by providing him guidance in knowing different usages of Arabic words. It explains the original meaning of a word and some other possible meanings which the word may convey in various situations. For example, a word can originally be imperative al-Amr and can equally be used in some situations for request al-İltimâs; wish al-Tamannâ; threatening at-Tahdîd; option al-Takhyîr; weakness at-Ta’jîz and so on. In this Unit,
the concept of ‘I\(mul\)-Ma’an\(î\) and its components will be explicated upon. *Insh\(ā\)* is of two types. *Insh\(ā\)*-talab\(ī\) and *Insha’* ghayrul-talab\(ī\). *Insh\(ā\)*-talab\(ī\) is the one that contains the meaning of request. *Insh\(ā\)* ghayru talab\(ī\) is the one that does not contain the meaning of a request. In this unit, you are also going to learn about the different kinds of *Insh\(ā\)* and its subdivisions. Also, the concept of ‘Am\(r\) and its metaphorical meaning will be discussed.

2.0 OBJECTIVES

At the end of this Unit, you should be able to:

- Relate the meaning of ‘I\(m\)il-Ma’an\(î\)
- Analyse the kinds of sentences from the theoretical perspectives
- Analyse the semantics and rhetorical terms *Insha’* ‘T-Talab\(ī\) of al-Am\(r\)

3.0 MAIN CONTENT

3.1 The Concept of ‘I\(m\)lu ‘I-Ma’an\(î\) and its Components

‘I\(m\)ul-Ma’an\(î\) is the study which ensures that a speech agrees with what situation requires. According to A’s-Sakk\(ā\)ki, "It is an art of conveying intended ideas by skillful combination of precise words at relevant or suitable context of situation"

It is in line with this that the Arabs have said:

\[\text{لِكُلّ مَقَامٍ مَقَالٌ} \] (Every situation has its own specific style of expression)

**Kinds of Arabic Sentences from the perspective of ‘I\(m\)lu ‘I-Ma’an\(î\)**

Sentences are of two kinds

1. **الْخِبْرَةُ** which literally means information but referred to by Arabic as a statement which is possible to be proved true or false.

2. **الْإِنْشَاءُ** which literally means origination but referred to by Arabic rhetoricians as an origination sentence and to which falsehood or truthfulness cannot be applied because the action is going to be originated after the speech has been uttered.
The purpose of *al-khabar* was stated to be primary and secondary. The primary purpose could be *Fā'idatu `l-Khabar* when the listener is hearing the information for the first time or *Lāzimu `l-fā'idah* when one wants to show the listener that he has been aware of the information.

It is pertinent to mention that an information may be given rhetorically for certain purpose other than the two mentioned above. Some of these purposes are:

1. التأسف التحرس  
   Sadden / Regret  
   One poet says:
   
   ذهب الشباب فماله من عودة  
   The youth went away but could not return.

2. اظهار الضعف  
   (To show ones weakness)
   This is when the speaker gives the information for the purpose of making the gathering know about his weakness.
   
   For example:
   
   اللهك العادى أتاكا  
   My lord, your sinful servant comes to you confessing the sins and supplicate to You (Asking for mercy and blessing)

3. الإستراح والgetStringExtra(3)
   This is when the speaker gives the information in order to ask for mercy and the speaker has said this to ask for Allah's mercy.
   
   رب اتّى لا استطيع اصطبأرا  
   Oh Allah I have no capacity of patience, Have mercy on me, Oh who wipes away the lapses.

4. الفخر  
   Boasting: This is when the speaker gives the information to boast his or her tribe's glory. For example:
   
   ومكارمي عدد النجوم ومنزلى  
   ماوي الكرام ومنزل الأضياف
My honour amount to the number of stars and my position is the shelter of the honourables and home of the visitor.

التوبيخ (5)
(Reprimand) This is information given by the speaker to condemn the action of an audience who has neglected his duties. For example:

أنت ردست في الامتحان
You had failed the examination.

Display of happiness e. g.
أنت نلت الجائزة الأولى في المباراة الكتابية الإنشائية
(You won the first prize in the essay written composition.)

أنواع الخبر (Kinds of Information)
The person to be given information may not have any foreknowledge. This person is empty minded (Khāliyat-adh-Dhihn). Hence the information is given without any emphasis. For example:

المسافرون رجعوا من سفرهم أمس
The travellers returned from their journey yesterday.

The person spoken to may have some doubt about the truthfulness of information. In addressing such person, it is necessary to put the particles of emphasis in order to convince him. This is al-khabar ʿt-Talabī e.g.

إن المسافرين رجعوا من سفرهم أمس
The person spoken to may be in a state of rejecting information. In addressing, such a person we will need many particles of emphasis as much to convince him. For example:

إِنَّ المسافرين قد رجعوا من سفرهم باللا مس

It is pertinent to mention that every sentence, whether khabar or inshā’ is made up of two components parts: musnad ilayh (the subject) and musnad (the predicate). The former is also called mahkūm ʿalyh (the topic) and the latter mahkum bihi_(the command). All other lexical items in the sentence beside mudāf (the possessive or the second noun of the genitive construction) or ʾillah (the relative) are regarded as restriction.
Kinds of Inshā’, Amr and Its Metaphorical Meaning

There are two kinds of *al-inshā*

**al-Inshā’ a’-ţ-Talabī (Request):** This is the one that consists the meaning of request e.g; 
لاشرب Don't drink

**al-inshā ghayru ʿ-ţ-Talabī (Non-requistional):** This is the one that does not contain the meaning of request e.g
ما أجمل الصدق How beautiful is the truthfulness

Kinds of Inshā’ al-Talabī

There are five kinds of *al-Inshā’ al-Talabī*.

(Command) 
الأمر

(Prohibition) 
النهى

(Interrogation) 
الاستفهام

(Optative) 
التمنى

(Vocative) 
النداء

COMMAND

Al-ʿAmr is to command someone to do an action that follows shortly, or near future: Among the forms of *al-ʿAmr* are:

- صيغة الأمر (Imperative which is used to command the second person)
  اجلس يا ضيف (Oh! Guest, sit)

Imperfect verb with *Lām* of command. This is used to command the third person.

- ليا كل الولد (Let the boy eat)

*Usage of Ism fi’l-Amr*

- حي على الصلاة let us pray

1. Usage of certain verbal nouns مصدر that have the force of imperative verb
  سقيا في الخير

Metaphorical Meaning of al-ʿAmr

*Al-ʿAmr* can be used metaphorically as a:
**Supplication:** - الدعاء

This is usually when the request is directed from the inferior to the superior. *For example:* When a man requests from Allah to pardon and have mercy on him.

Prophet Musa said:

قَالَ رَبَّ امْشِرْ لِي صَدْرِي وَيُسْرُّ لِي أَمْرِي وَاحْلُلْ أَمْرِي لِي وَيَسْرُّ صَدْرِي لِي أَشْرَحْ رَبَّ

"O my Lord! expand me my breast, "Ease my task for me , And remove the impediment from my speech .

**Guidance:** - الإرشاد

Al-'Amr can be used to advise and guide someone.

Imam Ali advised his son and said:

أَن يَحْسَن إِلَيْكَ أَحْسَن كَمْا تَحْبُّ

("Do good as you want others to do unto you").

**Continuity:** - الدوام

Al-'Amr can be used for continuity

This is usually when it is directed to someone who has already performed an action by the time of the request e.g.

اجِلِسْ

" this means continue sitting. When you tell someone who is sitting "

Another example of continuity is in the Qur’ān 4 vs. 136, when Allah says:

يَايَتَا الَّذِينَ آمَنُوا آمَنُوا بِاللَّهِ وَرَسَولِهِ

O you who believe, believe in Allah and His Apostles.

**Wishful Thinking:** - التمنى

This is a statement used to express the desire for something which is not possible to happen. ‘Antarah bn. Shaddād said :

تَكُلُّمِي بِالجَوَاء عَبْلَة مَسْلِمِي وَعَمِي صِبَاحاً دَارَ عِبَلاة وَعَبْلَة

Oh! Talk, the house of Ablata in Jawā’;

Goodmorning house of ablata and be with peace.

**Selection:** - التخيار

It is used in choosing one thing from the other e.g;

Bash-shār bn. Burd said

فَخَسْ وَاحِدَة أَوْ صَلَى أَخَاكُ فَاتَهُ مَقافِر ذُنُب مَرَة وَمَجَانِبُهُ

You either leave lonely or join brother and certainly (your brother)

he is a committer of sin at one time or abstain from it (atimes).
Threatening:

This is given order in a threatening form to do something unsatisfactorily in a tone that shows fright and warning.

Prophet Muhammad (SAW) said:

اذأ لم تستحى فاصنع ما تشاء

(“if it does not cause you to be ashamed, then do whatever you like).

The aim of the above tradition is not to order the shameless person to do whatever he likes but to warn him against shameless acts.

Another example: A poet said:

إذا لم تخش عاقبة اللَّيالى ولم تستحى فاصنع ما تشاء

(If you do not fear the wrath of the night and you do not feel shy, do whatever you like).

The Holy Qur’ān says:

قل تمتعوا فان مصيركم إلى النار

(Tell, the disbelieving folks continue your enjoyment certainly your end is hellfire).

In the above verse, Almighty Allah is not commanding the disbelievers to enjoy but he is threatening them with a painful chastisement after their enjoyment in this world.

Equality:

This is to show that two things which are apparently different from one another are the same in effect due to the prevailing circumstances.

Buhtūri said:

فمن شاء فليبخل ومن شاء فليجد

كفانى تداكم عن جميع المطالب

Anyone that likes may be a miser or generous

I am satisfied with your generosity
Say: "Whether ye believe in it or not, it is true that those who were given Knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration, (Q 17 vs 107)

The above verses means that their belief or disbelief does not matter because people are greater and more righteousness than them did actually believe prostrate whenever Quran is recited to them.

Weakness:

When you tell somebody who lost his father "Ask your father about the reality of the matter."

The Holy Qur’ān says:

وَأَقِمُوا الْصَّلَاتَ وَآتُوا الْزَّكَّةَ (making obligatory)

Allah says:

أَنفُسِكُمْ إِن كُنتُمْ صَادِقِينَ (establish regular Prayer and give regular Charity (Q73 vs 20)

(Humiliation):

This is to give a command to the addresses in order to humiliate and ridicule him. Allah says:

بِشَرِّ الْمُنَافِقِينَ بِأنْ لَهُمْ عَذَابٌ أَلِيمٌ (Give the glad tidings to the Hypocrites that there is for them (but) a grievous penalty (Q4 vs 138)

(Honour)

This is using to command inorder to give honour to the addressee. Allah says:

امنِينَبِ السَّلَامَ إِنْ يَدْخُلوهَا (Enter ye here (paradise) in peace and security)
Self Assessment Exercise

1. Explain the differences between al-khabar and al-‘inshā’
2. Expatriate the differences between ʿīdat-l-khabar and lazim-ul-fa’dat
3. Expatriate on al-musnad and al-musnad ilayh
4. What is inshā’ at-talabī and inshā’-at-Talabī
5. Explain the various kinds of inshā’-at-Talabī

4.0 CONCLUSION

The concept of ‘ilmī l-Ma‘ānī has been introduced. Different kind of sentences has been explained. Also, the importance of rhetorical information has been elucidated. Different kinds of AL-Khabar and al-Inshā’ with their examples have been fully discussed. While explanation the various forms and metaphorical meaning of al-‘Amr ended the unit.

5.0 SUMMARY

‘Ilmu ‘l-Ma‘ānī teaches us how to take precautions in our statement so that people do not misunderstand what we have in mind. It is a study which ensures that speech agrees with what a particular situation requires. Understanding the metaphorical meaning of various kinds of insha’-at-talabi and insha’ ghayr at-talabi. And how crucial is it in correct understanding of meaning of the Qur‘ān.

6.0 TUTOR-MARKED ASSIGNMENT

1. Write short notes on the following:
   متردد ، خالي الدَّهْن ، مَتْنَكَر
2. Explain the rhetorical purpose of al-Khabar
3. Explain the differences between الخبر and الإنشاء
4. Enumerate the forms of al-‘Amr
5. Expatriate on the metaphorical meaning of al-‘Amr
7.0 REFERENCE/FURTHER READING


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UNIT 2: AN-NAHY, AL-ISTIF-HĀM, AT-TAMANNĪ AND THEIR RHETORICAL MEANING

CONTENT
1.0 Introduction
2.0 Objectives
3.0 Main Content
   3.1 An-Nahy and Its Metaphorical Meaning
   3.2 Al-Istif-hām and Its Metaphorical Meaning
   3.3 at-Tamannī and its metaphorical meaning
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

*An-Nahy* is the second type of *Inshā’ Talabī*, it is used to give negative command under the same circumstances similar to those of positive command. It can be used metaphorically to denote another meaning which can be understood through a circumstantial evidence. *al-Istifhām* (interrogation) is the third type of *Inshā’ Talabī*. It is to inquire about something which was unknown to the inquirer. However, interrogation may be used out of its original meaning according to the structure of the expression and circumstances. *at-Tamannī* is the fourth aspect of *Insha’ at-Talabi* which refers to wishes which one feel cannot be achieved. It can be expressed for two purposes: impossibility of realisation and possibility but without access to it. This unit treats the concept of *An-Nahy*, *al-Istifhām* and *at-Tamannī* with their various metaphorical semantic connotations.

2.0 OBJECTIVES

At the end of this unit, you should be able to:

- Relate the implication of *Nayh* in expression, speech or writing.
- Relate metaphorical significance of *al-Istifhām*, its particles and functions
- Analyse *at-Tamannī*, its particles and purposes for which *at-Tamannī* can be expressed in writing and speeches.

3.0 MAIN CONTENT

3.1 An-Nahy and Its Metaphorical Meaning

This is the mode used to give negative command. It is used in circumstances similar to those of the positive command such as when a superior order the inferior not to do something e.g: a mother prohibits her son from leaving home until she returns. Unlike 'Amr, there is only one form of expressing this. It is to place the imperfect jussive verb after *Lā* of prohibition

لا تخرَج من الدار حتَى آرجع (Do not leave the house until I return)

Almighty Allah says in the Holy Qur‘ān

والأخذوا في الأرض بعد إصلاحها:

Do not make mischief in the earth after it has been refined

3.1.1 Its Metaphorical Meaning

An-Nahy can be used metaphorically to denote another meaning which can be understood through the circumstantial evidences (*al-qarā’in*) as a:

Supplication الدعاء: This is when the prohibition is directed from the inferior to the superior e.g: The Qur‘ān says; ربَّ أَنْفَسِدَ بِي الأَذَى

My Lord, do not let my enemies make jest of me. (Says Prophet Musa)

In the above verse, servant of Allah cannot be imagined commanding Him to do or not to do something. It should be understood that the prohibition is used to supplicate

Request الإلتماس: This is when it is directed from someone to his friend.

e. g. لآ تَغَادِرْ الْبَيْتَ حَتَّى آتِيَ إلَيْكَ (Don't leave the house till I come to you.)

