NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARTS AND SOCIAL SCIENCES

COURSE CODE: ARA 285

COURSE TITLE: ARABIC RHETORIC II (AL-MA’AANI)
UNIT 1
DEFINITION AND SCOPE OF ILM-L-MAANI; KIND OF SENTENCES AND THE PURPOSE OH AL-KHABAR

1.1 INTRODUCTION

Ilm-l-maani is the branch of Arabic rhetoric which deals with the meaning of words and their semantic significance. It has to do principally with the art of successfully conveying intended ideas or meaning by skilful combination of words in a sentences or phrase.

Al-ma’ani 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. For instance 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-Itimas; wish al-Tamanna; threatening at-Tahdid; option al-Takhyr; weakness at-Ta’jiz and so on.

In this Unit the concept of ilm-l-maani will be introduced, and the types of sentences will also be explained.

1.2 OBJECTIVES

By the end of this Unit, you should be able to understand

- The meaning of ilm-l-maani
- The kinds of sentences

1.3 MAIN CONTENTS

Al-ma’ani is the study which ensures that a speech agrees with what situation requires.

According to As-sakkaki (1983)"It is an art of successfully 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: لكل مقام مقال

(Every situation has its own specific style of expression)

sentences in Arabic is classified into two kinds
The purpose of at-khabar was stated to be primary and secondary. The primary purpose could be fa'dat-l-khabar when the listener is hearing the information for the first time or Lazim-ul-fa'dat 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 التحسر (Sadden / Regret) One poet says:

ودى الشباب فماله من عودة

The youth went away but could not return.

And the grey arrived then, where is the escape (from death)?

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:

لاهي عذب العاصي اتاكا

My lord, your sinful servant comes to you confessing the sins and supplicate to You

3. الاسترخاء والاستعطاف (Asking for mercy and blessing) 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.
ربَ إِنِّي لَا أَسْتَطِيعُ اصْطِبَارًا
فَأَعْفِ عَنِي يَامَن يَقِيلُ الْمَعْثَارًا
Oh Allah I have no capacity of patience, Have mercy on me, Oh who wipes away the lapses

الفخر (4) Boasting : This is when the speaker gives the information to boast his or her tribe's glory.

For example:

ومكاري عدد النجوم ومنزل
مأوى 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.

التنويح والتانيث (5) Reprimand/censure This is an information given by the speaker to condemn the action of the audience who has neglected his duties.

For example:

أنت رُسِيبت في الامتحان
You had failed the examination.

اظهار الفرح (6)
أنت نالت الجائزة الأولى في المباراة الكتابية الإنسانية
You won the first prize in the essay written composition.

انواع الخبر THE KINDS OF INFORMATION
1. **IBTIDA’YUN:-** This is information given to someone who does not have any foreknowledge. This person is empty minded (Khalyat-ad-dhihn). Hence the information is given without any emphasis.

   *For example:* إن المسافرين رجعوا من سفرهم امس

   The travellers returned from their journey

2. **Talabivyun:**- This is the one when the person spoken to has 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.

3. **Inkariyyun:** - This is the one used when the person spoken to is in state of rejecting the information. In addressing, such a person we will need many particles of emphasis as much as possible to convince him.

   *For example:* إن المسافرين قد رجعوا من سفرهم امس

It is pertinent to mention that every sentence, whether **khabar** or **insha’** is made up of two components parts: **musnad ilayh** (the subject) and **musnad** (the predicate). The former is also called **mahktum ‘alyh** (the topic) and the latter **rmahktum bihi** (the command). All other lexical items in the sentence beside **mudaf** (the possessive or the second noun of the genitive construction) or **sillah** (the relative) are regarded as restriction.

**EXERCISES**

1. Explain the differences between alkhabar and al-‘insha
2. Expatiate the differences between **fa’dat-l-khabar** and **lazim-ul-fa’dat**
3. Expatiate on **al-musnad** and **al-musnad ilayh**

**1.4 CONCLUSION**

The concept of ilm-l-maani has been introduced and the different kind of sentences has been explained. Also, the importance of rhetorical information has been elucidated.

**1.5 SUMMARY**

Ilmu-l-ma’aani teaches us how to take precautions in our state 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.
1.6 TUTOR MARKED ASSESSMENT

1. Write short notes on the following

خالي الدُمَن
متردد
منكر

2. Explain the rhetorical purpose of al-Khabar

3. Explain the differences between الجبر and الإنشاء

1.7 REFERENCES/FURTHER READING


2. Tabanah Badawi (1956) al-Bayanu’l-‘Arabi. Cairo


UNIT TWO

KINDS OF INSHA’ AND AMR AND ITS METAPHORICAL MEANING
2.1 INTRODUCTION

Insha’ is of two types. Insha’ talabi and insha’ ghayru talabi. Insha’ talabi is the one that contains the meaning of request. Insha’ ghayru talabi is the one that does not contain the meaning of a request.

In this unit, you are going to learn about the different kinds of Insha’ and its subdivisions. Also, the concept of Amr will be discussed and its metaphorical meaning will be emphasised.

2.2 OBJECTIVES

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

- The meaning of Insha’talabi
- The meaning of al-Amr
- The metaphorical meaning of Amr

2.3 MAIN CONTENTS

There are two kinds of al-insha

(1) **Al-insha al-Talabi (Requistional)**: This is the one that consists the meaning of request.

   e.g. لاشرب Don't drink

(2) **Al-insha ghayr al-Talabi (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 INSHA AL-TALABI

There are five kinds of Al-Insha al-Talabi.

(i) الأمر (Command)

(ii) النهى (Prohibition)

(iii) الاستفهام (Interrogation)

(iv) التمنى (Optative)

(v) النداء (Vocative)
COMMAND

Al-Amr is to command someone to do an action that follows shortly, or nearly future:

Among the forms of al-Amr are:

1. Imperative which is used to command the second person.
   
   (Oh! Guest, sit)

2. Imperfect verb with Lam of command. This is used to command the third person.
   
   (Let the boy eat)

3. Usage of Ism fi’l-Amr
   
   مندأ على الصلاة

4. Usage of certain verbal nouns which have the force of imperative verb

   السَّقاَفَ في
   الخير

Metaphorical Meaning of Al-Amr

Al-Amr can be used metaphorically as a:

(1) **Supplication**: 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 says:

   قالرأبأشرحليصدري(٥)ويسرليأمري(٢)وأحللعقدةمنليساني

   (Moses) said: "O my Lord! expand me my breast

   "Ease my task for me

   And remove the impediment from my speech

(2) **Guidance**: It can be used to advice and guide someone.

