

ARA 316

RHETORIC I



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Course code: ARA 316

Course title: Rhetoric I

Course credit load: 2 Units

Series 1: Historical Survey Of Arabic Rhetoric

Part 1.1 Origins And Early Development Of Arabic Rhetoric

- 1.1.1 Pre-Islamic influences on rhetorical expression
- 1.1.2 Qur'anic impact on the shaping of Arabic rhetoric
- 1.1.3 Early rhetorical discussions in classical Arabic scholarship

Part 1.2 Contributions Of Classical Scholars To Arabic Rhetoric

- 1.2.1 Al-Jāhīz and his work *al-Bayān wa al-Tabyīn*
- 1.2.2 Arrummānī and his book *al-Nawādir*
- 1.2.3 Albāqilānī's role in theological and rhetorical debates
- 1.2.4 Al-Jurjānī's theories of meaning and eloquence
- 1.2.5 As-Sakkākī and al-Qazwīnī's systematisation of rhetoric

Part 1.3 Evolution And Codification Of Arabic Rhetoric

- 1.3.1 Emergence of the three components: al-Bayān, al-Badī', and al-Ma'ānī
- 1.3.2 Development of rhetorical terminology and categories
- 1.3.3 Transmission of rhetorical knowledge through texts and teaching

Part 1.4 Relevance Of Historical Survey To Contemporary Study

- 1.4.1 Importance of classical foundations for modern Arabic rhetoric
- 1.4.2 Application of historical insights to text analysis
- 1.4.3 Linking past rhetorical traditions to current literary and linguistic studies



Introduction

Arabic rhetoric has played a central role in shaping the beauty and precision of the Arabic language. From its earliest expressions in pre-Islamic poetry to the profound influence of the Qur'an, rhetoric became a discipline that guided eloquence, persuasion, and literary artistry. Understanding its historical development provides learners with the foundation to appreciate later refinements and applications. This Series is therefore essential, as it introduces the origins and evolution of Arabic rhetoric, preparing you to engage with its components and devices in subsequent studies.

The aim of this Series is to provide you with a clear historical overview of Arabic rhetoric, highlighting its roots, major contributors, and the process of codification. By the end, you should be able to explain how rhetoric developed, identify key scholars and their works, and recognise the relevance of this historical survey to modern rhetorical analysis.

We shall commence this Series by exploring the origins and early development of Arabic rhetoric, including pre-Islamic influences and the impact of the Qur'an. Next, we will examine the contributions of classical scholars such as al-Jāhīz, Arrummānī, Albāqilānī, al-Jurjānī, as-Sakkākī, and al-Qazwīnī. Following that, we will consider the evolution and codification of rhetoric, focusing on the emergence of al-Bayān, al-Badī', and al-Ma'ānī. Finally, we will wrap up by discussing the relevance of this historical survey to contemporary study, showing how classical foundations continue to inform modern approaches to Arabic rhetoric.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 1.1** explain the origins and early development of Arabic rhetoric, including pre-Islamic influences and the impact of the Qur'an,
- **SLO 1.2** describe the contributions of al-Jāhīz to Arabic rhetoric through his work *al-Bayān wa al-Tabyīn*,
- **SLO 1.3** analyse Arrummānī's rhetorical insights as presented in *al-Nawādir*,



- **SLO 1.4** evaluate Albāqilānī's role in theological and rhetorical debates,
- **SLO 1.5** explain al-Jurjānī's theories of meaning and eloquence in Arabic rhetoric,
- **SLO 1.6** identify the systematisation of rhetoric by as-Sakkākī and al-Qazwīnī,
- **SLO 1.7** define the three components of Arabic rhetoric: al-Bayān, al-Badī', and al-Ma'ānī,
- **SLO 1.8** trace the development of rhetorical terminology and categories in classical Arabic scholarship,
- **SLO 1.9** demonstrate how rhetorical knowledge was transmitted through texts and teaching, and
- **SLO 1.10** evaluate the relevance of historical foundations of Arabic rhetoric to contemporary literary and linguistic studies.

1.1 Origins And Early Development Of Arabic Rhetoric

1.1.1 Pre-Islamic influences on rhetorical expression

The earliest forms of **Arabic rhetoric** can be traced to pre-Islamic poetry, known as **al-shi'r al-jāhili**, which was characterised by eloquence, rhythm, and imagery. These poems were recited in tribal gatherings and served as a means of persuasion, praise, and satire. The oral tradition emphasised memorisation and performance, which shaped the rhetorical style of the time. The ability to use language effectively was highly valued, and poets were seen as spokesmen of their tribes.

Fill in the blank: Pre-Islamic poetry, known as _____, was characterised by eloquence, rhythm, and imagery.





Plate 1.1: Pre-Islamic poetry as a foundation of Arabic rhetoric

1.1.2 Qur'anic impact on the shaping of Arabic rhetoric

The revelation of the **Qur'an** marked a turning point in the development of Arabic rhetoric. The Qur'an's style, with its unique blend of rhythm, imagery, and persuasive power, challenged poets and orators of the time. Its rhetorical features, such as **ijaz** (brevity and conciseness) and **itnāb** (elaboration), became central to later rhetorical studies. Scholars recognised the Qur'an as the highest model of eloquence, and its linguistic excellence inspired systematic study of rhetoric.

Fill in the blank: The Qur'an's rhetorical features include _____ (brevity) and itnāb (elaboration).



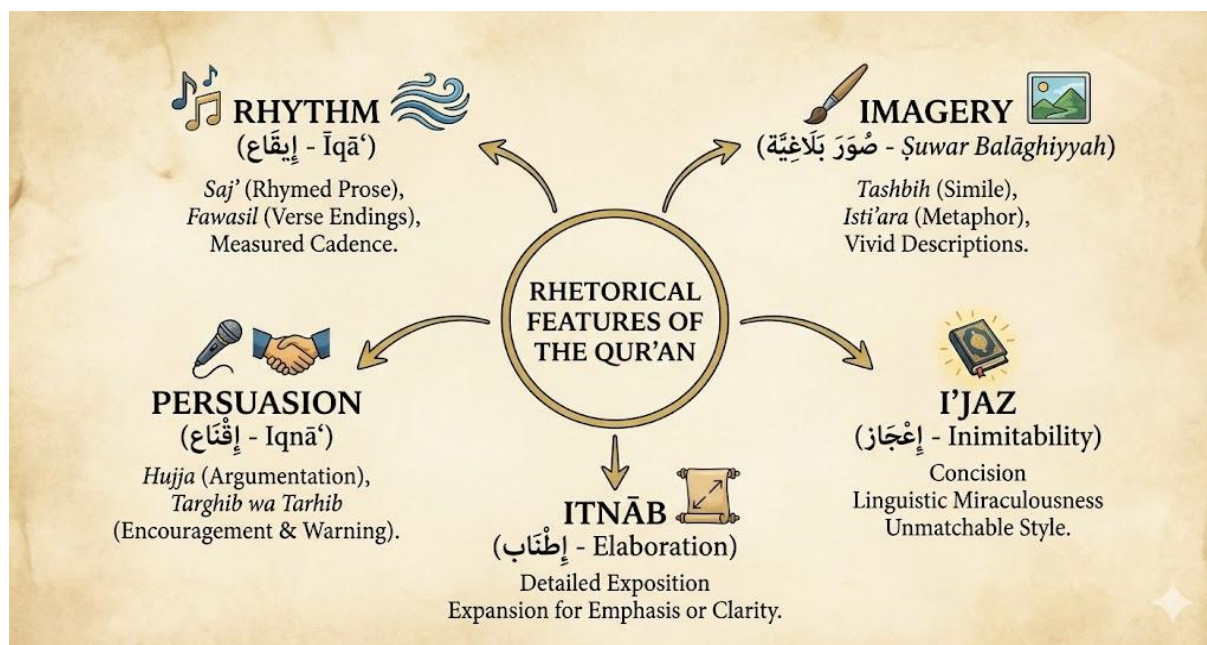


Figure 1.1: Qur'anic features influencing Arabic rhetoric

1.1.3 Early rhetorical discussions in classical Arabic scholarship

Following the Qur'an's influence, scholars began to formalise rhetorical studies. Early works explored how language could convey meaning with clarity and beauty. The discipline gradually evolved into three main components: **al-bayān** (clarity of expression), **al-badī'** (embellishment and stylistic devices), and **al-ma'ānī** (semantic and syntactic appropriateness). These categories provided a framework for analysing texts and became the foundation of Arabic rhetorical theory.

Fill in the blank: The three components of Arabic rhetoric are al-bayān, al-badī', and _____.

Component Explanation

Al-bayān Refers to **clarity of expression**, ensuring meaning is conveyed with precision and accessibility.

Al-badī' Involves **embellishment and stylistic devices**, such as metaphor, simile, and wordplay, adding beauty and rhetorical force.



Component Explanation

Al-ma‘ānī Concerns **semantic and syntactic appropriateness**, aligning word choice and sentence structure with context and intended meaning.

Box 1.1: Early components of Arabic rhetoric

Pilot questions 1.1

1. What was the role of pre-Islamic poetry in shaping Arabic rhetoric?
2. Fill in the blank: Pre-Islamic poetry, known as _____, was characterised by eloquence, rhythm, and imagery.
3. What rhetorical features of the Qur'an influenced later Arabic rhetorical studies?
4. Fill in the blank: The Qur'an's rhetorical features include _____ (brevity) and itnāb (elaboration).
5. What are the three components of Arabic rhetoric identified by early scholars?
6. Fill in the blank: The three components of Arabic rhetoric are al-bayān, al-badī‘, and _____.

1.2 Contributions Of Classical Scholars To Arabic Rhetoric

1.2.1 Al-Jāhiz and his work *al-Bayān wa al-Tabyīn*

One of the earliest and most influential figures in Arabic rhetoric was **al-Jāhiz** (d. 868 CE). His book *al-Bayān wa al-Tabyīn* is considered a cornerstone in the study of eloquence. In this work, al-Jāhiz explored the relationship between language, meaning, and persuasion. He emphasised the importance of **bayān**, which refers to clarity of expression, and argued that eloquence lies in the ability to communicate ideas effectively to diverse audiences. His writings combined literary criticism, philosophy, and linguistic analysis, making him a pioneer in rhetorical studies.



Fill in the blank: Al-Jāhiz's book *al-Bayān wa al-Tabyīn* emphasised the importance of _____, or clarity of expression.



Plate 1.2: Al-Jāhiz, author of *al-Bayān wa al-Tabyīn*

1.2.2 Arrummānī and his book *al-Nawādir*

Another significant contributor was **Arrummānī** (d. 384 AH/994 CE), whose book *al-Nawādir* examined rhetorical subtleties and linguistic phenomena. He focused on how rhetorical devices could enhance meaning and beauty in speech. Arrummānī's work highlighted the role of **badī'**, or embellishment, in Arabic rhetoric, showing how stylistic devices such as metaphor and simile enrich communication. His contributions helped systematise rhetorical analysis and influenced later scholars.

Fill in the blank: Arrummānī's work highlighted the role of _____, or embellishment, in Arabic rhetoric.



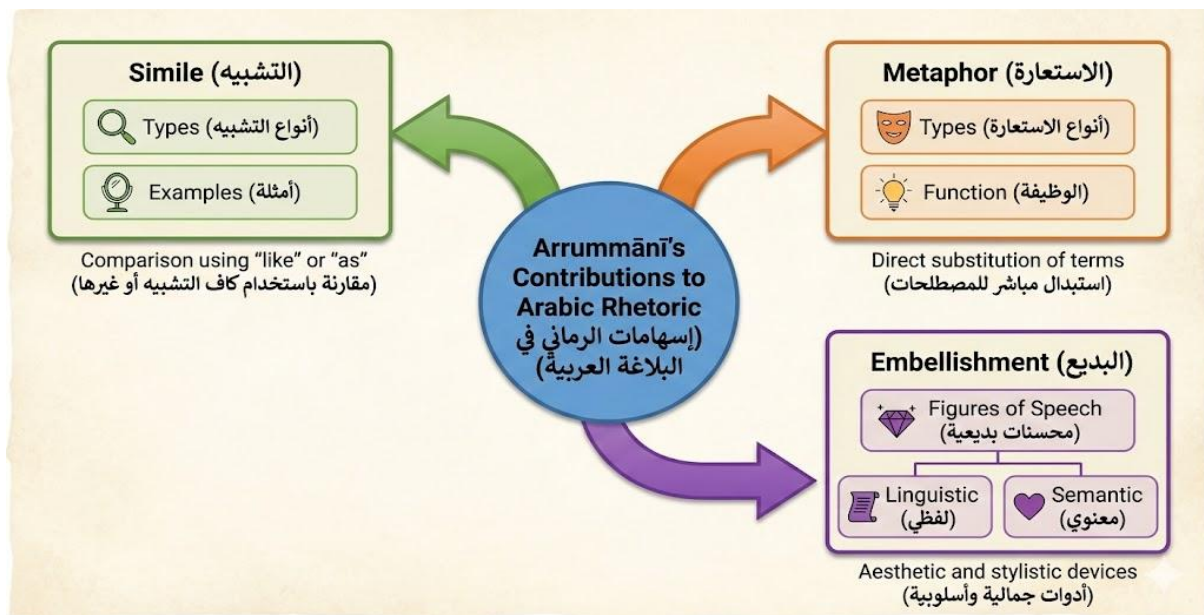


Figure 1.2: Arrummānī's contributions to rhetorical embellishment

1.2.3 Albāqilānī's role in theological and rhetorical debates

Albāqilānī (d. 403 AH/1013 CE) was a theologian and rhetorician who defended the miraculous nature of the Qur'an. He argued that the Qur'an's eloquence could not be matched by human speech, a concept known as **i'jāz al-Qur'ān** (the inimitability of the Qur'an). His rhetorical analysis was closely tied to theological debates, as he sought to prove the divine origin of the Qur'an through its linguistic excellence. Albāqilānī's work reinforced the centrality of rhetoric in religious discourse.

Fill in the blank: Albāqilānī defended the concept of _____, or the inimitability of the Qur'an.

Focus Area	Explanation
Defence of Qur'anic Eloquence	Asserted the Qur'an's unmatched linguistic and stylistic excellence as proof of its divine origin.
Concept of <i>i'jāz al-Qur'ān</i>	Developed the doctrine of Qur'anic inimitability, arguing that no human speech could equal its rhetorical power.



Integration of Rhetoric and Theology	Linked rhetorical analysis with theological arguments, showing how eloquence reinforced faith and doctrine.
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Box 1.2: Albāqilānī's rhetorical focus

1.2.4 Al-Jurjānī's theories of meaning and eloquence

Al-Jurjānī (d. 1078 CE) advanced rhetorical theory by focusing on the relationship between syntax and meaning. His concept of **nazm** (organisation of words) explained how eloquence arises from the arrangement of words and sentences rather than individual terms. In his works, such as *Dalā'il al-I'jāz*, he analysed how the Qur'an's structure contributes to its rhetorical power. Al-Jurjānī's theories remain central to the study of Arabic rhetoric and literary criticism.

Fill in the blank: Al-Jurjānī's concept of _____ explained how eloquence arises from the arrangement of words and sentences.

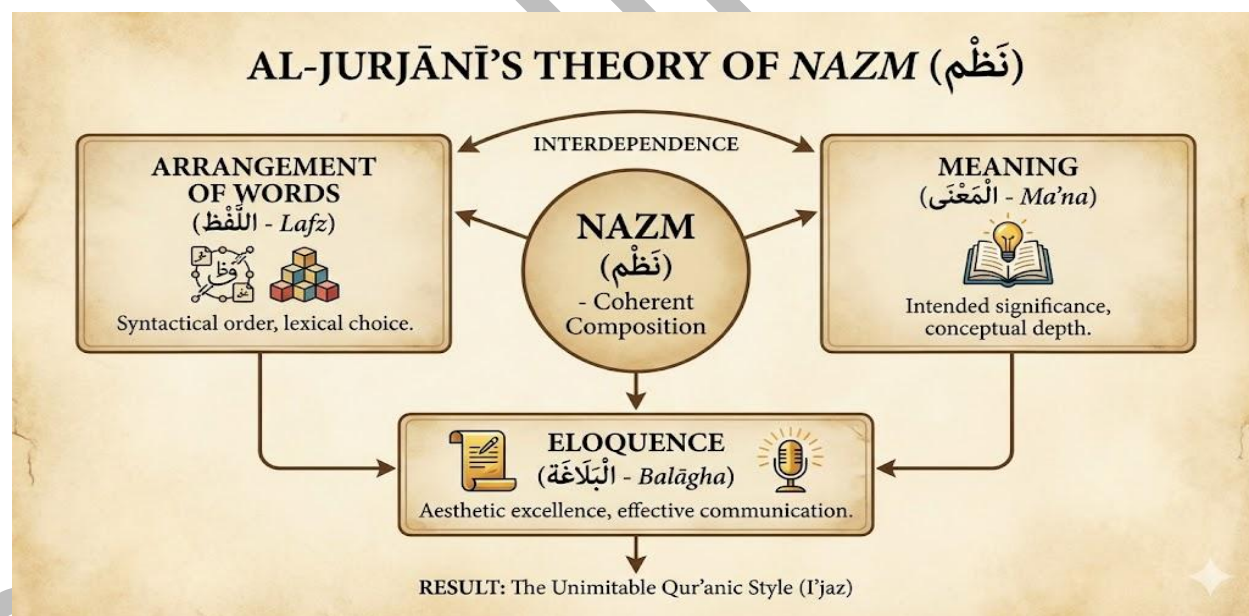


Figure 1.3: Al-Jurjānī's theory of nazm

1.2.5 As-Sakkākī and al-Qazwīnī's systematisation of rhetoric



Later scholars such as **as-Sakkākī** (d. 1229 CE) and **al-Qazwīnī** (d. 1338 CE) played a crucial role in systematising Arabic rhetoric. They organised rhetorical concepts into structured categories, making them easier to teach and study. Their works, including *Miftāḥ al-‘Ulūm* and *Talkhīṣ al-Miftāḥ*, became standard references in madrasah curricula. By codifying rhetoric into al-bayān, al-badī‘, and al-ma‘ānī, they ensured its transmission across generations.

Fill in the blank: As-Sakkākī and al-Qazwīnī codified rhetoric into al-bayān, al-badī‘, and _____.



Plate 1.3: As-Sakkākī and al-Qazwīnī’s codification of rhetoric

Pilot questions 1.2

1. What was al-Jāḥiẓ’s major contribution to Arabic rhetoric?
2. Fill in the blank: Al-Jāḥiẓ’s book *al-Bayān wa al-Tabyīn* emphasised the importance of _____.
3. What rhetorical focus did Arrummānī highlight in his book *al-Nawādir*?
4. Fill in the blank: Arrummānī’s work highlighted the role of _____, or embellishment, in Arabic rhetoric.



5. What concept did Albāqilānī defend in relation to the Qur'an?
6. Fill in the blank: Albāqilānī defended the concept of _____, or the inimitability of the Qur'an.
7. What was al-Jurjānī's theory of nazm concerned with?
8. Fill in the blank: Al-Jurjānī's concept of _____ explained how eloquence arises from the arrangement of words and sentences.
9. How did as-Sakkākī and al-Qazwīnī contribute to the study of Arabic rhetoric?
10. Fill in the blank: As-Sakkākī and al-Qazwīnī codified rhetoric into al-bayān, al-badī', and _____.

1.3 Evolution And Codification Of Arabic Rhetoric

1.3.1 Emergence of the three components: al-Bayān, al-Badī', and al-Ma'ānī

As Arabic rhetoric matured, scholars began to organise its principles into three distinct components. **Al-Bayān** refers to clarity of expression, ensuring that meaning is conveyed without ambiguity. **Al-Badī'** focuses on embellishment, using stylistic devices such as simile, metaphor, and wordplay to enhance beauty. **Al-Ma'ānī** deals with semantic and syntactic appropriateness, ensuring that language is used in a way that suits the context and purpose. Together, these components provided a comprehensive framework for analysing and teaching rhetoric.

Fill in the blank: The three components of Arabic rhetoric are al-Bayān, al-Badī', and _____.



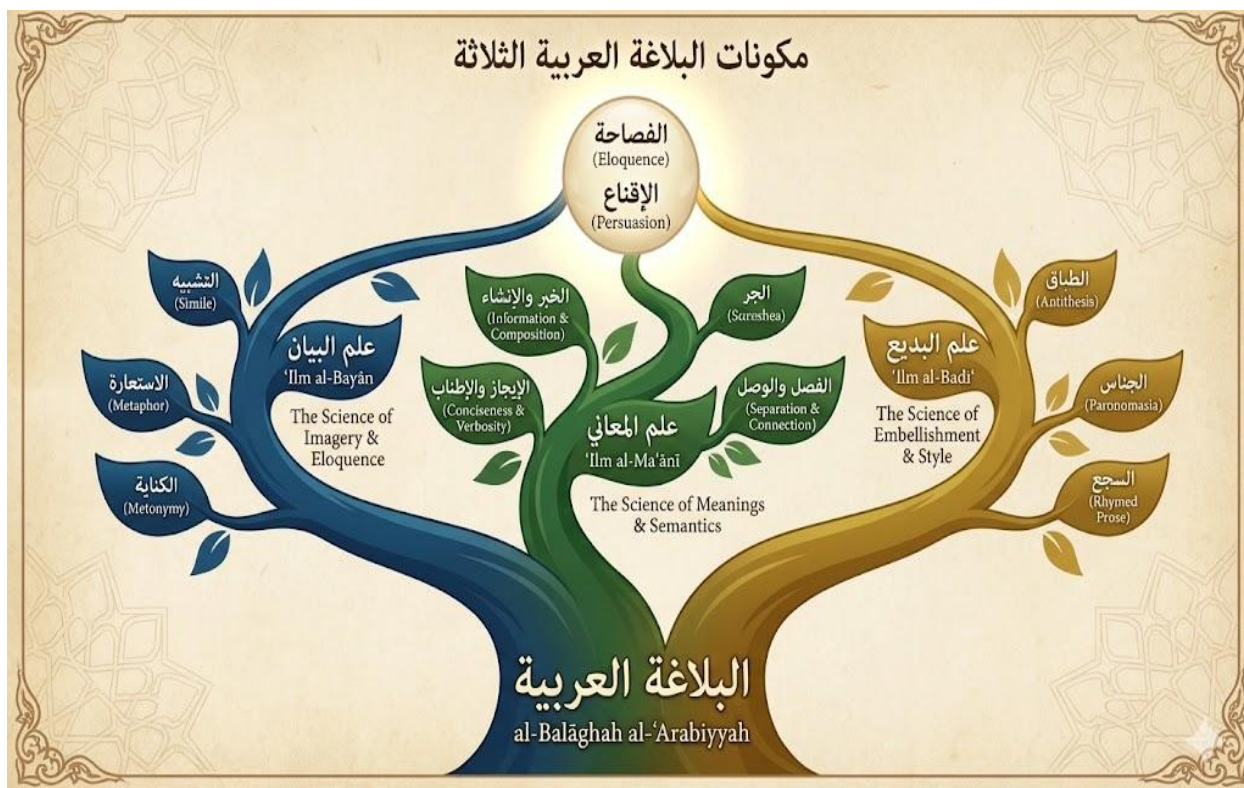


Figure 1.4: The three components of Arabic rhetoric

1.3.2 Development of rhetorical terminology and categories

With the codification of rhetoric, scholars introduced precise **terminology** to describe rhetorical devices and techniques. Terms such as **ijaz** (brevity), **itnāb** (elaboration), and **isnād** (attribution) became standard in rhetorical analysis. These categories allowed scholars to classify and evaluate texts systematically. The development of terminology also facilitated teaching, as students could learn to identify and apply rhetorical devices in their own writing and speech.