Guidance الإرشاد: e.g. One poet said:

إذا تطغَّى السَّلمِ فلَا تَجْبِهَةٌ فَخْيَرْ من اجْتِنَابِهِ السَّفُوحُ

When the foolish person talks, don't answer him,
silence is better than answering him

The poet in the above verse is forbidding answering a stupid person when he is talking. Silence in that situation is better than replying him. This kind of prohibition is known as al-\textit{Irshād}.

\textbf{Optative} \begin{quote} لاتختلف عن ألغويون إنها الفار
\end{quote} 

\textit{e.g.} one orator said: Oh! Moon, do not be covered from the sight.

\textbf{Threatening} \begin{quote} لاصني عن عينك ولا تقلن عن ضلالك
\end{quote} 

\textit{e.g.} as a teacher addresses his speech to one of his students who has gone astray: (Don't keep away from your astray and don't shift from your misguide.)

\textbf{Reprimand/Censure} \begin{quote} لا تعتذروا اليوم إنما تجزؤون ماكتملون
\end{quote} 

Allah says in the Holy Qur’ān: ‘Make no excuses this day, ye are being requited for all ye did’. (Q 66 vs 7)

\textbf{Debasement} \begin{quote} لا تشتغر العبد إلا والعصا مغيبة إن العبيد لأنجاس مناكيد
\end{quote} 

\textit{e.g.} Al-\textit{Mutannabi’s in his satire for Kāfūr said:}

Donot buy the slave except with a staff

Certainly, the slaves is a dirty person with little the goodness.

3.2 \textit{Al-Istifhām and its’ functions}

\textit{al-Istifhām} is to inquire about something which was unknown to the inquirer. It has particles they are:

\textit{al-Hamzah} : It is used to ask about the truthfulness of a statement and the response will either be yes or no e.g \begin{quote} أنت شاعر ؟ (Are you a poet) \end{quote}

It is also used to inquire about specific state which needs a specific answer e.g; \begin{quote} أكلت أم شربت؟ (Did you eat or drink) \end{quote}

\textit{Hal} is also used to ask about truthfulness of a statement and the response may be in affirmative or negative. \begin{quote} هل سافر أخوك؟ (Did your brother travel) \end{quote}

\textit{Man} is used in order to ask about the personality of a human being e.g; \begin{quote} من أنت؟ أنا عبد الباري I am Abdul Bari \end{quote}
It is also used to ask attribute of the person concerned.

من أنت? The answer may be أنا طبيب (I am a doctor) 

Mā It is used to inquire about the kind or attribute of non-human being or used for human being to ask for the substance of something e.g; ماهذا? (what is this)

ما اسمك؟ (what is your name?)

اين الكتاب؟ (where is the book)

اين المعلم؟ (where is the teacher?)

كم How many/ much). It is used to ask about the quantity of something e.g;. كم فلما اشتريت (How many pen did you buy) كم تلميذ في الفصل (How many pupil in the class)

متى It is used to ask about the time e.g; متى دخلت امس (when did you enter yesterday)

أيّان it is used to ask about the time. It is like متى when one does not know the specific time of 

أيّان يوم القيامة (when is the day of judgment)

كيف (How) It is used to ask about the condition, time or place. e.g. كيف جئت إلى المدرسة (How did you come to the school) 

أيّان (from where/ how) it is used to ask about condition, time or place. 

أنى لك هذا المال، وقد عهدتك فقيراً From where is this wealth, certainly I knew you as a destitute

قالت أنى يكون لي غلامي ولم يمسني بشئر ولم أكن بعيتاً She said; how shall I have a son, seeing that no man has ever touched me and I am not Unchaste (Q 19.20)

اى’ It is used in asking what can differentiate a particular thing out of the two or more things. اى’ الفريقين أشهر لعبا (Who of the two parties is more clever in playing?)
Metaphorical Meaning of al-Istifhām

Interrogative particles are used rhetorically in sentence so as to impress or persuade somebody on an action done or to be done respectively. Therefore the interrogative particles are rhetorically used differently to perform other functions. These functions include:

Negation : This implies when the question tends to negate the fact instead of asking for information e.g.: Allah says:

Nothing is for man except what he did. (Q53: 39)

Here "an" negate the idea of a man’s thinking. about what he does not do.

Denying : "the fact that a boy threw a stone to the filled sea can not affect it"

Confirmation : It is a way of re-confirming and emphasizing the truthfulness of an action or information about a particular person.

Exaltation : This is praising somebody extra-ordinarily to be the best among his members in something or general affair of man.

Condemnation/Censure e.g. Allah says:

What! you are enjoining the righteousness upon mankind and forgetting yourselves?
**Humiliation** : This is talking about somebody to be little or no importance or about thing to be less significant. Is this the one you praise extensively?

Quran says: **Have you not seen how your Lord dealt with the 'Ad (people)** (Q89 vs 6)

**Encouragement** (تشويق) Is this is the one you praise most Allah says;

"And say to him, 'Wouldst thou that thou shouldst be purified (from sin)-" (Q79:18)

**Interjection.** This is a way of expressing strange things that happen

What make the enemy to be requesting for my bad deed after the people has known my good affairs

The poet expresses his surprise on work that will not be of benefit for his enemy

**Grief and Regrets** (تحسر) This implies when a question depicts regret and grief on the one or thing the question is about. Allah says;

That Day will Man say:Where is the refuge? (Q75 vs 10)

**Threat** (وعيد) This implies when the addressee understands from the question something that might discourage him. Allah says: Did we not destroy the man of the old? So we shall make latter follow them

**Frightening** (التهويل) This implies when the question in all about is full of terror.

Allah says: **What is the (Day) of Noise and Clamour?** (Q101: 1-3)
3.3 *at-Tamannī* and metaphorical meaning

It basically referred to wishes which one feels cannot be achieved. For example

Ibn Rūmī said in the month of Ramadan.

فليت الليل فيه كان شهرا ومرنهاره مر السحاب

I wish the night in it is to be one month, and its day to be passed like the cloud.

The poet in the above verse is wishing the night" of Ramadan to be a month and its day to be quickly passed like the cloud so as to avoid the hunger and thirsty of days of Ramadan which is impossible to happen.

Quran says:

َئَيْنَ يَا لَيْتَ لَنَا مَثْلَ مَا أُوْتِيَ فَازْرُونَ إِنَّهُ لَذُو حَظَّ عَظِيمٍ "Oh! that we had the like of what Qārūn has got! for he is truly of mighty good fortune!" (Q28 vs 79)

It is possible for the people of Qārūn to have what Qārūn had but did not have an access to such a big fortune and they are aware of that fact, so they only expressed the wish.

**Layta** is the only basic particles of *at-Tamannī*. However, some other particles may be used instead of *layta* for rhetorical purpose. لو ٰ a and لعل هل. They are used for *Tarajī* (anticipational) *For example:*

فِئَرْ أَنْ لَنَا كَرَةَ فَنَكُونَ مِنَ الْمُؤْمِنِينَ (The disbeliever will say on the Day of Judgement) “if it is possible to come back to the world, then we shall among the believers” (but it is possible)

Here لو is used to imply an optative statement in place of ليت for a rhetorical purpose.

The person on the day of judgment will say (we wish we have a chance to return so that we shall truly be of those who believe (Q. 26: 102)
However, a wish may sometimes be expressed for a thing which may occur i.e. not absolutely impossible. The particle often used for expressing this type of ٌلعلّ and عسى For example: عسى ربي أن يبندنا خير منها انا إلى ربي راغبون

It may be that our Lord will give us in exchange a better garden than this. For we do return to Him (in repentance).

Self Assessment Exercise
1. Explain the meaning of an-Nayh
2. With examples, expatiate on the contextual meanings of an-Nayh
3. What is istifham?
4. Mention the particles of interrogation and use them in sentences.
5. Can interrogation be used out of its original meaning?
6. Explain some of the contextual meaning of interrogative particles
7. What is at-tamanni
8. Mention the particles of at-tamanni and use them in sentence.

4.0 CONCLUSION
In conclusion, there are different metaphorical meanings for an-Nayh. Its importance to the understanding of the Qur‘ān cannot be overemphasized. The usage of any kind of interrogatory particle is largely determined by the condition/state of the question and the inquirer.

Istifḥām is simply seeking information about what the speaker is ignorant of with the use of certain particle such as Hamzah, Hal, Mā, Matā, Kam, Ayyu, Ayyana, Kayfa and so on

At-tamanni in Arabic rhetoric is used to express impossible wishes and possibility without an access to it. The most common particle to express it is Layta. Other particles rhetorically used for its purpose are Hal and La’ala. Another particle that gives the meaning of at-tamanni is law while ʻasā and la ‘alla are used for anticipation.

5.0 SUMMARY
In this Unit, the various metaphorical meaning of an-Nayh has been explained and examples were given for clarification and illustration. Different particles of interrogation (istifḥām) have been explained with instances given for clarification. Its
metaphorical meaning which is out of its original meaning according to the structure and circumstances was discussed. The Particles of \textit{at-tamanni} which express impossibility of realisation and for possibility without access to it were also discussed.

\textbf{6.0 TUTOR–MARKED ASSIGNMENT}

1. Explain the metaphorical meaning of \textit{an-Nayh} in the following;

- لا تنه عن خلق وتأتي مثله عار عليك إذا فعلت عظيم
- لا تعتذر اليوم أنما تجزون ما كنتم تعملون
- رينا لا تواخينا ان نسينا أو أخطانا

2. Discuss the metaphorical meaning of \textit{al-Istifham}\

- كون ثلاث جمل استفهامية بحيث يدل الاستفهام في الأولى على نفي وفي الثانية على الإنكار وفي الثالثة على التوبيخ.

3. What do you understand by \textit{al-Istifham}\

4. Explicate on the particles of \textit{al-Istifham} with example

5. Explicate on \textit{at-Tamanni} in Arabic rhetoric

6. Explicate on \textit{at-tamanni} in sentences

\textbf{7.0 REFERENCE/FURTHER READING}


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UNIT 3: \textit{AN-NIDĀ’, AL-QASR AND THEIR RHETORICAL MEANING CONTENT}

1.0 Introduction
2.0 Objectives
3.0 Main Content
\hspace{1cm}3.1 \textit{An-Nidā’} and Its Rhetorical Meaning
\hspace{1cm}3.2 \textit{Al-Qasr} and Its Rhetorical Meaning
4.0 Conclusion
5.0 Summary
6.0 Self Assessment/Tutor–Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

\textit{An-Nidā’} is the expression used by the speaker which serves the purpose of a verb. It is also used for rhetorical purposes to mean calling from a long distance. It is the fifth and last kind of \textit{Inshā’ at-Talabī}. Different particles of \textit{an-Nidā’} and its rhetorical meaning will be discussed. \textit{al-Qasr} literally means restriction, confinement, restraint and immurement. The rhetoricians define it as restricting something to something else in a special way. It can be formed by negation with exceptional particles and by using \textit{innamā, Lā, Lākin} and \textit{Bal}. There are three things to be noted which include something restricted (\textit{shay-un or amrun}), something restricted to (\textit{shay-un}) and special way or method \textit{Tariqun makhsūsun} This is the method stipulated by the rhetoricians which must be followed when making al-Qasr which is negation (\textit{mā}) and exceptional particle \textit{illā}. This unit ends with the classification of al-Qasr.

2.0 OBJECTIVES
At the end of this unit, you should be able to
\hspace{1cm} - Relate the meaning of \textit{an-Nidā’} and its particles
3.0 MAIN CONTENT

3.1 An-Nidā’ and Its Rhetorical Significance

An-Nidā’ is an expression used by the speaker which serve the purpose of a verb i.e. I am calling. أدعو

There are eight particles of A ‘n-Nidā’ (The Vocative)

يا الله  يا أيا هيا وا

The particles of vocative are subdivided into two categories

(i) Hamzah and Ay are both used to call one from a closer distance.

(ii) the remaining six particles are used to call one from a long distance.

For rhetorical purpose, however, the particles meant originally for calling from a short distance may be used for calling from a long distance and vice versa.

For instance we use يا for Allah saying (Oh! Allah يا الله ) even though He is very close to us than our jugular vein in order to show our respect to Him.

One poet said while composing poem of condolence for his dead child

أبي لا تعد وليس بخالد

Oh my father, don’t move far, no human being can avert death, the far people are the dead ones.

Here the poet called his dear father who is far away as if he were close just to show that he is constantly remembered, although he is out of sight, he is not out of mind.

Another example can be seen in a letter sent by Walid to his son

أي بني عليك بالإستقامة وترك المعاصي

(O my son! Be steadfast and refrain from disobedience (to Allah)
The particle used here أى is for those close to one, but it has been used for the distant just to give the impression that he is constantly remembered.

**Metaphorical Meaning of An-Nidā’**

*An-Nidā’* can be used metaphorically to denote another meaning which can be understood through the circumstantial evidence and good taste in literary appreciation as:

**Sadness/Grief**  
For example: Ḥāfīṣ Ibrahīm

فأصبحت حلية في تاج رضوان

Oh Gold that has been taken from the crown of her father and it became an ornament in the crown of Ridwan

One poet said:

وقد كان منه البر والبحر مترعاً

Oh grave of Ma’ni, how did you find his wealth.

Certainly, the land and sea was filled from his wealth.

The poet said the above verse when *ma’ni’* the generous person died. He was calling the grave in a great condition.

*Qur’ān* says: (to a person, that accompanied with bad friend) on the Day of Judgement that the person will say in grief.

"Ah! Woe is me! Would that I had never taken such one for a friend

(Q 25 vs 28)

**Confusion**

One poet said:

يا ليل قد طلت فهل مات السحر

Oh night, you are long, has midnight died  
or its sun has changed to the moon.

**Weeping**

فوا لهفتي والقربيني وبينه

Upon the very aspect of the death
Oh my sorrow that the grave may be between me and him
So as to avoid even a glance from that looking.

**Encouragement**: like what you told a brave soldier in attacking: (Oh a brave (man) come forward)

**Warning against Mischief**

Oh, the heart, sorry for you, you don’t listen to admonisher when you felt unconcern and you didn’t abandon bad character.

**Reprimand**: Allah says: (O ye who believe! Why say ye that which ye do not? (Q61 vs 2)

**Seeking protection**: For example Oh Allah protect me.

**Commendation** Allah says in many parts of the Qur’ân O prophet O messenger

**Blameworthy** for example:

Oh you unbelievers, Oh you Jewry

**Warning** for example: Oh human being, Oh mankind

**Disappointment**, e.g. (Oh Aaron what kept you back when you saw them going wrong.)

**Exclamation**, for example:

(Moses) said “what then is your case oh Samiriyyu”

**Al-Qasr** literally means restriction or confinement. The Holy Qur’ân says:

(Maidens restrained (as to their glances) in goodly pavilion) Q. 55: 72.

It is define among the rhetorician as

(Restricting something to something else in a especial way)
ما نجح إلا المجتهدون
(No body passed except the industrious ones).

In this statement pass has been restricted to the industrious students.

**Formation of al-Qasr**

There are four ways of forming القصر

**Negation with exceptional particle**

ما فاز إلا على No one won but ‘Ali
ما المرء إلا هلال No human being but crescent
ليس في البيت عدا فاطمة No one in the house except Fatimah

(al after it is) مقصور عليه.