   *For example*: Imam Ali advised his son and said:
أحسن كما تحب

أن يحسن إليك

“Do goodness as you want the others to do unto you”.

(3) **Continuity**: This is usually when it is directed to someone who has already performed an action by the time of the request.

*For example*: When you tell someone who is sitting "اجلس" this means continue sitting. Another example of continuity is in the Qur'an 4 vs. 136, when it says:

يأيها الذين آمنوا أمنوا بِاللهِ وَرسِلِهِ

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

(4) **Obtative**: - This is a statement used to express the desire for something which is not possible to happen.

*For example*: Antarah bn. Shaddad said:

وَعَمِى صِيَاحَا دَارَ عَبْلَةِ وَاسْلَمِي

Oh! Talk, the house of Ablata in Jawa; Goodmorning house of ablata and be with peace.

(5) **Selection**: - It is used in choosing one thing from the other.

*For example*: Bash-shar bn. Burd said

فَعِشْ واحِدًا أو صُلْ أَخَاكَ فَأَنَّهُ

You either leave lonely on join brother and certainly (your brother) is a committer of sin at one time or leaving it (the sin).
The Holy Qur'an says:

وَقَلَّ الحَمْدُ لِلَّهِ الَّذِي لَمْ يَنْتَخِدْ وَلِدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمَلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الْدُّلْلَى وَكَبِيرًا

Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

(6) 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

إذا لم تستع فاضع ما شئت

"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.

For example:

إذا لم تخش عاقبة الليلي

ولم تستحي 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'an says:

قَلْ تَمْتَعُوا فَإِنَّ مَصِيرَكمْ إِلَى النَّارِ

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

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

(7) 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.
Anyone that likes may be a miser or generous

I am satisfied with your generosity

FKلُ آمنُوا بِهِ أو لا تؤمنوا 3 إنَّ الَّذينَ أوْنُوا الْعَلَمَ مِن قَبْلِهِ إِذَا يُثْلَى عَلَيْهِم مَّجَالَةً يَخْرُونَ لِلَّذِينَ سُجِدًا (7٦٠٠) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنَّ كَانَ وَعْدُ رَبِّنَا لِمْقَعُونًا (٨٥٠٠) وَيَخْرُونَ لِلَّذِينَ يِبْكُونَ وَيَزِيدُهُمْ خِضْوًا

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,

"And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'

They fall down on their faces in tears, and it increases their (earnest) humility. (Q 17 vs 107-109)

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

(8) Frailty/ Weakness: التعجيز

For example: When you tell somebody who lost his father

سل أباك حقيقة الأمر

"Ask your father about the reality of the matter."

The Holy Qur’an says:

وَانْكُتِمْ فِي رِيبِّ مَا نَزَّلْنَا عَلَى عِبَادَنَا فُتُوْئِيْبًا بَيْسَوْرَةً مِّنْ مُّلِهِكَ
And if ye are in doubt as to what we have revealed from time to time to our servant than
produce a surah like thereunto….(Q 2 vs 23).

فَلِفَادْرُعُوْا عَنْ أَنْفُسِكُمْ الْمَوْتَ إِنْ كُنتُمْ صَادِقِينَ

Say: "Avert death from your own selves, if ye speak the truth." (Q 3 vs 168)

9. Ṣayyad (making obligatory) Allah says

وَآَقِيمُوا الصَّلَاةَ وَآَتُوا الْزَّكَاةَ

and establish regular Prayer and give regular Charity (Q73 vs 20)

10. Ṣuḥúa (Humiliation): this is to give a command to the addresses in order to humiliate

الْحَورَّاءَ

and ridicule him. Allah says

بَشِّرْ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty

(Q4 vs 138)

11. Ṣiṣāl (Honor) this is using command to give honor to the addressee.

أَدْخِلُوهَا بِسَلَامٍ أَمْنِينَ

Allah says ادخلاها بسلام امنين

Enter ye here (paradise) in peace and security

EXERCISES

1. What is insha’ at-talabi and insha’ ghayr at- talabi

2. How many kinds of insha’-at-talabi

2.4 CONCLUSION

In this unit, different the of insha’ and their examples has been explained. Also, the various

forms and metaphorical meaning of amr has been explained

2.5 SUMMARY
Understanding the metaphorical meaning of various kinds of insha’-at-talabi is very crucial in correct understanding of exegesis of the Quran.

2.6 TUTOR MARKED ASSESSMENT

1. Enumerate the forms of al-Amr

2. Expatiate on the metaphorical meaning of al-Amr

2.7 REFERENCES/FURTHER READING


UNIT THREE

AN-NAHY AND ITS METAPHORICAL MEANING

3.1 INTRODUCTION
An-Nayh is used to give negative command. It is used under the same circumstances similar to those of positive command. It can be used metaphorically to mean another meaning which can be understood through a circumstantial evidence.

In this unit, the concept of Nayh and its metaphorical meaning will be discussed.

3.2 OBJECTIVES

By the end of this unit, you should be able to understand
- The meaning of Nayh with examples
- Its metaphorical meaning.

3.3 MAIN CONTENTS

This is the mode used to give negative command. It is used under circumstance similar to those of the positive command such as when a superior order the inferior not to do something. For example, a mother prohibition her son from leaving home until she returns. Unlike Amr, there is only one form of expressing this. It is to place the imperfect juggive verb after La of prohibition

لا تخرج من الدار حتى ارجع

Do not leave the house until I return

Almighty Allah says in the Holy Qur’an:

ولاتفسدوا في الأرقي بعد اصلاحها

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

ولاتقربوا مال اليتيم الا بالتي هي احسن

Do not draw near the orphan's property except with what is good

The Principal of the school told his students

لا تتأخروا عن مواعيد المدرسة، ولا تفدو بغفر عذر، ولا تهملو، واجباتكم

Do not keep late to the school, do not absent yourself without reason. Do not neglect your duties

Metaphorical Meaning of An-Nahy
An-Nahy can be used metaphorically to denote another meaning which can be understood through the circumstantial evidences (al-qara'in) as a:

(1) **Supplication** حِدَّى This is when the prohibition is directed from the inferior to the superior.

