NATIONAL OPEN UNIVERSITY OF NIGERIA

SCHOOL OF ARS AND SOCIAL SCIENCES

COURSE CODE: ARA056

COURSE TITLE: ARABIC RHETORIC I (AL-BAYĀN)
ARA 056: ARABIC RHETORIC I (AL-BAYĀN)

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Course Coordinator: Dr. K. W. Sarumi (Coordinator I)

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For
National Open University of Nigeria
Introduction
ARA056: Arabic Rhetorics I (Al-Bayān) is a two-unit course to be taken by student of Diploma in Arabic and 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-Bayān and Its’ Components
Unit 3: Kinds of at-Tashbīh and Concept of Haqīqah and Majāz

Module 2
Unit 1: al-Isti‘ārah and its Components
Unit 2: The Classes of al-Majāz and al-Kināyah

Module 3 Concluding Remarks
Unit 1: Concluding Remarks I: Classical Scholarship and Ilmu ‘l-Balagha
Unit 2: Concluding Remarks II: Significance of Ilmu ‘L-Balāghah

Unit 3: Glossary of Arabic Rhetorics

**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 assessments in the course. 1- the self-assessment exercises, 2- tutor-marked assignments and 3- the written examinations. You will find the Self-Assessment Exercises after several sub-sections 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>
</tr>
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<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**

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<th>Unit</th>
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<td><em>al-Bayān</em> and Its’ Components</td>
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<td>3</td>
<td>Kinds of <em>at-Tashbih</em> and Concept of <em>Haqīqah</em> and <em>Majāz</em></td>
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<td><strong>Module 2:</strong></td>
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<td>4</td>
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<td>Total</td>
<td>Week 10</td>
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<td>Examination</td>
<td>Week 12</td>
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### 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 your 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

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 your 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/Conclusion

ARA056 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’ān 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’ān 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.
ARA 056:
ARABIC RHETORIC I (Al-Bayān)

Course Team:    Dr Adetunji BARIHI
                FCE (Abeokuta)
Prof. A. F. Ahmed (Editor/Head of Unit) - NOUN
Course Coordinator: Dr. K. W. Sarumi (Coordinator I)
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MODULE 1: AL- BAYĀN

Unit 1: The Evolution of Al-Balāghah and Contributions of Early Arabic Rhetorician
Unit 2: Al-Bayān and its Components
Unit 3: Kinds of Tashbīh and Concept of Haqīqah and Majāz

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 Qurʾān 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-Balāgha 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:

وَمَنَّ الْجَمَالَ مَنْ يُعْجَبُكَ قُوَّةً فِي الْحَيَاةِ الدُّنْيَا “there is type of man whose speech about this world’s life may dazzle you”

(Q2: 204)

فَإِذَا ذَهَبَ الْحُجَّافُ سَلَفَوْكُم بِالسِّيِّمَةِ حَداد

“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:

وَإِنَّ كُنْتُمْ فِي رَبِّ مَنْ زَرَأْنَا عَلَى عِيْنِكُمْ قَالُوا بِسُوُورَةِ مِنْ مِثْلِهِ وَأَذَعْوَا

“She is our Master, and you said that it is like the like of it”

“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

قُلُوا اجْتَمَعْتُمُ الْإِنسَ وَالجَنُّ عَلَى أَنْ يَقُولُوا بِمَثَلِ هَذَا الْقُرْآنِ لَا يَقُولُونَ بِمَثَلِهِ

وَلَا كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا
"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 ‘al 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 faṣāhah through which the inimitability of the Book of Allah, the most exalted is affirmed

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

الْقَطْنَىَّ وَالْمُشْرِقَيْيِنَّ مُضَارِعِيٌ وَمَسْلُونَةً زُرْقَ كَأَنْيَابٌ أَعْوَالٌ

“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, Imru’l 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-Mu‘tazz (249-296 A.H./863-908 C.E) His full name was Abū Abbās Abdullah bn al-Mu’tazz 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 Qurʾān 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.

Abū 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 Qurʾān 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-Tamthil). 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‘ānī 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 Miṣfāt-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-Maʿānī, 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 haqāʾiq at-Tanzīl which was compiled in 538 A.H. made him to become a fore runner in Qur’anic 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 Qurʾān
- Imām Abdu ’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-Balaghah.