**al-Qašr by using** إنما The life is nothing but trouble

In this case what ever come last in the sentence is مقصور عليه When al-Qašr is formed by using *inna ma* there will be no need the usage of particles such as *illā*, *siwā*, *khalā*, *ghayra*. So it will be wrong to say for example إنما زيد الا طالب (indeed Zaid is except a student)

**al-Qašr is formed by the help of conjunction such as** بل or لكن In the case of conjunction with المقصور عليه لا المقصور عليه should be the opposite of what comes immediately after لا.

For example:

الأرض متحركة لثابتة The earth is moving not stagnant.

But if **al-qašr** is with **al-maqṣūr alayh** come last in the sentence. بل or لكن

ما سافر صالح لكن سعيد Šālih did not travel but Saīd
ما أنا كاتب بل قاري I am not a writer but in a reciter.

It is pertinent to mention that when **Bal** and **Lākin** are used for the purpose of al-Qašr the sentence should begin with a particle of negation and the last clause should be in affirmative.
\(Al-\text{qaşr}\) with \(\forall\) must begin with affirmative sentence and the restricted thing that comes after should not be included in the general meaning of what comes before it i.e. the thing restricted to.

\(Al-\text{qaşr}\) by a way of mentioning first what is supposed to mention last.

Example: 

\(\text{إِبَّاكَ نُعَبِّدُ وَإِيّاكَ نَسْتَعِينُ} (\text{It is only You (Allah) that we worship and You (alone) we ask for help (Q1:5)}

\text{Other examples include:}

\(\text{نَالَعَالِمِ شَئُ بِكُلِّ وَاللّهُ} \) 
\(\text{We are praising the working people}\)
\(\text{وَاللّهُ بِكَلِّ شَيْءٍ عَلِيمٍ}\) 
\(\text{And Allah is All knowers of everything}\)

3.3 \text{Classification of} \(al-\text{Qašr} \) \text{into two:}

\(\text{القصر الاضافي} \) 
\(\text{القصر الحقيقي} \)

\(Al-\text{Qašr al-Haqqī} - \text{authentic restriction is when the thing restricted to is totally possible and realistic because the restricted attribute is meant for that thing alone. It cannot exceed it to another thing.}\)

Example:

\(\text{إِنَّمَا الزِّرَاعُ اللّهُ} \text{There is no provider but Allah.}\)
\(\text{لَا إِلَهِ إلَّا اللّهُ} \text{There is no deity but Allah.}\)
\(\text{لَا كَاتِبٌ فِي المَدِينَةِ إلَّا عُمَّرُ} \text{There is no writer in the town except Umar i.e.}\)
\(\text{مَا أَنَا إلَّا قَارِئٌ (I am not but a reader) This does not mean I don’t possess other qualities apart from reading. The Qur’ān says:}\)
\(\text{إِنَّمَا يَخْشَى اللّهُ مِن عِبَادَهُ الْعَالِمَاء} \text{Only those who fear Allah from among His servants are those who have knowledge. Q.35:28}\)

Furthermore, by reconsidering the person whom the speech is directed to, \(al-\text{Qašr al-idāfi} \) is also divided into three. They are:
This is when the speech is directed to one who thinks Zayd is nothing but orator. We say: to some one who thinks that Zayd combines the quality of oratory with that of writing.

This is when the speech is directed to one who thinks the opposite of that quality was possessed. For example: No one travelled but the teacher). This is said to some one who thinks that the teacher did not travel by himself, he only sent one to represent him.

This is when one is not sure of which of the qualities that someone who is not sure of what book Sulayman has read whether is the Qur'ān or any other book. Another example is The poet is none but Zayd for somebody who is not sure of the right poet, whether Zayd or Umar or Abubakr

Self Assessment Exercise

1. What is an-Nidā’
2. What is al-Qasr?
3. Use the particles of al-Qasr in sentences of your own
4. Outline and expatiate on the classification of al-Qasr
5. Expatiate on theقصر التعيين in Arabic rhetoric

4.0 CONCLUSION

The metaphorical meaning of an-Nidā’ can be understood through circumstantial evidence and good taste in literary appreciation. In term of usage an-Nidā’ are divided into two groups. The first one are Hamzah and Ay which are used to call who is close while others are for distant person. The formation of al-Qasr is treated in this Unit. When Lākin and Bal are used for the purpose of al-Qasr, the sentences should begin with a particle of negation and the last clause should be in
affirmative. Al-Qar is also formed by mentioning first what is supposed to mention last. Or a concise way of saying things. It also explained its classification. Each classification was also discussed.

5.0 SUMMARY

In this unit, the various particles of an-Nidā’ has been mentioned and the various metaphorical meaning of an-Nidā’ has been explained with examples. Some contextual meaning includes stimulation, grief, reprimand, commendation, exclamation, seeking protection and expression of surprise. It also discussed the literal definition of al-Qasr as well as its rhetoric explanation. Its metaphorical meaning and classification were clearly explained with various examples.

6.0 TUTOR-MARKED ASSIGNMENT

1. Expatiate on an-Nidā’ in Arabic rhetoric
2. Discuss the metaphorical meaning of an-Nida
3. Discuss the various ways of forming a-Qas
4. 4. هات جملة تفيد نجاح اسماعيل وعدم نجاح نبيل بواسطة إنما
5. Discuss the differences between the following in Arabic rhetoric
   القصر الحقيقي and القصر الإضافي
6. Write notes on the following
   التعيين قصر القلب قصر الإفراد قصر القلب قصر الإفراد

7.0 REFERENCE/FURTHER READING

UNIT 3: *AL-‘JĀZ (CONCISENESS), AL-‘ITNĀB AND THEIR RHETORICAL MEANING CONTENT*

1.0 Introduction
2.0 Objectives
3.0 Main Content
   3.1 *Al-‘Jāz* (Conciseness) and Its rhetorical Meaning
   3.2 *Al-‘Itnāb* and Its Rhetorical Meaning
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

This unit treats *al-‘Jāz* (*Conciseness*) and *al-Itnāb* (Elaboration).

*Al-‘Jāz* connotes the usage of brevity in the construction of sentences to convey one’s ideas. This is achieved by means of using very few words to convey very long ideas. It is also where a part of the narration can be deliberately omitted.

*Al-‘Itnāb* on the other hands implies elaboration where the wording exceeds the meaning for useful purpose. It is used by mentioning specifics after generalization. Generalisation can also be mentioned after specifications. The same word can also be repeated. It is also used to expatiate upon a point after being ambiguous.

2.0 OBJECTIVES

At the end of this unit, you should be able to

- Relate the meaning of *al-‘Jāz*
- Analyse the different kinds of *al-‘Jāz*
- Relate the meaning of *al-‘Itnāb*
- Discuss the purposes they serve.
3.0 MAIN CONTENT

3.1 Al-‘Ijāz (conciseness) and Its rhetorical significance.

3.1 Al-‘Ijāz implies being brief in the construction of sentences to convey one's ideas with the use of the barest minimum number of words. For example:

ولكم في القصاص حياة بأولى الألباب لعلكم تتقون

"In retaliation there is life for you. O ye men of understanding that you may restrain yourselves.

This is so because; it will serve as a deterrent for others to commit murder. Normally, such a sentence will need many words to explain its meaning such as if a murderer is killed in retaliation for murder, this would spare the lives of others who could have fallen as victims of this murder. In other words, if a person knows that if he kills another person, he would be killed, this will make him to refrain from killing and there by he had been able to protect his life and the life of others. Aother example from the Qur’ān is:

أَلاَّ لَهُ الْخَلْقُ وَالأَمْرُ

And to him belongs the creation and the matter (Q7 54).

The word الخلق include all the creatures of Allah. There is also al-‘Ijāz in the word الأمر (affairs).

Kind of al-‘Ijāz

There are two kinds of al-‘Ijāz: Ījāz qaṣr and Ījāz Ḥadhf

- Ījāz qaṣr: This is the brevity achieved by means of the use of very few words to convey a very long ideas, many wise sayings and proverbs fall into this category. For example: (The weak one is the leader of the caravan)

- Ījāz Ḥadhf: This is the Ījāz in which a part of the narration is deliberately omitted in order to achieve brevity. The omitted part may be just a consonant or a single word left out of the context. For example:

I ate fruits and (drank) water

The omitted part is sharibtu (drank)
وإنّ كُنْتُ بُونٌ فَقَدْ كَتَبْتُ رَسْلًا مِنْ قِبَلِكَ (do not quive) has been dropped.

It is essential that omitted word or words must be early identifiable from the trend or structure of the narration and that it should not be a very essential part of the narration, the omission which leaves a glaring gap or defect in the narration.

3.2 al-'Itnāb: This is when the wording is more than the meaning for useful purposes. It is a commendable feature of Arabic rhetorics when it is used in its appropriate place. It may be to emphasize or explain the meaning or to obliterate the ambiguity.

Example of al-'Itnāb for emphasis.

إِنْ مع العصر يسرا فَإِنْ مع العصر يسرا
Verily with every difficulty, there is a relief. So verily, with every difficulty there is a relief

Method of Using al-'Itnāb

Al-'Itnāb is used by

Mentioning the Specific after the Generality:

ذِكْرُ الْخَاصُ بَعْدَ الْأَلْفَامِ

خَافَظُوا عَلَى الصُّلُوَاتِ وَالْصَّلَاةِ الْوُسْطَى

In this Quranic verse, the prayers have been mentioned generally before the middle one is specifically mentioned.

تَنْزَلُّ الْمَلَائِكَةُ وَالْرُوحُ فِيهَا بِأَنْذَرَ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ

Therein, came down the angels and the spirit by Allah’s permission, on every errand

اِجْتَهَدُوا فِي ذُرْوَاسِكُمْ وَلِلْغَيْبَةِ الْأَعْرَبِيَّةِ

Struggle in the course of your study especially the Arabic language.

Generalization after specification

ذِكْرُ الْعَالَمِ بَعْدَ الْخَاصِ

رَبُّ اَفْرَزُوا وَلَوَالِدَىٰ وَلَمَّا دَخَلَ بِتَيِّهَيْ مُؤْمِنًا وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
My Lord; forgive me and my parents and him who entered my house believing and believing men and believing women Q71:28

In this verse, Prophet Nuh supplicates to Allah to forgive every one who entered his house as a believer and then he prays for all believers, males and females.

Repetition of the same word for the purpose of emphasis or as a warning.

For example

كَلاً سَوْفَ تَعْلَمُونَ تُمْ كَلاً سَوْفَ تَعْلَمُونَ

(Nay, but you will come to know) Then, nay you will come to know Q.102:3-4

Expantiating a Point after being Ambiguous

الإِيضَاحُ بَعْدَ الإِبْتِهَامِ

For example:

أَمَّتَ كُمْ بِمَا تَعْلَمُونَ أَمَّتَ كُمْ بِأَمْوَالِ وَبَنِينَ

The verse further explained what mankind knew; wealth and children

Caution

This is when a word or words are put in parenthesis in order to ensure that a wrong impression which may have been conveyed in the first part of the sentence is corrected. For example:

صَبَبَ الجَنُودُ (المُعْتَدِينَ) وَابْنَاءُ الزَّنَا الصَّحِيقَ على سُكَانَ البَرَّ

The soldiers pour bullets on the aggressors that were dwellers of the village

If we erase the word aggressors it may have a wrong impression about, bad attitude of the dwellers.

Parenthesis

( it is the putting of some word in a sentence which can not tamper with the advantages of the sentences even if it is removed.)

إِنْكَ - (بَارَكَ اللَّهُ فِيكُ) تُعْينُ على نُوابِ الدُّنْهَرِ

Verily, you (may Allah bless you) are assisting others on the calamity of epoch.

If we erase (may Allah bless you) which is al-I’tirād the advantage of the sentence still remain.
Appendix /Subjoinment (الذِّيَلِّينَ): This is the affixment of a sentence to the former one for the purpose of emphasis.

4.0 CONCLUSION

Few words can be used to convey very long ideas which may be aphorisms and proverbs. Consonants or single words can be left out of the context. Using *al-’Itnāb* for useful purposes is allowed.

Self Assessment Exercise

What is *الإيجاز*?

Explain the differences between *إيجاز قصر* and *إيجاز خذف*.

What is *al-Itnab*?

Differentiate between *al-Ihtrās* and *at-Takrār* in Arabic rhetoric.

5.0 SUMMARY

This unit acquaints you the usage of brevity in the construction of sentences. It identifies two kinds of *Ijāz* which are *Ijāz qasr* and *Hadhf*. It is essential that omitted word(s) should not be a very essential part of the narration. The Unit also stipulates that Itnab may be used by way of emphasy or to obliterate ambiguity. It could be specification after generalization.

TUTOR–MARKED ASSIGNMENT

1. Explain the purpose of *al-Ijāz*

2. Discuss the kinds of *Ijāz*

3. Discuss the various ways by which *al-Itnāb* can be used

4. Explain the differences between the two terms in Arabic rhetoric
7.0 REFERENCE/FURTHER READING


Module 4: al-Badī’

Module 3

Unit 1: The Evolution of al-Badī’ and Contributions of Early Arabic Rhetoricians
Unit 2: Semantic Embellishment in Arabic Rhetoric I
Unit 3: Semantic Embellishment in Arabic Rhetoric II
Unit 4: Lexical Embellishment in Arabic Rhetoric I
Unit 5: Lexical Embellishment in Arabic Rhetoric II

Module 4 Peroration

Unit 1: Concluding Remarks 1: Classical Scholarship and Ilmu ‘l-Balāghah
Unit 2: Concluding Remarks II: Significance of Ilmu ‘l-Balaghah
Glossary of Arabic Rhetoric

UNIT 1: THE EVOLUTION OF AL-BADĪ’ AND CONTRIBUTIONS OF EARLY ARABIC RHETORICIANS

CONTENT
1.0 Introduction
2.0 Objectives
3.0 Main Content
3.1 Definition of al-badī’
3.2 Objective of Badī’ studies
3.3 Early Beginnings
3.4 Categories of badī’ tropes
4.0 Conclusion
5.0 Summary
6.0 Self Assessment/Tutor–Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

The Arabic term for rhetorical figures is known as badī’, and the discipline dealing with them is thus called ‘ilm al-badī’. (Science of Discourse of Embellishment). It is the third of the tripartite structure called ‘ilm al-balāgha

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(Science of Rhetoric), according to the classification in al-Khatīb al-Qazwīnī’s (d. 739/1338) influential epitome, namely, his Talkhīs al-Miftāh. The other two are maʿānī (semantics), and bayān (notion). The present course is a detailed account of badī’. The student is introduced in the present discussion to the linguistic and rhetorical definition of badī’, their rhetorical functions, the historical development of badī’ studies together with major rhetoricians and poets and prose writers in whose works aspects of badī’ discussed are illustrated.