رب لا تاشمبي الأعداء

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

Quran says

ربنا لا تواخذنا ان نسينا او اخطأتنا

*Our Lord, Condemn us not if we forget or fall into error.*

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 Allah and not intended to command Him.

(2) **Request** الإلتماس This is when it is directed from someone to his friend.

لا تغادر البيت حتى آتي إليك

*Don't leave the house till I come to you.*

(3) **Guidance** الإرشاد

*For example:* One poet says:

فخير من اجابتة السكون

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

The poet in the above verse is prohibiting us from answering a stupid person when he is talking. He is guiding us that silence in that situation is better than replying him. The kind of prohibition is known as al-irsad.
Don't buy the slave except with a staff certainly the slaves is a dirty person with little the goodness.

Abu-l 'aswad-ad-du'ali said:

لاحتجب عن العيون أيها القمر

Oh! Moon; do not be covered from the sight

As a teacher when you direct your speech to one of your students that who has gone astray

لاستنثث عن حيكة، ولا تقلع عن ضلالك

Don't keep away from your astray and don't shift from your misguide.

Allah says in the Holy Qur'an:

لاعتذروا اليوم إنما تجزون ماكنتم تعملون

Make no excuses this day, ye are being requited for all ye did. (Q 66 vs 7)

Abu-l 'aswad-ad-du'ali said:

لاعنه عن خلق وتتأنى مثله عار عليك إذا فعلت عظيم

Don't refrain others from one behaviours and bring that of behaviour, it is a great abomination if you do that

For example: Al- Mutannabi is satirising kafura and said:

لانتشر العبد الأولعصا معه

ان العبيد لأنجاس منايك

Don't buy the slave except with a staff certainly the slaves is a dirty person with little the goodness.
Don't think of competing with me

EXERCISES

1. Explain the meaning of an-Nayh
2. With examples, expatiate on the contextual meanings of an-Nayh

3.4 CONCLUSION

The various metaphorical meaning of an-Nayh has been explained in this unit and different examples were been given for clarification and elucidation.

3.5 SUMMARY

The different metaphorical meaning of an-Nayh is important to the understanding of Quran which has its vast examples.

3.6 TUTOR MARKED ASSESSMENT

1. Explain the metaphorical meaning of an-Nayh in the following

لا تشه عن خلق وتأتي مثله عار عليك إذا فعلت عظيم

لا تعذروا اليوم إنا تجزون ما كنتم تعملون

ربنا لا تواخذنا إن نسينا أو اخطآنا

3.7 REFERENCES/FURTHER READING

2. Mustafa Muragi Ahmad (n d) Ulumu l Balagha wal Bayan wal Badi’i. Cairo: Maktabatul Muhammadiyyah at-tijariyyah.
UNIT FOUR
AL ISTIFHAM (INTERROGATION)

4.1 INTRODUCTION
Al-Istifham (interrogation) is the third type of Insha’ Talabi. It is to inquire about something which was unknown to the inquirer before. In this unit the various particles of interrogation will be discussed.

4.2 OBJECTIVES

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

- The concept of al-Istifham
- The particles of al-Istifham with examples

4.3 MAIN CONTENTS

Al-Istifham is to inquire about something which was unknown to the inquirer before.

Some of the particles of interrogation are:

1. **Al- Amzat**: It is used to ask about the truthfulness of a statement and the response will either be yes or no.
   
   For example: أنت شاعر (Are you a poet)

   It is also used to inquire about specific state. In situation. It needs a specific answer.

   For:
   
   أكثرت أم شربت (Did you eat or drink)
   
   أنجحت أم رسبت (Did you pass or fail)

2. **هل** It is also used to ask about truthfulness of a statement and the response may be an affirmative or negative
   
   سافر أخوك (Did your brother travel)

3. **من** It is used in order to ask about the personality of a human being.
   
   For example: من أنت؟ The answer may be أنا عبد البارة I am Abdul Bari

   It is also used to ask attribute of the person concerned

   For example: من أنت؟ who are you. The answer may be أنا محاضر (I am a lecturer)
   
   أنا طبيب (I am a doctor)

4. **ما** It is used to inquire about the kind or attribute of non-human being.
For example; ماذا (what is this) the answer may be

هذا دفتر

This is an exercise book. At times ما is used for human being to ask for the substance of something. ما اسمك (what is your name?)

(5) أين (where) It is used to ask about the place.

For example: أين الكتاب (where is the book)

أين المعلم (where is the teacher?)

أين نهر النيل (where is river Nile)

(6) كم (How many/ much). It is used to ask about the quantity of something.

كم قلما اشتريت (How many pen did you buy)

كم تلميذًا في الفصل (How many pupil in the class)

(7) متى It is used to ask about the time.

متى دخلت أمس (when did you enter yesterday)

متى تсаفر (when did you travel)

(8) أيّان (when) it is used to ask about the time. It is like متى (when) but the difference is that when one does not know the specific time of something, one can use أيّان

For example أيّان يوم القيامة (when is the day of judgment)

(9) كيف (How) It is used to ask about the condition, time or place.

كيف جئت إلى المدرسة (How did you come to the school)

جئت ممشيا

I came by trekking.

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

For example: أين لك هذا المال، وقد عهدتك
From where is this wealth, certainly I knew you as a destitute

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death (Q2:259)

She said: how shall I have a son, seeing that no man has ever touched me and I am not Unchaste (Q 19.20)

It is used in asking what can differentiate a particular thing out of the two or more things.

For example: ائّ الفريقين أمهر لعبا

Who of the two parties is more clever in playing?

ايّ مدرس يدرسكم البلاغة

(Which teacher is teaching you al-Balagah (rhetoric).

EXERCISES

1. What is istifham?
2. Mention the particles of interrogation and use them in sentences.

4.4 CONCLUSION

In this unit, a different particle of interrogation has been explained and examples were given for clarity.

4.5 SUMMARY

The usage of any kinds of interrogatory particle is largely determined by the condition/state of the question and the inquirer. Istifham is simply seeking information about what the speaker is ignorant of with use of certain particls such as Hamzah, Hal, Maa, Mataa, Kam, Ayu, Ayyana, Kayfa etc
4.6 TUTOR MARKED ASSESSMENT

1. What do you understand by al-Istifham

2. Expatiate on the particles of al-Istifham with various examples

4.7 REFERENCES/FURTHER READING


UNIT FIVE
METAPHORICAL MEANING OF AL-ISTIFHAM
5.1 INTRODUCTION

Istifham, as can be understood from the last unit, is to ask question with a view of getting information about something not yet known with the use of an interrogative particle. However, interrogation may be used out of its original meaning according to the structure of the expression and circumstances.