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 Qurʾān. 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 Qurʾān 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
3. Write a short bio data of the following scholars and their contributions to the evolution and development of Arabic rhetoric:
Abdul Qāhir Al-Jurjānī, as-Sakākī and Ibn al-Mu’tazz.

7.0 REFERENCE/FURTHER READING

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
  3.2 The Concept of Al-Bayān
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-Fasāhah 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-Tashbīh.

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

- Define and explain the concept of al-Fasāhah and al-Balāghah
- Describe when and who qualifies to be described as faṣīḥ 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-Fasāhah and al-Balāghah
Al-Fasāhah literally means clarity or clearness. The Arabs say:
Afṣaḥa ʿṣ-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:
بلغ المسافرون المدينة (the travelers reached the city) when they reached there.
And they say: بلغت غايتى (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.

**فقاحة الكلمة**

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:

- **العَشْبُ** 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.

Using:

- **العَشْبُ** which also means grass instead of **العَشْبَة**

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:

- **افْرَنَقَ** means depart

Also, **اجْتَمَعَ** (to gather) has the same meaning with **اشتَمَعَ**

All these words:

- **الترفِق** and **تکَأَكَأَ**

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 بُوقْات is used as broken plural for بُوق in the following poetical line of al-Mutanabbi:

وَآنْ يَكُ بَعْضُ النَّاسِ سِيْقاً لَدُولَٰهُ
فَفِي النَّاسِ بُوقَاتٌ 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 بُوق is بُوقات.

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-Ma‘āni and al-Badi‘)

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 Qur‘ān says:

الرَّحْمَانُ عَلَّمَ الفُرْقَانِ خَلَقَ الْإِبْسَانَ عَلَّمَةَ الْبَيَانِ

الشَّمَسِ وَالْقَمْرِ بِحَسَبِيْنِ النَّجَمَ وَالشَّجَرُ يُسْجَدُانَ
(Allah) Most Gracious!

It is He Who has taught the Qur‘ān
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:

وَنْزَلْنَا عَلَيْكَ الْكُتَّابَ بِبَيَانٍ لَكَ لِكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةٌ وَبُشْرَىٰ لِلسَّلَّامِينَ

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-Tashbīḥ
(2) (Simile)
(3) al-Isti‘ārah (Metaphor)
(4) al-Majāz al-Mursal (figure of Speech) Majāz al-‘Aqlī (Mental Figure)
(5) al- Kināyah (Metonymy).

At-Tashbīḥ

The word At-Tashbīḥ 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-Tashbīḥ contains the following four parts:

(i) المشابه The object or notion being compared
(ii) المشابه به The object or notion to which comparism is being made.
(iii) وجه الشبيه The feature of comparison.
(iv) آدـاة التشبيه The particle of al-Tashbīh

Al-Barūfī said:

وَالدَّهْرُ كَالْحَرُ لَا يَنفِقُ ذَا كَذَرَ # وإنما صُفْوَةً بِينَ الْوَرْزَى 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 – Tashbīḥ and la yanfak dha kadarīn, is wajhu-sh-shabah.

When the parts of tashbīḥ complete in a sentence it is called at-Tashbīḥ al-Mursal

Another poet said:

إِذَا نلَتْ مَنَكَ الْوَتْدَ فَالْمَالُ هَيْنَ # وَكُلُّ الذِّئـبِ فَوْقَ الْتِرَابِ ثُرَابٌ

If I win your love then, money is contemned.

And everything on the earth is dust.

Here the poet compared kullu ladhī fawqa ‘t-Turāb (every thing on the earth) to Tarāb (dust), the particle adāt-Tashbhīḥ and aspect of resemblance wajhu-sh-shabah are dropped. Therefore, it is called al-tashbhīhu ‘l-Balīq (complex simile). The aspect of resemblance is supposed to be worthlessness (in'idāmu ‘l-qīmat).