Fill in the blank: The rhetorical term for elaboration in Arabic rhetoric is _____.

Term Explanation

Ijaz

Refers to **brevity and conciseness**, expressing meaning with minimal words while retaining clarity and impact.



Term Explanation

Itnāb Denotes **elaboration and expansion**, using extended expression to add emphasis, detail, or stylistic richness.

Isnād Involves **attribution of statements**, linking words or reports to their source, ensuring credibility and authority.

Box 1.3: Key rhetorical terms in Arabic scholarship

1.3.3 Transmission of rhetorical knowledge through texts and teaching

Arabic rhetoric was preserved and transmitted through **manuscripts** and **madrasah curricula**. Scholars wrote detailed treatises that were studied by students across the Islamic world. Works such as *Miftāḥ al-‘Ulūm* by as-Sakkākī and *Talkhīṣ al-Miftāḥ* by al-Qazwīnī became standard references. These texts ensured that rhetorical knowledge was passed down systematically, allowing later generations to build upon earlier insights. The transmission of rhetoric through teaching reinforced its role as a central discipline in Arabic literary and linguistic studies.

Fill in the blank: The book *Miftāḥ al-‘Ulūm* was authored by _____.



Plate 1.4: Transmission of rhetorical knowledge through manuscripts



Pilot questions 1.3

1. What are the three components of Arabic rhetoric?
2. Fill in the blank: The three components of Arabic rhetoric are al-Bayān, al-Badī', and _____.
3. What rhetorical terms were introduced to classify devices such as brevity and elaboration?
4. Fill in the blank: The rhetorical term for elaboration in Arabic rhetoric is _____.
5. How was rhetorical knowledge transmitted across generations?
6. Fill in the blank: The book *Miftāḥ al-'Ulūm* was authored by _____.

1.4 Relevance Of Historical Survey To Contemporary Study

1.4.1 Importance of classical foundations for modern Arabic rhetoric

The study of Arabic rhetoric today cannot be separated from its classical foundations. The works of scholars such as al-Jāḥiẓ, al-Jurjānī, and al-Qazwīnī provide the theoretical basis upon which modern rhetorical analysis is built. Their categorisation of rhetorical devices and emphasis on clarity, embellishment, and appropriateness remain relevant in contemporary literary and linguistic studies. By revisiting these foundations, learners gain a deeper appreciation of how rhetoric continues to shape Arabic language and literature.

Fill in the blank: The classical foundations of Arabic rhetoric emphasised clarity, embellishment, and _____.



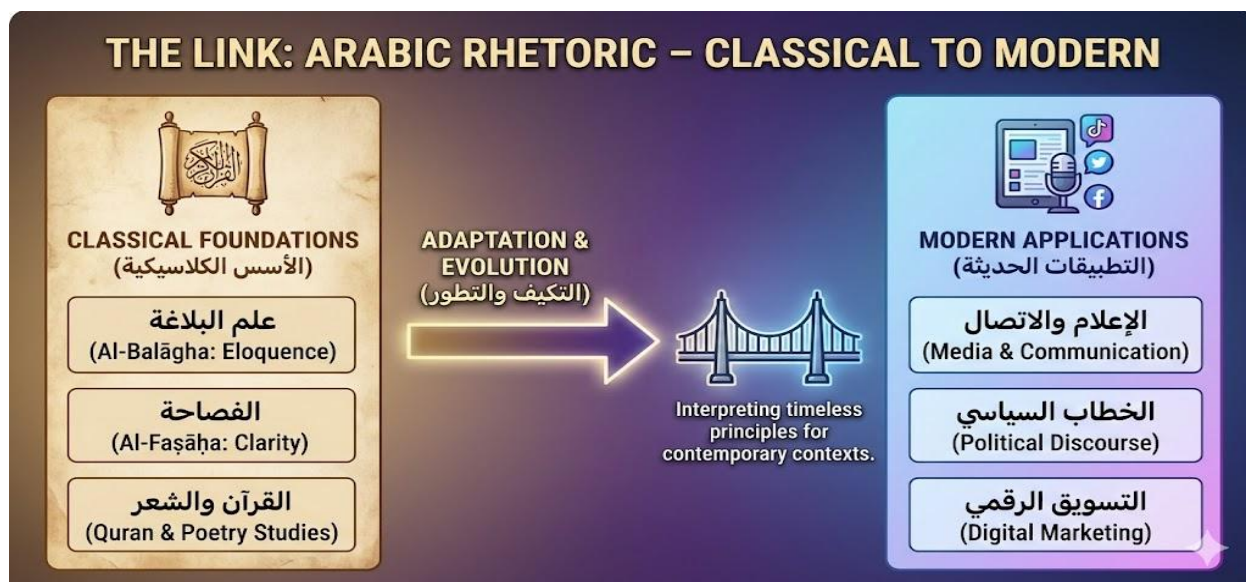


Figure 1.5: Classical foundations supporting modern Arabic rhetoric

1.4.2 Application of historical insights to text analysis

Historical insights into Arabic rhetoric provide learners with tools to analyse texts more effectively. For example, recognising the use of **ijaz** (brevity) or **itnāb** (elaboration) in a modern Arabic speech or literary work allows for a richer interpretation of meaning. Similarly, identifying rhetorical devices such as simile and metaphor helps uncover layers of significance. These applications demonstrate that historical knowledge is not merely academic but practical in understanding and evaluating contemporary texts.

Fill in the blank: Recognising rhetorical devices such as simile and _____ helps uncover layers of meaning in texts.

Rhetorical Element	Application in Modern Text Analysis
<i>Brevity (ijaz)**</i>	Identifying concise expression where meaning is conveyed with minimal words, useful in analysing journalistic writing, slogans, or social media posts.
<i>Elaboration (itnāb)**</i>	Recognising extended or detailed expression, often employed in speeches, essays, or literary works to add emphasis and richness.



Simile and Metaphor	Detecting figurative language that shapes imagery, symbolism, and persuasive impact in both literature and everyday discourse.
Clarity, Embellishment, Appropriateness	Evaluating how effectively a text balances precision, stylistic beauty, and suitability for its audience and context.

Box 1.4: Applying historical rhetoric to modern text analysis

1.4.3 Linking past rhetorical traditions to current literary and linguistic studies

Arabic rhetoric continues to influence modern literary criticism, linguistic studies, and even media discourse. The principles established by classical scholars are applied in evaluating speeches, sermons, and contemporary Arabic literature. By linking past traditions to current practices, learners can see how rhetoric remains a living discipline. This connection ensures that the study of rhetoric is not confined to history but is actively engaged in shaping modern communication.

Fill in the blank: Arabic rhetoric continues to influence modern literary criticism, linguistic studies, and even _____ discourse.



Plate 1.5: Linking classical rhetoric to modern discourse



Pilot questions 1.4

1. Why are classical foundations important for modern Arabic rhetoric?
2. Fill in the blank: The classical foundations of Arabic rhetoric emphasised clarity, embellishment, and _____.
3. How can historical insights be applied to the analysis of modern texts?
4. Fill in the blank: Recognising rhetorical devices such as simile and _____ helps uncover layers of meaning in texts.
5. In what ways does Arabic rhetoric continue to influence modern studies and discourse?
6. Fill in the blank: Arabic rhetoric continues to influence modern literary criticism, linguistic studies, and even _____ discourse.

Series Summary

This Series has introduced you to the historical foundations of Arabic rhetoric, showing how the discipline emerged, developed, and was codified by classical scholars. Its purpose was to provide you with a clear background that explains why rhetoric became central to Arabic literary and linguistic traditions, and how these foundations continue to influence modern studies.

We began by examining the origins of Arabic rhetoric in pre-Islamic poetry and the transformative impact of the Qur'an. We then explored the contributions of major scholars such as al-Jāhiz, Arrummānī, Albāqilānī, al-Jurjānī, as-Sakkākī, and al-Qazwīnī, before considering the codification of rhetoric into al-Bayān, al-Badī', and al-Ma'ānī, along with the development of key terminology. Finally, we discussed the relevance of these historical insights to contemporary text analysis and discourse. In line with the Series Learning Outcomes, you should now be able to explain the origins of Arabic rhetoric, describe the contributions of classical scholars, define and analyse its components, and evaluate the continuing importance of these traditions in modern Arabic studies.

Glossary of Terms



- **Al-Badī'**: The component of Arabic rhetoric concerned with embellishment, using stylistic devices such as simile, metaphor, and wordplay to enhance beauty and impact.
- **Al-Bayān**: The component of Arabic rhetoric that focuses on clarity of expression, ensuring meaning is conveyed without ambiguity.
- **Al-Ma'ānī**: The component of Arabic rhetoric that deals with semantic and syntactic appropriateness, making sure language suits the context and purpose.
- **Al-Jāhīz**: A classical Arab scholar (d. 868 CE) whose book *al-Bayān wa al-Tabyīn* is a foundational text in Arabic rhetoric, emphasising clarity and effective communication.
- **Al-Jurjānī**: A scholar (d. 1078 CE) known for his theory of **nazm**, which explained how eloquence arises from the arrangement of words and sentences.
- **Al-Qazwīnī**: A scholar (d. 1338 CE) who systematised Arabic rhetoric in his work *Talkhīṣ al-Miftāḥ*, making rhetorical concepts easier to teach and study.
- **Albāqilānī**: A theologian and rhetorician (d. 1013 CE) who defended the concept of **i'jāz al-Qur'ān**, the inimitability of the Qur'an, by highlighting its unmatched eloquence.
- **Arrummānī**: A scholar (d. 994 CE) whose book *al-Nawādir* examined rhetorical subtleties and emphasised the role of embellishment in Arabic rhetoric.
- **As-Sakkākī**: A scholar (d. 1229 CE) who authored *Miftāḥ al-'Ulūm*, a key text that codified Arabic rhetoric into structured categories.
- **I'jāz al-Qur'ān**: The concept of the Qur'an's inimitability, meaning its eloquence and style cannot be matched by human speech.
- **Ijaz**: A rhetorical term meaning brevity or conciseness, often used to describe the Qur'an's style.
- **Isnād**: A rhetorical term referring to attribution, where statements are linked to their sources or speakers.
- **Itnāb**: A rhetorical term meaning elaboration or expansion, used to add detail and emphasis in speech or writing.



- **Nazm:** A theory developed by al-Jurjānī, explaining that eloquence arises from the arrangement and organisation of words and sentences rather than individual terms.
- **Pre-Islamic poetry (al-shi‘r al-jāhili):** Poetry composed before the advent of Islam, characterised by eloquence, rhythm, and imagery, and considered an early influence on Arabic rhetoric.
- **Qur’an:** The holy book of Islam, whose style and rhetorical features such as rhythm, imagery, brevity, and elaboration became central to the study of Arabic rhetoric.

Concept Check Questions [Series 1]

Objective questions

1. Which pre-Islamic form of poetry influenced the early development of Arabic rhetoric? (Linked to SLO 1.1)
2. Fill in the blank: Al-Jāḥiẓ’s book *al-Bayān wa al-Tabyīn* emphasised the importance of _____. (Linked to SLO 1.2)
3. Which rhetorical component focuses on embellishment and stylistic devices? (Linked to SLO 1.3)
4. Fill in the blank: Albāqilānī defended the concept of _____, or the inimitability of the Qur’an. (Linked to SLO 1.4)
5. Who introduced the theory of **nazm**, explaining how eloquence arises from the arrangement of words? (Linked to SLO 1.5)

Short-answer questions

6. Describe the impact of the Qur’an on the shaping of Arabic rhetoric. (Linked to SLO 1.1)
7. What was Arrummānī’s main contribution to Arabic rhetoric? (Linked to SLO 1.3)



8. Identify the three components of Arabic rhetoric codified by later scholars. (Linked to SLO 1.7)
9. Explain how rhetorical terminology such as *ijaz* and *itnāb* helped systematise rhetorical studies. (Linked to SLO 1.8)
10. How was rhetorical knowledge transmitted across generations in the Islamic world? (Linked to SLO 1.9)

Long-answer questions

11. Analyse the role of pre-Islamic poetry and the Qur'an in shaping the foundations of Arabic rhetoric. (Linked to SLO 1.1)
 - *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
12. Evaluate the contributions of al-Jāḥiẓ, Arrummānī, Albāqilānī, al-Jurjānī, as-Sakkākī, and al-Qazwīnī to the development of Arabic rhetoric. (Linked to SLOs 1.2–1.6)
 - *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
13. Discuss the emergence of al-Bayān, al-Badī', and al-Ma'ānī as components of Arabic rhetoric, and explain their relevance to text analysis. (Linked to SLOs 1.7–1.8)
 - *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
14. Examine how rhetorical knowledge was preserved and transmitted through texts and teaching, and assess its impact on later generations. (Linked to SLO 1.9)
 - *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.



15. Evaluate the relevance of historical foundations of Arabic rhetoric to modern literary and linguistic studies. (Linked to SLO 1.10)

- *Basic response*: Based on Series-only knowledge.
- *Value-added response*: For outstanding learners who go beyond the basics.

Answers to Concept Check Questions [Series 1]

Objective questions

1. Pre-Islamic poetry (al-shi‘r al-jāhilī).
2. Bayān (clarity of expression).
3. Al-Badī‘.
4. I‘jāz al-Qur’ān.
5. Al-Jurjānī.

Short-answer questions

6. The Qur’an introduced rhetorical features such as rhythm, imagery, brevity (ijaz), and elaboration (itnāb), which became central to rhetorical studies.
7. Arrummānī highlighted the role of embellishment (badī‘) and analysed rhetorical subtleties in his book *al-Nawādir*.
8. Al-Bayān, al-Badī‘, and al-Ma‘ānī.
9. Terminology such as ijaz and itnāb allowed scholars to classify rhetorical devices systematically, making analysis and teaching more precise.
10. Rhetorical knowledge was transmitted through manuscripts and madrasah curricula, with works like *Miftāḥ al-‘Ulūm* and *Talkhīṣ al-Miftāḥ* serving as standard references.



Long-answer questions

11. *Basic response:* Pre-Islamic poetry provided early models of eloquence, while the Qur'an introduced unmatched rhetorical features that shaped the discipline.

Value-added response: Learners may add that pre-Islamic poetry emphasised tribal identity and oral performance, while the Qur'an's style challenged poets and orators, leading to systematic study of rhetoric.

12. *Basic response:* Al-Jāhiz emphasised clarity, Arrummānī focused on embellishment, Albāqilānī defended Qur'anic inimitability, al-Jurjānī introduced nazm, and as-Sakkākī and al-Qazwīnī codified rhetoric.

Value-added response: Learners may extend this by noting how these scholars collectively shaped rhetoric as both a literary and theological discipline, influencing curricula across the Islamic world.

13. *Basic response:* Al-Bayān, al-Badī', and al-Ma'ānī provided a framework for clarity, embellishment, and appropriateness in rhetoric.

Value-added response: Learners may add examples of how these components are applied in analysing Qur'anic verses, poetry, and modern Arabic texts.

14. *Basic response:* Rhetorical knowledge was preserved through manuscripts and teaching, ensuring continuity across generations.

Value-added response: Learners may add that this transmission allowed rhetoric to remain central in Islamic education, influencing literary criticism and linguistic studies.

15. *Basic response:* Historical foundations remain relevant as they provide tools for analysing modern texts and discourse.

Value-added response: Learners may add that principles such as clarity, embellishment, and appropriateness are applied in evaluating speeches, media, and contemporary Arabic literature.

Answers to Pilot Questions [Series 1]



Part 1.1

1. Pre-Islamic poetry played a role in shaping Arabic rhetoric by providing early models of eloquence, rhythm, and imagery.
2. Al-shi‘r al-jāhilī.
3. Rhythm, imagery, persuasion, ijaz, and itnāb.
4. Ijaz.
5. Al-Bayān, al-Badī‘, and al-Ma‘ānī.
6. Al-Ma‘ānī.

Part 1.2

1. Al-Jāḥiẓ’s major contribution was his emphasis on clarity of expression in *al-Bayān wa al-Tabyīn*.
2. Bayān.
3. Arrummānī highlighted embellishment and rhetorical subtleties in *al-Nawādir*.
4. Badī‘.
5. Albāqilānī defended the miraculous eloquence of the Qur’an.
6. I‘jāz al-Qur’ān.
7. Al-Jurjānī’s theory of nazm focused on the arrangement of words and sentences to produce eloquence.
8. Nazm.
9. As-Sakkākī and al-Qazwīnī systematised rhetoric into structured categories and ensured its transmission.
10. Al-Ma‘ānī.

Part 1.3

1. Al-Bayān, al-Badī‘, and al-Ma‘ānī.



2. Al-Maʿānī.
3. Terms such as *ijaz*, *itnāb*, and *isnād*.
4. *Itnāb*.
5. Through manuscripts and madrasah curricula.
6. As-Sakkākī.

Part 1.4

1. Classical foundations are important because they provide the theoretical basis for modern rhetorical analysis.
2. Appropriateness.
3. Historical insights can be applied by identifying rhetorical devices such as brevity, elaboration, simile, and metaphor in modern texts.
4. Metaphor.
5. Arabic rhetoric continues to influence literary criticism, linguistic studies, and media discourse.
6. Media.

References and Attributions [Series 1]

General References

- Al-Jāhiz. (n.d.). *Al-Bayān wa al-Tabyīn*. Classical Arabic manuscript.
- Arrummānī. (n.d.). *Al-Nawādir*. Classical Arabic manuscript.
- Albāqilānī. (n.d.). *Iʿjāz al-Qurʿān*. Classical Arabic manuscript.
- Al-Jurjānī. (n.d.). *Dalāʾil al-Iʿjāz*. Classical Arabic manuscript.



- As-Sakkākī. (n.d.). *Miftāḥ al-‘Ulūm*. Classical Arabic manuscript.
- Al-Qazwīnī. (n.d.). *Talkhīṣ al-Miftāḥ*. Classical Arabic manuscript.
- Badawi, M. M. (1992). *Modern Arabic literature*. Cambridge University Press.
- Kilpatrick, H. (1992). *The modern Egyptian novel: A study in narrative form*. Ithaca Press.
- Somekh, S. (1997). *Genre and theme in the modern Arabic novel*. Ithaca Press.

Illustrations

- *Plate 1.1: Pre-Islamic poetry as a foundation of Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of an ancient Arab poet reciting pre-Islamic poetry in a tribal gathering.”
 - Suggested OER search string: “pre-Islamic Arabic poetry rhetoric OER”
- *Figure 1.1: Qur’anic features influencing Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing rhetorical features of the Qur’an: rhythm, imagery, persuasion, ijaz, itnāb.”
 - Suggested OER search string: “Qur’an rhetorical features ijaz itnab OER”
- *Box 1.1: Early components of Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing the three components of Arabic rhetoric: al-Bayān, al-Badī‘, al-Ma‘ānī.”
 - Suggested OER search string: “Arabic rhetoric components bayan badi maani OER”



- *Plate 1.2: Al-Jāḥiẓ, author of al-Bayān wa al-Tabyīn**
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of al-Jāḥiẓ with a manuscript of *al-Bayān wa al-Tabyīn*.”
 - Suggested OER search string: “al-Jahiz al-Bayan wa al-Tabyin Arabic rhetoric OER”
- *Figure 1.2: Arrummānī’s contributions to rhetorical embellishment*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing Arrummānī’s contributions to Arabic rhetoric: simile, metaphor, embellishment.”
 - Suggested OER search string: “Arrummani al-Nawadir Arabic rhetoric OER”
- *Box 1.2: Albāqilānī’s rhetorical focus*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing Albāqilānī’s rhetorical focus: Qur’anic eloquence, i’jāz al-Qur’ān, rhetoric and theology.”
 - Suggested OER search string: “Albāqilānī i’jaz al-Qur’an rhetoric OER”
- *Figure 1.3: Al-Jurjānī’s theory of nazm*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing al-Jurjānī’s theory of nazm: arrangement of words, meaning, eloquence.”
 - Suggested OER search string: “al-Jurjani nazm Dalail al-Ijaz rhetoric OER”
- *Plate 1.3: As-Sakkākī and al-Qazwīnī’s codification of rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.