So, the thrust of this unit is to explain some of the contextual meaning of Istifham.

5.2 OBJECTIVES

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

- Understand the metaphorical meaning of istifham
- Understand the function of al-Istifham

5.3 MAIN CONTENTS

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:

(1) **Negation** النفي This implies when the question tends to negate the fact instead of asking for information.

For example, Allah says

وأن ليس للإنسان إلا ماسعى – Nothing is for man except what he did. (Q53: 39)

Here "I " negate the idea of a man thinking that will be and with what he does not do.

هل جزاء الإحسان إلا الإحسان

هل Is used to mean ما

(2) **Denying** الإنكار

هل يضر البحر امسي زاخرا

ان رمي فيه غلام بحجر
“the fact that a boy threw a stone to the filled sea can not affect it”

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

أَلْسَتْ أَعْمَامِهِ جَوْدًا وَأَزْكَاهُ عَوْدًا وَإِمْضَاهُ حَسَامًا

Are you not the most generous among them and giant of them in stern with a very sharp sword.

أَلْسَتْ أَكْثَرُهُمْ حَوْدًا وَأَحْسَنُهُمْ خِلْقًا

Are you not the most generous and finest character among them.

Quran says

قالَ أَلْمِ لِئِبَكَ فِيْنَا وَلِيِّدًا

(Pharaoh) said: "Did we not cherish thee as a child among us, (Q 26 vs 18)

(4) **Exaltation**: التّعّظيم - this is praising somebody extra-ordinarily to be the best among his members in something or general affair of man.

مَن ذَا الَّذِي يَقْبُلُ هَذَا الْمَشْرُوعَ ا لْعَظِيمِ غِيرُكُ؟

who else can do this big project beside you. The particles من here is rhetorically used for the تعظيم

(5) **Condemnation/Censure**

الْتَوْبِيْخُ

Allah says

أَتَأْمَرُونَ النَّاسَ بِالْبَرِّ وَتَنْسُونَ أَنْفِسَكُمْ

While are you enjoying the righteousness upon mankind and forget yourselves (without practicing it)?

(6) **Humiliation** التحقيج This is talking about somebody to be little or no importance or about thing to be less significant.
Aطنين أجنحة الذباب يضر

Could the voice of flies hurt

أهذا الذي أطنبت في مدحه

Is this is the one you praise extensively?

Quran says

ألم تر كيف فعل ربك بعيد

Seest thou not how thy Lord dealt with the 'Ad (people)  (Q89 vs 6)

التشويق (encouragement) Is this is the one you praise most

هل تسمع خبرا سارا Do you want to here a joyful formation.

Quran says

فقل هل لك إلى أن تر كي

"And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?' - (Q 79 vs 18)

التعجب Interjection. This is a way of expressing wonders or strange thing that happen

فعلام يلتمس العدو مساءتى

من بعد ما عرف الخلاق شاني

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

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

يَقُولُ الْإِنسَانُ بَوْمِدْ أَيُّنَ المَقْرُ

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

10. (threat) This implies when the addressee understands from the question something that might discourage him.

Allah says

الم نهلك الأولين ثم نتبعهم الآخرين

Did will not destroy the man of the old? So we shall make latter follow them

11. (frightening) This implies when the question in all about is full of terror.

Allah says

الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢) وَمَا أَدْرَاكَ مَا الْقَارِعَةُ

The (Day) of Noise and Clamour

What is the (Day) of Noise and Clamour?

And what will explain to thee what the (Day) of Noise and Clamour is? (Q101 Vs 1-3)

EXERCISES

1. Can interrogation be used out of its original meaning?
2. Explain some of the contextual meaning of interrogative particles

5.4 CONCLUSION

The different metaphorical meaning of istifham was discussed in this unit. It is out of its original meaning according to the structure and circumstances.

5.5 SUMMARY

The knowledge of istifaham is important in understanding the exegesis of the Quran. For example the interrogative used in q9 vs 13 expresses prohibition where it says
Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!

5.6 TUTOR MARKED ASSESSMENT

1. Discuss the metaphorical meaning of al-Istifham

2. كُونَ ثلاث جمل استفهامية بحيث بدل الإستفهام في الأولى على نفى وفي الثانية على الإكثار وفي الثالثة على التوبيخ

5.7 REFERENCES/FURTHER READING


UNIT SIX

AL-TAMANNI (EXPRESSION OF DESIRES)

6.1 INTRODUCTION

Al-Tamanni refers to wishes which cannot themselves be achieved. It is the fourth aspect of Insha’ at-Talabi. At-Tamanni can be expressed for two purposes. The first one is impossibility of realisation and the second is possibility but without access to it.

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

- know the meaning of at-tamanni
- understand the particles of at-tamanni
- know the purposes for which it can be expressed.

6.3 MAIN CONTENTS

It basically referred to wishes which cannot themselves be achieved. For example Ibn-a-r-Rumi said in the month of Ramadan.

فليت الليل فيه كان شهراً. ومرّهمرّه مرّ 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:

يا ليت لنا مثل ما أوتي قارون إبنه لدو حظٍ عظيم

"Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty
good fortune!" (Q28 vs 79)

It is possible for the people of Qarun to have have what qarun 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.

Jarir said:

أيا منزللى سلام عليكما

هل الأزمان الماضين روابع

Oh! Two houses of Salma peace be on you

Can those gone period return.

Layta is the only basic particles of at-Tamanna. However, some other participles may be used instead of layta for rhetorical purpose. They are لعل هل. They are use for Taraji (anticipational)
For example: 

فلو أن لنا كرّة فتكون من المؤمنين:

(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 لَبِيعَت for a rhetorical purpose.

The person on the day of judgment will say (we wish we have a chance of 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 which are بعداً لعلَّ and عسى

For example:

(1) لعلَّ الله يحدث بعد ذلك امراً
(2) عسى الله أن يجمع بيني وبينكم
(3) عسى ربنا أن يبدنا خير منها انا الى ربنا 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)

EXERCISES

1. What is at-tamanni
2. Mention the particles of at-tamanni and use them in sentence.

6.4 CONCLUSION

The Particles of at-tamanni has been explained in this unit. They can be expressed for impossibility of realisation and for possibility without access to it.