This unit also provides a brief analysis of the two categories of badī’ in Arabic: semantic and lexical. In other words, the figures are divided into two kinds, as they are anchored either in the meaning (ma’nawī) or in the wording (lafzī). This fine classification is to be attributed to al-Sakkākī (d. 626/1228). In this course, ‘embellishment(s)’ is also to be used as an English equivalent for badī’ features and tropes. It must be stated, however, that standard works in English on Arabic rhetoric are all but lacking, except for Abdul-Raof (2006) which is the principal source for the current course material, its deficiencies notwithstanding (Cf. Sanni: forthcoming).

2.0 OBJECTIVES
At the end of this unit student should be able to:
- Relate ‘ilm al-badī’ as the third of the tripartite structure called ‘ilm al- balāgha
- give linguistic and rhetorical definition of badī’ and their rhetorical functions
- narrate historical development of Badī’ studies
- analyze the two categories of Badī’ in Arabic.
- discuss the two kinds of figures: ma’nawī or lafzī.
- expatiate the role of A`s-Sakkākī in the classification of Badī’ studies.

3.0 MAIN CONTENT
3.1 Definition of al-badī’
In Arabic rhetorical studies, al-badī’ is an independent rhetorical discipline through which we appreciate the mechanisms of beautifying the discourse (wujūh tahsīn al-kalām) that is required to be linguistically unambiguous and compatible with context. Rhetorically, therefore, al-badī’ refers to the discipline by which we appreciate the linguistic features that give discourse decorative elegance and acceptability provided it does not violate contextual or linguistic criteria.
Rhetorically, embellishments are also referred to as *al-muhassināt al-badī‘iyyah* (beautifiers).

### 3.2 Objective of Badī‘ studies

An embellishment is a linguistic and stylistic devise that aims to provide ornamentation to Arabic discourse. An effective communicator employs various modes of embellishments in his or her discourse to achieve a 'beautiful' and sublime style in order to influence the auditor or reader. Stylistically, in order to achieve this rhetorical function of embellishments, an effective text producer should attempt to avoid unfamiliar and inappropriate figures. However, there is no harm in employing calques which are loan translations of foreign words as they are considered eloquent expressions and enjoy linguistic and morphological congruity.

### 3.3 Early Beginnings

Historically, pre-Islamic and early Islamic poetic discourse has featured some of the badī‘ aspects. However, it was ‘Abdullah b. al-Mu‘tazz (d. 296/908) who made badī‘ an independent rhetorical discipline in its own right. His approach has been supported by Abū Hilāl al-‘Askari (d. 395/1004). Both rhetoricians, however, have confused some features of bayān with those of badī‘. For instance, they have opted for including *isti‘ārah* (metaphor) and *kināyah* (metonymy) with badī‘. However, badī‘ has not been without supporters who have recognized its independent status and did not fall into the confusion of mixing up tropes related to the different branches.

We present herewith a chronological account of rhetoricians who have made contributions in the development of badī‘ as a discipline in its own right within Arabic rhetoric. The rhetoricians are listed here:

- **Ibn al-Mu‘tazz**: the founder of badī‘ as an independent arm of rhetoric and wrote his book *al-badī‘* in 274/887. In it, he lists 18 badī‘ features and argues that the rhetorical features of the discipline have already been known to the Arabs since the pre-Islamic period. He is, therefore, critical of his contemporaries for their over-use of these features in their discourse.

- **Qudāmah b. Ja‘far**: d. 337/948) is among rhetoricians who have investigated badī‘ features. In his book *Naqd al-Shi‘r*, Qudāmah lists fourteen features of which he introduces nine new ones different from those of Ibn al-Mu‘tazz. Abū Hilāl al-‘Askari (d. 395/1004) also lists in chapter nine of his book *al-Sinā‘atāin* twenty-seven badī‘ features, 14 of which are not dealt with by Ibn al-Mu‘tazz and Qudāmah.

- **Al-Watwāt Rashīd al-Dīn al-‘Umarī**: d. 573/1177) wrote *Daqā‘iq al-Shi‘r* which is mainly an account of al- badī‘ and is written in Persian and translated into Arabic by Ibrahim al-Shawaribi. Al-Watwāt provides examples from both Arabic and Persian prose and poetry as well as from his own poetry in Arabic.

- **Usāmah b. Munqidh**: d. 584/1188) wrote *al- Badī‘ fi naqd al-shi‘r* which is an exclusive account of the rhetorical features of badī‘ in which he provides a detailed list of embellishments.
Al-Sakkāki (d. 626/1228) deals with bādi‘ features in his book Miftāḥ al-‘ulūm but does not recognize them as constituents of an independent rhetorical discipline.

Ibn al-Athīr (d. 637/1239) provides a detailed account of both semantic and lexical bādi‘ features in his book al-Mathal al-sā‘ir. However, he does not recognize bādi‘ as an independent rhetorical subject but rather as part of bayān.

Ibn Abī al-Iṣba‘ (d. 654/1256) has two books on bādi‘ to his credit, namely, Tahrīr al-tahbir which is a list of bādi‘ tropes in Arabic, and the second one is Bādi‘ al-Qur‘ān which is a list of rhetorical tropes of the Qur‘ān.


Al-Qazwīnī (d. 739/1308) in his Talkhīs al-Miftāḥ deals with bādi‘ as an independent rhetorical discipline and refers to it as a stylistic mechanism through which Arabic speech acts and writing can be decorated by various kinds of ornamentation if the context of situation is taken into consideration and ambiguity is avoided.

3.5 Categories of bādi‘ tropes

There are two major categories of bādi‘ features in Arabic rhetoric are semantic embellishments and lexical embellishments. Each of these two categories has several forms. However, in both categories, different labels have been applied in certain instances by rhetoricians to the same embellishment. For our purpose, however, we shall employ the most common label for the specific bādi‘ features treated.

Semantic embellishments; Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The distinctive feature of the mode of semantic embellishment entails that the beautifying feature will not disappear if we change the lexical item concerned by a synonym, as in: 

الله يعلم ما يسرف وما يعلنون.

“God knows what they conceal and what they declare” Q2:77.

In this example, we have the semantic embellishment of antithesis (tibāq) which is represented by the words (yusirru- to conceal) and (yu‘linu - to declare). This rhetorical feature of antithesis will still be maintained even if we substitute synonyms for the antithetical words used words.
Self Assessment Exercises

1. Discuss the contribution of Qur’ān to the emergence of rhetorical studies.
2. Identify key contributors and their works to badī‘ studies from the 3rd/9th to 7th/14th centuries
3. Identify the two types of embellishment

4.0 CONCLUSION

The unit explained the linguistic and rhetorical definition of badī‘ and their rhetorical functions. It gave full account of its historical development and featured the two categories of badī‘ in Arabic. The figures are divided into two kinds; ma’nawī or lafzī. Fine classification of Badī‘ studies was attributed to al-Sakkākī.

5.0 SUMMARY

This unit is a detailed account of badī‘. It introduced the linguistic and rhetorical definition of badī‘, their rhetorical functions, the historical development of badī‘ studies together with major rhetoricians and poets and prose writers in whose works aspects of badī‘ discussed are illustrated. It also provided a brief analysis of the two categories of badī‘ in Arabic: semantic and lexical.

6.0 TUTOR–MARKED ASSIGNMENT

1. Discuss the detailed account of ‘ilm al-badī‘ in Arabic rhetoric
2. Explain the historical development of ‘ilm al-badī‘ in Arabic and identify the two types of embellishment
3. Give a detailed account of the contributors and their works to badī‘ studies from the 3rd/9th to 7th/14th centuries

7.0 REFERENCES / FURTHER READINGS

UNIT 2: SEMANTIC EMBELLISHMENTS IN ARABIC RHETORIC 1

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content

Semantic embellishments in Arabic rhetoric.
4.0 Conclusion

5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

As stated in the concluding parts of Unit 1, there are two major categories of badī‘ features in Arabic rhetoric: semantic embellishments and lexical embellishments. Each of these two categories has several forms. However, This unit employs the most common label for the specific badī‘ features treated in Semantic embellishments.

2.0 Objectives

At the end of this unit student should be able to:

- define semantic embellishments
- analyse the lexical items employed
- appreciate stylistic techniques employed by communicators
- identify distinctive features of the mode of semantic embellishment

3.0 MAIN CONTENT

3.1 Semantic embellishments; Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The distinctive feature of the mode of semantic embellishment entails that the beautifying feature will not disappear if we change the lexical item concerned by a synonym. The features are;
1. **Affirmed dispraise** (*Ta'kid al-dhamm bi-mā yushbihu l-madh*). This is where a negative attribute is established with such an expression that seems to portray it in a good light. An example is the following:

زيد لا خير فيه إلا أنه يتصدق بميسقت

There is nothing good about Zaid except that he pays as charity what he steals.

سالم لا خير فيه إلا أنه يمسؤي إلى من أحسن إليه

There is nothing good about Salim but he treats badly whoever does a favour to him.

In the two examples, the positive feature (*khayrun* - good) is negated but the negative features (*yasriqu* - to steal) and (*yusi’u* - to treat badly) occur in the latter part of the sentence that begins with the exception particle (*illa* - except).

The other form of affirmed dispraise is to employ two negative features in the same speech act without using negation, as in:

زيد فاسق إلا أنه جاهل

Zayd is defiantly disobedient but he is ignorant.

where the negative feature (*fāsiqun* - defiantly disobedient) is not negated but is followed by another negative feature (*jāhilun* - ignorant) that occurs after the particle of exception.

2. **Antithesis** (*Tibāq*). Linguistically, antithesis means the combination of two things. Rhetorically, however, it means the combination of two opposing attributes whether they are figurative or literal. The two kinds of antithesis are:

   i- Non-negated antithesis: This applies to the occurrence of two antonyms in a statement as in:

Not equal are the blind and the seeing, nor are the darkness and the light, Q35:19-20.

The non-negated antithesis is represented by the antonyms (*al-a’mā* - the blind) and (*al-ba‘īr* - the seeing) in the first sentence, and by the antonyms (*al-zulumūt* - the darkness) and (*al-nūr* - the light) in the second sentence.

   ii Negated antithesis: This semantic embellishment occurs when we employ two expressions that are directly antonymous as in:

 فلا تخشوا الناس وأخشون
“Do not fear the people but fear me” Q5:44.

The negated antithesis is achieved through the opposite significations of the lexical items (lā-takhshaw-do not fear) and (akhshaw-fear).

"They conceal (their evil intentions and deeds) from people, but they cannot conceal them from God.” Q4:108.

Where negated antithesis is represented by the opposite significations of the verbs (yastakhfūna - to conceal) and (wa lā-yastakhfūna - do not conceal).

3- Apostrophe/Pathetic Fallacy (Mukhātabat ghayr al-‘āqil)

This mode of semantic embellishment is a form of personification. In apostrophe, the communicator addresses a non-human object that cannot respond to or even hear the speech act. It creates an unreal speech situation and the object we are speaking to is made to share our human ability of responding to our message. Apostrophe usually occurs with the vocative particle, as in the following:

 ба حروف لا تفرح. القصاب في انتظارك

O lamb, do not be joyful. The butcher is waiting for you.

با عنكبوت لا تنكر في بيتكم أهون البيوت

O spider, do not be snobbish. Your house is the most flimsy.

4- Asteism (Ta’kīd al-madh bi-mā yushbihu dhamm). This is the opposite of affirmed dispraise. (See above). In this case, the positive feature is affirmed with what looks like negative attribute as in the following statement of the Prophet Muhammad:

 أنا نبي إلا أنني من قريش.

I am a Prophet except that I am from the Quraysh tribe.

هو شخص حسن أخلاقه غير أنه لا يبقى من المال شيئا إلا تصدق به.

He is of sublime character except that he spares no resources when comes to generosity

5- Chiasmus (al-muqāhaba al-‘aksiyya).

This form of semantic embellishment occurs when we have two parts of the same proposition in which the word order of the first part is reversed and placed together as
a single expression as in:

The habits of the masters are the masters of the habits.

He brings the living out of the dead and brings the dead out of the living, Q30:19. In the first and second examples, chiasmus is achieved through the reverse word order of the first parts (- the habits of the masters), (- the living out of the dead) respectively.

6- Conceit (Husnu `ta’līl). This form of semantic embellishment expresses a personal evaluation of something. Conceit is employed when the communicator intends to reject explicitly or implicitly a familiar fact. To achieve this, he offers an unfamiliar reason to establish a fact, and the reason he so adduces may not necessarily be true as in the following:

وَماَكْلِفَةُ الْبَدْرِ الْمُخْبَرُ قَدِيمَةَ وَلَكِنَّهاِ فِي وَجْهِ أَذْرِ اللَّطِمَ

“The dodgy spot of the shining moon is not old but it is, as seen on her face, the trace of a slap.”

In this example, the communicator denies the fact that the dodgy spot on the full moon had been there since creation, but rather, he attributes it to the effect of slapping on its face.

6- Epanodos (al-laff wa-l-nashr). In this form of semantic embellishment, we have reference to two entities followed by an elaboration of each as in:

وَمِنْ آيَاتِهِ جَعَلَ اللَّيلِ وَالْفَجْرِ لَتَسْكُنَا فِيهِ وَتَبْتَغَا مِنْ فَضْلهِ

“Out of His Signs, He made for you the night and the day that you may rest therein and by the day seeks from His bounty”. Q28:73.

Where the two entities are represented by the noun phrase al-layl wa-l-nahār (the night and the day), and this is followed by an explanation of the details appropriate to each in the same order of mentioning; (- to rest therein) refers to the night and (- to seek from His bounty) refers to the day. The addressee is expected to discern the reference of each description.

7- Epistrophe (takrār al-nihāya). This is concerned with the repetition of the same word or expression at the end of the sentence as can be illustrated with the following which occurs thirty-one times in the whole of the Sūra:

("The dodgy spot of the shining moon is not old but it is, as seen on her face, the trace of a slap.”

In this example, the communicator denies the fact that the dodgy spot on the full moon had been there since creation, but rather, he attributes it to the effect of slapping on its face.

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“Out of His Signs, He made for you the night and the day that you may rest therein and by the day seeks from His bounty”. Q28:73.

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7- Epistrophe (takrār al-nihāya). This is concerned with the repetition of the same word or expression at the end of the sentence as can be illustrated with the following which occurs thirty-one times in the whole of the Sūra:
8- **Epitrope** (*al-taslîm al-khitâbî*). This form of semantic embellishment is a linguistic technique that can be employed in argumentation and debate. The communicator accepts the thesis of his or her opponent and then employs it skillfully as ammunition in the anti-thesis against the opponent, as in:

أنت تتهموني بتبذير ميزانية الدولة. نعم هذا صحيح، ولكن الأموال التي أنفقتها كانت في بناء المستشفيات والمدارس والطرق مما أدى إلى تحسين الخدمات العامة وتعزز الاقتصاد وخلق البطالة.

“You have accused me of wasting the country's budget. Yes, this is true. However, the money that has been spent was in building hospitals, schools, and roads and this has led to the improvement of public services, the revival of the economy, and drop in unemployment.”

The opponent's thesis is (- wasting the country's budget) which is employed as a weapon against the opponent by the communicator's antithesis when he admits (- yes, that is right) and then starts his rebuttal with the conjunctive element (*lâkin*- but) to refute the opponent’s thesis by listing the positive achievements for which the money had been spent.