- Prompt: “Generate an image of manuscripts of *Miftāḥ al-‘Ulūm* and *Talkhīṣ al-Miftāḥ* by as-Sakkākī and al-Qazwīnī.”
- Suggested OER search string: “as-Sakkaki Miftah al-Ulum al-Qazwini Talkhis al-Miftah rhetoric OER”
- *Figure 1.4: The three components of Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the three components of Arabic rhetoric: al-Bayān, al-Badī‘, al-Ma‘ānī.”
 - Suggested OER search string: “Arabic rhetoric bayan badi maani components OER”
- *Box 1.3: Key rhetorical terms in Arabic scholarship*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing key rhetorical terms in Arabic rhetoric: ijaz, itnab, isnad.”
 - Suggested OER search string: “Arabic rhetoric ijaz itnab isnad terminology OER”
- *Plate 1.4: Transmission of rhetorical knowledge through manuscripts*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a classical Arabic manuscript used in madrasah teaching of rhetoric.”
 - Suggested OER search string: “Arabic rhetoric manuscripts madrasah teaching OER”
- *Figure 1.5: Classical foundations supporting modern Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the link between classical foundations and modern applications of Arabic rhetoric.”



- Suggested OER search string: “Arabic rhetoric classical foundations modern applications OER”
- *Box 1.4: Applying historical rhetoric to modern text analysis*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box showing applications of historical Arabic rhetoric to modern text analysis.”
 - Suggested OER search string: “Arabic rhetoric application modern text analysis OER”
- *Plate 1.5: Linking classical rhetoric to modern discourse*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a modern Arabic lecture or literary gathering influenced by classical rhetorical traditions.”
 - Suggested OER search string: “Arabic rhetoric modern literary linguistic media discourse OER”

Course code: ARA 316

Course title: Rhetoric I

Course credit load: 2 Units

Series 2: Foundational Scholars And Texts Of Arabic Rhetoric

Part 2.1 Al-Jāhīz And The Foundations Of Arabic Rhetoric

- 2.1.1 Overview of al-Jāhīz’s life and intellectual context
- 2.1.2 Analysis of *al-Bayān wa al-Tabyīn*
- 2.1.3 Contribution to clarity and eloquence in rhetoric

Part 2.2 Arrummānī And The Study Of Rhetorical Subtleties

- 2.2.1 Background of Arrummānī as a scholar



- 2.2.2 Examination of *al-Nawādir*
- 2.2.3 Emphasis on embellishment and stylistic devices

Part 2.3 Albāqilānī And The Defence Of Qur’anic Eloquence

- 2.3.1 Albāqilānī’s theological and rhetorical context
- 2.3.2 Concept of *i’jāz al-Qur’ān* (inimitability of the Qur’an)
- 2.3.3 Integration of rhetoric into theological debates

Part 2.4 Al-Jurjānī, As-Sakkākī, And Al-Qazwīnī: Systematisation Of Rhetoric

- 2.4.1 Al-Jurjānī’s theory of *nazm* and *Dalā’il al-I’jāz*
- 2.4.2 As-Sakkākī’s *Miftāḥ al-‘Ulūm* and its structure
- 2.4.3 Al-Qazwīnī’s *Talkhīṣ al-Miftāḥ* and its role in teaching rhetoric
- 2.4.4 Legacy of systematisation in Arabic rhetorical studies

Introduction

In the last Series, we explored the historical survey of Arabic rhetoric, tracing its origins from pre-Islamic poetry through the influence of the Qur’an and the gradual codification of rhetorical principles. Building on that foundation, this Series turns our attention to the scholars and texts that shaped the discipline into a structured field of study. Understanding their contributions is essential, as these figures provided the intellectual frameworks and literary works that continue to guide rhetorical analysis in Arabic studies today.

The aim of this Series is to introduce you to the foundational scholars of Arabic rhetoric and their major texts, enabling you to explain their contributions, analyse their theories, and evaluate their lasting impact on the discipline.

We shall commence this Series by examining al-Jāḥiẓ and his influential work *al-Bayān wa al-Tabyīn*, which laid the groundwork for clarity and eloquence. Next, we will move on to



Arrummānī and his book *al-Nawādir*, focusing on rhetorical subtleties and embellishment. Following that, we will consider Albāqilānī's defence of Qur'anic eloquence through the concept of *i'jāz al-Qur'ān*. Finally, we will wrap up by studying the systematisation of rhetoric by al-Jurjānī, as-Sakkākī, and al-Qazwīnī, whose works provided a structured framework that shaped the teaching and transmission of Arabic rhetoric across generations.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 2.1** explain the intellectual context of al-Jāḥiẓ and analyse his contributions to Arabic rhetoric through *al-Bayān wa al-Tabyīn*,
- **SLO 2.2** describe Arrummānī's scholarly background and evaluate his emphasis on rhetorical subtleties in *al-Nawādir*,
- **SLO 2.3** define the concept of *i'jāz al-Qur'ān* and assess Albāqilānī's role in defending Qur'anic eloquence,
- **SLO 2.4** analyse al-Jurjānī's theory of *nazm* and its significance in rhetorical studies,
- **SLO 2.5** explain the structure and purpose of as-Sakkākī's *Miftāḥ al-'Ulūm*,
- **SLO 2.6** evaluate al-Qazwīnī's *Talkhīṣ al-Miftāḥ* as a teaching text for rhetoric, and
- **SLO 2.7** assess the collective legacy of these foundational scholars in systematising and transmitting Arabic rhetoric.

2.1 Al-Jāḥiẓ And The Foundations Of Arabic Rhetoric

2.1.1 Overview of al-Jāḥiẓ's life and intellectual context

Al-Jāḥiẓ (d. 868 CE) was a prominent Arab scholar, writer, and thinker of the Abbasid period. He is best known for his wide-ranging works on literature, theology, zoology, and rhetoric. His intellectual environment was shaped by the flourishing of scholarship in Basra, where debates on



language, philosophy, and theology were common. Al-Jāḥiẓ's curiosity and analytical style made him one of the most influential figures in Arabic literary and rhetorical studies.

Fill in the blank: Al-Jāḥiẓ lived during the _____ period, a time of flourishing scholarship in Basra.



Plate 2.1: Al-Jāḥiẓ in the Abbasid intellectual context

2.1.2 Analysis of *al-Bayān wa al-Tabyīn*

Al-Jāḥiẓ's most famous rhetorical work is *al-Bayān wa al-Tabyīn*, which means "Clarity and Elucidation." In this text, he explored the nature of **bayān**, defined as clarity of expression, and examined how eloquence can be achieved through effective communication. He provided examples from poetry, prose, and oratory, showing how language can persuade, inform, and delight. The book also reflects his interest in cultural diversity, as he included anecdotes and speeches from different Arab tribes and communities.

Fill in the blank: Al-Jāḥiẓ's book *al-Bayān wa al-Tabyīn* focused on the concept of _____, or clarity of expression.



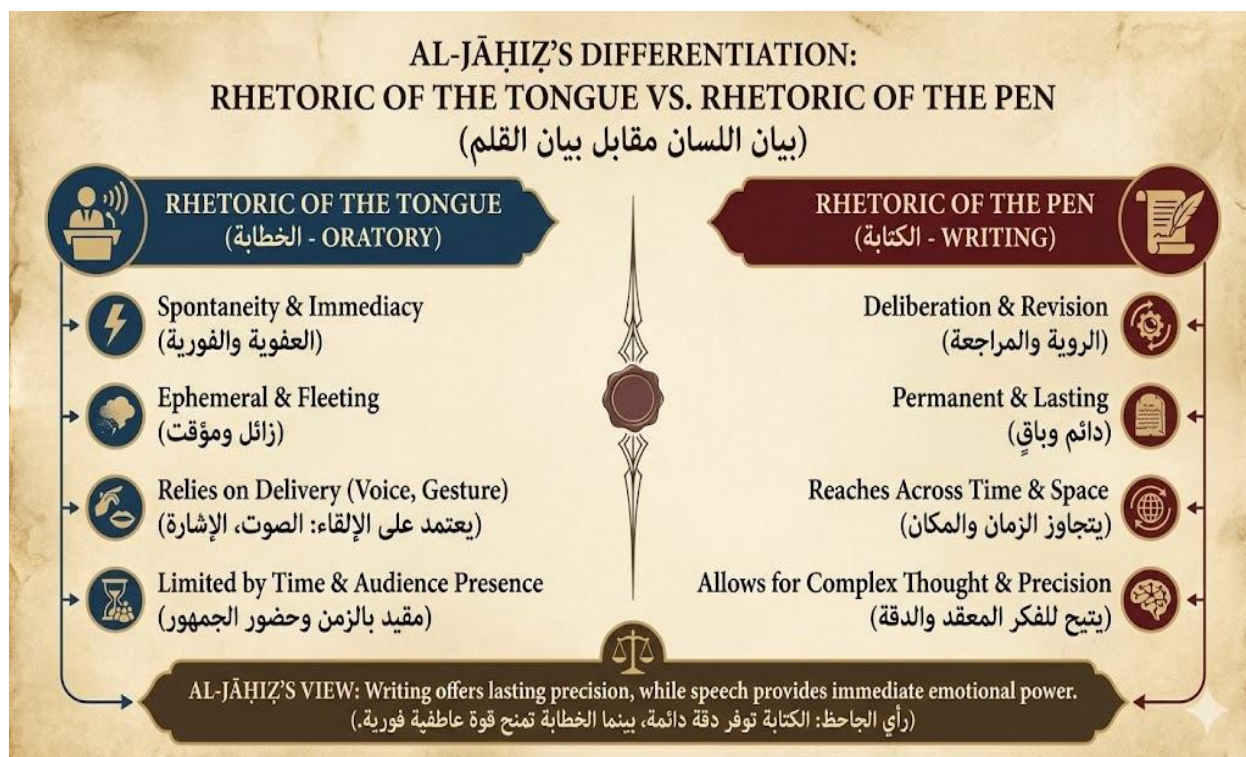


Figure 2.1: Themes in *al-Bayān wa al-Tabyīn*

2.1.3 Contribution to clarity and eloquence in rhetoric

Al-Jāḥiẓ's contribution to Arabic rhetoric lies in his emphasis on **eloquence** as a social and intellectual skill. He argued that effective communication requires not only mastery of language but also awareness of audience and context. His writings highlight the importance of **bayān** (clarity) as the foundation of rhetoric, ensuring that speech is both meaningful and persuasive. By linking rhetoric to everyday communication, al-Jāḥiẓ made the discipline practical and accessible, influencing generations of scholars and students.

Fill in the blank: Al-Jāḥiẓ emphasised that effective communication requires mastery of language and awareness of _____.

Contribution	Explanation
Emphasis on <i>bayān</i>	Advocated for clarity of expression , making meaning accessible and persuasive.



Integration of Eloquence	Linked rhetoric to social and intellectual life , showing its role beyond literary circles.
Use of Poetry, Prose, Oratory	Drew on diverse examples to illustrate rhetorical principles in practice.
Practical Application	Highlighted how rhetoric functions in everyday communication , not just scholarly debate.

Box 2.1: Al-Jāhiz's rhetorical contributions

Pilot questions 2.1

1. During which period did al-Jāhiz live and work?
2. Fill in the blank: Al-Jāhiz lived during the _____ period, a time of flourishing scholarship in Basra.
3. What is the title of al-Jāhiz's most famous rhetorical work?
4. Fill in the blank: Al-Jāhiz's book *al-Bayān wa al-Tabyīn* focused on the concept of _____.
5. What did al-Jāhiz emphasise as essential for effective communication?
6. Fill in the blank: Al-Jāhiz emphasised that effective communication requires mastery of language and awareness of _____.

2.2 Arrummānī And The Study Of Rhetorical Subtleties

2.2.1 Background of Arrummānī as a scholar

Arrummānī (d. 994 CE) was a distinguished scholar of Arabic rhetoric and linguistics. He lived during a period when scholars were deeply engaged in analysing the Qur'an and Arabic poetry to uncover the subtleties of language. His intellectual contributions focused on the fine details of



rhetorical devices, making him an important figure in the development of **badī'**, which refers to embellishment and stylistic beauty in speech.

Fill in the blank: Arrummānī was a scholar who specialised in the study of rhetorical subtleties and the discipline of _____.



Plate 2.2: Arrummānī, scholar of rhetorical subtleties

2.2.2 Examination of *al-Nawādir*

Arrummānī's most notable work is *al-Nawādir*, which means "The Rare Pieces." In this text, he examined unusual and subtle rhetorical phenomena, highlighting how language can achieve beauty and impact through devices such as **isti'āra** (metaphor) and **tashbīh** (simile). His analysis demonstrated that embellishment is not merely decorative but serves to deepen meaning and engage audiences. *Al-Nawādir* thus became a reference point for later scholars who sought to classify and refine rhetorical devices.

Fill in the blank: Arrummānī's book *al-Nawādir* focused on rhetorical devices such as tashbīh (simile) and _____.



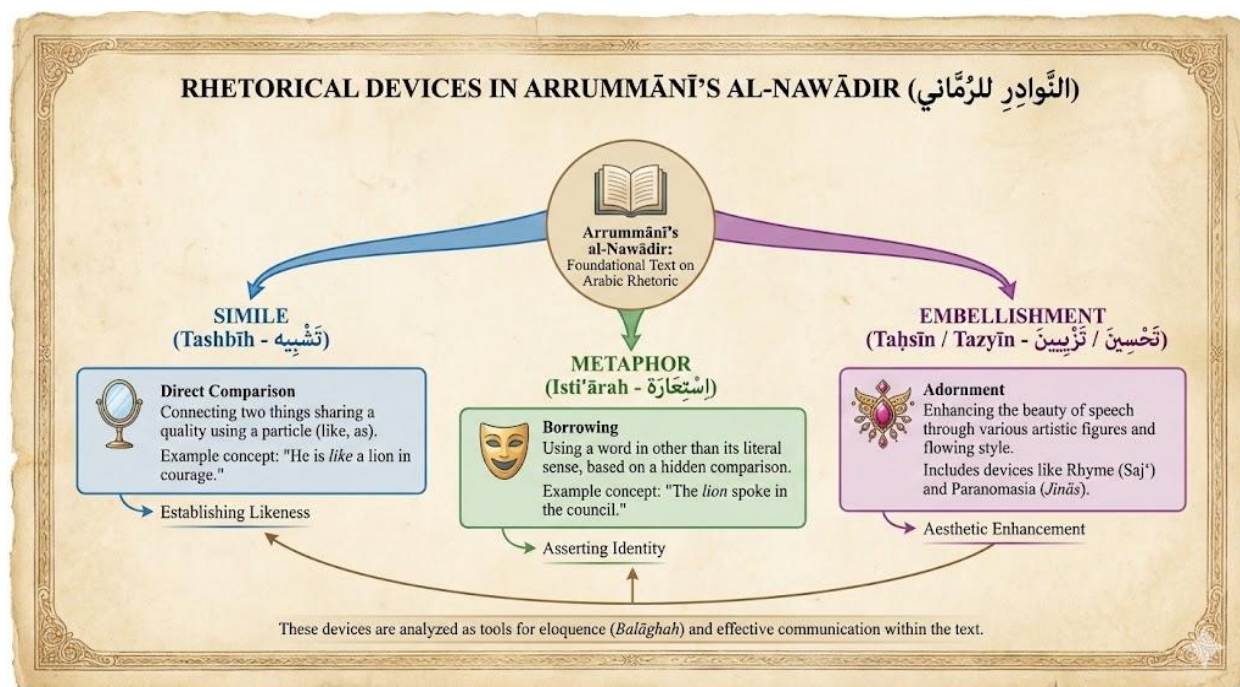


Figure 2.2: Rhetorical devices in al-Nawādir*

2.2.3 Emphasis on embellishment and stylistic devices

Arrummānī's contribution lies in his systematic attention to **stylistic devices** that enrich communication. He showed how embellishment, or **badī'**, adds layers of meaning and aesthetic appeal to texts. His approach helped establish a tradition of analysing rhetorical subtleties, which influenced later scholars such as as-Sakkākī and al-Qazwīnī. By focusing on the artistry of language, Arrummānī demonstrated that rhetoric is not only about clarity but also about beauty and emotional resonance.

Fill in the blank: Arrummānī's emphasis on embellishment is linked to the rhetorical component known as _____.

Contribution	Explanation
Focus on Rhetorical Subtleties	Examined fine distinctions in rhetorical expression, highlighting nuances in meaning and style.



<i>Analysis of Simile (tashbīh) and Metaphor (isti‘āra)**</i>	Provided detailed study of figurative language, showing how imagery strengthens eloquence.
Emphasis on <i>badī‘</i>	Highlighted the role of embellishment and stylistic devices in enhancing literary beauty.
Influence on Later Systematisation	His insights contributed to the formal structuring of Arabic rhetoric , influencing later scholars.

Box 2.2: Arrummānī’s rhetorical contributions

Pilot questions 2.2

1. Who was Arrummānī and what was his scholarly focus?
2. Fill in the blank: Arrummānī was a scholar who specialised in the study of rhetorical subtleties and the discipline of _____.
3. What is the title of Arrummānī’s most notable work?
4. Fill in the blank: Arrummānī’s book *al-Nawādir* focused on rhetorical devices such as tashbīh (simile) and _____.
5. What rhetorical component did Arrummānī emphasise in his studies?
6. Fill in the blank: Arrummānī’s emphasis on embellishment is linked to the rhetorical component known as _____.

2.3 Albāqilānī And The Defence Of Qur’anic Eloquence

2.3.1 Albāqilānī’s theological and rhetorical context

Albāqilānī (d. 1013 CE) was a theologian and rhetorician of the Ash‘arī school, renowned for his defence of the Qur’an’s miraculous eloquence. His intellectual context was shaped by debates between Muslim scholars and non-Muslim critics who questioned the divine origin of the



Qur'an. Albāqilānī responded by emphasising the unique rhetorical qualities of the Qur'an, arguing that no human speech could match its style, clarity, and persuasive power.

Fill in the blank: Albāqilānī belonged to the _____ school of theology and rhetoric.



Plate 2.3: Albāqilānī in theological and rhetorical debates

2.3.2 Concept of *i'jāz al-Qur'ān* (inimitability of the Qur'an)

Albāqilānī's central contribution was his defence of **i'jāz al-Qur'ān**, meaning the inimitability of the Qur'an. He argued that the Qur'an's eloquence, structure, and rhetorical devices were beyond human capacity. This concept became a cornerstone of Arabic rhetorical and theological studies, as it linked linguistic excellence to divine revelation. Albāqilānī demonstrated how features such as **ijaz** (brevity) and **itnāb** (elaboration) were perfectly balanced in the Qur'an, making it a model of rhetorical perfection.

Fill in the blank: The concept of Qur'anic inimitability defended by Albāqilānī is known as _____.



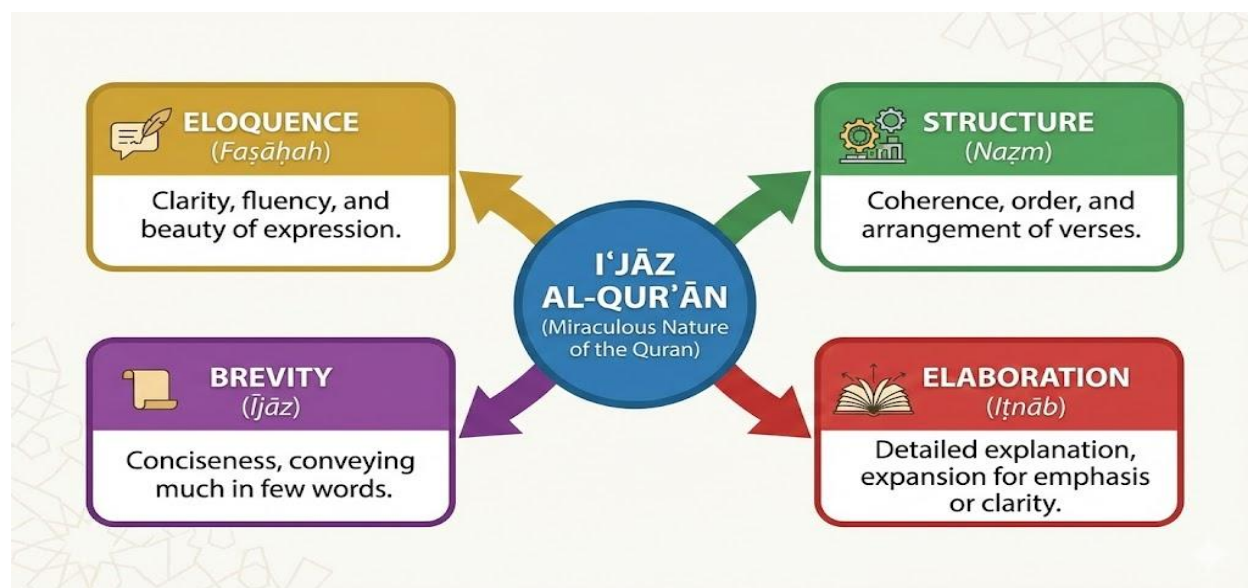


Figure 2.3: Features of *i'jāz al-Qur'ān*

2.3.3 Integration of rhetoric into theological debates

Albāqilānī's work illustrates how rhetoric was integrated into theological debates. By defending the Qur'an's eloquence, he reinforced the belief in its divine origin and strengthened the intellectual foundations of Islamic theology. His arguments influenced later scholars who continued to explore the relationship between rhetoric and revelation. Albāqilānī's legacy shows that rhetoric was not only a literary discipline but also a tool for defending faith and engaging in dialogue with critics.

Fill in the blank: Albāqilānī used rhetoric to defend the _____ origin of the Qur'an.

Contribution	Explanation
Defence of Qur'anic Eloquence	Asserted the Qur'an's unmatched linguistic and stylistic excellence as proof of its divine origin.
Concept of <i>i'jāz al-Qur'ān</i>	Developed the doctrine of Qur'anic inimitability, arguing that no human speech could equal its rhetorical power.



Integration of Rhetoric into Theology	Linked rhetorical analysis with theological arguments, showing how eloquence reinforced faith and doctrine.
Influence on Later Scholars	His ideas shaped subsequent debates in Islamic thought, influencing theologians and literary critics.

Box 2.3: Albāqilānī's rhetorical contributions

Pilot questions 2.3

1. Which theological school did Albāqilānī belong to?
2. Fill in the blank: Albāqilānī belonged to the _____ school of theology and rhetoric.
3. What is the central concept defended by Albāqilānī in relation to the Qur'an?
4. Fill in the blank: The concept of Qur'anic inimitability defended by Albāqilānī is known as _____.
5. How did Albāqilānī integrate rhetoric into theological debates?
6. Fill in the blank: Albāqilānī used rhetoric to defend the _____ origin of the Qur'an.