6.5 SUMMARY

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’la. Another particle that gives the meaning of at-tamanni is Law while Hasaa and La’la are used for anticipational.

6.6 TUTOR MARKED ASSESSMENT
UNIT 7

AN-NIDA (VOCATIVE)

7.1 INTRODUCTION

An-nida is the expression used by the speaker which serves the purpose of a verb. It is also used for rhetorical purpose to mean calling from a long distance. It is the fifth and last kind of Insha’ at-Talabi.
In this unit, the different particles of an-nida will be explained and its rhetorical meaning will be discussed.

7.2 OBJECTIVES

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

- Know the meaning of an-Nida and its particles
- Understand the different metaphorical meaning of an-Nida

7.3 MAIN CONTENTS

An-Nida' is the expression used by the speaker which serve the purpose of i.e. I am calling. Vocative particles are eight.

The particles of vocative are subdivided into two categories (1) Hamzah and Ay are both used to call one from a closer distance (11) the remaining six particle are used to call all 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 which is meant originally for calling from a long distance for Allah even though He is very close to us than our jugular vein in order to show our respect to Him.

Oh Allah

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

Oh Ubayyu, Don’t move far No human being can avert death the far people are the dead ones.

Here the poet called his dear son 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

O my son Be steadfast and refrain from disobedience (to Allah)

The particle used here is اَي 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-Nida**

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

سَرَعَ اللهّ مِنَ الْحُزْنِ woes/ sadness

**For example:** Hafis Ibraheem

يَادَرَة نَزُعَتْ مِنْ تَاجٍ وَالدْهَا

فَأَصْبِحَتْ حَلِيَّةٌ فِي تَاجٍ رَضْوَانَ

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:

إِياَقِبُ مَعْنِي كَيْفَ وَرَأْبَتِ جَوْدُهُ

وَقَدْ كَانَ مِنْهُ الْبَرَّ وَالْبَرْقِ مَتَرَعَ.

Oh grave of Ma'ni', how did you cover 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.

Quran says (to a person, that accompanied with bad friend) on the Day of Judgement that the person will say in grief

يَا وَبَلَّتَى لَيْتِي لَمْ أَتْخُذَ فُلَانًا خَلِيلًا
"Ah! woe is me! Would that I had never taken such a one for a friend (Q 25 vs 28)

For example: One poet said:

For instance: like what you told to a brave soldier in attacking

Warning against Mischief

Warning against Mischief
EXERCISES

1. What is an-Nida

2. كم هي أدوات النداء

7.4 CONCLUSION

In this unit, the various particles of an-Nida has been mentioned and the various metaphorical meaning of an-Nida has been explained with examples. Some contextual meaning includes
stimulation, grief, reprimand, commendation, exclamation, seeking protection and expression of surprise.

7.5 SUMMARY

The metaphorical meaning of an-Nida can be understood through circumstantial evidence and good taste in literary appreciation. In terms of usage an-Nida 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.

7.6 TUTOR MARKED ASSESSMENT

1. Explicate on Nida in Arabic rhetoric
2. Discuss the metaphorical meaning of an-Nida

7.7 REFERENCES/FURTHER READING

1. al-’Askari abu Hilal (1934) Diwanu l Ma’ani. Cairo: Dar-l-Fikr
2. ibn Qutaybah (1925) ‘Uyunu ‘l- Akhbar. Cairo: Dar-l-Ma’rif

UNIT EIGHT

CONJUNCTION OF SENTENCES (AL-WASL)

8.1 INTRODUCTION

Al-wasl can be defined as joining of one sentence to another with a particle. Before this could be done there must be relationship between the two sentences.

8.2 OBJECTIVES

By the end of this unit you should be able to
- Define al-wasl
- State the relationship between the two sentences

8.3 MAIN CONTENTS

Al-Wasl could be defined as joining of one sentence to another one with \( wā' \). Before this could be done, there must be relationship between the two sentences.

Al-Wasl between two sentence is necessary in the following three places:

(1) When the two sentences share the same grammatical rule.

E.g.
التعلم يكتب ويقرأ

The student is writing and reading. These are two sentences in the sense that one can say the student is writing and the student is reading but the \( wā' \) is used to join them together. The word معطوفة يقرأ on the word of khabearul-Mubtada.

(2) When the two sentences are both khabar and Insha and there is no any condition that can cause their separation

*For example:* جاء الحق وزهق الباطل

Truth has come and false hood has vanished away

إن الأبرار لفى نعيم وإن الفجار لفى جحيم

Verily the goodness shall be in enjoyment (paradise) and verily the transgressors shall be in fire.

The above sentence are joined together with \( wā' \) and each of them is al-khabariyyah

اذهبى واقرنى Go and read

In this example; the two sentences are joined together with \( wa' \) because each of them is al-in sha'iyah.

(3) When we wish to exercise control on misconception which might have arise when two sentences go in contrary being khabariyyah and Insha'yyah.

*For example:* لا لطف الله به
No, and Allah may have mercy upon him).

In this sentence if wā' is removed between لا in the second sentence, it will change the meaning completely and it will give another meaning which will mean someone is causing wrath on the sick person which will perceive as لطف الله به as may Allah give not mercy upon him.

**Further example is:**

لا، وردّ وسلا سالما ( تجيب بذلك من سائك هل رفع والدك من سفره)

No and Allah may let him arrive safely.

This is an answer to somebody who inquire whether your father has returned from his travel

لا، وشفاه الله (تجيب بذلك من قال ه شفي أخوك من مرضه)

No and may Allah give him recovery (from his sickness)

This is an answer to somebody who inquire about the condition of his sick brother.

Al-fasl is defined as leaving out joining of two sentence will wā'.

**For example:** لاتخف انت تاجح

(i) Do not fear, you have passed.

One scholar says:

وأما الموت إلا سارق دقن شخصه

يصول بلا كف ويسعى بلا رجل

"The death is but thief which his body is so tiny, it pounces without hand and walks without leg".

In this example وما الموت إلا سارق دقن شخصه is a complete sentence while the second one is emphasizing or giving more explanation of the first one. They have been regarded as a single sentence and thus, they are not joined together with wa'.
EXERCISES

1. What is al-wasl?
2. When is al-wasl necessary?

8.4 CONCLUSION

In this Unit, the condition in which al-wasl is necessary was explained. There must be a relationship between two sentences the particle of wa’ is used to join one sentence to another.