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

**- بِبَيْانٍ مِكَانٍ المُشْهِد**

Explanation of the possibility of two apparently contradictory things

One poet said:

أنت كالشمس تبعد أن تسامي، ويبدو منها النور والسُّعَاع
You are like sunlight which is far but its light and ray are so close to the people

- **بِبَيْانٍ حَالِه**

Explanation of the situation of like object being compared

Al-Nabighah said:

كَايْلُكَ شَمْسُ وَالْمَلْكَةُ كُوَاكِبْ إِذَا طَلَعَت لم يُبُدُّ مِنْهَا كُوَاكِب
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 which dwarf the status of all the stars by its appearance. He then enhances and elucidates the status of his patron in contrast with the stars which are insignificant when compared to the sun.

- **بِبَيْانٍ مَقدَّر حَالِه**

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

A poet said:

فيها انتِنَان وأرْبَعُونْ حَلوَةٍ # سُوْدَا كَخَا فِيَةٍ الغُرْرَابِ الأسْحَم
There are forty-two she-camels

As black as the underfoot of a black crow.

- **تَقْرِيرُ حَالِه**

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

The poet says:

إِنَّ الْقَلُوبَ إِذَا تُنُفِّقُونَ وَدْهَا مثل الرَّجُلِيَّةَ كَسَرْهَا لَا يَجْبَرُ
When there is an aversion of love in any heart, it is like the broken of glass which is un-amendable.

- **الْتَرْزِيَن**

This is for the purpose of beautification.

- **الْقُفْيَح**

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

وَإِذَا أَشْنَى مَحْكَمًا فِكَانَةٍ قَرْدًا يَفْهَمُهْ أوَ عُجْورُهُنَّ قَطْمٌ
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

- رَبُ جَفْنِه مُبَعْنَحرة وَطَعْنِه مُسَحْنَحرة تَبْقَى غَا بَاقِرَة
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-Tashbih* and explain its four elements.
5. Mention four out of the purposes of *at-Tashbih*.

### 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-FAṢĀHAH* 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-Badiʿ*).

*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-Tashbih* (Simile), *al-Istiʿārah* (Metaphor), *al-Majāz al-Mursal* (figure of Speech) *Majāz al-ʿAqli* Mental Figure and *al-Kināyah* (Metonymy).

The word *At-Tashbih* in rhetorical usage is a concept of similarity shared by two objects or notions. *At-Tashbih* contains the following four parts: 

- المشابه المُشَابه
- المُشَابه المُشَابه
- وجه المُشَابه The feature of comparison; 
- The particle of *al-Tashbih*.

The various objectives of using *Tashbih* include:

- تقرير حاله
- بيان امتكان المُشَابه
- التَقَيَّح: التَرَيِين

### 5.0 SUMMARY

This Unit defines *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 *Qurʾān* 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 al-Bayān.
3. Explain the objectives of using at-Tashbīḥ in an expression
4. With examples explain the element of at-Tashbīḥ in Arabic rhetoric.

7.0 REFERENCE/FURTHER READING
Dawf Shawqi (1965) al-Balāghatu tatawwurun watārīkh. Cairo
Tabanah Badawi (1956) al-Bayānu ʿl-ʿArabī. Cairo
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UNIT 3  KINDS OF TASHBĪH AHD CONCEPT OF HAQĪQAH AND MAJĀZ

CONTENT
1.0 Introduction
2.0 Objectives
3.0 Main Content
   3.1 Kinds of Tashbīh and Concept of Haqīqah and Majāz
   3.2 At-Tashbīh Based on Perception
   3.3 Concept of Haqīqah and Majāz
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 Tashbīh namely: المشابه و المشابهة، و المشابهة و وسيلة المشابهة. 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. Furthermore, 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- Tashbīh
- Identify each of the kinds of al- Tashbīh
- Give examples of each of the kinds of al- Tashbīh
- Identify of the kinds of al- Tashbīh.
- Explain the words al-Haqīqah and al-Majāz with examples

3.0 MAIN CONTENT
3.1 Kinds of tashbīh and concept of haqīqah and majāz
We have various kinds of al- Tashbīh namely :

- التشبيه المرسل
- التشبيه المفصل
- التشبيه المجمول
- التشبيه المؤكد
- التشبيه البلغ
- التشبيه التمثيل
- التشبيه المرسل

التشبيه المرسل

28
This is a free simile where the particle of Tashbih is mentioned e.g.

\text{إله كالأمطار في الجود} \quad (You are like rain in gift)

tashibiyya al-mu'asal

This is a simile whereby the aspect of resemblance (wajhu-sh-shabah) is mentioned e.g.