2.4 Al-Jurjānī, As-Sakkākī, And Al-Qazwīnī: Systematisation Of Rhetoric

2.4.1 Al-Jurjānī's theory of *nazm* and *Dalā'il al-I'jāz*

Al-Jurjānī (d. 1078 CE) was a pivotal figure in Arabic rhetoric, best known for his theory of **nazm**, meaning the arrangement and organisation of words. He argued that eloquence arises not from individual words but from how they are structured together to convey meaning. His book *Dalā'il al-I'jāz* focused on the Qur'an's rhetorical power, showing how its unique organisation contributes to its inimitability. Al-Jurjānī's insights shifted the study of rhetoric towards syntax and semantics, laying the groundwork for later systematisation.



Fill in the blank: Al-Jurjānī's theory of _____ explained that eloquence arises from the arrangement of words and sentences.

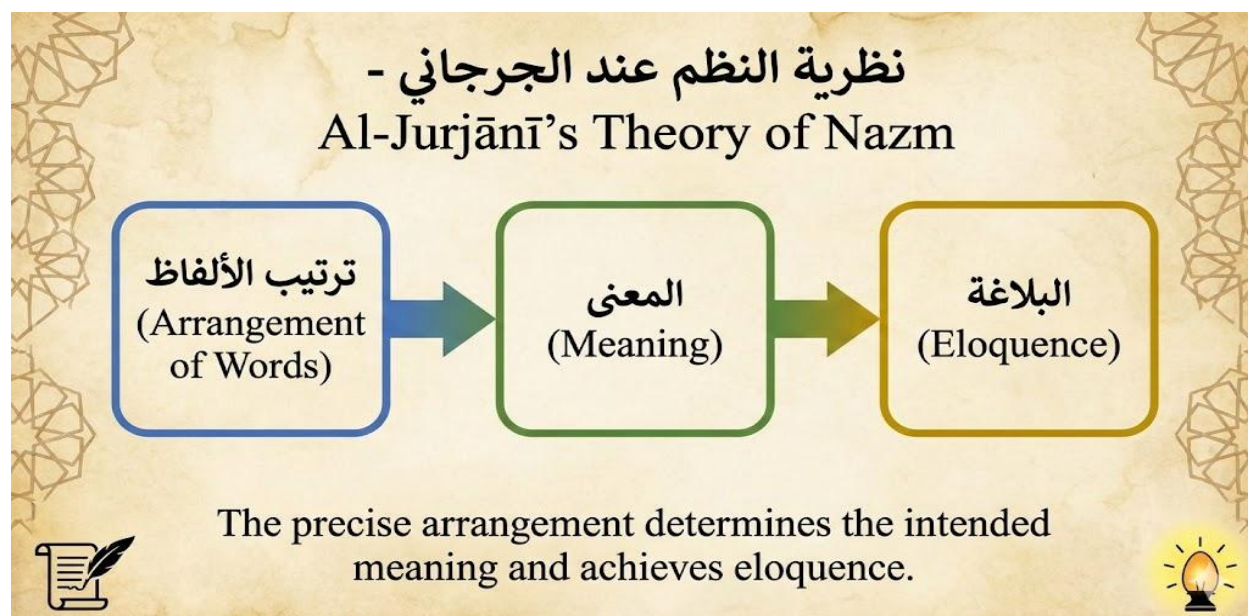


Figure 2.4: Al-Jurjānī's theory of nazm

2.4.2 As-Sakkākī's *Miftāḥ al-ʿUlūm* and its structure

As-Sakkākī (d. 1229 CE) authored *Miftāḥ al-ʿUlūm* ("The Key to the Sciences"), a comprehensive text that organised rhetoric into structured categories. He divided the discipline into **al-bayān** (clarity), **al-badīʿ** (embellishment), and **al-maʿānī** (appropriateness), making it easier for students to study systematically. His work became a standard reference in madrasah curricula, ensuring that rhetoric was taught as a formal discipline alongside grammar and logic.

Fill in the blank: As-Sakkākī's book *Miftāḥ al-ʿUlūm* divided rhetoric into al-bayān, al-badīʿ, and _____.

Component	Explanation
Al-bayān	Focuses on clarity of expression , ensuring meaning is conveyed with precision and accessibility.



Al-badīʿ	Involves embellishment and stylistic devices , such as metaphor, simile, and wordplay, adding beauty and rhetorical force.
Al-maʿānī	Concerns semantic and syntactic appropriateness , aligning word choice and sentence structure with context and intended meaning.

Box 2.4: Structure of Miftāḥ al-ʿUlūm

2.4.3 Al-Qazwīnī's *Talkhīṣ al-Miftāḥ* and its role in teaching rhetoric

Al-Qazwīnī (d. 1338 CE) refined and summarised as-Sakkākī's work in his book *Talkhīṣ al-Miftāḥ* ("The Summary of the Key"). This text became widely used in teaching rhetoric, as it presented complex ideas in a more accessible form. Al-Qazwīnī's contribution ensured that rhetorical studies were transmitted across generations, with his text serving as a bridge between advanced scholarship and student learning.

Fill in the blank: Al-Qazwīnī's book *Talkhīṣ al-Miftāḥ* was designed to make rhetorical studies more _____.



Plate 2.4: Al-Qazwīnī's *Talkhīṣ al-Miftāḥ* as a teaching text



2.4.4 Legacy of systematisation in Arabic rhetorical studies

The combined efforts of al-Jurjānī, as-Sakkākī, and al-Qazwīnī established rhetoric as a structured discipline. Their works provided a framework that balanced clarity, embellishment, and appropriateness, ensuring that rhetoric could be studied systematically. This systematisation influenced not only classical scholarship but also modern approaches to Arabic literary and linguistic studies. Their legacy demonstrates how rhetoric evolved from individual insights into a codified science.

Fill in the blank: The legacy of al-Jurjānī, as-Sakkākī, and al-Qazwīnī lies in the _____ of Arabic rhetoric into a structured discipline.

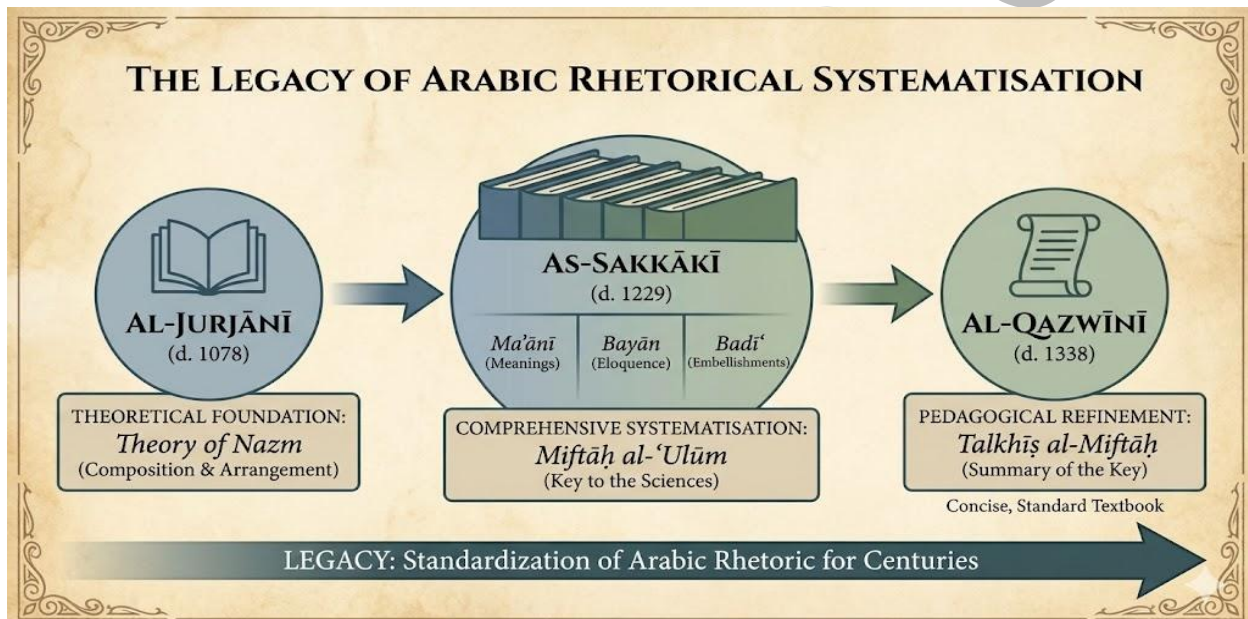


Figure 2.5: Legacy of systematisation in Arabic rhetoric

Pilot questions 2.4

1. What was al-Jurjānī's theory of nazm concerned with?
2. Fill in the blank: Al-Jurjānī's theory of _____ explained that eloquence arises from the arrangement of words and sentences.
3. What was the structure of as-Sakkākī's *Miftāḥ al-'Ulūm*?



4. Fill in the blank: As-Sakkākī's book *Miftāḥ al- 'Ulūm* divided rhetoric into al-bayān, al-badī', and _____.
5. What was al-Qazwīnī's contribution through *Talkhīṣ al-Miftāḥ*?
6. Fill in the blank: Al-Qazwīnī's book *Talkhīṣ al-Miftāḥ* was designed to make rhetorical studies more _____.
7. What is the collective legacy of al-Jurjānī, as-Sakkākī, and al-Qazwīnī?
8. Fill in the blank: The legacy of al-Jurjānī, as-Sakkākī, and al-Qazwīnī lies in the _____ of Arabic rhetoric into a structured discipline.

Series Summary

This Series has focused on the foundational scholars and texts that shaped Arabic rhetoric, highlighting their intellectual contexts and lasting contributions. Its purpose was to show how figures such as al-Jāḥiẓ, Arrummānī, Albāqilānī, al-Jurjānī, as-Sakkākī, and al-Qazwīnī provided the frameworks and literary works that transformed rhetoric into a structured discipline. By studying their texts and theories, you have seen how rhetoric developed from individual insights into a codified science that continues to influence Arabic literary and linguistic studies.

We began with al-Jāḥiẓ and his emphasis on clarity and eloquence in *al-Bayān wa al-Tabyīn*. Then we examined Arrummānī's focus on rhetorical subtleties in *al-Nawādir*, followed by Albāqilānī's defence of Qur'anic eloquence through the concept of *i 'jāz al-Qur'ān*. Finally, we explored the systematisation of rhetoric by al-Jurjānī, as-Sakkākī, and al-Qazwīnī, whose works provided a structured framework for teaching and transmission. In line with the Series Learning Outcomes, you should now be able to explain the contributions of these scholars, analyse their texts, define key concepts such as *nazm* and *i 'jāz al-Qur'ān*, and evaluate their collective legacy in shaping Arabic rhetoric.

Glossary of Terms

- **Al-Badī'**: The component of Arabic rhetoric concerned with embellishment, using stylistic devices such as simile, metaphor, and wordplay to enhance beauty and impact.



- **Al-Bayān:** The component of Arabic rhetoric that focuses on clarity of expression, ensuring meaning is conveyed without ambiguity.
- **Al-Jāhiz:** A classical Arab scholar (d. 868 CE) whose book *al-Bayān wa al-Tabyīn* laid the foundations of Arabic rhetoric by emphasising clarity and eloquence.
- **Al-Jurjānī:** A scholar (d. 1078 CE) known for his theory of **nazm**, which explained that eloquence arises from the arrangement and organisation of words and sentences.
- **Al-Ma‘ānī:** The component of Arabic rhetoric that deals with semantic and syntactic appropriateness, ensuring that language suits the context and purpose.
- **Al-Qazwīnī:** A scholar (d. 1338 CE) who authored *Talkhīṣ al-Miftāḥ*, a teaching text that simplified and transmitted rhetorical studies to later generations.
- **Albāqilānī:** A theologian and rhetorician (d. 1013 CE) who defended the concept of *i‘jāz al-Qur’ān*, the inimitability of the Qur’an, by highlighting its unmatched eloquence.
- **Arrummānī:** A scholar (d. 994 CE) whose book *al-Nawādir* examined rhetorical subtleties, focusing on embellishment and stylistic devices such as simile and metaphor.
- **As-Sakkākī:** A scholar (d. 1229 CE) who authored *Miftāḥ al-‘Ulūm*, a comprehensive text that codified rhetoric into structured categories.
- **I‘jāz al-Qur’ān:** The concept of the Qur’an’s inimitability, meaning its eloquence, style, and structure cannot be matched by human speech.
- **Ijaz:** A rhetorical term meaning brevity or conciseness, often used to describe the Qur’an’s style.
- **Itnāb:** A rhetorical term meaning elaboration or expansion, used to add detail and emphasis in speech or writing.
- **Nazm:** A theory developed by al-Jurjānī, explaining that eloquence arises from the arrangement and organisation of words and sentences rather than individual terms.
- **Tashbīh:** A rhetorical device meaning simile, used to compare one thing to another for clarity or beauty.



- **Isti‘āra:** A rhetorical device meaning metaphor, where a word or phrase is applied to something to suggest similarity or symbolic meaning.

Concept Check Questions [Series 2]

Objective questions

1. Which Abbasid scholar authored *al-Bayān wa al-Tabyīn*? (Linked to SLO 2.1)
2. Fill in the blank: Arrummānī’s book *al-Nawādir* focused on rhetorical devices such as tashbīh (simile) and _____. (Linked to SLO 2.2)
3. Which concept did Albāqilānī defend to demonstrate the Qur’an’s unmatched eloquence? (Linked to SLO 2.3)
4. Fill in the blank: Al-Jurjānī’s theory of _____ explained that eloquence arises from the arrangement of words and sentences. (Linked to SLO 2.4)
5. Which scholar authored *Miftāḥ al-‘Ulūm* and divided rhetoric into al-bayān, al-badī‘, and al-ma‘ānī? (Linked to SLO 2.5)
6. Fill in the blank: Al-Qazwīnī’s book *Talkhīṣ al-Miftāḥ* was designed to make rhetorical studies more _____. (Linked to SLO 2.6)

Short-answer questions

7. Explain the main contribution of al-Jāḥiẓ to Arabic rhetoric. (Linked to SLO 2.1)
8. What was Arrummānī’s scholarly focus in *al-Nawādir*? (Linked to SLO 2.2)
9. Define the concept of *i’jāz al-Qur’ān* as defended by Albāqilānī. (Linked to SLO 2.3)
10. What is the significance of al-Jurjānī’s theory of *nazm*? (Linked to SLO 2.4)
11. Describe the structure of as-Sakkākī’s *Miftāḥ al-‘Ulūm*. (Linked to SLO 2.5)



12. How did al-Qazwīnī's *Talkhīṣ al-Miftāḥ* contribute to the teaching of rhetoric? (Linked to SLO 2.6)
13. Assess the collective legacy of al-Jurjānī, as-Sakkākī, and al-Qazwīnī in systematising rhetoric. (Linked to SLO 2.7)

Long-answer questions

14. Analyse al-Jāhiz's intellectual context and explain how *al-Bayān wa al-Tabyīn* shaped the foundations of Arabic rhetoric. (Linked to SLO 2.1)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
15. Evaluate Arrummānī's contributions to the study of rhetorical subtleties and his influence on later scholars. (Linked to SLO 2.2)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
16. Discuss Albāqilānī's defence of Qur'anic eloquence and the theological significance of *i'jāz al-Qur'ān*. (Linked to SLO 2.3)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
17. Examine al-Jurjānī's theory of *nazm* and its impact on rhetorical studies. (Linked to SLO 2.4)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
18. Compare the contributions of as-Sakkākī and al-Qazwīnī in codifying and transmitting Arabic rhetoric. (Linked to SLOs 2.5–2.6)
- *Basic response*: Based on Series-only knowledge.



- *Value-added response*: For outstanding learners who go beyond the basics.

19. Evaluate the collective legacy of al-Jurjānī, as-Sakkākī, and al-Qazwīnī in shaping Arabic rhetoric as a structured discipline. (Linked to SLO 2.7)

- *Basic response*: Based on Series-only knowledge.
- *Value-added response*: For outstanding learners who go beyond the basics.

Answers to Concept Check Questions [Series 2]

Objective questions

1. Al-Jāhiz.
2. Isti'āra (metaphor).
3. *I'jāz al-Qur'ān*.
4. Nazm.
5. As-Sakkākī.
6. Accessible.

Short-answer questions

7. Al-Jāhiz emphasised clarity and eloquence in communication, using poetry, prose, and oratory as examples.
8. Arrummānī focused on rhetorical subtleties, particularly simile and metaphor, in *al-Nawādir*.
9. *I'jāz al-Qur'ān* refers to the inimitability of the Qur'an, meaning its eloquence and style cannot be matched by human speech.
10. Al-Jurjānī's theory of *nazm* highlighted that eloquence arises from the arrangement of words and sentences, not individual terms.
11. As-Sakkākī's *Miftāḥ al-'Ulūm* divided rhetoric into al-bayān, al-badī', and al-ma'ānī.



12. Al-Qazwīnī's *Talkhīṣ al-Miftāḥ* simplified complex rhetorical ideas, making them easier to teach and learn.
13. Collectively, these scholars systematised rhetoric into a structured discipline, ensuring its transmission across generations.

Long-answer questions

14. *Basic response:* Al-Jāḥiẓ lived in the Abbasid period and wrote *al-Bayān wa al-Tabyīn*, which emphasised clarity and eloquence.
Value-added response: Learners may add that his work reflected cultural diversity and integrated rhetoric into everyday communication, influencing later scholars.
15. *Basic response:* Arrummānī analysed rhetorical subtleties in *al-Nawādir*, focusing on simile and metaphor.
Value-added response: Learners may add that his emphasis on embellishment influenced later systematisation by as-Sakkākī and al-Qazwīnī.
16. *Basic response:* Albāqilānī defended the Qur'an's eloquence through the concept of *i'jāz al-Qur'ān*.
Value-added response: Learners may add that his arguments strengthened theological debates and reinforced belief in the Qur'an's divine origin.
17. *Basic response:* Al-Jurjānī's theory of *nazm* explained that eloquence arises from arrangement, impacting rhetorical studies.
Value-added response: Learners may add that his focus on syntax and semantics shifted rhetoric towards linguistic analysis.
18. *Basic response:* As-Sakkākī codified rhetoric in *Miftāḥ al-'Ulūm*, while al-Qazwīnī simplified it in *Talkhīṣ al-Miftāḥ*.
Value-added response: Learners may add that their works became standard teaching texts, ensuring continuity in madrasah curricula.
19. *Basic response:* Together, al-Jurjānī, as-Sakkākī, and al-Qazwīnī systematised rhetoric into a structured discipline.



Value-added response: Learners may add that their legacy influenced both classical and modern Arabic literary and linguistic studies.



Answers to Pilot Questions [Series 2]

Part 2.1

1. Abbasid period.
2. Abbasid.
3. *Al-Bayān wa al-Tabyīn*.
4. Bayān.
5. Clarity and eloquence.
6. Audience.

Part 2.2

1. Arrummānī was a scholar of rhetorical subtleties and embellishment.
2. Badī'.
3. *Al-Nawādir*.
4. Isti'āra (metaphor).
5. Badī'.
6. Badī'.

Part 2.3

1. Ash'arī school.
2. Ash'arī.
3. *I'jāz al-Qur'ān*.
4. *I'jāz al-Qur'ān*.



5. By using rhetoric to defend the Qur'an's divine origin.
6. Divine.

Part 2.4

1. The arrangement of words and sentences.
2. Nazm.
3. Al-bayān, al-badī', and al-ma'ānī.
4. Al-ma'ānī.
5. He simplified rhetoric in *Talkhīṣ al-Miftāḥ* for teaching purposes.
6. Accessible.
7. They systematised rhetoric into a structured discipline.
8. Systematisation.

References and Attributions [Series 2]

General References

- Al-Jāhiz. (n.d.). *Al-Bayān wa al-Tabyīn*. Classical Arabic manuscript.
- Arrummānī. (n.d.). *Al-Nawādir*. Classical Arabic manuscript.
- Albāqilānī. (n.d.). *I'jāz al-Qur'ān*. Classical Arabic manuscript.
- Al-Jurjānī. (n.d.). *Dalā'il al-I'jāz*. Classical Arabic manuscript.
- As-Sakkākī. (n.d.). *Miftāḥ al-'Ulūm*. Classical Arabic manuscript.
- Al-Qazwīnī. (n.d.). *Talkhīṣ al-Miftāḥ*. Classical Arabic manuscript.
- Badawi, M. M. (1992). *Modern Arabic literature*. Cambridge University Press.



- Somekh, S. (1997). *Genre and theme in the modern Arabic novel*. Ithaca Press.

Illustrations

- *Plate 2.1: Al-Jāḥiẓ in the Abbasid intellectual context*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of al-Jāḥiẓ in a scholarly setting during the Abbasid period, surrounded by manuscripts.”
 - Suggested OER search string: “al-Jahiz Abbasid scholar Arabic rhetoric OER”
- *Figure 2.1: Themes in al-Bayān wa al-Tabyīn**
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the themes of al-Jāḥiẓ’s *al-Bayān wa al-Tabyīn*: clarity, eloquence, persuasion, cultural diversity.”
 - Suggested OER search string: “al-Jahiz al-Bayan wa al-Tabyin themes rhetoric OER”
- *Box 2.1: Al-Jāḥiẓ’s rhetorical contributions*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box summarising al-Jāḥiẓ’s contributions to Arabic rhetoric: clarity, eloquence, examples, practical application.”
 - Suggested OER search string: “al-Jahiz contributions Arabic rhetoric clarity eloquence OER”
- *Plate 2.2: Arrummānī, scholar of rhetorical subtleties*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of Arrummānī with manuscripts, symbolising his study of rhetorical subtleties.”
 - Suggested OER search string: “Arrummani Arabic rhetoric scholar OER”



- *Figure 2.2: Rhetorical devices in al-Nawādir**
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing rhetorical devices in Arrummānī’s *al-Nawādir*: simile, metaphor, embellishment.”
 - Suggested OER search string: “Arrummani al-Nawadir rhetorical devices OER”
- *Box 2.2: Arrummānī’s rhetorical contributions*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box summarising Arrummānī’s contributions to Arabic rhetoric: subtleties, simile, metaphor, embellishment.”
 - Suggested OER search string: “Arrummani contributions Arabic rhetoric badī’ OER”
- *Plate 2.3: Albāqilānī in theological and rhetorical debates*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of Albāqilānī in a scholarly debate setting, symbolising his defence of Qur’anic eloquence.”
 - Suggested OER search string: “Albāqilānī Ash‘arī theologian rhetoric OER”
- *Figure 2.3: Features of i’jāz al-Qur’ān*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing features of i’jāz al-Qur’ān: eloquence, structure, brevity, elaboration.”
 - Suggested OER search string: “i’jāz al-Qur’ān Albāqilānī features OER”
- *Box 2.3: Albāqilānī’s rhetorical contributions*
 - Attribution: AI-generated using Copilot graphic art tool.