8.5 SUMMARY

Joining of conjunction is made by the use of particles wa. Al-wasl is necessary when two sentences share the same grammatical rule. It is of paramount when the two sentences are both Khabar and Insha’ and there is no any condition that cause their separation. It is essential when we wish to exercise control on misconception which might have arise when two sentences go in contrary.

8.6 TUTOR MARKED ASSESSMENT

1. Explicate on the necessity of al-wasl
2. Mention three examples for each place where al-wasl is essential

8.7 REFERENCES/FURTHER READING

UNIT NINE

AL-FASL (DICONJUNCTION)

9.1 INTRODUCTION

Al-fasl is defined as leaving out joining of two sentences without wa. In this unit, the concept of al-fasl and the condition when it is necessary will be discussed.

9.2 OBJECTIVES

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

- State the meaning of al-fasl
- Understand the necessary cases when it can be used.
9.3 MAIN CONTENTS

Al-fasl is necessary in the following places.

When there is complete relationship between the two sentences. This is regarded in Arabic as كمال الإتصال This happens when the second sentence serves as:

(a) **Emphasis** توكيذا to the first one.

*For example one poet says:*

يفوي الثمانى مبزر ومقصر

حب الثمانية طبيعة الإنسان

Industrious and lazy (person) loves praising, love of praising is a nature of people.

The second hemistich of the above person that are not joined together with wā’ is an emphasized statement to the first one.

(b) **Substitute** البديل to the first one

*For example:*

بل قالوا مثل ما قال الأولون،

But they used to say what their old fathers said

قالوا أذا متنا

They said: When will we die

أدمكم بما تعلمن أمدكم بائتم وبنين وجنين وعيون

(C) **explanation** البيان to oblitrate an ambiguity in the first sentence.

*For example:*

فوسوس إليه الشيطان قال يادم. هل أدرك على شجرة الخلد وملك لاينبلى

Shaytan whisper to him (Adam) he said can I direct you to abide tree and unruined power.
And remember, we delivered you from the people of Pharaoh: they set you hard tasks and chastitement slaughtered your sons and let your women-folk live, therein was a tremendous trial from your Lord. (Q2: 49)

In the above Quranic verses in the second sentence of the first one is meant to obliterate ambiguity what the devil whispered to Adam while the second sentence of the last one explain the nature of the punishment melted out by fir’ãon on the male sons of Bani Isra’il. One poet says:

الناس للناس من بدأ وحاضرة

(2) People is for people (being in) village or urban area, part is for help of other if even subjects do not know.

(b) When there is a complete separation between the two sentence (كمالة الإنقطاع) It occurs when they differ in.

(a) being khabariyyah or insha’iyyah

For example:

(i) سافر عثمان سلمه الله (Uthman travelled May Allah save him )

(ii) سقط المهمل في الامتحان.لعلك تتعظ

The lazy one failed in the examination May be you may be admonished.

(iii) تكلم أنا أصغي إليك (Talk, I am listening to you).

Example of the first sentence is khabariyyah while the second are insha’iyyah. Therefore they cannot be joined together with wa' because of this complete separation between them. Also in the third sentence the first sentence is al-inshaiyyah while the second is khabariyyah.
(b) Absence of relation between the two sentences.

For example زيد كاتب عمر طويل Zayd is a secretary and Umar is tall. In this example it is clear that there is no connection between Zayd who is a secretary and Umar who is tall. Therefore the two sentences should not be joined with wa’

3. When there is quasi-complete connection (شبية كمال الإتصال) between the two sentences. This is when the second sentence serves as an implied answer to an implied question.

For example:

وما أبَرئ نفسي إن النفس لامازة بالسوء

In this example a question is implied from the first sentence (وما أبَرئ نفسي) إن النفس لامازة بالسوء

As if one asks Why don’t you clean yourself then the second sentence services as an answer to this implied question The second segment that serves as an answer is called حملة مستأنفة

EXERCISES

1. Explain the differences between كمال الإتصال & كمال الانقطاع
2. What is al-fasl?
3. When is al-fasl necessary?

9.4 CONCLUSION

In this unit, the conditions when al-fasl is necessary was discussed. The act of leaving out/joining of two sentences without wa’ is known as al-fasl

9.5 SUMMARY

The concept of al-fasl and the condition when it is necessary had been discussed. Kamal-ititisal is the complete relationship between two sentences. Hence, here al-fasl is necessary. It is also necessary when there is complete separation between two sentences and they differ in khabariyyah and insha’iyyah

9.6 TUTOR MARKED ASSESSMENT

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1. Expatriate on kamal-ittisal and kamal-l-inqtaa’ in Arabic rhetoric

2. Write note on the following
   - at-Tawkid
   - al-Badal
   - shibh kamal-ittisal

9.7 REFERENCES/FURTHER READING


UNIT TEN
AL-QASR (RESTRICTION)

10.1 INTRODUCTION

Al-Qasr literally means restriction, confinement, restraint and immurement. The rhetoricians define it restricting something to something else in a special way. It can be formed by negation with exceptional particles and by using innama, Laa, Laakin and Bal

10.2 OBJECTIVES

By the end of this Unit, you should be able to
- Define the meaning of al-Qasr
- Understand the formation of al-Qasr

10.3 MAIN CONTENTS

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

حورمقصورات في الخيام

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

It is defined among the rhetorician as

( Restricting something to something else in a especial way)

ما نحج إلا المجتهدون

No body passed except the industrious ones.

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

FORMATON OF AL-QASR

There are four ways of forming

القصر

(1) Negation with exceptional particles

ما فاز إلا على No one gain but Ali

ما المرء إلا هلال No human being but crescent

ليس في البيت عدا فاطمة No one in the house except Fatimah

ما في البيت إلا أبي No one is in the house but my father. In this case whatever comes

after it is مقصور عليه .

(2) AL-QASR BY USING

For example:
Life is nothing but trouble

In this case whatever come last in the sentence is مقصور عليه

When al-Qasr is formed by using innamaا there will be no need the usage of particles such as illa, siwaa, khalaa, ghayra. So it will be wrong to say for example

انما زيد الا طالب (indeed Zaid is except a student)

Al-Qasr is formed by the help of conjunction such as لا بل ولكن لا the المقصور عليه should be the opposite of what comes immediately after لا.

For example:

الأرض متحركة لا ثابتة The earth is moving not stagnant.

But if al-qasr is with بل or لكن al-maqsur alayh come last in the sentence.