\text{أخلقت كالنسيم في الرقة} \quad Your conduct is like the breeze in gentleness

tashibiyya al-majmu'

This is a type of simile whereby the aspect of resemblance (wajhu-sh-shabah) is not mentioned e.g.

\text{زرنا الحديثة كانها الفردوس} \quad Here the aspect of resemblance which is supposed to be beauty has been dropped.

tashibiyya al-mu'addad

This is an emphatic simile in which the particle of comparison is not expressed e.g.

\text{(The camel is a dazzling lighting in rapidity)} \quad 
\text{الجواد في السرعة يرق خاطف} \quad Here, the particle of comparison (kāf) is dropped i.e. \text{kal-barqil khātif}.

tashibiyya al-baligh

This is a condition whereby the \text{adāt tashbih} and \text{wajhu `shabah} of simile are dropped e.g.

\text{نحن نبتُ الرَّبَا} \quad We are sprout on mole-hill

Allah says;

\text{وجعلنا الليل لياما وجعلنا النهار معاشنا} \quad And we made the night as a covering and the day as a means of subsistence. Q.76:10-11

tashibiyya al-adabi’

This is a kind of simile whereby the aspect of resemblance would be a picture of something visible e.g.

Al-Mutannabī said;

\text{يهرج الجيشه حولك جالبيه كما نقضت جناحيها الهقاً} \quad The troops move its two sides around you
\text{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:

\text{مثل الذي حملوا الثروة ثم لم يحملوها كمثل الحمار يحمل أسفارا} \quad \text{ذين كذب بأيام الله} \quad , و\text{الله 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
3.3 Concept of

through at least one of the five senses.

introduced e.g.

when a word is used to denote a semantic notion for which it was originally introduced e.g. that for which it was originally introduced e.g.

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-tashbih** and can be concrete or abstract.

### 3.2 At-Tashbih Based on Perception

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

(I) رايت الولد كانه ورد في الجمال.

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:

واما أنا الاكلازمان إذا صحا # صحوت 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-zaman** (epoch) which is mushabbah bihi is not visible at all.

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

الخلق السبي يفسد العمل كما يفسد الخلن العمل

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

### 3.3 Concept of Haqīqah and Majāz

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

هو البحر يفده بيده بالعون والإعانة

He is the sea that spread its hand with help and generosity.

In this example, we would find out that the words يفده يفده (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- Tashbīh ul-Balīgh
2. Expatiate on at- Tashbīh 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- Tashbīh 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- Tashbīh 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
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
al-‘Askarī, Abū Hilāl (1934) Diwānul Ma’ānī. Cairo
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MODULE 2: AL- BAYĀN

Unit 1: Al-isti‘ārah and its components
Unit 2: The classes of majāz and al-kināyah
Unit 3: The Concept of ‘ilmul-ma‘āni and its components

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- 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 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.

For example: If we say:

َُاَذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُُْذُْ

The stars spread in the sky and light.

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 

انشِرت في السماء نُجُوم كاذِرِفٍ في جَذَبها

(The stars spread in the sky like pearls in fascination.)

The thing that is likened نُجُوم is dropped along with the particle i.e. كَاف while the notion to which the comparison is being made is mentioned. This is known as al-Isti’ārah at- Taṣrīḥiyah (explicit metaphor). So, this is an implicit metaphor because the thing likened to is not explicit Metaphor.

3.2 The Three Parts of Al-Isti’ārah

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.

Example:

قال تعالى: كُتبْ أنْزِلْهُ إِلَيْكَ لَنْخْرِجَ الْمَلَأُ مِنِّ الْاَطْمَالَ إِلَى الْنُورَ。

In this verse, ignorance is likened to darkness while knowledge is likened to light. The analysis goes thus:

مستعار منه: الجَيْلُ وَالْعِلْمُ
مستعار له: الْضَّلَالُ وَالْهَيْدِى
مستعار: الْأَطْمَالُ وَالْنُورُ

3.3 Kinds of al-Isti’ārah

al-Isti’ārah can be further divided into ’Ashliyyah (primary) and Tabā’iyyah (secondary)

al-Isti’ārah ’Ashliyyah (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 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 qatil (killing) is used to mean darb (severe beating) (Abubakre, R.D:121).

al-Isti’ārah Tabā’iyyah (secondary metaphor): This is when the word borrowed is a derived noun or a finite verb.