- Prompt: “Generate a text box summarising Albāqilānī’s contributions: defence of Qur’anic eloquence, i’jāz al-Qur’ān, integration of rhetoric into theology.”
- Suggested OER search string: “Albāqilānī contributions Qur’anic rhetoric theology OER”
- *Figure 2.4: Al-Jurjānī’s theory of nazm*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing al-Jurjānī’s theory of nazm: arrangement of words, meaning, eloquence.”
 - Suggested OER search string: “al-Jurjani nazm Dalail al-Ijaz rhetoric OER”
- *Box 2.4: Structure of Miftāḥ al-‘Ulūm**
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box summarising the structure of *Miftāḥ al-‘Ulūm*: al-bayān, al-badī‘, al-ma‘ānī.”
 - Suggested OER search string: “as-Sakkaki Miftah al-Ulum rhetoric structure OER”
- *Plate 2.4: Al-Qazwīnī’s Talkhīṣ al-Miftāḥ as a teaching text*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a manuscript of *Talkhīṣ al-Miftāḥ* used in teaching rhetoric.”
 - Suggested OER search string: “al-Qazwini Talkhis al-Miftah Arabic rhetoric OER”
- *Figure 2.5: Legacy of systematisation in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the legacy of systematisation: al-Jurjānī (nazm), as-Sakkākī (*Miftāḥ al-‘Ulūm*), al-Qazwīnī (*Talkhīṣ al-Miftāḥ*).”



- Suggested OER search string: “systematisation Arabic rhetoric Jurjani Sakkaki Qazwini OER”



Series 3: Components Of Arabic Rhetoric – Albayān, Albadī', And Almacānī

Part 3.1 Al-Bayān: Clarity Of Expression

- 3.1.1 Definition and scope of al-bayān
- 3.1.2 Techniques for achieving clarity in speech and writing
- 3.1.3 Examples from Qur'anic verses and classical poetry
- 3.1.4 Relevance of al-bayān to modern Arabic discourse

Part 3.2 Al-Badī': Embellishment And Stylistic Devices

- 3.2.1 Definition and scope of al-badī'
- 3.2.2 Common stylistic devices (simile, metaphor, wordplay)
- 3.2.3 Role of embellishment in enhancing meaning and beauty
- 3.2.4 Applications of al-badī' in classical and modern texts

Part 3.3 Al-Ma'ānī: Appropriateness And Contextual Meaning

- 3.3.1 Definition and scope of al-ma'ānī
- 3.3.2 Semantic and syntactic appropriateness in rhetoric
- 3.3.3 Examples from Qur'anic discourse and Arabic oratory
- 3.3.4 Contemporary relevance of al-ma'ānī in communication

Part 3.4 Interrelationship Of Al-Bayān, Al-Badī', And Al-Ma'ānī

- 3.4.1 How the three components complement one another
- 3.4.2 Case studies from Qur'an and classical Arabic literature
- 3.4.3 The integrated role of these components in rhetorical analysis
- 3.4.4 Legacy of the tripartite division in Arabic rhetorical studies



Introduction

In the last Series, we examined the foundational scholars and texts that shaped Arabic rhetoric, such as al-Jāhiz, Arrummānī, Albāqilānī, al-Jurjānī, as-Sakkākī, and al-Qazwīnī. Their contributions provided the intellectual frameworks and literary works that transformed rhetoric into a structured discipline. Building on that foundation, this Series turns to the three classical components of Arabic rhetoric—**al-bayān**, **al-badīʿ**, and **al-maʿānī**—which form the core of rhetorical analysis and practice. These components remain central to understanding how meaning, beauty, and appropriateness are achieved in Arabic communication.

The aim of this Series is to introduce you to the three components of Arabic rhetoric, enabling you to define each one clearly, explain their functions, and apply them in the analysis of Qurʾanic verses, classical poetry, and modern discourse.

We shall commence this Series by exploring al-bayān, focusing on clarity of expression and its role in ensuring meaning is conveyed without ambiguity. Next, we will move on to al-badīʿ, examining embellishment and stylistic devices that add beauty and depth to communication. Following that, we will study al-maʿānī, which deals with semantic and syntactic appropriateness in context. Finally, we will bring the Series to a close by considering how these three components interrelate, using case studies from the Qurʾan and classical literature to show their integrated role in rhetorical analysis.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 3.1** define the concept of *al-bayān* and explain its role in achieving clarity of expression,
- **SLO 3.2** demonstrate techniques for applying *al-bayān* in Qurʾanic verses and classical poetry,
- **SLO 3.3** define *al-badīʿ* and describe its scope in Arabic rhetoric,



- **SLO 3.4** identify and analyse common stylistic devices such as simile, metaphor, and wordplay within *al-badī*,
- **SLO 3.5** evaluate the function of *al-badī* in enhancing meaning and beauty in texts,
- **SLO 3.6** define *al-ma'ānī* and explain its focus on semantic and syntactic appropriateness,
- **SLO 3.7** apply *al-ma'ānī* to examples from Qur'anic discourse and Arabic oratory,
- **SLO 3.8** analyse how *al-bayān*, *al-badī*, and *al-ma'ānī* complement one another in rhetorical analysis, and
- **SLO 3.9** evaluate the legacy of the tripartite division in shaping Arabic rhetorical studies.

3.1 Al-Bayān: Clarity Of Expression

3.1.1 Definition and scope of al-bayān

Al-bayān refers to clarity of expression in Arabic rhetoric. It is the ability to convey meaning in a way that is free from ambiguity, ensuring that the listener or reader fully grasps the intended message. In classical Arabic studies, al-bayān is considered the foundation of eloquence, as it allows communication to be both precise and persuasive. Scholars emphasised that clarity is not simply about choosing simple words, but about selecting expressions that suit the context and audience.

Fill in the blank: In Arabic rhetoric, _____ refers to clarity of expression and freedom from ambiguity.





Figure 3.1: Scope of al-bayān in Arabic rhetoric

3.1.2 Techniques for achieving clarity in speech and writing

Clarity in Arabic rhetoric is achieved through several techniques. These include the use of **tashbīh** (simile), which compares two things to make meaning clearer, and **isti‘āra** (metaphor), which conveys ideas symbolically while maintaining comprehensibility. Another technique is **ijaz** (brevity), where concise language is used to avoid unnecessary complexity, and **itnāb** (elaboration), where detail is added to ensure completeness. Together, these techniques ensure that communication is both clear and effective.

Fill in the blank: The rhetorical technique of _____ refers to brevity or conciseness in expression.

Technique	Explanation
Tashbīh (Simile)	Uses explicit comparison (e.g., “like” or “as”) to make meaning vivid and accessible.
Isti‘āra (Metaphor)	Employs implicit comparison, transferring meaning from one domain to another for stylistic power.



Ijaz (Brevity)	Conveys meaning with concise expression , avoiding unnecessary words while retaining clarity.
Itnāb (Elaboration)	Expands expression with detail and emphasis , enriching the text and clarifying subtle points.

Box 3.1: Techniques for achieving clarity in al-bayān

3.1.3 Examples from Qur’anic verses and classical poetry

The Qur’an is often cited as the highest example of al-bayān, as its verses combine clarity with depth of meaning. For instance, Qur’anic similes and metaphors are used to explain abstract concepts in ways that are accessible to all audiences. Classical Arabic poetry also demonstrates al-bayān, where poets employed vivid imagery and precise language to convey emotions and ideas. These examples show how clarity is not only a rhetorical principle but also a practical tool in literature and religious discourse.

Fill in the blank: Classical Arabic poetry and the _____ are key sources of examples of al-bayān.



Plate 3.1: Examples of al-bayān in Qur’an and poetry



3.1.4 Relevance of al-bayān to modern Arabic discourse

Al-bayān continues to be relevant in modern Arabic communication. In media, education, and public speaking, clarity ensures that messages are understood by diverse audiences. Modern writers and speakers apply al-bayān by balancing brevity and elaboration, using metaphors and similes to explain complex ideas, and tailoring language to suit context. This demonstrates that al-bayān is not confined to classical texts but remains a vital skill in contemporary discourse.

Fill in the blank: In modern Arabic discourse, al-bayān ensures that messages are _____ by diverse audiences.

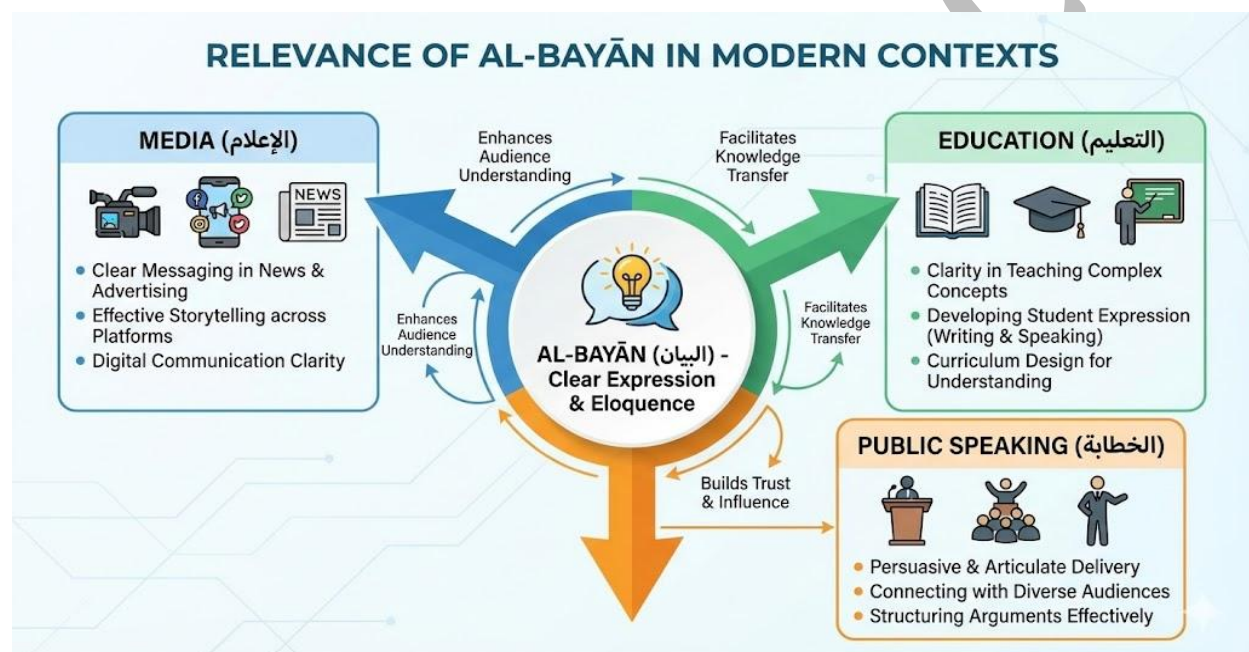


Figure 3.2: Relevance of al-bayān in modern discourse

Pilot questions 3.1

1. What does al-bayān mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to clarity of expression and freedom from ambiguity.
3. What are some techniques used to achieve clarity in al-bayān?



4. Fill in the blank: The rhetorical technique of _____ refers to brevity or conciseness in expression.
5. What are key sources of examples of al-bayān?
6. Fill in the blank: Classical Arabic poetry and the _____ are key sources of examples of al-bayān.
7. Why is al-bayān relevant to modern Arabic discourse?
8. Fill in the blank: In modern Arabic discourse, al-bayān ensures that messages are _____ by diverse audiences.

3.2 Al-Badī' : Embellishment And Stylistic Devices

3.2.1 Definition and scope of al-badī'

Al-badī' refers to embellishment in Arabic rhetoric. It is the use of stylistic devices that add beauty, creativity, and emotional impact to speech or writing. While al-bayān focuses on clarity, al-badī' enriches communication by making it more engaging and memorable. Scholars of rhetoric classified numerous devices under al-badī', ranging from simple comparisons to complex wordplay.

Fill in the blank: In Arabic rhetoric, _____ refers to embellishment and stylistic beauty in communication.



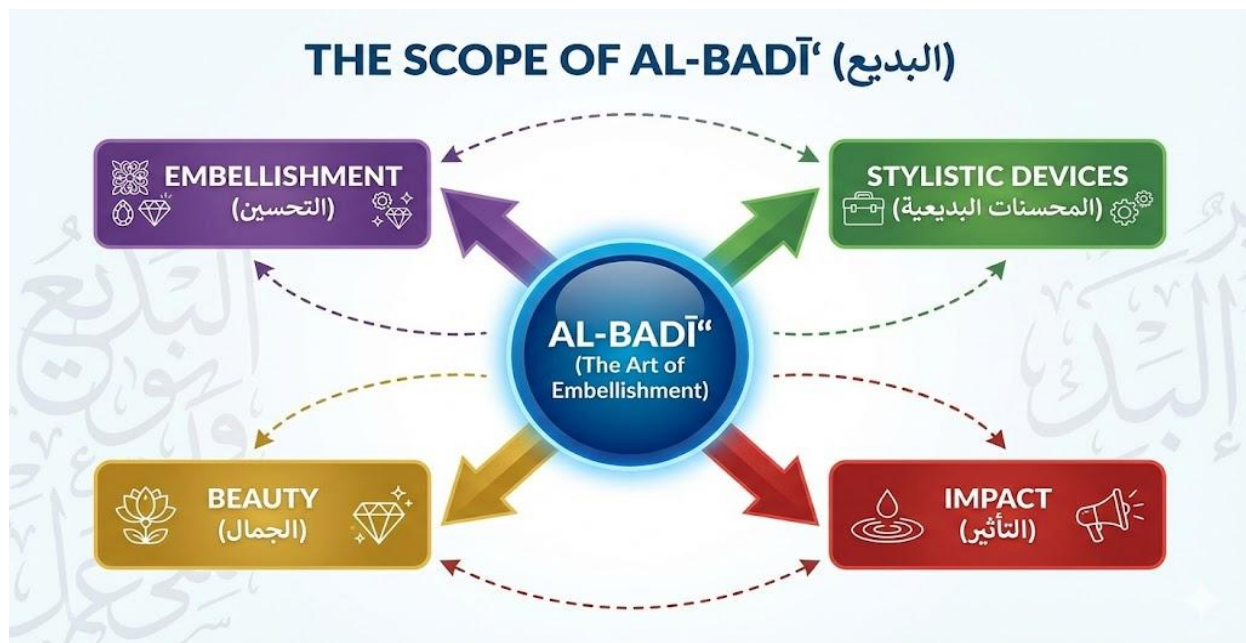


Figure 3.3: Scope of al-badī' in Arabic rhetoric

3.2.2 Common stylistic devices (simile, metaphor, wordplay)

Among the most common devices in al-badī' are **tashbīh** (simile), which compares two things explicitly, and **isti'āra** (metaphor), which conveys meaning symbolically. Another device is **jinās** (paronomasia or wordplay), where similar-sounding words are used to create rhetorical effect. These devices are not merely decorative; they serve to clarify meaning, evoke emotions, and capture the listener's attention.

Fill in the blank: The rhetorical device of _____ involves using similar-sounding words for stylistic effect.

Device	Explanation
Tashbīh (Simile)	Uses explicit comparison (e.g., "like" or "as") to enhance clarity and vividness.



Isti'āra (Metaphor)	Employs implicit comparison, transferring meaning from one domain to another for stylistic power.
Jinās (Wordplay)	Exploits phonetic similarity between words with different meanings, creating rhetorical beauty.
Tawrīyah (Double Entendre)	Uses expressions with layered meanings, allowing for subtlety, wit, or ambiguity.

Box 3.2: Common stylistic devices in al-badī'

3.2.3 Role of embellishment in enhancing meaning and beauty

Al-badī' enhances meaning by adding depth and beauty to communication. For example, similes and metaphors can make abstract ideas more tangible, while wordplay can make speech more memorable. Embellishment also helps to persuade audiences by appealing to their emotions and aesthetic sensibilities. In this way, al-badī' complements al-bayān, ensuring that communication is not only clear but also captivating.

Fill in the blank: Al-badī' complements al-bayān by making communication both clear and _____.

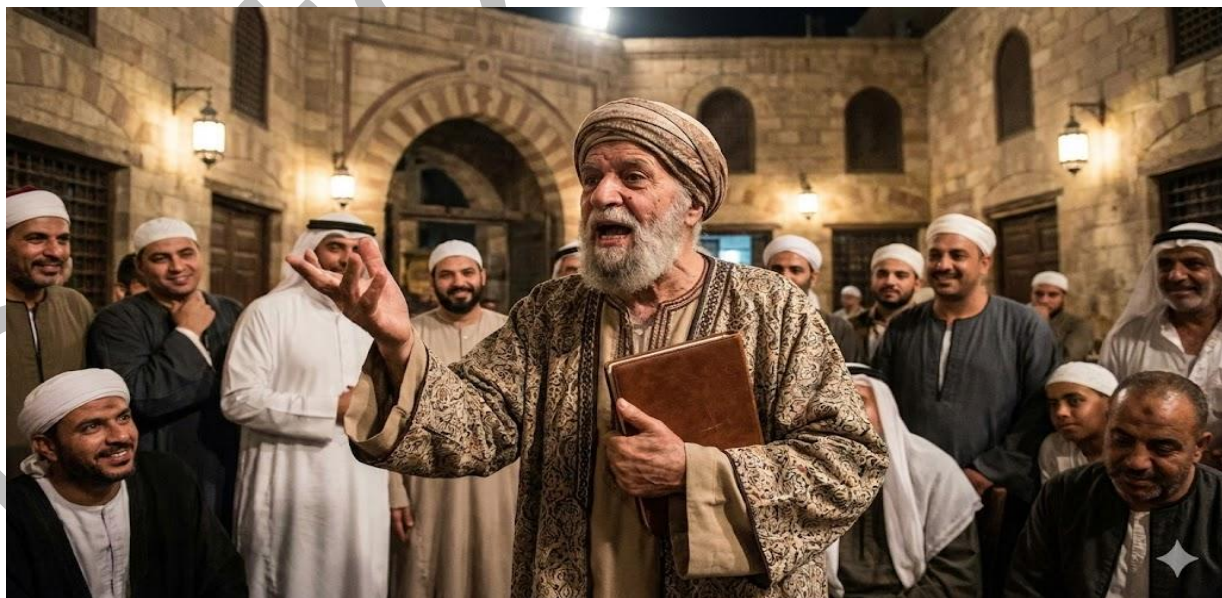


Plate 3.2: Embellishment in classical Arabic poetry



3.2.4 Applications of al-badī' in classical and modern texts

In classical Arabic poetry, al-badī' was used extensively to create vivid imagery and emotional resonance. Qur'anic verses also employ stylistic devices to convey profound meanings in a memorable way. In modern Arabic literature and media, al-badī' continues to be applied, whether in novels, speeches, or advertisements, to capture attention and enrich communication. This shows that al-badī' is a timeless component of rhetoric, bridging classical traditions and contemporary practice.

Fill in the blank: In modern Arabic literature and media, al-badī' is used to capture _____ and enrich communication.

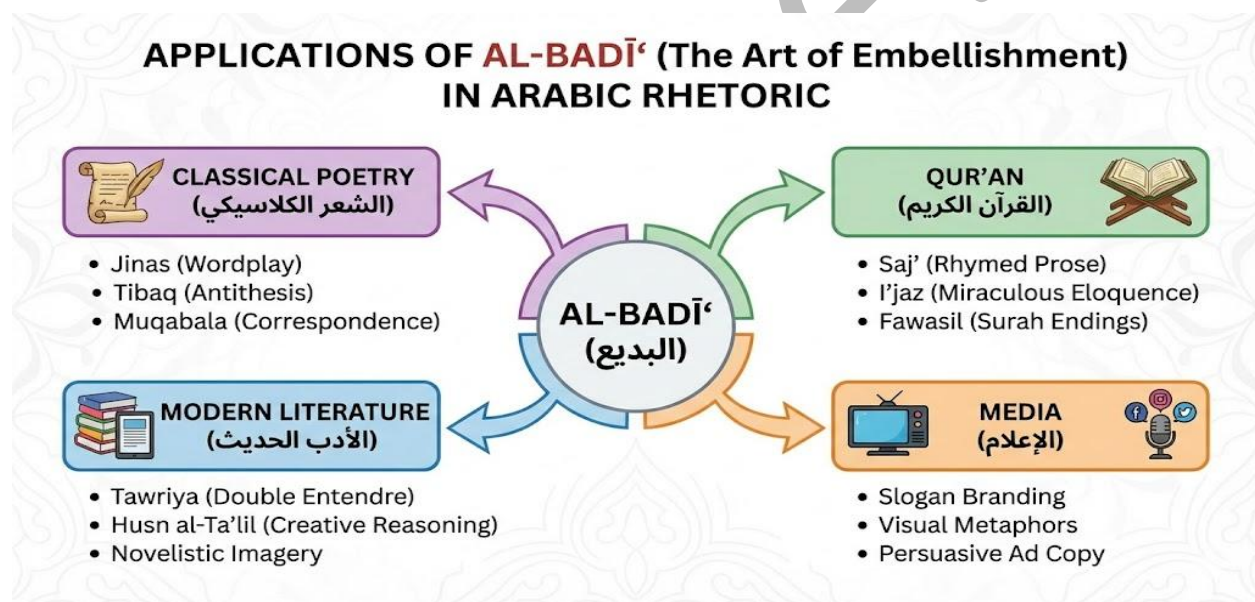


Figure 3.4: Applications of al-badī' in classical and modern texts

Pilot questions 3.2

1. What does al-badī' mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to embellishment and stylistic beauty in communication.
3. Name three common stylistic devices used in al-badī'.