ما سافر صالح لكن سعيد Salih did not travel but Sa'id

ما أنا كاتب بل قارئ I am not a writer but in a reciter.

It is pertinent to mention that when بل and لكن are used for the purpose of al-Qasr the sentence should begin with a particle of negation and the last clause should be in affirmative.

Al-qasr with لا must begins with affirmative sentence and the restricted thing that comes after should not be included in the general meaning of what come before it i.e the thing restricted to.

(4) Al-qasr by a way of mentioning first what is supposed to mention last.

For example:

إيَّاك نعَب و إيَّاك نسْتَعِينَ (It is only You (Allah) that we worship and You (alone) we ask for help)

(Q1:5)

Other examples include:

على الرجال العاملين نثني
We are praising the working people

وَاللهُ بِكُلِّ شَيْءٍ عَلِيمٍ

And Allah is All knower of everything

EXERCISES

1. What is al-Qasr?
2. Use the particles of al-Qasr in sentences of your own

10.4 CONCLUSION

This Unit has discussed the literal definition of al-Qasr as well as rhetoric explanation. It has attempted to discuss its information.

10.5 SUMMARY

The formation of al-Qasr is treated in this Unit. When Laakin 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.

10.6 TUTOR MARKED ASSESSMENT

1. Discuss the various ways of forming a-Qasr

2. هات جملة تفيد نجاح اسماعيل وعدم نجاح نبيل بواسطة إنما

10.7 REFERENCES/FURTHER READING

1. al-‘Askari Abu Hilal (1934) Diwanu –‘l Ma’ani. Cairo: Shahadah Press
UNIT ELEVEN

CLASSIFICATION OF AL-QASR

11.1 INTRODUCTION

Al-Qasr is a concise way saying things. It is restricting something to another in a special method. There are three things to be noted which includes something restricted (shay-un or amrun), something restricted to (shay-un) and special way or method Tariqun makhsuusun

For example, when one says مَا زَيْدَ الْإِلاَّ طَالِبٌ (Zayd is not but a student)
The first shay-un (something) which is the al-maqsur (the thing restricted) is Zayd. The second shay-un (something) which is (the thing restricted to) and which is Talib is referred to by Arab rhetoricians as maqsur-alayh.

The third thing is Tariq Makhsusun (the special way). This is the method stipulated by the rhetoricians which must be followed when making al-Qasr which is negation (maa) and exceptional particle illa in the above example.

In this Unit the classification of al-Qasr will be discussed.

11.2 OBJECTIVES

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

- Define al-Qasr
- State the classification of al-Qasr with examples.
- Discuss various types of al-Qasr

11.3 MAIN CONTENTS

Al-qasr can be classified into two

القصر الإضافي and القصر الحقيقي

The 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.

For example: إِنَّمَا الرَّزَاقُ أَلَّهُ There is no provider but Allah.

Therefore the only Provider is Allah and provision is only restricted to Allah Alone so it is القصر الحقيقي

Further examples:

لا معبد بحق إلا الله None is worth to worship but Allah

لا إله إلا الله There is no deity but Allah

لا كاتب في المدينة إلا عمر There is no writer in the town except Umar i.e. When there is no writer in the town except him القصر الإضافي is when it is assumed that the attribute is meant only for the person concerned.
In reality, it is possible for another person to share the attribute with him. Also when we consider only one of the attribute of the person where as the person possess other qualities.

**For example:**

For example ( I am not but a reader) This does not mean I don’t proposes other qualities apart from reading so this is القصر الإضافي

Qur’an say: إنما يخشى الله من عباده العلماء: only those who fear Allah from among His servant are those who have knowledge.

Q.35:-28 furthermore by reconsidering the person to whom the speech is directed to, qasr idafi is also divided into three. These are:

(i) قصر الإفراد لمن اعتقد الشركة - قصر الإفراد

This is when the speech is directed to one who thinks المقصر عليه possesses two attributes.

For instance, we say: ما زيد إلا خاطب Zayd is nothing but orator to some one who thinks that Zayd combines the quality of oratory with that of writing

(ii) قصر القلب لمن اعتقد العكس - قصر القلب

This is when the speech is directed to one who thinks the opposite of that quality is المقصر عليه possesses.

**For example:** ماسافر إلا المعلم No one travelled but the teacher). This is said to some one who thinks that the teacher did not travel himself, he only sent one to represent him.

(iii) قصر غير معين لمن اعتقد واحدا - قصر التعيين

This is when one is not sure of which of the qualities that المقصر عليه possesses. For instance we say ما قرأ سليمان إلا القرآن (Sulayman did not read but the Qur’an) to someone who is not sure of what book Sulayman has read whether is the Qur’an or any other book.

**Further examples:**
The poet is none but Zayd for somebody who is not sure of the right poet, whether Zayd or Umar or Abubakr.

**EXERCISES**

1. Outline and expatiate on the classification of al-Qasr
2. Expatiate on القصر التعيبين in Arabic rhetoric

**11.4 CONCLUSION**

A brief definition of al-Qasr was given in this Unit. Its classification are clearly explained with various examples.

**11.5 SUMMARY**

This Unit defined al-Qasr as a concise way of saying things. It also explained its classification. Each classification was also discussed in this Unit.

**11.6 TUTOR MARKED ASSESSMENT**

1. Discuss the differences between القصر الحقيقي and القصر الإضافي in Arabic rhetoric
2. Write notes on the following

 قصر الإفراد

 قصر القلب

 التعيينقصر

**11.7 REFERENCES/FURTHER READING**

UNIT TWELVE

AL-IJAZ (CONCISENESS)

12.1 INTRODUCTION

The usage of brevity in the construction of sentences to convey one’s ideas is known in the field of Arabic rhetoric as al-Ijaz. One is achieved by the means of the use of very few words to convey very long ideas. The other one is where a part of the narration can be deliberately omitted.

12.2 OBJECTIVES

By the end of this unit, you should be able to
- State the meaning of al-Ijaz
- Understand the different kinds of al-Ijaz

12.3 MAIN CONTENTS

Al-ijaz is the usage of brevity in the construction of sentences to convey one's ideas with the use of the barest minimum number of words.

For example: ولكن في القصاص حياة يا أولئك الآلباب لعلكم تفرون

"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 deterent for others to commit murder.