9- **Epizeuxis** (*al-takrâr al-tawkîdî*). In this mode of semantic embellishment, the communicator repeats a word or an expression for affirmation. The repeated lexical item can appear anywhere in the sentence, as in:

فإن مع العسر يمسّر. إن مع العسر يمسّر.

“Verily, with every difficulty, there is relief. Verily, with every difficulty, there is relief”. Q94:5-6.

Here the notion of 'relief' after difficulty is affirmed through repetition. The example given above in respect epistrophe, that is, the expression “so which of the favours of your Lord would you deny?” can equally be regarded as a type of epizeuxis.

10- **Euphemism** (*al-tahwîn*). This mode of semantic embellishment designates the employment of an implicit reference to something unpleasant to avoid embarrassment and to express respect to the addressee, as in:

إنقل زيد إلى الرفيق الأعلى:

Zayd moved to the most high companion, i.e. (he passed away).

إنقل زيد إلى رحمة ربه.

Zayd moved to the mercy of God, i.e. (he passed away).
Here euphemism is represented by the expressions (- moved to the most high companion) and (- moved to the mercy of God) in the two sentences respectively meaning (māta- to die) which is not a pleasant word.

11- **Evasive response** (*uslūb al-hakīm*). This is also called the 'riddle in response', i.e. to provide an ambiguous answer. In this mode of semantic embellishment, the text producer does not answer the question but gives a different answer as a rhetorical technique to surprise the questioner, as in:

كم تُتْعدُّ؟
(How old are you? (Literally, how far can you count?)

من واحد إلى ألف وأكثر
(From one to a thousand or even more.)

Because the questioner A employs the word (*taʿudd*) which is polysemous whose meaning is either relatable to age or counting capacity, the addressee B avoids the answer, pretends that he or she has misunderstood the question, and provides an answer which is uninformative to the questioner A who is interested in knowing the age of speaker B rather than his mathematical skills.

12- **Exordium** (*al-istihlāl*). This kind of semantic embellishment is used in the prefatory part of a speech in which the communicator sets the scene for the addressee by referring to the major areas he is going to speak about. The pragmatic function of this technique is to draw the addressee's attention to the speech. Exordium is like a brief introduction to a speech or an essay outlining what the text producer intends to discuss.

13- **Hyperbole** (*al-mubālagha*). The communicator attempts through this mode of semantic embellishment to describe the state of someone or something in an exaggerated manner, often exceeding the familiar and reasonable limit as in:

ْتَبْكي السَّمَوَاتُ إِذَا مَا دَعَا

“The heavens cry when he supplicates and the earth seeks refuge against him (from Allah) for his (lengthy) prostration.”

Here hyperbole is conveyed through the expressions *(the heavens cry)* and *(the earth takes refuge).*

14- **Litotes** (*al-ithbāt bi-l-nafy*). In this mode of semantic embellishment, the communicator establishes a meaning or an attribute by negating its positive synonym as in: *(Zayd’s task is not easy)*

سلمَان لا يَكْمُم ضيَفَهُ

Salmān is not generous towards his guest.
Here litotes is represented by the negated expressions (- not easy) meaning ‘difficult’, and (not generous towards his guest) meaning ‘miserly’, respectively.

15- **Multiple antithesis** (*Mugābala*). This semantic embellishment is a form of antithesis which consists of two or more meanings whose opposite meanings occur respectively, as in:

"Let them laugh a little and then weep much" Q9:82.

\[\text{"He enjoins upon them what is right and forbids them what is wrong." Q7:157.}\]

Multiple antithesis is achieved by the employment of two sets of antonyms: the lexical item ‘to laugh’ is the antonym of ‘to cry’, the item ‘little’ is the antonym of ‘much’. In the second illustration, we have three sets of antonyms: ‘to allow’ is the antonym of ‘to forbid’, ‘for them’ is the antonym of ‘against them’, and ‘the good things’ is the antonym of ‘the wrong things’.

**Self Assessment Exercise**

1. Illustrate with at least two examples any five of semantic embellishments.
2. Give the Arabic equivalents of the following: antithesis, asteism hyperbole and evasive response
3. Identify the two types of embellishment

**4.0 CONCLUSION**

**Semantic embellishments**: Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The distinctive feature of the mode of semantic embellishment entails therefore, some of these features were explained in this unit.

**5.0 SUMMARY**

**Semantic embellishments**: Beautifying a given discourse through semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. This unit discussed fifteen out of twenty five distinctive features of the mode of semantic embellishment such as; **Affirmed dispraise Antithesis** (*Tībāq*). Linguistically, antithesis means the combination of two things. Rhetorically, however, it means the combination of two opposing attributes whether they are figurative or literal. The two kinds of antithesis are:
i- Non-negated antithesis: ii Negated antithesis: This semantic embellishment occurs when we employ two expressions that are directly antonymous. Asteism (Ta’kid al-madh bi-mā yushbihu dhamm). This is the opposite of affirmed dispraise. Chiasmus (al-muqābala al-‘aksiyya). when we have two parts of the same proposition in which the word order of the first part is reversed and placed together as a single expression and so on.

6.0 TUTOR-MARKED ASSIGNMENT
1. Explain the following terms in Arabic rhetoric (Tībāq) antithesis and its two kinds, Asteism (Ta’kid al-madh bi-mā yushbihu dhamm), and Chiasmus (al-muqābala al-‘aksiyya).
2. Illustrate with at least two exampl es any four semantic embellishment.
3. Give and explain the Arabic equivalents of the following: antithesis, epitrope, hyperbole, paronomasia and, evasive response.

7.0 REFERENCE/FURTHER READING
Atīq ‘Abdul-Azīz (1970), Fi’l-Balaghah al-‘Arabiyyah ‘ilmul Bayān. Beirut-
London & New York: Routledge. (Specifically pp. 239ff from which this course material draws substantially).
UNIT 3: SEMANTIC EMBELLISHMENTS IN ARABIC RHETORIC. II

CONTENT
1.0 Introduction
2.0 Objectives
3.0 Main Content
   Semantic embellishments in Arabic rhetoric.
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

As discussed in the last unit that, there are two major categories of badi‘ features in Arabic rhetoric they are; semantic embellishments and lexical embellishments. Each of these two categories has several forms. However, This unit employs the remaining of the most common label for the specific badi‘ features treated in Semantic embellishments.

2.0 OBJECTIVES

At the end of this unit student should be able to:
- more stylistic techniques employed by the communicator
- the remaining distinctive features of the mode of semantic embellishment

3.0 MAIN CONTENT

3.1 Semantic embellishments in Arabic rhetoric. II

16- Observation (al-Irshād/al-Tas-hīm). The addressee can be a vigilant linguistic observer able to predict what the communicator is going to finish his or her statement with before the end of the statement. This is called observation which is another mode of semantic embellishment that occurs when the initial part of a given speech act provides clear contextual and linguistic clues that enable the addressee to predict what the next part of the proposition is. For instance, a teacher talking to a student who was absent in the examination and failed the module as a result can say:

\[
\text{وﻟﻜﻨّﻚﳌﺎدة ﻫﺬﻩ ﰲ ﺑﺈﻣﮑﺎﻧِﻚ ﻗﺎن...}
\]

You could have passed this course but you...
At this stage, and even before the teacher has finished his or her statement, the student has got enough contextual and linguistic clues that enable him or her to predict the next part of the teacher’s speech act which is (you were absent). Thus, the full statement is:

كانت بإمكانك النجاح في هذه المادة ولكني كنت غائباً.

You could have passed this course but you were absent

Another example is:

فَغَفَّلَ أَخْذُكَا بِذَنْبِهُمْ فَمَنْهِمْ مِنْ أَرْسَلْنَا عَلَيْهِمْ حَاصِبًا. وَمَنْهِمْ مِنْ أَخْذُهُمِ الْصِّيَحَةَ وَمَنْهِمْ مِنْ خُسْفِنَا بِالْأَرْضِ. وَمَنْهِمْ مِنْ أَغْرَقْنَا. وَمَا كَانَ اللهُ لِيُظْلِمَهُمْ.

“So each We seized for his sin; and among them were those upon whom We sent a storm of stones, and among them were those who were seized by the blast, and among them were those whom We caused the earth to swallow, and among them were those whom We drowned. And God would not have wronged them.” Q29:40.

When the communicator stops at this point, the addressee should be able to predict the conclusion of this proposition which is:

ولكن كانوا أنفسهم يظلمون

(but it was they who were wronging themselves).

17- Oxymoron (al-Irdāf al-khalfī). This is achieved when the communicator places two antonyms next to each other, as in:

سيجعل الله بعد عُسر يُسْرًا

“God will grant ease, following hardship.”, Q65:7.

Here oxymoron is represented by the antonym expressions (‘usr - hardship)/ (yusr - ease).

18- Paronomasia (Tawriyah). The semantic embellishment of paronomasia occurs when a polysemous lexical item is used in a given speech act. The word employed has two meanings: one is the surface meaning and the other is the underlying meaning which is the intended signification by the communicator. Thus, paronomasia takes place because the addressee overlooks the underlying meaning and takes into account the surface meaning only. An illustration is provided with the following:

هو الذي يتوفاكم بالليل ويعام ما جرحتم باليهار.
“It is He who takes your souls by night and knows what you have committed by day.” Q6:60.

Paronomasias is represented by the word (jarahum) which has the surface meaning “to cut/to injure” and an underlying meaning “to commit sins” which is the intended signification in this example. Yet another example is:

النجم والشجر يسجدان.


Where the lexical item (an-Najm) is polysemous whose surface meaning is (stars) but its intended underlying meaning is (herbage or any plant that does not have a stem). Thus, the accurate translation should be (the herbage and trees prostrate).

19- Personification (al-Tashkhīş/al-Tajsīd). In personification, the characteristics of a human entity are transferred to an inhuman entity. In other words, in this mode of semantic embellishment, non-human, inanimate, and abstract entities are given human features, as in:

إنا عرضنا الأمانة على السماوات والأرض والجبال فأبين أن يجملنها

“Indeed, We offered the trust to the heavens, the earth, and the mountains, but they declined to bear it and feared it. But man undertook to bear it. Indeed, he was unjust and ignorant.” Q33:72. Another example is:

وتبسم التعلب محاولا كسب ثقة الدجاجة التي أخبرته بماجري لأمه.

“The fox smiled trying to win the chicken's trust but the chicken informed him of what has already happened to her mother.”. Ye another example:

حتى الحجر يتسكر هذا الجرائم البيضة.

“Even stones denounce these horrible crimes.”

Personification is achieved through the lexical items (al-samāwāt wa- l-ard - the heavens and earth), (al-tha‘lab- the fox), (al-dajājah- the chicken), and (al-hajar - the stones) in the above examples respectively. Human actions denoted by the verbs are attributed to non-human entities.

20- Quotation (al-Tadmīn). This semantic embellishment refers to quotations taken from various sources, as in:

لا تستهينوا بهذه المادة الدراسية، فهي أضخم العمامة تعزوف.

Do not take this course lightly. You will know me when I put on my turban.
The communicator has used the quotation (you will know me when I put on my turban) which is a famous threatening expression said by the notorious ruler al-Hajjāj. Thus, the communicator has employed implicit threat through this quotation.

21- **Rhetorical question** (*al-Instifhām al-balāghī*). This is a mode of semantic embellishment in which the communicator asks a question to which he or she is not expecting an answer, as in: ṣaλāh .Forehead ḥalāmāt As is not God the most just of judges?

Is not God the most just of judges?

Did not I warn you about that before?

where the addressee is not expected to provide a yes or no answer to the communicator's question. In other words, the rhetorical question is meant to produce an effect upon the addressee rather than to get an answer.

22- **Sarcasm** (*al-Istihzā*). This is an indirect way of rebuking someone by saying a positive feature by which the communicator means the opposite, that is, sarcastic, as in:

Taste it, you were such a powerful noble!, Q44:49.

Sarcasm is represented by the adjectives (a powerful noble) as a rebuke to the evil doer.

What a just person you are.

When this speech act is said to an unjust person, its underlying signification is the opposite and is sarcastic.

23- **Scholastic approach** (*al-Madhhab al-kalāmi*). This mode of semantic embellishment is known as dialectical mannerism and is related to argumentation and debate. It is common scholastic speeches in which the communicator attempts to provide substantiating cognitive evidence to prove his point of view and rebut the opponent's views, as in:

Had there been within them (i.e. the heavens and earth) gods besides God, they both would have been ruined, Q21:22.

The substantiating evidence given by the text producer here is (they would have been ruined). Thus, the rebuttal is implicit because neither the heavens nor the earth are ruined. Therefore, they could not have been regulated and maintained by many false gods. By logical conclusion, the address discerns the premise that they must have been regulated and governed by one God.

24- **Shift** (*al-İltifât*) The semantic embellishment of shift takes different forms whose major pragmatic function is to achieve heightened vividness and stylistic diversity. The different forms of shift are: shift in tense, as in:
Those who have disbelieved and avert people from the way of God, Q22:25.

where there is a shift from the past tense كفرُوا (disbelieved) to the present tense ويصدّون to avert).

shift in verbal sentence to nominal sentence, as in:

وَاللَّهُ خَلَقُكُمْ . . . وَاللَّهُ قَضَلَ بَعْضُكُمْ عَلَى بَعْضٍ . . . وَيَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لاَ يَمْلِكُ لَهُمْ رَزْقًا . . . وَاللَّهُ أَخْرَجَكُمْ مِنْ بَيْنِ أُمَهَاتِكُمْ.

“God created you . . . and God has favoured some of you over others . . . and they worship besides God that which does not possess for them provision . . . God presents an example . . . and God extracted you from the wombs of your mothers... Q16:70-78.

where the first and second sentences are nominal, i.e. noun-initial, beginning with the noun (God), the third and fourth sentences are verbal, i.e. verb-initial, beginning with a verb ( - to worship) and ( - to present), and the fifth sentence is nominal beginning with the noun (-God).

iii person shift, as in:

أوَطُوِّعُ إِلَى السَّمَاءِ وَهِيْ دُخَانٌ قَالَ فَلَا وَلَا أَرَضٌ إِنَّا كُنَّا طَائِعِينَ، وَقَالَتْ رُسُلُهَا أَتَيْنَا أَنْتَانَا وَّهِيْ ذَلِكَ الرَّحْمَٰنُ، وَإِنَّا نَحْنُ مِنْ بَعْضٍ أُمُّهُ وَمَنْ يُقَدِّمُ الْأَمْوَالَ لِلَّهِ يُطْهِرُهَا وَيَزَادَهَا مِنْ فَضْلٍ عَظِيمٍ وَيَهْدِيهَا إِلَى السَّمَاءِ وَلِلسَّمَاءِ رَاحِلٌ وَهُوَ الْمُهْدُ. Q41:11-12.

The third person singular pronoun (huwa- He) referring to God has been employed in the verbs (istawā- to direct), (qāla- to say), (qadā- to complete), and (awhā- to inspire). However, shift in person takes place when the first person plural (nahnu- We) is used in the verb (wa-zayyanā- to adorn).