4. Fill in the blank: The rhetorical device of _____ involves using similar-sounding words for stylistic effect.
5. How does al-badī' enhance meaning and beauty in communication?
6. Fill in the blank: Al-badī' complements al-bayān by making communication both clear and _____.
7. Where is al-badī' applied in classical and modern texts?
8. Fill in the blank: In modern Arabic literature and media, al-badī' is used to capture _____ and enrich communication.

3.3 Al-Ma'ānī: Appropriateness And Contextual Meaning

3.3.1 Definition and scope of al-ma'ānī

Al-ma'ānī refers to appropriateness in Arabic rhetoric. It is the ability to use language that suits the context, audience, and purpose of communication. Unlike al-bayān, which focuses on clarity, al-ma'ānī ensures that words and structures are chosen carefully to match the situation. Scholars stressed that appropriateness is essential for eloquence, as even clear speech can fail if it does not fit its context.

Fill in the blank: In Arabic rhetoric, _____ refers to appropriateness of language in relation to context and audience.



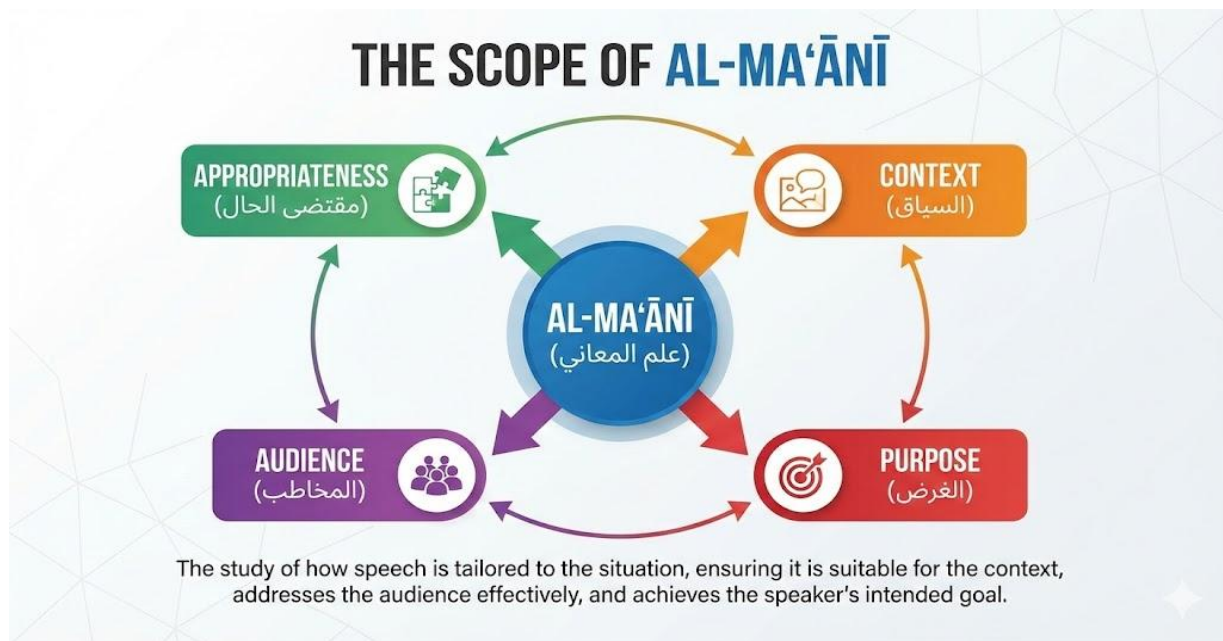


Figure 3.5: Scope of al-ma'ānī in Arabic rhetoric

3.3.2 Semantic and syntactic appropriateness in rhetoric

Al-ma'ānī operates at two levels: **semantic appropriateness**, which ensures that meaning is conveyed accurately, and **syntactic appropriateness**, which ensures that sentence structures are suitable for the intended effect. For example, brevity may be appropriate in a legal ruling, while elaboration may be necessary in a sermon. By balancing semantics and syntax, al-ma'ānī guarantees that communication is both meaningful and effective.

Fill in the blank: Al-ma'ānī operates at two levels: semantic appropriateness and _____ appropriateness.

Level	Explanation
Semantic Appropriateness	Ensures accuracy of meaning , aligning words with intended concepts and avoiding ambiguity.
Syntactic Appropriateness	Focuses on the suitability of sentence structure , ensuring grammar and arrangement fit the context and rhetorical purpose.

Box 3.3: Levels of appropriateness in al-ma'ānī



3.3.3 Examples from Qur'anic discourse and Arabic oratory

The Qur'an provides numerous examples of al-ma'ānī, where language is tailored to context and audience. Verses often balance brevity and elaboration depending on the subject matter. Similarly, Arabic orators used al-ma'ānī to adapt their speech to different audiences, whether in tribal gatherings, courts, or sermons. These examples show that appropriateness is not only theoretical but also practical, guiding how rhetoric is applied in real situations.

Fill in the blank: Both Qur'anic discourse and Arabic _____ demonstrate the principle of al-ma'ānī.



Plate 3.3: Examples of al-ma'ānī in Qur'an and oratory

3.3.4 Contemporary relevance of al-ma'ānī in communication

In modern Arabic discourse, al-ma'ānī remains vital. Public speakers, journalists, and educators must ensure that their language is appropriate for diverse audiences. For example, a political speech requires careful choice of words to persuade, while a classroom lecture demands clarity



and structure suited to learners. By applying al-ma‘ānī, modern communicators maintain relevance and effectiveness in their messages.

Fill in the blank: In modern Arabic discourse, al-ma‘ānī helps speakers and writers maintain _____ and effectiveness.

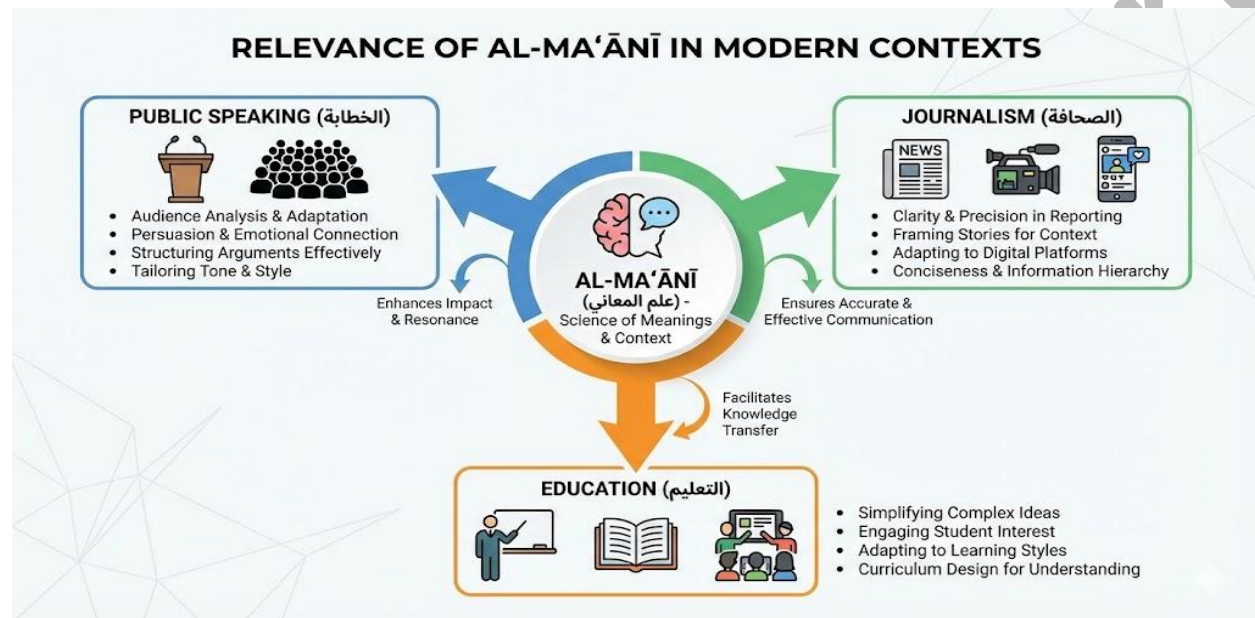


Figure 3.6: Relevance of al-ma‘ānī in modern communication

Pilot questions 3.3

1. What does al-ma‘ānī mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to appropriateness of language in relation to context and audience.
3. What are the two levels of appropriateness in al-ma‘ānī?
4. Fill in the blank: Al-ma‘ānī operates at two levels: semantic appropriateness and _____ appropriateness.
5. Give examples of al-ma‘ānī from Qur’anic discourse and Arabic oratory.
6. Fill in the blank: Both Qur’anic discourse and Arabic _____ demonstrate the principle of al-ma‘ānī.



7. Why is al-ma‘ānī relevant in modern Arabic communication?
8. Fill in the blank: In modern Arabic discourse, al-ma‘ānī helps speakers and writers maintain _____ and effectiveness.

3.4 Interrelationship Of Al-Bayān, Al-Badī‘, And Al-Ma‘ānī

3.4.1 How the three components complement one another

The three components of Arabic rhetoric—**al-bayān** (clarity), **al-badī‘** (embellishment), and **al-ma‘ānī** (appropriateness)—are not isolated disciplines but work together to produce eloquent communication. Al-bayān ensures that meaning is clear, al-badī‘ adds beauty and stylistic richness, and al-ma‘ānī guarantees that language is appropriate to context. When combined, they create speech or writing that is precise, engaging, and effective.

Fill in the blank: Al-bayān ensures clarity, al-badī‘ adds beauty, and al-ma‘ānī ensures _____.

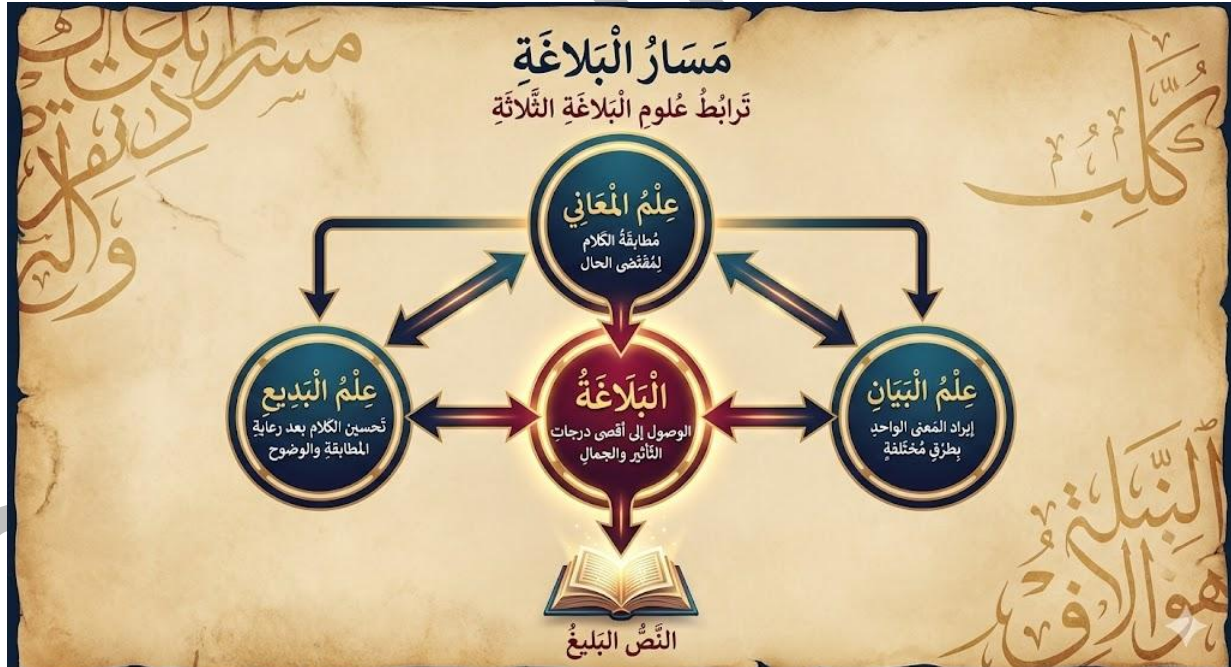


Figure 3.7: Interrelationship of al-bayān, al-badī‘, and al-ma‘ānī



3.4.2 Case studies from Qur'an and classical Arabic literature

The Qur'an demonstrates the integration of these components. Verses are clear in meaning (al-bayān), stylistically beautiful (al-badī'), and perfectly suited to context (al-ma'ānī). Classical Arabic poetry also illustrates this interrelationship, as poets balanced clarity, embellishment, and appropriateness to produce works that resonated with audiences. These case studies show that the three components are inseparable in practice.

Fill in the blank: The Qur'an and classical Arabic _____ provide case studies of the integration of the three rhetorical components.



Plate 3.4: Case studies of integrated rhetorical components

3.4.3 The integrated role of these components in rhetorical analysis

In rhetorical analysis, scholars examine how al-bayān, al-badī', and al-ma'ānī interact to produce eloquence. For example, a verse may be analysed for its clarity of meaning, its stylistic devices, and its appropriateness to context. This integrated approach ensures that rhetoric is studied holistically, rather than in fragments. It also highlights the sophistication of Arabic rhetorical tradition, which recognised the need for balance between clarity, beauty, and appropriateness.



Fill in the blank: In rhetorical analysis, scholars study how the three components interact to produce _____.

Concept	Role in Rhetoric
Al-bayān	Clarity of meaning – ensures ideas are expressed in a way that is easily understood.
Al-badī‘	Stylistic beauty – adds aesthetic appeal through figures of speech and artistic devices.
Al-ma‘ānī	Contextual appropriateness – aligns wording with situation, audience, and intent.
Combined Effect	Produces eloquence (<i>balāgha</i>) and persuasion, balancing clarity, beauty, and context.

Box 3.4: Integrated role of al-bayān, al-badī‘, and al-ma‘ānī

3.4.4 Legacy of the tripartite division in Arabic rhetorical studies

The tripartite division of rhetoric into al-bayān, al-badī‘, and al-ma‘ānī became the standard framework for teaching and studying rhetoric in the Islamic world. It influenced generations of scholars and shaped curricula in madrasahs. Even today, this division is used in academic studies of Arabic literature and linguistics. Its legacy lies in providing a systematic way to analyse and appreciate the richness of Arabic communication.

Fill in the blank: The tripartite division of rhetoric became the standard _____ for teaching and studying Arabic rhetoric.



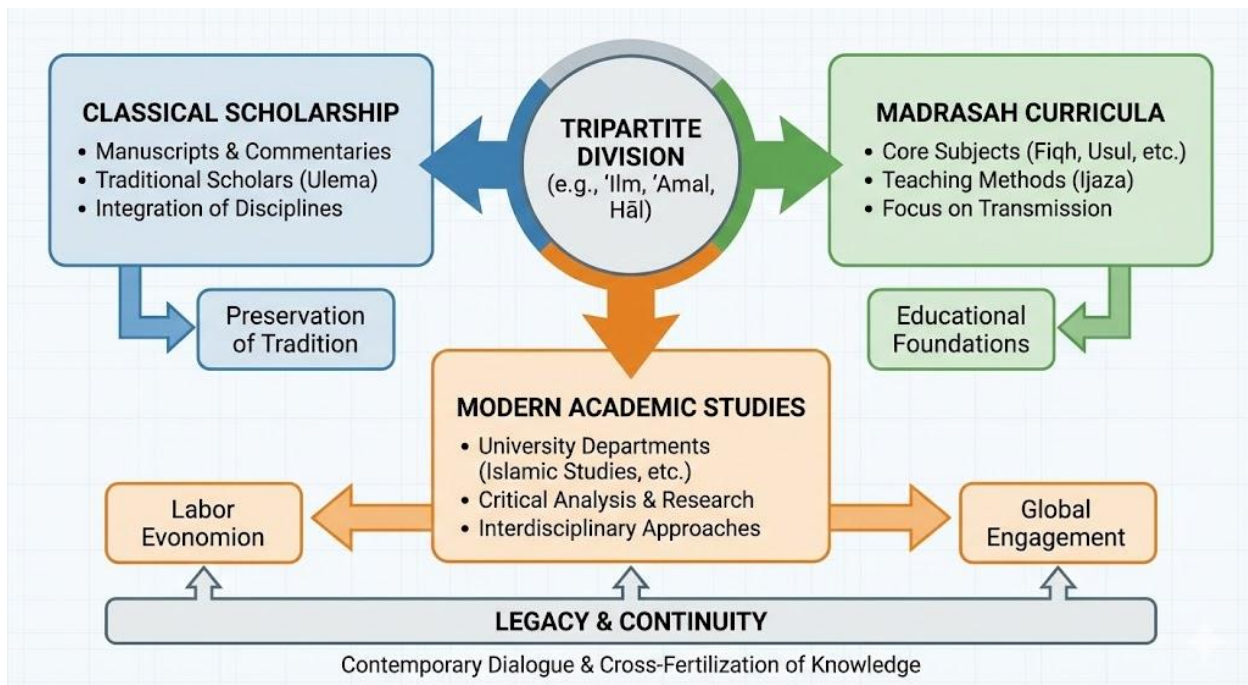


Figure 3.8: Legacy of the tripartite division in Arabic rhetorical studies

Pilot questions 3.4

1. How do al-bayān, al-badī', and al-ma'ānī complement one another?
2. Fill in the blank: Al-bayān ensures clarity, al-badī' adds beauty, and al-ma'ānī ensures _____.
3. What case studies demonstrate the integration of the three components?
4. Fill in the blank: The Qur'an and classical Arabic _____ provide case studies of the integration of the three rhetorical components.
5. What is the integrated role of these components in rhetorical analysis?
6. Fill in the blank: In rhetorical analysis, scholars study how the three components interact to produce _____.
7. What is the legacy of the tripartite division in Arabic rhetorical studies?
8. Fill in the blank: The tripartite division of rhetoric became the standard _____ for teaching and studying Arabic rhetoric.



Series Summary

This Series has explored the three classical components of Arabic rhetoric—**al-bayān**, **al-badīʿ**, and **al-maʿānī**—which together form the foundation of eloquent communication. Its purpose was to show how clarity, embellishment, and appropriateness interact to produce speech and writing that is precise, engaging, and effective. By examining definitions, techniques, examples from the Qurʾan and classical poetry, and modern applications, you have seen how these components remain relevant across time and contexts.

We began with al-bayān, focusing on clarity of expression and techniques such as simile, metaphor, brevity, and elaboration. Then we moved to al-badīʿ, where stylistic devices like wordplay and double entendre enrich meaning and beauty. Following that, we studied al-maʿānī, which ensures semantic and syntactic appropriateness in relation to audience and context. Finally, we considered how these three components complement one another, using case studies and legacy frameworks to highlight their integrated role. In line with the Series Learning Outcomes, you should now be able to define each component, demonstrate their techniques, apply them to classical and modern texts, analyse their interrelationship, and evaluate their enduring legacy in Arabic rhetorical studies.

Glossary of Terms

- **Al-badīʿ**: Embellishment in Arabic rhetoric, involving stylistic devices that add beauty, creativity, and emotional impact to communication.
- **Al-bayān**: Clarity of expression in Arabic rhetoric, ensuring meaning is conveyed without ambiguity and understood by the audience.
- **Al-maʿānī**: Appropriateness in Arabic rhetoric, focusing on the suitability of language to context, audience, and purpose.
- **Ijaz**: Brevity or conciseness in expression, used to convey meaning clearly without unnecessary detail.
- **Istiʿāra**: Metaphor, a rhetorical device where a word or phrase is applied symbolically to suggest similarity or deeper meaning.



- **Itnāb:** Elaboration or expansion in speech or writing, used to add detail and emphasis for completeness.
- **Jinās:** Wordplay or paronomasia, a stylistic device that uses similar-sounding words to create rhetorical effect.
- **Tashbīh:** Simile, a rhetorical device that explicitly compares two things to clarify meaning or add beauty.
- **Tawriyah:** Double entendre, a rhetorical device where a word or phrase carries two meanings, often one obvious and one hidden.

Concept Check Questions [Series 3]

Objective questions

1. Which rhetorical component focuses on clarity of expression? (Linked to SLO 3.1)
2. Fill in the blank: The rhetorical technique of _____ refers to brevity or conciseness in expression. (Linked to SLO 3.2)
3. Which rhetorical component deals with embellishment and stylistic devices? (Linked to SLO 3.3)
4. Fill in the blank: The rhetorical device of _____ involves using similar-sounding words for stylistic effect. (Linked to SLO 3.4)
5. Which rhetorical component ensures appropriateness of language to context and audience? (Linked to SLO 3.6)
6. Fill in the blank: Al-ma'ānī operates at two levels: semantic appropriateness and _____ appropriateness. (Linked to SLO 3.6)

Short-answer questions

7. Define al-bayān and explain its role in Arabic rhetoric. (Linked to SLO 3.1)



8. Identify two techniques used to achieve clarity in al-bayān. (Linked to SLO 3.2)
9. Describe the scope of al-badī' and name two stylistic devices associated with it. (Linked to SLO 3.3–3.4)
10. How does al-badī' complement al-bayān in communication? (Linked to SLO 3.5)
11. Define al-ma'ānī and explain its focus on appropriateness. (Linked to SLO 3.6)
12. Give one example of al-ma'ānī from Qur'anic discourse or Arabic oratory. (Linked to SLO 3.7)
13. Analyse how al-bayān, al-badī', and al-ma'ānī interact to produce eloquence. (Linked to SLO 3.8)
14. What is the legacy of the tripartite division in Arabic rhetorical studies? (Linked to SLO 3.9)

Long-answer questions

15. Discuss al-bayān with reference to its techniques and examples from Qur'an and classical poetry. (Linked to SLOs 3.1–3.2)
 - *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
16. Evaluate al-badī' by analysing its stylistic devices and applications in classical and modern texts. (Linked to SLOs 3.3–3.5)
 - *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
17. Examine al-ma'ānī in terms of semantic and syntactic appropriateness, with examples from Qur'anic discourse and oratory. (Linked to SLOs 3.6–3.7)
 - *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.