Example:

قال تعالى: وَلَمَّا سَكَتَ عَنِّ الْ غَضْبِ أَخْبَأْ الْلَّوَّاهُ وَفِي سُجْنَتِهِ هَذِى وَرَحْمَةَ لَّذِينَ هُمْ لَرِبَّ هُمْ بِرَهْبٍ

"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 'سكن' which is not directly used rather a derivation of it is used which is "مُستَعَار". Therefore whenever a derivative of Mushabah bihi is used, the Isti'arah is called Taba'iyyah. This derivative may be a verb or adjective.

The three categories here are:

i. **al-Isti’arah 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’an.

   فيما طغى الماء حملناكم في الجاريبة

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. Qur'an says:

   أولئك الذين انتظروا الصلاة بالهدى فمارحا تجارتهم وما كانوا مهتدون

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

   فإن يهلك فكال عمود قوم من الذني إلى هلك يصير

iv. **Isti’arah 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:

   إلى أراك تقدم رجلًا وتكون أخر

   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: 

   وَمَن يَكُن دَافِعًا مَرِير ٍ يَجِدُ مَرِيرًا بِمَاء الْزَّالِء

   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:

فَأَصْبَحَتْ مِنْ لَيْلَةِ الْغَدَاةِ كَقَابِضٍ عَلى الْمَاءِ خَانِثَةً فَرُوجُ الأَصَابِعِ

“In the morning, I was with Laila like one who would hold water in his hands but his fingers failed him (and the water slipped between his fingers). Here, the tamthil illustrates the completeness of the poet’s disappointment.

أَراَكَ تَخْطُ عَلَى الْمَاءِ I discover that you are writing on water

لُفْتَ لِلْعِصْفَةِ one hand cannot clap

( for one who wants to do something alone)

مَا كَلِّ ما يَتَنَمَّى الْمَرْهَ بِذِرْكِهُ

تأتى الريحان بِما لَا تَنْتَشَهِي السِّفْنِ Man does not always attain what he wishes.

الْوِنْتَ الْضَّرُّ اَمَّ أَلْمَ الحَفَّازِ The winds lead sometime to where the sailor does not wish.

( for one who is unsuccessful in w[h]t he desire)

لاَ صَبْرُ الْفِنْرِ بِمَا وَلَدَتْهُ السَّفْنِ don’t spread the pearls in front of the pig

يَمْشِئُ العِدَّةُ إِنَّ الْمَا يَتَنَسَّى it means don’t admonish the one that will not use it.

Self Assessment Exercises
1. Give three expressions which involves al- Istī‘ārah and do their analysis.
2. Explain the components of Istī‘ārah
3. Elucidate on primary and secondary metaphor

4.0 CONCLUSION

The word al-Istī‘ārah literally means ‘Borrowing’. As a rhetorical term al-Istī‘ārah consist of three parts:

A semantic sphere from which term is transferred. مستعار منه
A semantic sphere to which a term is transferred. مستعار له

It is the component of the thing likened. مستعار

This is the particular word used metaphorically

al-Istī‘ārah is of various kinds such as al-Istī‘ārah ‘Asliyyah ,al-Istī‘ārah Taba‘iyya al-Istī‘ārah Mutlaqah ,Istī‘ārah murashshahah, Istī‘āratun Mujarradah and al Istī‘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 الاستعارة؟
2. Explain the differences between explicit and implicit metaphor.
3. Write a short note on the following:

(I) مستعار منه (II) مستعار عليه

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

ON'TENT
1.0  Introduction
2.0  Objectives
3.0  Main Content
   3.1 Definition of al-Majāz and al-Kināyah
   3.2 The Classes of Majāz and Al-Kināyah
   3.3 Definition of Al-Kināyah and its Classification
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.
• Explicate 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-Majâz al-Lughawî*.

*Al-Majâz 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 *Istî’ârah* 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*.