It is interesting to note that shifts in both tense and person may occur in the same proposition, as in:

اَللَّهُ الَّذِي أَرَسَلَ الْرِّيَاحَ فَتُثْبِرِ السَّحَابَا فَشَقَّاهَا إِلَى بَلَدٍ مَّيْتٍ. Q35:9.

“God sends the winds and they stir the clouds, and We drive them to a dead land.”
where tense shift is represented by the occurrence of the past tense verb (arsala - sent) and the present tense verb (tuthir- to stir), and the person shift is represented by the occurrence of the third person noun (Allah- God) sentence-initially followed by its pronoun in the first person plural (nahnu - We) implicitly employed in the verb (suqnāhu - to drive).

25- Tapinosis (al-Tahqīr). This mode of semantic embellishment is employed in order to depreciate and belittle someone/something as an implicit dispraise and sarcasm, as in:

I visited your country last month and climbed the hill in the north.

In my country, there is a river and you have got a stream.

Tapinosis is represented by the employment of rabwa- hill in the first sentence, instead of jabal, and by the use of jadwal-stream in the second example which should have been nahr- river.

Self-Assessment Exercise

1. Illustrate with at least two examples any five of semantic embellishment.
2- Explain the Arabic terms of the following: Shift (al-iltifāt) Sarcasm (al-Istihzā‘). Observation (al-Irsād/al-Tashīm). Oxymoron (al-Irdāf al-khalfī).
Paronomasia (Tawriyah).

4.0 CONCLUSION

As we are aware that semantic embellishments is attributed not only to the signification of the lexical items employed but also to the stylistic techniques employed by the communicator. The remaining distinctive features of the mode of semantic embellishment were explained with copious illustrations in this unit.

5.0 SUMMARY

The remaining part of distinctive features of the mode of semantic embellishment as employed in Arabic rhetoric are highlighted as follow:

Observation (al-Irsād/al-Tashīm). The addressee can be a vigilant linguistic observer able to predict what the communicator is going to finish his or her statement with before the end of the statement. Tapinosis (al-Tahqīr). This mode of semantic embellishment is employed in order to depreciate and belittle someone Shift (al-Iltifāt) whose major pragmatic function is to achieve heightened vividness and stylistic diversity. It has different forms of shift they are:

I shift in tense, ii shift in verbal sentence to nominal sentence& iii person shift,
Sarcasm (al-Istihzā’). This is an indirect way of rebuking someone by saying a positive feature by which the communicator means the opposite, Observation (al-Irsād/al-Tashīm). The addressee can be a vigilant linguistic observer able to predict what the communicator is going to finish his or her statement Oxymoron (al-Irdāf al-khalfī). is when the communicator places two antonyms next to each other.

Paronomasia (Tawriyah). Is a polysemous lexical item used in a given speech act. The word employed has two meanings: one is the surface meaning and the other is the underlying meaning - the intended signification by the communicator and so on.

6.0 TUTOR-MARKED ASSIGNMENT


2. Illustrate with at least an example any four of semantic embellishment.

3. Give and then explain the Arabic equivalents of the following: Shift, Sarcasm, Observation, Oxymoron and Paronomasia.

7.0 REFERENCE/FURTHER READING

Atīq ‘Abdul-Azīz (1970), Fi’l-Balaghah al-‘Arabiyyah ‘ilmul Bayān. Beirut-
London & New York: Routledge. (Specifically pp. 239ff from which this course material draws substantially).

UNIT 4: LEXICAL EMBELLISHMENT IN ARABIC RHETORIC I

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
   3.1 Lexical embellishments I
4.0 Conclusion
5.0 Summary
6.0 Self Assessment/Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

Each of the two major categories of badi‘ features in Arabic rhetoric has several forms as you have seen in Units 2 and 3 above. However, this unit employs the most common label for the specific badi‘ features treated in lexical embellishments which is attributed to a given lexical item employed in the proposition. The distinctive feature of this mode of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym. Come on board and see this as we go through this Unit 4.

2.0 OBJECTIVES

At the end of this unit student should be able to:

- give the meaning of lexical embellishments
- expound the signification of the lexical items employed
- appreciate the stylistic techniques employed by the communicator
- identify the distinctive feature of the mode of lexical embellishments
3.0 MAIN CONTENT

3.1 Lexical embellishments I

Beautifying a given discourse through lexical embellishments is attributed to a given lexical item employed in the proposition. The distinctive feature of this mode of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym, as in:

ويوم تقوم الساعةُ يقسم المجرمونَ ما لبئوا غير ساعةً.

"On the day the Hour appears the criminals will swear they had remained but an hour, Q30:55.

In this example, we have the lexical embellishment of pun which is represented by the lexical items (a l- sā ‘ a h - the Hour, that is, the day of judgement) and (sā ‘ a h - an hour, i.e. the time unit). This beautifying rhetorical feature of pun will disappear if we provide a synonym. Thus, the lexical embellishment of pun is eliminated if we say:

ويوم تقوم الساعةُ يقسم المجرمونَ ما لبئوا غير ستين دقيقةً.

- On the day the Hour appears the criminals will swear they had remained but sixty minutes.

Or:

ويوم تقوم القيامةُ يقسم المجرمونَ ما لبئوا غير ساعةً.

-When the day of judgement appears the criminals will swear they had remained but an hour.

The most common lexical embellishments in Arabic are explained below:

1- Alliteration (al-Mujānasāt al-istihlāliyyah). The communicator may employ a number of words whose initial letters are successively identical, as in:

ومكرروا وكرروا وكرروا.

They planned a plan, and We planned a plan, Q. 27:50.

Here alliteration is represented by the initial letter (mim) of the words in the above example. Another example is:

ومن يطبع الله ورسوله فقد فاز فورًا عظيماً.
Anyone who obeys God and His messenger will achieve a splendid triumph, Q33:71.

Alliteration is achieved through the initial letter (fa) of the lexical items (فقد فاز فورًا ），as in:

2- **Assonance/Rhyming** (*al-Saj*’). This mode of lexical embellishment refers to the agreement in the last letter(s) of two propositions, as in:

فيها سر المتغوصة، وأمكوات موضوعة.

“Within it are couches raised high, and cups put in place.” Q88:13-14.

وأما اليتيم فلا تقهر، وأما السائل فلا تنهر.

“So as for the orphan, do not oppress, and as for the petitioner, do not repel.” Q93:9-10.

في سدر مغوص، وطلم مبنود، وظل ممدد.

“They will be) among lote trees with thorns removed, and trees layered with (fruit) and shade extended, and water poured out, Q56:28-31.

In the first example, assonance is achieved by the sentence-final lexical items *marfūʿ* ’ah- (raised high) and *mawdūʿ* ’ah- (put in place) where the last three radicals and their vowels are identical. In the other examples, assonance is achieved by numerical symmetry between the lexical items that produce assonance. In the second and third examples, for instance, the constituent words consist of the same number of letters among the units of the speech act.

3- **Head-tail** (*Radd al-sadr ‘alal-’ajuz*). This mode of lexical embellishment is indicated by the occurrence of a lexical item at the end of a statement which same word comes at beginning of the second statement. The first word of the second sentence is called the 'head' and the last word of the first sentence act is called the 'tail', as in:

وتشتكي إلي الله، والله يسمع ما تهاوكم.

“(The woman) complaining to God. God hears whatever you both discuss.” Q58:1.
The head lexical item (*Allah*- God) is at the beginning of the second sentence; the same word is the tail word (*Allah*- God) is at the end of the first sentence. Another example is:

"The country will not develop without universities, and the universities can only be run by lecturers."

Here the head word is (*al-Jāmiʿat*- the universities) at the beginning of the second sentence and the tail word is (*al-Jāmiʿat* –the universities) which has occurred at the end of the first sentence.

4- *Jinās* (Pun). The word *jinās* is a nominalised noun derived from the verb (*jānasa* - to be homogeneous with something else, i.e. two entities that are of the same kind).

The different forms of *jinās* in Arabic discourse are illustrated below.

i - Complete *jinās*: (*jinās tāmm*). This is also referred to as ‘pun’. This lexical embellishment involves two words which are identical in orthographic form and pronunciation but semantically different, as in:

"When the day the Hour appears the criminals will swear they had remained but an hour." Q30:55.

Here complete *jinās* is represented by the lexical item (*al-sāʿah*) that has a double signification: (the Day of Judgment) and (the time unit that is made of 60 minutes).

Another example is:

"O you who is snobbish, slow down and compare your (present) day with your (past) day."

Complete *jinās* is represented by the lexical item (*amsik*) which has two distinct meanings in the same proposition: “to slow down” and “yesterday”.

"... Venice is a place where the day is made of two days..."
“The flash of its lightning almost takes away the eyesight. God alternates the night and the day. Indeed, in that is a lesson for those who have knowledge.”
Q24:43-44

The complete jinās in this example is realized through the two orthographically identical but semantically distinct lexical items (absār -eyesight) and (absār -knowledge).

ii- Incomplete jinās (jinās ghayr tāmm) This form of lexical embellishment is achieved when two lexical items are different from each other in one letter only, as in:

كأن زيد يفرح وترح دومن مكرر.

“Zaid used to exult and behave insolently without a good reason.”

Here incomplete jinās is achieved through the two lexical items (yafrahu - to exult) and (yamrahu - to behave insolently) which are dissimilar from each other in the second letter (fā) and (mā) respectively.

iii- Reverse jinās (al-tajnīs bi l-galb). This mode of lexical embellishment is also referred to as an ‘anagram’ in which the two lexical items consist of the same number of letters but have their order of letters different. In other words, reverse jinās involves the rearrangement of letters of a given lexical item that leads to a different lexical item of the same constituent letters, as in:

داeiMTำرткиإ kABBIR rabbaka - Always glorify your Lord .

The lexical embellishment of reverse jinās is represented by the two words (kabbir- glorify) and (rabbaka- your Lord) which have a reverse order of letters (k-b-r) and (r-b-k).

iv- Morphological jinās: (jinās al-ishtiqāq). This mode of lexical embellishment is also referred to as ‘polyptoton’ in which two lexical items that have different grammatical categories are morphologically related, as in:

أعبدو ﻓﺎﻣا ﺗﻌابدون أنتم ﻻ

“You are not worshippers of what I worship, Q109:3. –

The book will be published by a good publisher.”

وهيهم يبحثون لمعرفة الآخرين. الباحث الجيد يبحث في موضوع فعّال

“The good researcher researches in a useful subject and takes care of his research to benefit others.”
In the first example, we have the active participle (‘ābidun - worshipper) that is morphologically related to the verb (a ‘bud - to worship). Similarly, in the second example, the verb (yunshar- to be published) is morphologically related to the active participle (nāshir- publisher). In the third example, the active participle (bāhith- researcher), and the verbal noun/nominalised noun bahth (research) are all morphologically related.

v- Fabricated jinās (al-jinās al-mulaffaq). This kind of lexical embellishment consists of two expressions. Each expression consists of two different words. When the two words of an expression are pronounced together, they sound exactly the same as the other two words of the other expression when it is pronounced together as in:

فَلَمْ يَضْعَ الأُعَاذِي قُدْرُ شَأْنِيّ وَلَا قَالُوا: فَلَانَّ قُدْرُ شَأْنِيّ

“My enemies could not undermine my value neither did they say: I had bribed him.”

Fabricated jinās is achieved through the two expressions (qadr sha’nī - the value of myself) and (qad rashānī- has bribed me) which sound alike when their constituent words are pronounced together.

إِلَيْ حَتْنِي سَعِيَ قَدْمِيٍّ أَرَى قَدْمِيٍّ أَرَاقَ دَمِيٍّ

“To my own death my foot walked I can see my foot has spilt my blood.”

The lexical embellishment of fabricated jinās is achieved through the two expressions (arā qadamī - I see my foot) (arāqa damī- and spilt my blood) which phonetically sound alike when the two words are pronounced together as one unit.

vi- Resemblance jinās (al-jinās al-mudāri’). This type of lexical embellishment involves two lexical items that are identical in all the constituent letters except for one letter whose place of articulation is identical to that of the other letter word, as in:

وَهُمْ يَهُونُ عَنْهُ وَيَتَأْوُونَ عَنْهُ.

“They prevent others from him and they are keeping distance from him.” Q6:26.

Here resemblance jinās is achieved by the words (yā n hā w n a - to prevent) and (yā n’ a w n a - keeps distance) which resemble each other orthographically except for one letter in each word: (hā) and (hamza).
However, the place of articulation of each of the two letters resembles each other; therefore, the two letters are phonetically similar. The (ha) and the (hamza) are both glottal sounds, except that the latter is voiced while the former is voiceless. Yet another example is the following:

وجوهٍ بِمَّعِنَى نَاضِرَةٌ ، إِلَيْ رَحْمَةٍ نَاظِرَةٍ.

“Some faces, that day, will be radiant, looking at their Lord, Q75:22-23.

Resemblance jinās is realized through the two words (nādiratun- radiant) and (nāziratun - looking) which are different, one has the letter dad, the other letter za.

vii- Non-resemblance jinās (al-jinās l-lāhiq). This form of lexical embellishment involves two lexical items whose constituent letters are the same except for one letter in each word. The place of articulation of the two different letters does not resemble each other, as in:

إِنَّهُ عَلَى ذَلِكَ لَشَهِيدًا ، إِنَّهُ حُبُّ الْخَيْرِ لَشَهِيدًا

“Indeed, he is to that a witness. Indeed, he is intense in love of wealth.” Q100:7-5.

The non-resemblance jinās has been attained through the two words (shahīdun- witness) and (shadīdun- intense) whose different letters (ha) and (dal) have distinct places of articulation. The former is a glottal sound while the latter is an alveolar sound. Yet another example is the following:

وَيَلِّي لَكُلِّ هَمَّةٍ لَّمْشَةً

-Woe to every scorners and mocker, Q104:1.

Here non-resemblance jinās is represented by the two lexical items (humazat- scorners) and (lumazat- mocker) whose distinct letters (ha) and (lam) have different places of articulation. The former is a glottal sound while the latter is an alveolar sound.

viii- Distorted jinās (al-jinās l-muharrraf): This mode of lexical embellishment takes place when two lexical items are orthographically similar but are distinct in one case ending of one of the letters. This distinction in case ending leads to a semantic difference, too, as in:

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مَنِيرِينَ ، فَانْظُرْ كَيْفٌ كَانَ عَاقِبَةُ الْمَنِيرِينَ

“We had already sent among them warners. Then look how was the end of those who were warned.” Q37:72-73.
The lexical embellishment of distorted jinās is represented by the two lexical items: The active participle (mundhirīn- warners) and the passive participle (mundharīn - those who were warned) which are semantically different due to the different case endings of the letter (dh). In the active participle word the letter (dh) is in the genitive case, while in the passive participle word the letter is in the accusative case.

The ignorant is either excessive or negligent.

Here distorted jinās is achieved by the two lexical items (mufrit- excessive) and (mufarrit- negligent) which, although are both active participles, are different in the status of the letter ra. In the first word, the letter is single while in the second it is double. Another example is:

- Dress is a protection from cold.