18. Analyse the interrelationship of al-bayān, al-badī‘, and al-ma‘ānī, and evaluate their collective legacy in Arabic rhetorical studies. (Linked to SLOs 3.8–3.9)

- *Basic response*: Based on Series-only knowledge.
- *Value-added response*: For outstanding learners who go beyond the basics.

Answers to Concept Check Questions [Series 3]

Objective questions

1. Al-bayān.
2. Ijaz.
3. Al-badī‘.
4. Jinās.
5. Al-ma‘ānī.
6. Syntactic.

Short-answer questions

7. Al-bayān means clarity of expression, ensuring meaning is conveyed without ambiguity.
8. Techniques include tashbīh (simile) and isti‘āra (metaphor).
9. Al-badī‘ refers to embellishment; stylistic devices include tashbīh and jinās.
10. Al-badī‘ complements al-bayān by making communication both clear and captivating.
11. Al-ma‘ānī refers to appropriateness, focusing on language suited to context and audience.
12. Example: Qur’anic verses that balance brevity and elaboration depending on subject matter.



13. They interact by combining clarity, beauty, and appropriateness to produce eloquence.
14. The tripartite division became the standard framework for teaching and studying rhetoric.

Long-answer questions

15. *Basic response:* Al-bayān ensures clarity through techniques like simile, metaphor, brevity, and elaboration, with examples from Qur'an and poetry.
Value-added response: Learners may add that al-bayān shaped rhetorical traditions by emphasising accessibility and precision in communication.
16. *Basic response:* Al-badī' uses stylistic devices such as simile, metaphor, and wordplay to enhance meaning and beauty, applied in poetry and modern media.
Value-added response: Learners may add that al-badī' reflects cultural creativity and continues to influence advertising, literature, and public speaking.
17. *Basic response:* Al-ma'ānī ensures semantic and syntactic appropriateness, with examples from Qur'anic discourse and Arabic oratory.
Value-added response: Learners may add that al-ma'ānī demonstrates rhetorical sensitivity to audience and context, shaping persuasive communication.
18. *Basic response:* The three components complement one another to produce eloquence and became the standard framework in rhetorical studies.
Value-added response: Learners may add that their legacy influenced madrasah curricula and modern academic approaches to Arabic literature and linguistics.



Answers to Pilot Questions [Series 3]

Part 3.1

1. Al-bayān means clarity of expression in Arabic rhetoric.
2. Al-bayān.
3. Techniques include tashbīh (simile), isti'āra (metaphor), ijaz (brevity), and itnāb (elaboration).
4. Ijaz.
5. Qur'an and classical Arabic poetry.
6. Qur'an.
7. It ensures communication is clear and free from ambiguity.
8. Understood.

Part 3.2

1. Al-badī' means embellishment and stylistic beauty in Arabic rhetoric.
2. Al-badī'.
3. Tashbīh (simile), isti'āra (metaphor), jinās (wordplay).
4. Jinās.
5. It enhances meaning and beauty, making communication captivating.
6. Captivating.
7. Classical poetry, Qur'an, modern literature, and media.
8. Attention.

Part 3.3

1. Al-ma'ānī means appropriateness of language in Arabic rhetoric.



2. Al-ma‘ānī.
3. Semantic appropriateness and syntactic appropriateness.
4. Syntactic.
5. Qur’anic verses and Arabic oratory.
6. Oratory.
7. It ensures relevance and effectiveness in modern communication.
8. Relevance.

Part 3.4

1. They complement one another by combining clarity, beauty, and appropriateness to produce eloquence.
2. Appropriateness.
3. Qur’an and classical Arabic poetry.
4. Poetry.
5. They are studied together to show how clarity, beauty, and appropriateness interact in rhetorical analysis.
6. Eloquence.
7. It became the standard framework for teaching and studying rhetoric.
8. Framework.

References and Attributions [Series 3]

General References

- Al-Jurjānī. (n.d.). *Dalā’il al-I’jāz*. Classical Arabic manuscript.



- As-Sakkākī. (n.d.). *Miftāḥ al-‘Ulūm*. Classical Arabic manuscript.
- Al-Qazwīnī. (n.d.). *Talkhīṣ al-Miftāḥ*. Classical Arabic manuscript.
- Badawi, M. M. (1992). *Modern Arabic literature*. Cambridge University Press.
- Somekh, S. (1997). *Genre and theme in the modern Arabic novel*. Ithaca Press.
- Qur’an. (n.d.). Selected verses cited for rhetorical examples.

Illustrations

- *Figure 3.1: Scope of al-bayān in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the scope of al-bayān: clarity, precision, persuasion.”
 - Suggested OER search string: “al-bayan clarity Arabic rhetoric OER”
- *Box 3.1: Techniques for achieving clarity in al-bayān*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing techniques for achieving clarity in al-bayān: simile, metaphor, brevity, elaboration.”
 - Suggested OER search string: “al-bayan techniques clarity ijaz itnab tashbih istiara OER”
- *Plate 3.1: Examples of al-bayān in Qur’an and poetry*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur’anic manuscript and classical Arabic poetry scrolls to illustrate al-bayān.”
 - Suggested OER search string: “Qur’an classical Arabic poetry al-bayan examples OER”
- *Figure 3.2: Relevance of al-bayān in modern discourse*



- Attribution: AI-generated using Copilot graphic art tool.
- Prompt: “Generate a diagram showing relevance of al-bayān in modern contexts: media, education, public speaking.”
- Suggested OER search string: “al-bayan modern Arabic discourse clarity OER”
- *Figure 3.3: Scope of al-badī‘ in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the scope of al-badī‘: embellishment, stylistic devices, beauty, impact.”
 - Suggested OER search string: “al-badi Arabic rhetoric embellishment stylistic devices OER”
- *Box 3.2: Common stylistic devices in al-badī‘*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing common stylistic devices in al-badī‘: simile, metaphor, wordplay, double entendre.”
 - Suggested OER search string: “al-badi stylistic devices tashbih istiara jinas tawriyah OER”
- *Plate 3.2: Embellishment in classical Arabic poetry*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a classical Arabic poet reciting verses with stylistic embellishments.”
 - Suggested OER search string: “classical Arabic poetry al-badi embellishment OER”
- *Figure 3.4: Applications of al-badī‘ in classical and modern texts*
 - Attribution: AI-generated using Copilot graphic art tool.



- Prompt: “Generate a diagram showing applications of al-badī‘: classical poetry, Qur’an, modern literature, media.”
- Suggested OER search string: “al-badi applications Arabic rhetoric classical modern texts OER”
- *Figure 3.5: Scope of al-ma‘ānī in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the scope of al-ma‘ānī: appropriateness, context, audience, purpose.”
 - Suggested OER search string: “al-maani appropriateness Arabic rhetoric OER”
- *Box 3.3: Levels of appropriateness in al-ma‘ānī*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing levels of appropriateness in al-ma‘ānī: semantic appropriateness, syntactic appropriateness.”
 - Suggested OER search string: “al-maani semantic syntactic appropriateness Arabic rhetoric OER”
- *Plate 3.3: Examples of al-ma‘ānī in Qur’an and oratory*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur’anic recitation and an Arabic orator addressing an audience to illustrate al-ma‘ānī.”
 - Suggested OER search string: “Qur’an Arabic oratory al-maani appropriateness OER”
- *Figure 3.6: Relevance of al-ma‘ānī in modern communication*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing relevance of al-ma‘ānī in modern contexts: public speaking, journalism, education.”



- Suggested OER search string: “al-maani modern Arabic communication appropriateness OER”
- *Figure 3.7: Interrelationship of al-bayān, al-badī‘, and al-ma‘ānī*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the interrelationship of al-bayān, al-badī‘, and al-ma‘ānī leading to eloquence.”
 - Suggested OER search string: “interrelationship al-bayan al-badi al-maani Arabic rhetoric OER”
- *Plate 3.4: Case studies of integrated rhetorical components*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur’anic manuscript alongside classical Arabic poetry scrolls to illustrate integrated rhetorical components.”
 - Suggested OER search string: “Qur’an classical Arabic poetry rhetoric components OER”
- *Box 3.4: Integrated role of al-bayān, al-badī‘, and al-ma‘ānī*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box summarising the integrated role of al-bayān, al-badī‘, and al-ma‘ānī in rhetorical analysis.”
 - Suggested OER search string: “Arabic rhetoric integrated role bayan badi maani OER”
- *Figure 3.8: Legacy of the tripartite division in Arabic rhetorical studies*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the legacy of the tripartite division: classical scholarship, madrasah curricula, modern academic studies.”



- Suggested OER search string: “tripartite division Arabic rhetoric bayan badi maani legacy OER”



Series 4: Elements Of Arabic Rhetoric – Similes And Metaphors

Part 4.1 Tashbīh: Similes In Arabic Rhetoric

- 4.1.1 Definition and scope of tashbīh
- 4.1.2 Components of simile (mushabbah, mushabbah bih, adāt al-tashbīh, wajh al-shabah)
- 4.1.3 Types of similes (explicit, implicit, detailed, condensed)
- 4.1.4 Examples from Qur'an and classical Arabic poetry
- 4.1.5 Functions of similes in rhetorical communication

Part 4.2 Isti'āra: Metaphors In Arabic Rhetoric

- 4.2.1 Definition and scope of isti'āra
- 4.2.2 Types of metaphors (isti'āra taṣrīhiyya, isti'āra makniyya)
- 4.2.3 Examples from Qur'an and classical Arabic literature
- 4.2.4 Functions of metaphors in rhetorical communication

Part 4.3 Comparative Study Of Similes And Metaphors

- 4.3.1 Similarities and differences between tashbīh and isti'āra
- 4.3.2 Case studies from Qur'an and poetry illustrating both devices
- 4.3.3 Analytical approaches to distinguishing similes from metaphors
- 4.3.4 The complementary role of similes and metaphors in Arabic rhetoric

Part 4.4 Contemporary Applications Of Similes And Metaphors

- 4.4.1 Use of similes and metaphors in modern Arabic literature
- 4.4.2 Applications in media, advertising, and public speaking
- 4.4.3 Pedagogical relevance in teaching Arabic rhetoric today
- 4.4.4 Enduring legacy of similes and metaphors in Arabic rhetorical tradition



Introduction

In the last Series, we examined the three classical components of Arabic rhetoric—al-bayān, al-badī', and al-ma'ānī—and saw how clarity, embellishment, and appropriateness work together to produce eloquence. Building on that foundation, this Series turns to two of the most important rhetorical devices: **similes (tashbīh)** and **metaphors (isti'āra)**. These elements are central to Arabic rhetorical tradition, as they allow speakers and writers to convey meaning vividly, make abstract ideas accessible, and enrich communication with beauty and depth.

The aim of this Series is to introduce you to similes and metaphors as key elements of Arabic rhetoric, enabling you to define them, identify their types, analyse their functions, and apply them in both classical and modern contexts.

We shall commence this Series by exploring tashbīh, focusing on its definition, components, types, and examples from the Qur'an and poetry. Next, we will move on to isti'āra, examining its scope, types, and rhetorical functions. Following that, we will undertake a comparative study of similes and metaphors, highlighting their similarities, differences, and complementary roles. Finally, we will conclude by considering their contemporary applications in literature, media, and teaching, showing how these devices continue to shape Arabic communication today.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 4.1** define *tashbīh* (simile) and explain its scope in Arabic rhetoric,
- **SLO 4.2** identify the components of simile (mushabbah, mushabbah bih, adāt al-tashbīh, wajh al-shabah),
- **SLO 4.3** classify types of similes such as explicit, implicit, detailed, and condensed,
- **SLO 4.4** demonstrate the use of similes with examples from Qur'an and classical Arabic poetry,
- **SLO 4.5** define *isti'āra* (metaphor) and explain its scope in Arabic rhetoric,



- **SLO 4.6** distinguish between types of metaphors, including *isti'āra taṣrīhiyya* and *isti'āra makniyya*,
- **SLO 4.7** apply metaphors to examples from Qur'an and classical Arabic literature,
- **SLO 4.8** analyse similarities and differences between similes and metaphors,
- **SLO 4.9** evaluate case studies from Qur'an and poetry that illustrate both devices,
- **SLO 4.10** assess the complementary role of similes and metaphors in Arabic rhetorical communication, and
- **SLO 4.11** apply similes and metaphors in modern contexts such as literature, media, and teaching.

4.1 Tashbīh: Similes In Arabic Rhetoric

4.1.1 Definition and scope of tashbīh

Tashbīh refers to simile in Arabic rhetoric. It is the explicit comparison between two things, usually introduced with a comparative particle such as *ka-* (like) or *mithl* (similar to). The purpose of tashbīh is to clarify meaning, beautify expression, and make abstract ideas more accessible. Classical scholars considered tashbīh one of the most important rhetorical devices because it allows the speaker or writer to connect unfamiliar concepts with familiar ones.

Fill in the blank: In Arabic rhetoric, _____ refers to the explicit comparison between two things.



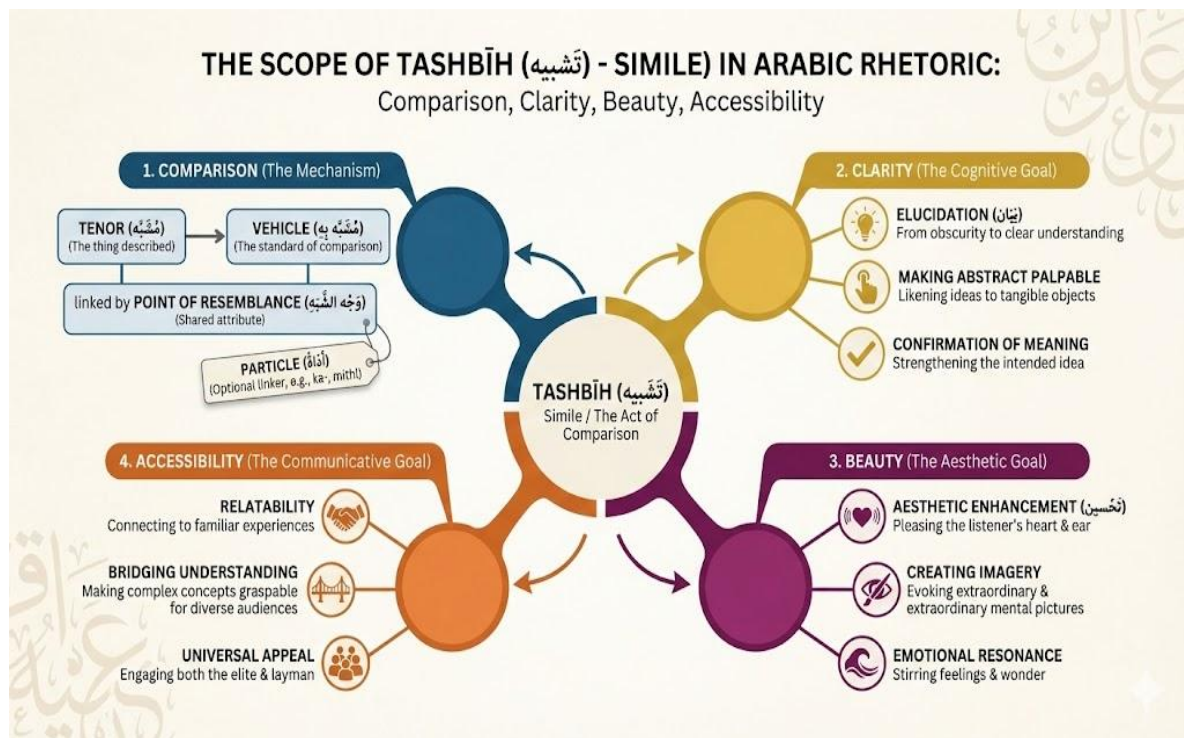


Figure 4.1: Scope of tashbīh in Arabic rhetoric

4.1.2 Components of simile (mushabbah, mushabbah bih, adāt al-tashbīh, wajh al-shabah)

A simile in Arabic rhetoric is composed of four elements:

- **Mushabbah:** the subject being compared.
- **Mushabbah bih:** the object to which the subject is compared.
- **Adāt al-tashbīh:** the particle of comparison (such as *ka-* or *mithl*).
- **Wajh al-shabah:** the aspect of similarity between the two.

These components ensure that the simile is complete and meaningful. For example, in the phrase *al-rajul ka-l-asad fī shajāʿatihi* (“the man is like a lion in his bravery”), the man is the mushabbah, the lion is the mushabbah bih, *ka-* is the adāt al-tashbīh, and bravery is the wajh al-shabah.

Fill in the blank: The aspect of similarity in a simile is called _____.



Component	Explanation
Mushabbah	The subject being compared , i.e., the main object or idea under discussion.
Mushabbah bih	The object of comparison , which provides the model or reference point.
Adāt al-tashbīh	The particle of comparison (e.g., “like,” “as”), explicitly linking the two elements.
Wajh al-shabah	The aspect of similarity , the shared quality or feature that justifies the comparison.

Box 4.1: Components of simile in Arabic rhetoric

4.1.3 Types of similes (explicit, implicit, detailed, condensed)

Similes in Arabic rhetoric can be classified into several types:

- **Explicit simile (tashbīh muṣarraḥ)**: where all four components are clearly stated.
- **Implicit simile (tashbīh muḍmar)**: where some components are implied rather than stated.
- **Detailed simile (tashbīh mufasssal)**: where the aspect of similarity is elaborated.
- **Condensed simile (tashbīh mujmal)**: where the aspect of similarity is left general.

These variations allow flexibility in expression, depending on the rhetorical purpose.

Fill in the blank: A simile where all four components are clearly stated is called _____.

Type of simile	Description	Example
Explicit (muṣarraḥ)	All components stated	The man is like a lion in bravery



Implicit (muḍmar)	Some components implied	The man is a lion
Detailed (mufasssal)	Aspect of similarity elaborated	The man is like a lion in his courage and strength
Condensed (mujmal)	Aspect of similarity general	The man is like a lion

Table 4.1: Types of similes in Arabic rhetoric

4.1.4 Examples from Qur'an and classical Arabic poetry

The Qur'an frequently employs similes to clarify abstract ideas. For example, in *Sūrat al-Baqara* (2:17), the disbelievers are compared to those who kindle a fire that is extinguished, illustrating their loss of guidance. Classical Arabic poetry also abounds in similes, where poets liken beloveds to the moon or warriors to lions. These examples show how similes enrich meaning and connect ideas with vivid imagery.

Fill in the blank: In Qur'an 2:17, disbelievers are compared to those who kindle a _____.



Plate 4.1: Examples of similes in Qur'an and poetry



4.1.5 Functions of similes in rhetorical communication

Similes serve several functions in Arabic rhetoric. They clarify meaning by linking unfamiliar ideas to familiar ones, beautify expression by adding imagery, and persuade audiences by appealing to emotions. They also make abstract concepts more tangible, which is especially important in religious and poetic discourse.

Fill in the blank: Similes persuade audiences by appealing to their _____.

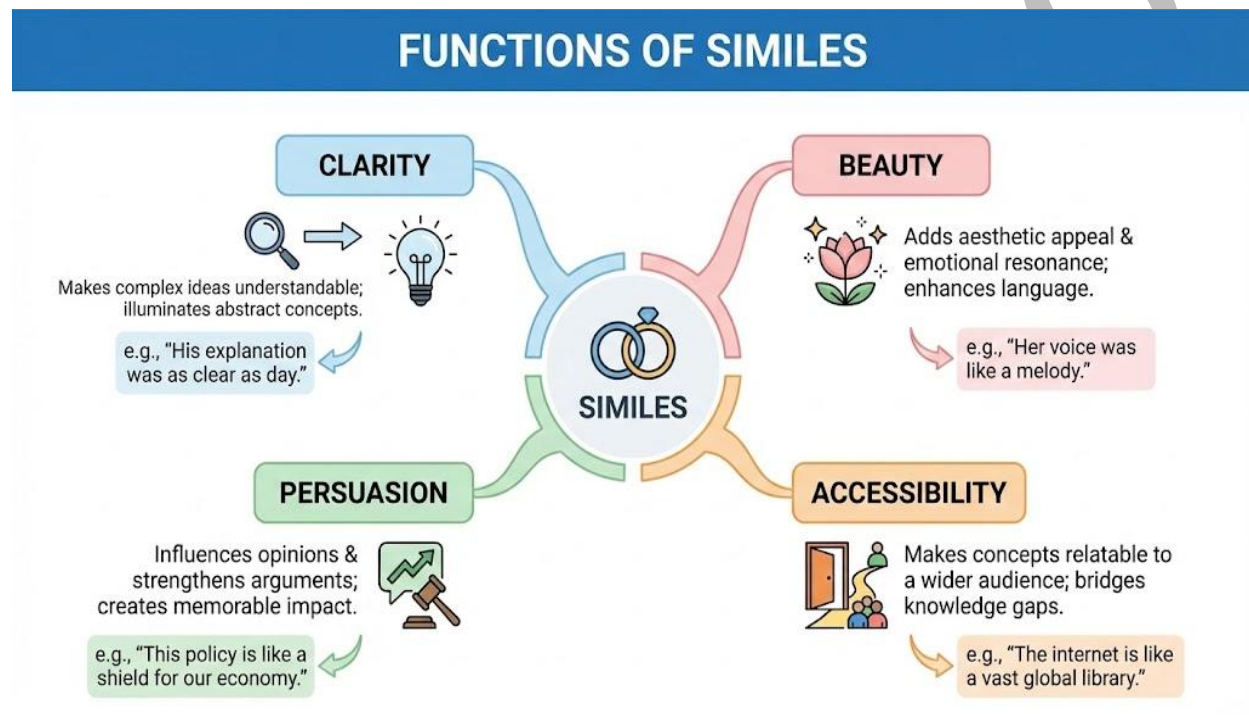


Figure 4.2: Functions of similes in rhetorical communication

Pilot questions 4.1

1. What does tashbīh mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to the explicit comparison between two things.
3. What are the four components of a simile?
4. Fill in the blank: The aspect of similarity in a simile is called _____.