### 3.2 The Classes of *Majâz* and *Al-Kināyah*

Traditional Arabic rhetorician divided *al-Majâz* into the following two categories *al-Majâz al-‘Aqlî* – (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:ً

> ًبَنِى الْوَزِيرُ عَدّة مَدَارِس

(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 *Majâz al-‘Aqlî* is the usage of *ism-fâ’îl* in place of *ism maf’ûl*.

**Al- Majâz- 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-Majâz* 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. **علاقة السببية** (being the cause) This is when the literal meaning causes the figurative meaning to exist.e.g:
   
   رَعَتْ اَلْبَلْغَيْث (The camel grazed the abundant rain).

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:

نَزِّلَ لَكُمْ مِنَ السَّمَاءِ رَزْقًا
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

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

اللَّهُ الَّذِي خَلَقَ الْعَالَمَ كَانَ لَهَا كِبْرُ أَنْتُر
(The orator made a speech of great influence).
Here the word kalma (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

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

يجْعَلُونَ أُصَابِعَهُمْ فِي أَذَّانِهِمْ مِنَ الصَّوَايِقِ حَذَّرَ الْمَوْت
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 الكلِئِية

Another example is:

سَكِنتُ في نيجيريا
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;

علاقة المُسَبِّبَة

1. علاقة المُسَبِّبَة
This is when the figurative meaning cause
the literal meaning to exist. An example is from the holy Qur‘ān.

علاقة المُسَبِّبَة

2. علاقة المُسَبِّبَة
(being the effect of) This is when the figurative meaning cause

the former status of the condition is intended;
"And give unto orphans their properties". Qur’an 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 world whose literal meaning connotes a future condition to denote a present one. e.g

Here the word Nāran (fire) is used instead of ḥatab (wood). This means that ḥatab will eventually becomes a fire

Another examples:

اَللَّهُ اَنَّكَ تُقْتَرِبُوا عَبَدَكَ وَلَدَيْتُوا إِلَّا فَاجِرًا كَفَارًا

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

I planted beautiful flowers in the garden

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

39:30 (Qur’an)

In this case intended meaning occupying that place The Holy Qur’an says;

وَاسِعًا لِّرَقَبَةِ الَّذِينَ كُتُبُهُمْ (أَيْ أَهْلِهَا)

"Ask the village where we have been “(Qur’an 12:82)

The word al-qaryah which literally means a village is metaphorically used here to denote its inhabitants (‘Ahlut). Examples:

The Holy Qur’an says:

قَلِيدَاعْ نَادِيَةَ (أَيْ عَشِيرُ تَهْ وَنَصِيرُهُ)

Then let him call upon his council (of helpers)
**Qur’ān 97:17**

"الحالة الحالية"

*al-Hālīyyah* (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’ān* says

*انَّ الَّذينَ يَرَونَ لَفَي نعيم* (the righteous ones are to be in comfort). *Qur’ān* 83:22

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

3.3 Definition of *Al-Kināyah* and its Classification

**The word كَتِبَ يَكْنَى كَنِيَة.** As a rhetorical term, it is an expression used to give a figurative meaning where a literal meaning is also possible due to the absence of a semantic link *qarīnah* which will prevent us from giving the literal meaning.

*Kināqyah* is classified into the following three categories

(i)  *Kināyatu ʿs-Sifah*

(ii) *Kināyatu Mawsīf*

(iii) *Kināyatu ʿn-Nisbah*

(1) *Kināyatu ʿs-Sifah*

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

Examples for this are:

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 Ṣakhr thus:

*طويل النجاح رفيع الجماهير كثير الرمل إذا ماتي*  

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

- طويلُ النجادة long strings of the sword and the metonymical meaning of which is he was tall.
- رفيعَ العما د High poles of the text signifies the quality of leadership and rulership over his people.
- كثيرُ الزُ ماد A lot of fire ashes which means he was generous and hospitable whenever he camped for winters This is termed

II Kināyatu `s-Sifah

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

"قاتلت ملك الوحوش" (I killed the chief of wild animal)

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

Al-Buhtūrī is describing how he killed a wolf

"فانتابها أخرى فاضلّت (اختفت) نصّلها بحيث يكون الربت والرعاب والحقّ"

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 `n-Nisbah

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

An example of this is:

"المجدة بين ثوبك والكرم بين بردينك"