Thus, such a sentence will need many words to explain its meaning which is that if a murderer is killed in retaliation for murder, this would spare the life of other who could have fallen as victim of this murder. In nutshell, if a person known that if he kill some one, he would be killed, this will make him to refrain from killing others and there by he had been able to protect his life and the life of others. Allah says:

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

The word الخلق الممكلة include all the creatures of Allah. There is also الأمر الاجاز in the word أمر (affairs).

KIND OF الاجاز

There are two kind of al-Ijaz,

- إيجاز قصير: The brevity of this type is 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: الضعيف أمير الركب

  (The weak one is the leader of the caravan)

- إيجاز حذف: This is the one 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.

  أكلت فاكهة (وشربت) ماء (1) I ate fruits and (drank) water
The omitted part is Sharabtu (drank)

For example:

وإن يكن بونك فقد كذبت رسل من قبلك

In this example: (فلا تجزع) (Don't quive) has been dropped after

وجاء ربك والملك صفاصفا

In this example the word أمر is left out after جاء (أمر) ربك. i.e. جاء

واسأل القرية ..... واسأل (الأهل) القرية فارسلون (إلى يوسف

لأستعبره الروؤيا ففعلوا فأتاه وقال له

(يا يوسف أيها الصديق)

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 detect in the narration

EXERCISES

1. What is الإيجاز؟
2. Explain the differences between إيجاز قصير and إيجاز خذف

12.4 CONCLUSION

This unit has discussed the usage of brevity in the construction of sentences few words can be used to convey very long ideas which may be aphorisms and proverbs. Consonants or single word can be left out of the context.

12.5 SUMMARY
In this unit, you have learnt about the usage of brevity in the construction of sentences. This unit also identifies two kinds of Ijaz which are Ijaz qastr and Hadhf. It is essential that omitted word(s) should not be a very essential part of the narration.

12.6 TUTOR MARKED ASSESSMENT

1. Explain the purpose of الإيجاز
2. How many kinds of الإيجاز are there?

12.7 REFERENCES/FURTHER READING


UNIT THIRTEEN

AL-ITNAB

13.1 INTRODUCTION

Al-itnab is applauding feature of Arabic rhetoric. At this juncture, the wording will excel the meaning for useful purpose. It is used by mentioning specific after generality. Generality can also be mentioned after specific. The same word can also be repeated. It is also used for expatiating a point after being ambiguous.
13.2 OBJECTIVES

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

- Understand the meaning of al-Itnab
- Highlight the ways of using it for useful purposes

13.3 MAIN CONTENTS

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-Itnab for useful purpose.

Example of Al-Itnab for emphasis

Verily with every difficulty, there is a relief. So verily, with every difficulty there is a relief

Method of Using Al-Itnab

Al-Itnab is used by

1. **Mentioning Specific after Generality** (ذكر الخاص بعد العام)

   For example:

   حافظوا على الصلوات والصلاة الوسطى

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

   تنزل الملاءكة والروح فيها بابن ربهم من كل امر

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

   اجتهدوا في دروسكم واللغة العربية

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

2. **Mentioning of Generality after specific**
Then, nay you will come to know

(5) Parenthesis (احتراس) 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:

صب الجنود (معتدن) وابلا من الرصاص على سكان بعض القرى

The soldiers pour bullets on 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.
الإعتراض - وهو توسط جملة أو أكثر بين أجزاء جملة بحيث لو خذف هذا الإعراض لم
تحتل فائدة الكلام

(6) **Secondary إعتراض** (الإعتراض) 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.

إنك - (بارك الله فيك) تعين على نواءب الدهر

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’trad the advantage of the sentence still
remain.

Tamper with the advantage of the sentences even if it is remove.

(7) **Appendix /Subjoinment التذبيح** (التذبيح) This is the affixment of a sentence to the former one
for the purpose of emphasis.

وقل جاء الحق وزهق الباطل (إب الباطل كان زهوقا)

Al-amr(command) which in ambiguous in the first part is fully explained in the second part of it.

EXERCISES

1. What is al-Itnab?
2. Differentiate between al-ihtras and at-takrar in Arabic rhetoric

3.4 CONCLUSION

In this unit, you have learnt the ways of using Itnab for useful purposes

13.5 SUMMARY

Itnab is used to emphasize the meaning or obliterate the ambiguity specific that could be
mentioned after the generality

13.6 TUTOR MARKED ASSESSMENT

1. Discuss vividly the various ways by which al-Itnab can be used
2. explain the differences between التذليل and الاعراض in Arabic rhetoric

13.7 REFERENCES/FURTHER READING

2. al-Jahiz (1949) Kitabu’l-Bayan wa’t-Tabyn as-Sandubi. Cairo: Dar-l-Ma’rif

UNIT FOURTEEN
AL-MUSAAWAH

14.1 INTRODUCTION

Al-Mussawah is the use of balanced structure in conveying one notion without omission of essential words needed to make the meaning clear.

14.2 OBJECTIVES

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

- Understand the meaning of al-masaawah.
Discuss the various usage of balanced structure.

**14.3 MAIN CONTENTS**

This is the use of balanced structure in conveying one idea without omission of essential words needed to make the meaning clear.

*For example:*

كل أمرئ بما كسب رهين. 1.

Every human being is contingent upon what he did

وما تقدموا لأنفسم من خير تجدوه عند الله 2.

What ever of good you send before for yours souls you will find it with Allah (Q.2:110)

من كفر فعليه كفره. 3.

Anybody who disbelieves, the punishment of this disbelief will be on him

ولا يحيق الفكر السبي إلا بأهله 4.

Bad trick will only descend on the trickers

وإذا رأيت الذين بخوضون في أياتنا فاعرض عنهم حتى يخوضوا في حديث غيره 5.

If you see those who are fabricating lies against our verses turn away from them until they go into another affair

لا تكن عبد غيرك 6.

Don’t be servant of your partner.

من أذنب فعليه ذنبي 7.

Any one who committed an offence will get the penalty of his offence

Every good deed is an almsgiving.

**EXERCISES**
1. What is al-Masaawah?
2. Give five examples of al-masaawah

14.4 CONCLUSION

The usage of balanced structure in conveying one's idea without omission was fully discussed in this unit.

14.5 SUMMARY

This unit has discussed the various methods of using balanced structure in conveying one's ideas complexity.

14.6 TUTOR MARKED ASSESSMENT

1. Expound on المساواة in Arabic rhetoric

2. هات مثالين للمساواة وبيئ السبب.

14.7 REFERENCES/FURTHER READING