In this example of lexical embellishment of distorted jinās, we have two words which are orthographically identical (burd- dress) and (bard- cold weather) - but which are semantically distinct. This difference in meaning is attributed to the different case endings of the letter (ba) which occurs in the nominative and accusative case for the two words respectively.

4.0 CONCLUSION

Two major categories of badi’ features in Arabic rhetoric; they are semantic embellishments and lexical embellishments. The distinctive feature of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym. Such as Alliteration (al-Mujānasah al-istihlāliyyah)-where the communicator may employ a number of words whose initial letters are successively identical 2- Assonance/Rhyming (al-Saj’). This mode of lexical embellishment refers to the agreement in the last letter(s) of two propositions, Head-tail (Radd al-sadr ‘alal-‘ajuz). This mode of lexical embellishment is indicated by the occurrence of a lexical item at the end of a statement which same word comes at beginning of the second statement. Complete jinās: (jinās tām)-‘pun’. This lexical embellishment involves two words which are identical in orthographic form and pronunciation but semantically different. Incomplete jinās (jinās ghayr tām) when two lexical items are different from each other in one letter only, Reverse jinās (al-tajnīs bi l-qalb)-an ‘anagram’ in which the two lexical items consist of the same number of letters but have their order of letters different. In other words, reverse jinās involves the re-arrangement of letters of a given lexical item that leads to a different lexical item of the same constituent letters. Morphological jinās: (jinās al-ishtiqāq) - ‘polyptoton' in which two lexical items that have different grammatical categories are morphologically related. Fabricated jinās (al-jinās al-mulaffaq)- consists of two expressions. Each expression consists of two different words. When the two words of
an expression are pronounced together, they sound exactly the same as the other two words of the other expression when it is pronounced together. Resemblance \textit{jinās} (\textit{al-jinās al-mudāri’})- involves two lexical items that are identical in all the constituent letters except for one letter whose place of articulation is identical to that of the other letter word. Non-resemblance \textit{jinās} (\textit{al-jinās l-lāḥiq})- involves two lexical items whose constituent letters are the same except for one letter in each word. The place of articulation of the two different letters does not resemble each other. Distorted \textit{jinās} (\textit{al-jinās l-muharraf})- place when two lexical items are orthographically similar but are distinct in one case ending of one of the letters. This distinction in case ending leads to a semantic difference.

5.0 SUMMARY

This unit dealt with the second part of major categories of \textit{bādī’} features in Arabic rhetoric- The distinctive feature of lexical embellishment which is the beautifying feature that disappears when we change the lexical item by a synonym. Copious examples cited clarified the features to the reader.

6.0 TUTOR-MARKED ASSIGNMENT

1. Illustrate with at least two examples any five of lexical embellishment.
2. Give and explain the Arabic equivalents of the following:
   Assonance/Rhyming, Head-tail, alliteration.
3. Illustrate with at least two examples, Complete \textit{jinās} and Incomplete \textit{jinās}

7.0 REFERENCES & FURTHER READINGS


Aṭīq ‘Abdul-Azīz (1970), \textit{Fi’l-Balaghah al-‘Arabiyyah ‘ilmul Bayān}. Beirut-


UNIT 5: LEXICAL EMBELLISHMENTS II

CONTENT

1.0 Introduction
2.0 Objectives
3.0 Main Content
   Lexical embellishments II
4.0 Conclusion
5.0 Summary
6.0 Tutor-Marked Assignment
7.0 Reference/Further Reading

1.0 INTRODUCTION

This unit employs the most common label for the specific badi’ features treated in lexical embellishments which is attributed to a given lexical item employed in the proposition. The distinctive feature of this mode of lexical embellishment is that the beautifying feature will disappear if we change the lexical item by a synonym.

2.0 OBJECTIVES

At the end of this unit student should be able to:

- define lexical embellishments
- expatiate on the signification of the lexical items employed
- evaluate the stylistic techniques employed by the communicator
- discuss the distinctive feature of the mode of lexical embellishments

3.0 MAIN CONTENT

3.1 Lexical embellishments II

5- Metabole (al-Takrār). In this mode of lexical embellishment, the communicator employs two or more lexical items modifying another lexical item. In other words, the verb or the noun is modified by a series of modifiers, as in:

- The communists came with their swords, fire, and violence to carry people to their promised paradise.

   زيدَ وَيَهَوَّةَ وَكَرَمَ وَمُؤَدَّبَ وَمُؤُمِّنَ بِهِ
Zayd is faithful, generous, polite, and trustworthy.

The lexical embellishment of metabole is achieved in the first example through a series of nouns (suyūf- sword), (nīrān- fire), and (‘unf- violence) that modify the expression (jā‘a l-shuyū’iyyān- the communists came). In the second example, metabole is attained through the occurrence of a series of adjectives- faithful, generous, polite, and trustworthy, all of which modify the noun, Zaid.

6- Onomatopoeia (al-Muhākāt al-sawtiyya). This mode of lexical embellishment refers to the symbolism of sounds and the verbalization of noises, as in:

لا يسممون حسيسها They will not hear its sound, Q21:102.

here the onomatopoeic lexical item (hasīsahā- its sound) represents Onomatopoeic lexical items can be semantically oriented. In other words, the sound is interrelated to the meaning of the word. In Qur’anic discourse, for instance, Q114 is heavily influenced by words that involve a sibilant sound/ sīn/ that symbolize the sound of whispering. This is due to the fact that the leitmotif of Q114 is 'seeking refuge in God from the whispers of Satan'. Other onomatopoeic expressions in Arabic are related to humans such as (gahqah - a loud burst of laughter), nature such as (kharīr l-mā-, the ripple of water) and (haftu s-Shajar - the rustling of leaves), animals such as (rughā ’l-jamal- the noise of the camel), and birds such as (zaqzaqat l-tuyūr - the twittering of birds).

7- Parallelism (al-Muwāzana/al-Mumāthalah). Parallelism in Arabic involves the repetition of the structure of a lexical item or of a phrase. Linguistically, it has the function of cohesion. This mode of lexical embellishment is achieved by parallel grammatical constructions that can establish rhyme and assonance, as in:

وآتيناهما الكتاب المستبين ، وهديناها الصراط المستقيم .

- We gave them the explicit Scripture and We guided them on the straight path, Q37:117-118.

إن جميع الآراء التي أبديت ،والأبحاث التي نشرت ، لم تؤخذ بعين الاعتبار .

“All the points of view which have been expressed and all the research that has been published have not been taken into consideration.”
Where in the first example, parallelism is achieved through the two propositions (wa-
ātaynāhumā . . . ) and (wa-hadaynāhumā . . .). In the second example, parallelism is
represented by the phrases (al-ārā’ al-latī ubdiyat- the points of view which have
been expressed) and (al-abhāth al-latī mushirat- the research that has been published).

The plantation dried, the udder dried, fires broke out, facts were hidden, scandals
increased, and the eyes (spies) spread out. The prisons increased.

Where parallelism is achieved between the parallelistic structures (talafal-zar‘,
jaffal-dar‘ - plantation dried, udder dried). The other segments of the propositions
share the same feature of parallelism.

8. **Tail-head** (Radd al-‘ajuz ‘ala l-sadr). This mode of lexical embellishment
requires the occurrence of a lexical item at the end of a proposition which, i.e. the
word, is similar to the same word that has occurred at the beginning of the
proposition. Thus, the last word of the second sentence is called the 'tail' and the first
word of the first sentence is called the 'head', as in:

\[
\text{وثُفَّت الرَّبَّ، وقفَ الضُّرْعُ، وشَتَتَ الحَرَائِقُ، ونَفَّسَتُ الحقائق، ونُكَّرَتُ الفضائح، وانشَتَتَتُ العيون، وازدادَت السجون}.
\]

- You fear the people, while God has more right that you fear Him, Q33:37.

In this example, the tail word (takhshāh - to fear Him) at the end of the second
part of the sentence refers to the head word (takhshā- to fear) which is at the
beginning of the first part of the sentence. Another example is:

\[
\text{ساتِئِلُ البحيل برجع، ودمعَه ساتِئِل}.
\]

The one who asks a miser will come back with his tears flowing.

Here the tail word (sā’il- flowing) at the end of the second part of the sentence
refers to the head word sā’il –miser) which is at the beginning of the first part of the
sentence.

In some tail-head sentences, we find the two lexical items morphologically related,
as in:

\[
\text{إِسْتَغْفِرُوا رَبَّكُم مَّن كَانَ غَفَّارًا}.
\]
“Ask forgiveness of your Lord. Indeed, He is ever a perpetual forgiver.” Q71:10.

The value of knowledge can only be appreciated by a scholar.

In the first example, the tail lexical item (Ghaffāran- a perpetual forgiver) at the end of the second part of the sentence refers to and is morphologically related to the head lexical item (istaghfara- to ask forgiveness) which is at the beginning of the first part of the sentence. Similarly, in the second example, the word (‘ālim- scholar) at the end of the speech act is morphologically related to the lexical item (‘ilm- knowledge) which occurs at the beginning of the speech act.

9. Zeugma (al-‘Ibārat al-jāmi ‘ah). In this mode of lexical embellishment, a lexical item may be employed allegorically in a context that is different from that used with the non-allegorical meaning, as in:

I shall touch upon a number of important matters.

Where the word (jumla- a number of) is employed as a zeugma since its expected meaning is (a sentence).

The government has issued a decree to imprison any one who talks about politics.

The lexical item that represents zeugma is (yakhūd) whose non-allegorical signification is (to wade in water) but its allegorical meaning is (to deal with, talk about). لم يتمتناول زيد في خطيبته مشكلة اللاجئين.

Zayd has not dealt in his speech with the problem of refugees.

where (yatanāwal) represents the lexical embellishment of zeugma whose intrinsic, i.e. non-allegorical, meaning is (to eat) as in (lam yatanāwal Zayd taʿamahu - Zayd has not eaten his food). As a zeugma, (yatanāwal) signifies (to deal with, refer to). Another example is the following:
Zayd stayed in this hotel last week.

Where zeugma lies in the lexical item (nazala) which either means (to descend (from a bus, taxi) or (to stay in a hotel).

Self-Assessment Exercise
1-Illustrate with at least two examples any five of lexical embellishment
2-Give the Arabic equivalents of the following:
    parallelism, zeugma, Tail-head, Metabole and Onomatopoeia
3- Illustrate with at least two examples, any four types of jinās.

4.0 CONCLUSION

This unit treated the remaining distinctive features of mode of lexical embellishment they are: Metabole (al-Takrār)-the communicator employs two or more lexical items modifying another lexical item. Onomatopoeia (al-Muhākāt al-sawtiyya)- refers to the symbolism of sounds and the verbalization of noises.

Parallelism (al-Muwāzana/al-Mumāthalah)- involves the repetition of the structure of a lexical item or of a phrase, the function of cohesion is achieved by parallel grammatical constructions that can establish rhyme and assonance.

Tail-head (Radd al-‘ajūz ‘ala l-sadr)- requires the occurrence of a lexical item at the end of a proposition which, i.e. the word, is similar to the same word that has occurred at the beginning of the proposition. Thus, the last word of the second sentence is called the 'tail' and the first word of the first sentence is called the 'head'.

5.0 SUMMARY

This unit treated the remaining distinctive feature of this mode of lexical embellishment by which the beautifying feature will disappear if we change the lexical item by a synonym.

6.0 TUTOR-MARKED ASSIGNMENTS
1-Discuss with at least two examples any five of lexical embellishments.
2-Give and then explain the Arabic equivalents of the following:
    parallelism, zeugma, Tail-head, metabole and onomatopoeia
3- Illustrate with at least two examples, any five types of jinās.
7.0 REFERENCE/FURTHER READING


1.0 Introduction

2.0 Objective

3.0 Main Content
   3.1 The Qur’anic Influence on the emergence of *Ilmu ‘l-Balāghah*
   3.2 Contribution of Select Rhetoricians
   3.3 The Three Different Levels of Rhetorical Analysis

4.0 Conclusions

5.0 Summary

6.0 Tutor Marked Assignments

7.0 References/Further Reading

1.0: INTRODUCTION

We hereby round up our study of *Ilmu ‘l-Balāghah* with few concluding remarks. The remarks to be dealt with in this Unit are as highlighted under the main content of the Unit above.

2.0 OBJECTIVE

At the end of your study of this Unit you should be able to

- Relate Qur’anic Influence on the emergence of *Ilmu ‘l-Balāghah*
- Give critical account of Contribution of Select Rhetoricians
- Highlight the Three Different Levels of Rhetorical Analysis

3.0 MAIN CONTENT

3.1 The Qur’anic Influence On The Emergence Of *Ilmu ‘l-Balāghah*

The history of Arabic rhetoric, and indeed of *badi‘* has a deep root in Islamic classical scholarship. Arabic rhetorical study was influenced and partly shaped by the Qur’anic disciplines. Two issues were at the forefront here; the dogma of the inimitability of the *Qur‘ān* and the problem of correct interpretation of figurative or
any other non-straight expression in the scripture. The emphasis in the discussion of the inimitability lay on style, word order, word use, use of metaphors and figures of speech – all these were unsurpassed and unsurpassable in their degree of balāgha, 'eloquence'. Theologically, the unattainable degree of eloquence that the Qurʾān was believed to embody constituted the miracle that proved the prophethood of Muhammad. Every prophet is thought to be divinely authenticated by a miracle, but it is only in the case of Muhammad that divine message and divine miracle are indivisibly intertwined; the miracles of, say, Moses and Jesus were completely outside their message. Moreover, the miracle was considered to happen in that field in which the human mind had at that time reached its highest perfection: magic (sihr) in the case of Moses, medicine (tībb) with Jesus, and eloquence (balāgha) in the Arabic ambience of the Prophet. The term for a prophetic miracle is muʿjiza, and from the same root derives the verbal noun iʿjāz used to denote the Qurʾān's inimitability. In the case of the Qurʾān, this idea means that those who disbelieved in the mission of the Prophet were challenged to produce something like the Koran and, in spite of their great need to do so, were 'incapacitated', i.e. found incapableness of imitating it.

Self-Assessment Exercise
- Relate Qurʾānic Influence on the emergence of Ilmu ʿl-Balāghah

3.2 Contribution of Select Rhetoricians

There were various attempts to define basic but rather vague terms, such as Balāgha, eloquence', Fasāha, 'purity of speech', and Bayān, 'lucidity'; this is usually done in pithy sayings. Ibn al-Muʿtazz (d. 296/908), himself one of the most important poets of the middle Abbasid period, wrote his book about the badīʿ (new) components(s) of 'modern' poetry for the express purpose of legitimizing them by proving that they are not new and thus protected by the model character of ancient poetry.

Rhetorical studies reached their peak in the two works of ʿAbd al-Qāhir al-Jurjānī namely, the Mysteries of Eloquence (Asrār al-balāgha) and the proofs for the [Qurʾān's] inimitability (Dalāʾil al-iʿjāz). The first is more poetically oriented and deals first and foremost with questions of imagery and tropes. Due to the confluence of poetic and Qurʾānic notions of the properties of texts, the definition and terminology of even as central a term as metaphor had become rather confused and contradictory. Al-Jurjānī now clarifies the mutual relationships of the terms 'simile' (tashbih, comparison of things), 'analogy' (tamthil, comparison of facts), and simile based as well as analogy-based 'metaphor' (istiʿāra). The net result of all this is a neat semantic system of indirect expressions. It should be noted that the overall system is partly due to poetic interests and partly to concerns of Qurʾānic interpretation.