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: فلان من المتضريبين 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 Ta‘ rīd (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, Īmā’ 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-'aqli* – (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-sababīyyah, al- Musabbabiyyah, Al-Kullīyyah 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. *Kināyah* is classified into the following three categories; *kināyatu `s-Šīfah, 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. Explicate on *al-majāz al-mursal* ,mention its various links with samples.
3. Explicate on the meaning function of al-qarinah and al-alaqah in a metaphorical expression
4. Discuss the metonymy in the following:

   1. يقول العرب فلان نقي الورث
   2. وحملنا ه على ذات الوع ودسر
7.0 REFERENCE/FURTHER READING

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UNIT 1: CONCLUDING REMARKS 1: CLASSICAL SCHOLARSHIP AND Ilmu ‘l-Balagha

CONTENTS:

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 ḏā‘ī 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 Qurʾān 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 (tibb) 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 incapabāle 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 bādīʿ (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 (Dalāʾīl 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' (tamthīl, 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-Sakkāki’s Miftāh 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-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.

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’ānic Arabic that can be employed to debunk claims of ungrammaticality, semantic unacceptability, and stylistic peculiarities in Qur’ānic texts.
3- The **text level**. At the text level, rhetoricians and Qur’ānic exegetes have established analysis of literary texts such as poetry and Qur’anic texts.

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-Zamakhsharī 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 (*Dala‘īl al-i’jāz*).

Historically more influential was al-Sakkākī’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 *Dala‘īl 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-Sakkkākī and Al- Khatīb 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 2: CONCLUDING REMARKS II: FURTHER LIGHTS ON THE SIGNIFICANCE OF ILMU ‘L-BALĀGHAH 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-Balāghah*.

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-badi’. 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 ‘l-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 halābun - 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-‘ār) 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 –Nāthithat 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 (yufhīm) 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 katbīr 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**
Highlight the speech 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 (*’allaqa* - 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 *’allaqa* however, has gained another overtone or shade of meaning, namely (to comment). Thus, we encounter (*ta’līq* - commentary), (*ta’līq sīyāsī* - political analysis, that is, a leading article, or newspaper comment), and (*mu’alliq sīyāsī* - 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’līq*) 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 `l-* Balāghah

### 4.0 CONCLUSION

Further points that make the study of *Ilmu `l-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


Glossary of Arabic Rhetoric

Absolute metaphor     الاستعارة المطلقة
Accusative nunciation    التنوين بالفتحة
Active participle        اسم الفاعل
Acute discernment       نفاد بصيرة
Addressee               المخاطب أو السامع أو القارئ
Affinity                (النسبة) في الكتابة
Affirmation tools        أدوات التوكيد
Affirmed dispraise      تأكيد الذم بما يشبه المدع
Allegorical attribution  إسناد مجازى
Allegorical subject      فاعل مجازى (غير حقيقي)
Allegory                المجازى
Alliteration             المجانسة الإستلالية
Allusion                التلميح/ الخفاء (المحتوى الخفي)
Ambiguity               الاشتباه
Amphigour                  الكلام الأجواف
Anagram                   (التجنيس بالقلب، جنس القلب، الجنس التصحيفي)
Anaphora                  الضمير العائد على الإسم السابق له
Anaphoric reference      الحويات
Reversal                  العكس (التبديل)
Antimetabole             الطبق (المطابق، التكافؤ، التضاد)
Apocope article         أداة الجزم
Antithesis               جواب الشرط
Apodosis                 إعتداء
Apology                  مخاطبة غير العاقل
Apposition               البديل
Artistic imagery         الفني التصوير
Assertive (qad)           قد التحقيقية
Assimilation             الإلغام
Assonance                السجع
Asterism                 تأكيد المدح بما يشبه الذم
Astonishment             التعبج
Asyndetic proposition   جملة ليس فيها أدوات ربط
Asyndeton               الفصل
Attachments             متعلقات
Attribution              الإسناد
Avoiding redundant discourse    الإحتراس عن العيث
Ayah – final words     فواصل الآيات
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Backgrounding
Al – badi’iyyat
Blinded discourse
Blinding
Bombast
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Cacophony
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حسن الكلام / حسن النظم / نظم بلغ / نظم فصيح
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