Al-Jurjānī's books were the result of sustained efforts of reflection and analysis; the author tackles many issues that had been clouded by popular misconceptions and misused terms. He often returned to the same topic and looked at it from different
angles. As a result, his books are presented unsystematically and not readily to be used as textbooks. This deficiency was removed first by the theologian Fakhr al-Dīn al-Rāzī and then by a’s-Sakkkākī, both of whom brought some order and system to al-Jurjānī’s luxuriant thinking. Historically more influential was al-Sakkākī’s Miftāḥ al-‘ulūm (Key of the Sciences) is a grand panorama of all the linguistic sciences, except lexicography. Its third chapter deals with 'stylistics' (ma‘ānī, lit. '[syntactic] meanings') and with 'imagery' (bayān, lit. 'clarity'), the two parts being based on al-Jurjānī’s Dalā‘il and Asrār, respectively. Most popular in the medieval instruction in this field became al-Khatib al-Qazwīnī's summary of this chapter in his Talkhīs al-Miftāḥ. (Epitome of the Key). He added the 'rhetorical figures' (badī’) as a third discipline on an equal footing with ma‘ānī and bayān and called the all-embracing discipline 'the science of eloquence' (‘ilm al-balāgha). This 'science' is then studied and presented in a never-ending series of commentaries, super-commentaries, glosses, versifications, etc. up to modern times.

During their quest for an Arabic rhetorical system, Arab rhetoricians have mixed up some of the features of one rhetorical discipline with another. Although al-Jāhiz was able to distinguish between the three rhetorical disciplines, there are no well-defined criteria of each discipline until the third and then the fifth Hijrah centuries.

Self-Assessment Exercise

Give critical account of Contribution of the following rhetoricians to Ilmu’l-Balaghah

3.3 The Three Different Levels of Rhetorical Analysis

Arabic rhetorical analysis has been conducted at three different levels:

1- The word level. At the word level of analysis, rhetoricians have attempted to establish the constituent features of eloquence. At this level of language, they have investigated the morphological, semantic, and phonetic qualities of a given Arabic lexical item, with particular interest in Qur’anic discourse.

2- The sentence level. At the sentence level of analysis, Arab rhetoricians have i establish the theoretical framework of Arabic rhetoric;

ii laid down a sound theory for the idea of the i‘jāz (inimitability) of Qur’anic Arabic that can be employed to debunk claims of ungrammaticality, semantic unacceptability, and stylistic peculiarities in Qur’anic texts.

3- The text level. At the text level, rhetoricians and Qur’anic exegetes have established analysis of literary texts such as poetry and Qur’anic texts.

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Although research interest has also focused on poetic texts, the major driving force behind the birth and development of Arabic rhetorical studies has been the notion of *i’jāz*. For some of the rhetoricians like al-Zamakhshari and al-Sakkākī, the notion can be fully accounted for by the rhetorical disciplines of ‘ilm al-ma’ānī and ‘ilm al-bayān. Since the first Hijrah century until our present time, the number of examples quoted from the Qur’ān by Arab rhetoricians has always outnumbered those quoted from poetic discourse. Also, the major prerequisite of an exegete is the mastery of Arabic rhetoric.

**Self-Assessment Exercise**

- Highlight the three different levels of Scholars’ analysis of *Ilmu’l-Balāghah*.

### 4.0 CONCLUSION

The search for the reason for the miraculous nature of the Qur’ān and its inimitability was a significant factor in the emergence of the *Ilmu’l-Balāghah*; preliminary discourses on *Balāghah* began with Ibn al-Mu‘tazz and Arabic rhetorical studies reached their peak in the two works of ‘Abd al-Qāhir al-Jurjānī namely, the *Mysteries of Eloquence (Asrār al-balāgha)* and the proofs for the [Qur’ān's] inimitability (*Dalā'il al-i’jāz*).

Historically more influential was al-Sakkāki’s *Miftāh al-‘ulūm* (Key of the Sciences) whose third chapter deals with 'stylistics' (*ma‘ānī, lit. '[syntactic] meanings') and with 'imagery' (*bayān, lit. 'clarity*), the two parts being based on al-Jurjānī’s *Dalā'il and Asrār*, respectively. Most popular in the medieval instruction in this field became al-Khatib al-Qazwīnī’s summary of this chapter in his *Talkhīs al-Miftāh*. (Epitome of the Key). He added the 'rhetorical figures' (*badī‘*) as a third discipline on an equal footing with ma‘ānī and bayān and called the all-embracing discipline ‘the science of eloquence’ (*‘ilm al-balāgha*). This ‘science’ is then studied and presented in a never-ending series of commentaries, super-commentaries, glosses, versifications, etc. up to modern times.

### 5.0 SUMMARY

This Unit presents remarks on Arabs classical scholarship and *Ilmu ‘l Balaghah*. It discusses the influence of the search for the miraculous nature of the Quran and its inimitability. It highlights the contributions of some prominent Arab rhetoricians, namely: Ibn al-Mu‘tazz, ‘Abd al-Qāhir al-Jurjānī, a’s-Sakkākī and Al- Khatib al-Qazwīnī. It identifies the sentence, the word and the texts as three major levels of rhetorical analysis.

### 6.0 TUTOR-MARKED ASSIGNMENT

- Discuss the Qur’ānic Influence on the emergence of *Ilmu ‘l-Balāghah*
• Give a critical analysis of the contribution of a’s-Sakkkākī and Al-Khatīb al-Qazwīnī to the study of Arabic Rhetoric.
• Explain the three different levels of analysis by Arab rhetoricians

6.0 REFERENCES / FURTHER READING


UNIT 7: CONCLUDING REMARKS II: FURTHER LIGHTS ON THE
SIGNIFICANCE OF *ILMU ‘L-BALAGHAH II*

CONTENTS:

1.0 Introduction
2.0 Objective
3.0 Main Content
   3.1 Insight into relationship between text and context
   3.2 Linguistic means to pragmatic end
   3.3 Speech Acculturation role
   3.4 Influence of Modern Expressions and Languages
4.0 Conclusion
5.0 Summary
6.0 Tutor Marked Assignments
7.0 References/Further Reading

1.0: INTRODUCTION

Unit six dealt with the first part of the few concluding remarks on our study of *Ilmu ‘l-Balāghah*. This unit presents the remaining remarks as highlighted in the main content above.

2.0 OBJECTIVE

At the end of your study of this Unit you should be able to

- Relate significance of *Ilmu ‘l-Balāghah* as a means of gaining insight into relationship between text and context
- Illustrate *al- Balāghah* as a linguistic means of pragmatic end…
- Highlight the speech acculturation role of *al-Balāghah*.
- Discuss influence of modern expressions and languages on *Ilmu ‘l- Balāghahi*

3.0 MAIN CONTENT

3.1: Insight into Relationship between text and context

Arabic rhetoric has provided an invaluable insight into the intimate relationship between the text and its context. It has become the flesh and blood of Arabic. Thanks to Arabic rhetorical studies, we have become aware of the fact that language, that is, a speech act, is context-sensitive. Similarly, through Arabic rhetorical studies, we have become aware of:
1. pragmatic function of Arabic discourse such as the relationship between the communicator and the addressee.
2. The psychological and ideological state of the addressee and his expectations.
3. The careful selection of a given lexical item and its appropriate position in the proposition.
4. The right proposition used in the right situation and for the right addressee.

This is not the end of the task of Arabic rhetoric. Although rhetoric is defined as the compatibility of discourse with its context, a speech act cannot be effective nor can it have the thrust to influence the addressee's behaviour or ideological position unless it is 'beautified' and 'ornamented' with special lexical and semantic decorative tools that belong to 'ilm al-badī'. Therefore, an effective speech act is not achieved through the syntax of the language, its semantic conventions, or its stylistic mechanisms alone, but rather it should be sugar coated. Discourse is required to be effective, and effectiveness can be achieved through the employment of figures of speech and, embellishments as decorative linguistic and rhetorical elements to consolidate the speech act’s psychological impact upon the addressee. Thus, through rhetoric, language turns into a magical social activity whose influence seeps through our daily behaviour.

**Self Assessment Exercise**

- Relate significance of *Ilmu ʾl-Balāghah* as a means of gaining insight into relationship between text and context

### 3.2 Linguistic Means to Pragmatic End

Arabic rhetoric is a linguistic means to a pragmatic end. It enables the communicator to achieve stylistic diversity through the employment of lexical mechanisms such as synonymy and polysemy, the use of embellishments and figures of speech, etc. etc. Given the ideological and psychological state of the addressee, the communicator has successfully entertained his or her audience stylistically.

Arabic rhetoric has taken the relationship between the speaker and the audience very seriously. The speaker must make some assumptions about the addressee's cognitive abilities, ideological position, and contextual resources. The rhetorical classification of the addressees into the deniers, the skeptics, and the open-minded has been a magnificent achievement for the analysis of argumentative discourse. Arabic rhetorical studies have touched upon text typology, the notion of context, the notion of 'elegant introduction, and the linguistic-stylistic requirements of each category of addressee. The communicator has become more aware of the tools required for each addressee in terms of affirmation particles especially in his or her argumentative speech.
Although the major objective of Arabic rhetoric is to achieve succinctness and effective context-sensitive discourse, there is an underlying parallel aim which is the realization of acceptability of a given discourse. Thus, succinctness is not the only criterion of Arabic rhetoric. Acceptability is a standard yard-stick of the text and an important criterion of effective discourse. In other words, a text is unacceptable by the addressee if it violates the syntactic pattern and its ‘beautifying’ lexical or semantic elements.

Self Assessment Exercise
- Illustrate al- Balāghah as a linguistic means of pragmatic end…

3.3 Speech Acculturation Role

Arabic rhetoric has illustrated the fact that Arabic is an exotic language. Arabic employs glamorous allegorical meanings which are not familiar to English on the cultural level. An interesting authentic example is the description of an Arab husband of his wife as (baqaratun halībun - a cow that gives a lot of milk) in front of an English midwife which is meant to be a genuine compliment said in praise of his wife who has got no shortage of milk for their newly born baby. In English, however, it is an insult to a lady if she is described as a 'cow'. Similarly, Arabic employs allegorical images such as (alqatl ghaslan li-l-‘ar) which literally means (killing to wash away the shame) while English employs non-allegorical meaning, i.e. it is called (honour killing) whose back translation into Arabic is (al-qatl min ajl al-sharaf - the killing for the sake of honour). Even in culture material lexical items that have been borrowed from foreign languages, Arabic employs its rhetorical technique of allegory in the process of transfer of meaning. For instance, the English expression of skyscraper is rendered into Arabic as an allegorical expression –Nāthat l-sahāb- where Arabic employs an image of (munātahah - bullfight or locking horns) in which we have 'a building with two horns that is engaged in butting and locking horns with the clouds'. Also, in argumentation, English employs a non-allegorical expression 'to refute' when someone's thesis is proved wrong. In Arabic, however, we encounter an allegorical expression (yufrīm) literally meaning 'to burn the opponent's thesis and change it into charcoal'. Thus, it conjures up imagery. Similarly, metonymy in Arabic is culture-bound. The examples (Zaid kathīr l-ramād - Zaid has got a lot of ashes) and (Zaid jabānu l-kalb - Zaid has got a coward dog). Do these Arabic examples mean that Zaid received a massive gas bill or that his dog does not bark? The best approach to unearth the Arabic culture-bound rhetorical feature is to provide the intrinsic signification, i.e. non-metonymy expression which is (Zaid is very generous) for both examples. Receiving many guests a day requires continuous cooking which requires fire all the time that leaves accumulated ashes behind. The dog of the host family has become accustomed to several guests at day and night and does not bark at strangers anymore. Thus, it is described as 'coward' as a metonymy for the generosity of his owner. The same goes for the word 'owl' which has two opposite connotative meanings in Arabic and English cultures. The lexical item
(būmah- owl) can be employed in Arabic as a metonymy for 'utter stupidity' whereas in English, it is the symbol of 'wisdom'.

Self Assessment
Exercise
acculturation role of al-Balāghah.

3.4 Influence of Modern Expressions and Languages

Meanwhile the pre-Islamic expression (mu’allaqāt – Suspended odes) remains alive with speakers of Arabic. The seven well-woven poems were hung on the walls of Ka’bah for people to read. Morphologically, the expression mu’allaqāt is related to the verb (ʼallaqa - to hang something). However, the odes were hung in order to be read and entertain or influence the audience. Modern Standard Arabic has manipulated the semantic overtone and employed it in journalistic political discourse. The verb ʼallaqa however, has gained another overtone or shade of meaning, namely (to comment). Thus, we encounter (ta’liq - commentary), (ta’liq siyāṣī- political analysis, that is, a leading article, or newspaper comment), and (mu’alliq siyāṣī - a political commentator). Thus, rhetorically, we still have our own mu’allaqāt which rather than hung are written in newspapers to be read for entertaining or influencing the readers. Thus, the pragmatic purpose of (mu’allaqāt) and (ta’liq) is still the same.

Arabic rhetoric has sufficiently applied systematic grammatical, semantic, and phonological criteria in the analysis of a given proposition. However, Arab scholars have not been unaware of foreign rhetorical studies. Arab rhetoric has been enriched by Greek, Persian, and Indian rhetorical tradition. The third Hijrah century has witnessed a vigorous translation effort of foreign works such as those of Aristotle on rhetoric. For instance, the notion of a reporting proposition being true or false reaches back to the writings of Aristotle.

Arabic rhetoric is central to the sound appreciation of Arabic language and culture and an essential component of any Arabic learning as a foreign or second language.

Self-Assessment Exercise
Discuss influence of modern expressions and languages on Ilmu ʼl- Balāghah

4.0 CONCLUSION

Further points that make the study of Ilmu ʼl-Balāghah an important science is that:

1. It enable us gain insight into relationship between text and context.
2. It is a linguistic means to pragmatic end.
3. It is linguistic means to pragmatic end.
4. It plays speech acculturation role
5. It is a means of accommodating modern expressions and foreign languages.

5.0 SUMMARY

This Unit presents more points on the significance of *Ilmu ‘l Balāghah* additional to those in Unit six. The points were analyzed in five sub-sections. Each subsection contains self-assessment exercises to test learner’s level of understanding and progress. The conclusion also highlights the points being made.

6.0 TUTOR MARKED ASSIGNMENT

1. Discuss the significance of *Ilmu ‘l Balāghah* briefly.

2. *Ilmu ‘l Balāghah* is a linguistic means to pragmatic end. Discuss this statement.


7.0 REFERENCES AND FURTHER READING


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7.0 REFERENCE/FURTHER READING


Mustafa, Ibrahim et al (1942), *al-Bayan*, Volume 4 only, Cairo: Boulaq