5. Name the four types of similes in Arabic rhetoric.
6. Fill in the blank: A simile where all four components are clearly stated is called _____.
7. Give one example of a simile from the Qur'an or classical Arabic poetry.
8. Fill in the blank: In Qur'an 2:17, disbelievers are compared to those who kindle a _____.
9. What are the main functions of similes in rhetorical communication?
10. Fill in the blank: Similes persuade audiences by appealing to their _____.

4.2 Isti'āra: Metaphors In Arabic Rhetoric

4.2.1 Definition and scope of isti'āra

Isti'āra refers to metaphor in Arabic rhetoric. It is the figurative use of a word or phrase to convey meaning by transferring it from its original context to another, based on similarity or association. Unlike simile, which makes the comparison explicit, isti'āra implies the comparison without using a particle such as *ka-* or *mithl*. This makes metaphors more subtle and powerful, as they allow meaning to be conveyed indirectly while enriching the text with depth and imagination.

Fill in the blank: In Arabic rhetoric, _____ refers to metaphor, where comparison is implied rather than stated.



THE SCOPE OF ISTI'ĀRA (استعارة) IN ARABIC RHETORIC

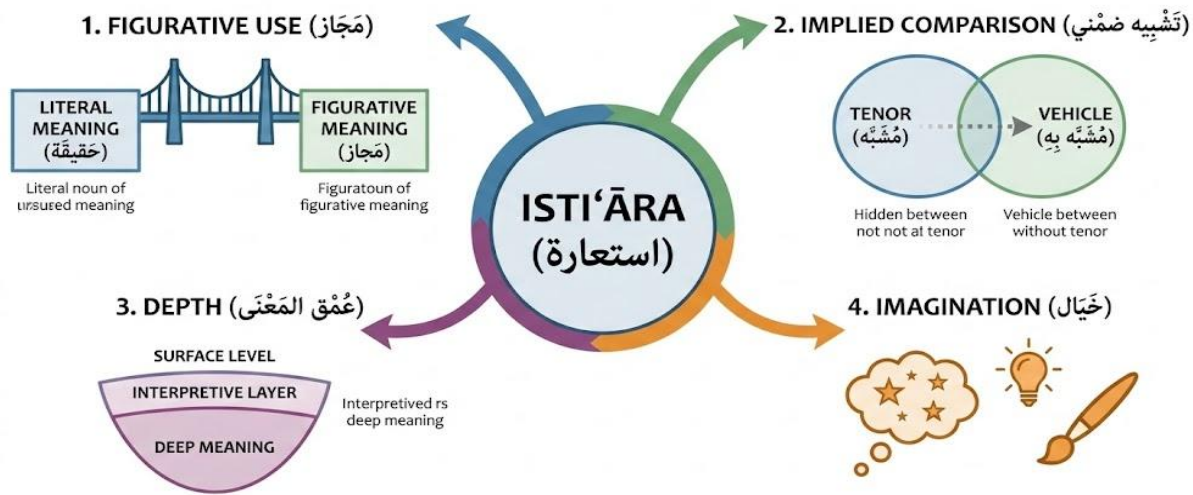


Figure 4.3: Scope of isti'āra in Arabic rhetoric

4.2.2 Types of metaphors (isti'āra taṣrīḥiyya, isti'āra makniyya)

Metaphors in Arabic rhetoric are classified into two main types:

- **Isti'āra taṣrīḥiyya (explicit metaphor):** where the borrowed word is stated clearly, and the original subject is omitted. For example, calling a brave man “a lion” without mentioning the comparison particle.
- **Isti'āra makniyya (implicit metaphor):** where the original subject is mentioned, but the borrowed word is implied through attributes. For example, saying “the lion roared in battle” to imply the bravery of a man.

These two types demonstrate the flexibility of metaphors in conveying meaning either directly or indirectly.

Fill in the blank: When the borrowed word is stated clearly and the subject omitted, the metaphor is called _____.



Type	Explanation
Isti'āra taṣrīḥiyya (Explicit Metaphor)	The metaphor is clearly stated , with the object of comparison explicitly mentioned while the subject is omitted.
Isti'āra makniyya (Implicit Metaphor)	The metaphor is implied , with the subject present but the object of comparison hidden, suggested through imagery or attributes.

Box 4.2: Types of metaphors in Arabic rhetoric

4.2.3 Examples from Qur'an and classical Arabic literature

The Qur'an employs metaphors to convey profound meanings. For instance, in *Sūrat al-Baqara* (2:257), disbelief is described as darkness, while faith is described as light. This metaphor illustrates the contrast between guidance and misguidance. Classical Arabic poetry also uses metaphors extensively, such as likening the beloved's face to the sun or describing death as a hunter. These examples show how metaphors enrich language by adding layers of meaning and emotional resonance.

Fill in the blank: In Qur'an 2:257, disbelief is described as _____, while faith is described as light.



Plate 4.2: Examples of metaphors in Qur'an and poetry



4.2.4 Functions of metaphors in rhetorical communication

Metaphors serve several functions in Arabic rhetoric. They enrich meaning by suggesting deeper associations, beautify language by adding imagery, and persuade audiences by appealing to imagination. They also make abstract concepts more tangible, which is particularly effective in religious, poetic, and oratorical contexts. By using metaphors, speakers and writers can move beyond literal meaning to evoke emotions and inspire reflection.

Fill in the blank: Metaphors persuade audiences by appealing to their _____.

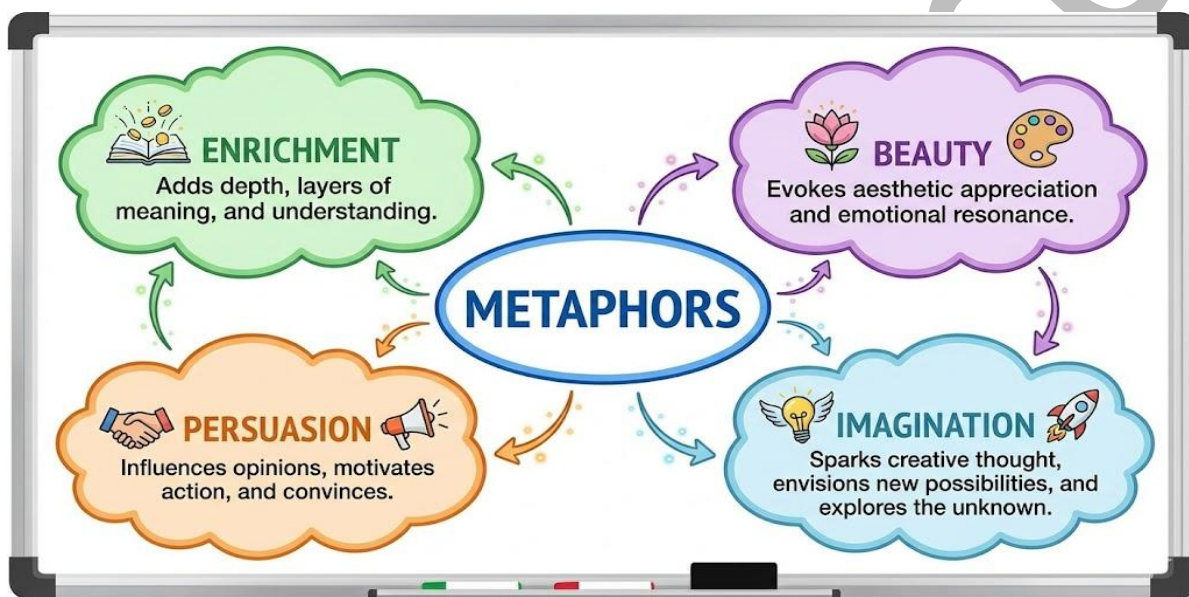


Figure 4.4: Functions of metaphors in rhetorical communication

Pilot questions 4.2

1. What does isti'āra mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to metaphor, where comparison is implied rather than stated.
3. What are the two main types of metaphors in Arabic rhetoric?
4. Fill in the blank: When the borrowed word is stated clearly and the subject omitted, the metaphor is called _____.



5. Give one example of a metaphor from the Qur'an.
6. Fill in the blank: In Qur'an 2:257, disbelief is described as _____, while faith is described as light.
7. What are the main functions of metaphors in rhetorical communication?
8. Fill in the blank: Metaphors persuade audiences by appealing to their _____.

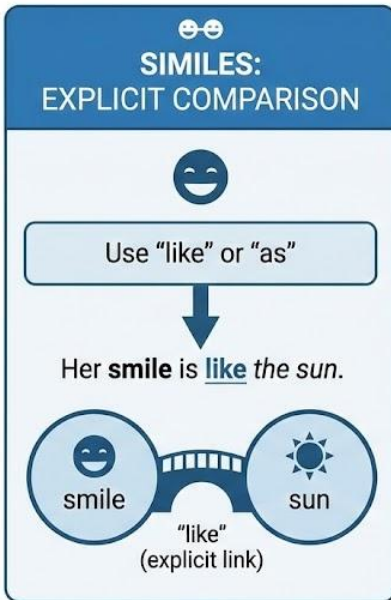
4.3 Comparative Study Of Similes And Metaphors

4.3.1 Similarities and differences between tashbīh and isti'āra

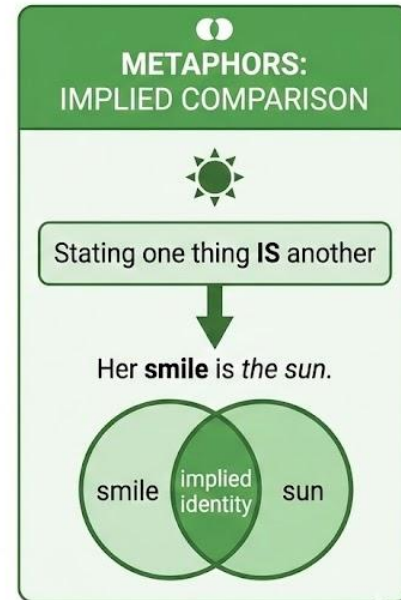
Both **tashbīh** (simile) and **isti'āra** (metaphor) are rhetorical devices used to clarify meaning and beautify expression. They share the function of linking one idea to another through resemblance. The key difference lies in how the comparison is presented: similes make the comparison explicit using particles such as *ka-* or *mithl*, while metaphors imply the comparison without stating it directly. This distinction makes similes more straightforward and metaphors more subtle.

Fill in the blank: The key difference between similes and metaphors is that similes are _____, while metaphors are implied.





SIMILES VS. METAPHORS: EXPLICIT VS. IMPLIED COMPARISON



Similes explicitly connect, while metaphors implicitly equate.

Figure 4.5: Similarities and differences between similes and metaphors

4.3.2 Case studies from Qur'an and poetry illustrating both devices

The Qur'an provides examples of both similes and metaphors. For instance, disbelievers are likened to those who kindle a fire (simile), while disbelief is described as darkness (metaphor). Classical Arabic poetry also demonstrates both devices, with poets comparing warriors to lions (simile) and describing death as a hunter (metaphor). These case studies show how similes and metaphors work together to enrich meaning and evoke emotion.

Fill in the blank: In Qur'an 2:257, disbelief is described as _____, which is an example of metaphor.





Plate 4.3: Case studies of similes and metaphors in Qur'an and poetry

4.3.3 Analytical approaches to distinguishing similes from metaphors

Analysing similes and metaphors requires attention to structure. Similes are identified by the presence of comparison particles and explicit mention of both subject and object. Metaphors, on the other hand, omit the particle and often replace one concept with another. Scholars of rhetoric emphasise that metaphors are essentially condensed similes, where the comparison is implied rather than stated. This analytical approach helps learners distinguish between the two devices in texts.

Fill in the blank: Metaphors are often described as condensed _____.

Figure of Speech	Characteristics
<i>Similes</i> (tashbīh)**	Involve explicit comparison , with a particle of comparison (e.g., “like,” “as”) present, and both subject and object clearly stated.
<i>Metaphors</i> (isti‘āra)**	Involve implied comparison , with the particle omitted and either the subject or object replaced by imagery.



Metaphors as Condensed Similes	Viewed as abbreviated similes , where the explicit markers of comparison are removed, leaving a more figurative expression.
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Box 4.3: Analytical approaches to distinguishing similes and metaphors

4.3.4 The complementary role of similes and metaphors in Arabic rhetoric

Similes and metaphors complement one another in Arabic rhetoric. Similes provide clarity by making comparisons explicit, while metaphors add depth and subtlety by implying them. Together, they enrich communication, making it both accessible and profound. This complementary role explains why both devices are central to Arabic rhetorical tradition, appearing side by side in Qur'anic discourse, poetry, and oratory.

Fill in the blank: Similes provide clarity, while metaphors add _____ and subtlety.

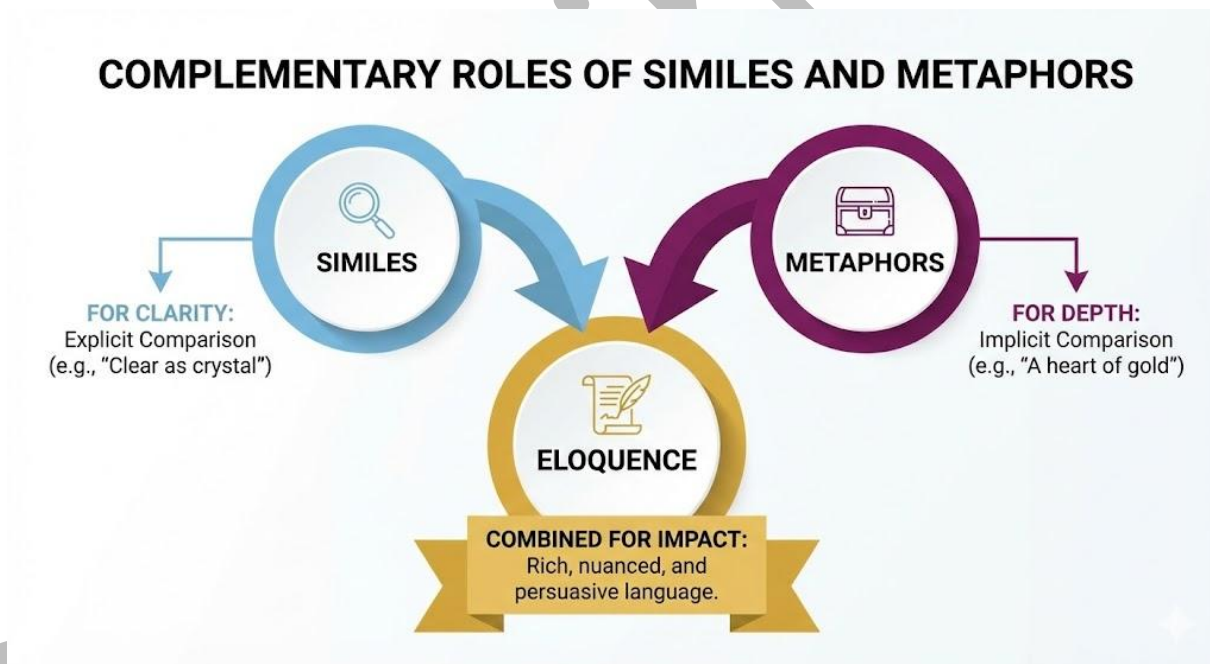


Figure 4.6: Complementary role of similes and metaphors in Arabic rhetoric

Pilot questions 4.3



1. What is the key difference between similes and metaphors?
2. Fill in the blank: The key difference between similes and metaphors is that similes are _____, while metaphors are implied.
3. Give one example of a simile and one example of a metaphor from the Qur'an.
4. Fill in the blank: In Qur'an 2:257, disbelief is described as _____, which is an example of metaphor.
5. How can similes and metaphors be distinguished analytically?
6. Fill in the blank: Metaphors are often described as condensed _____.
7. What is the complementary role of similes and metaphors in Arabic rhetoric?
8. Fill in the blank: Similes provide clarity, while metaphors add _____ and subtlety.

4.4 Contemporary Applications Of Similes And Metaphors

4.4.1 Use of similes and metaphors in modern Arabic literature

In modern Arabic literature, **tashbih** (simile) and **isti'āra** (metaphor) continue to play a vital role. Novelists and poets use them to express emotions, depict social realities, and explore philosophical ideas. Similes often make complex themes more accessible, while metaphors add depth and symbolic resonance. This shows that these rhetorical devices are not confined to classical texts but remain central to creative expression today.

Fill in the blank: In modern Arabic literature, similes make complex themes more _____, while metaphors add depth.



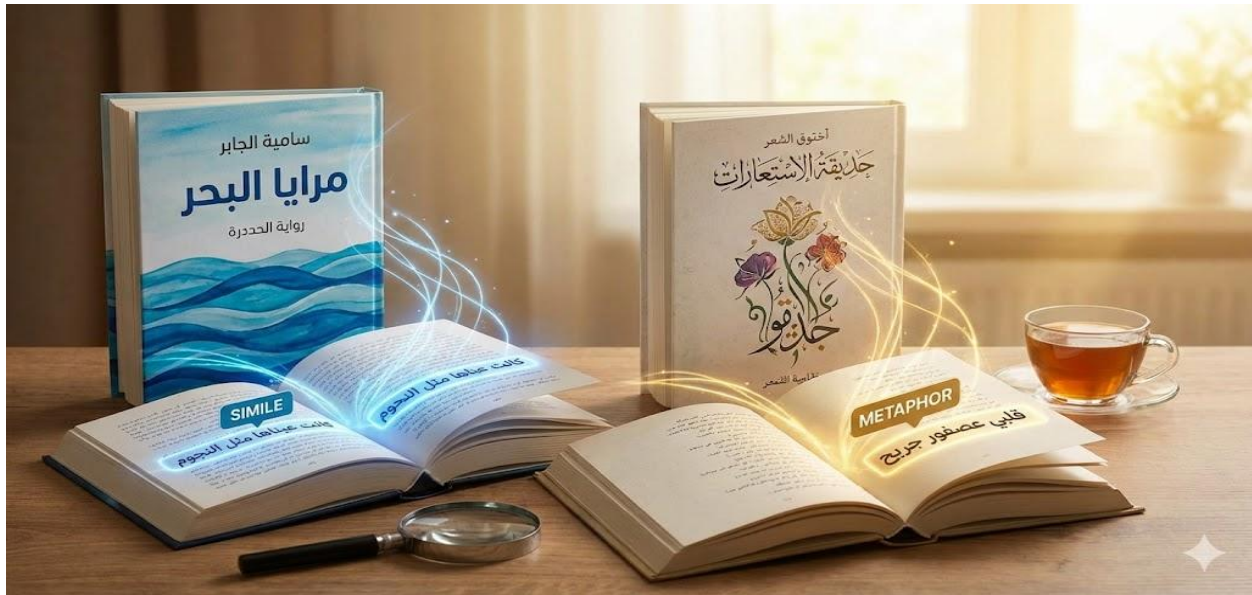


Plate 4.4: Use of similes and metaphors in modern Arabic literature

4.4.2 Applications in media, advertising, and public speaking

Similes and metaphors are widely used in media and advertising to capture attention and persuade audiences. For example, a product may be described as “a key to success” (metaphor) or “as refreshing as the morning breeze” (simile). In public speaking, these devices make speeches more memorable and impactful by appealing to imagination and emotion. Their persuasive power ensures they remain indispensable in contemporary communication.

Fill in the blank: In advertising, metaphors are often used to describe products as _____ to success.



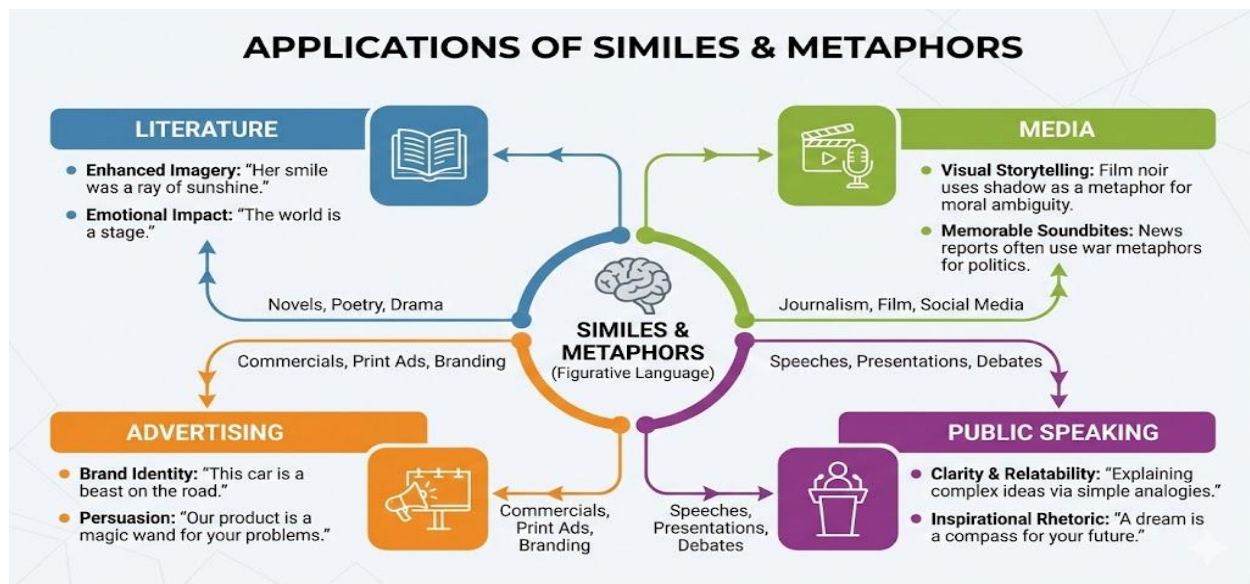


Figure 4.7: Applications of similes and metaphors in modern contexts

4.4.3 Pedagogical relevance in teaching Arabic rhetoric today

In teaching Arabic rhetoric, similes and metaphors are essential tools for helping learners grasp abstract concepts. Teachers use them to illustrate rhetorical principles and to encourage students to practise creative expression. By analysing examples from Qur'an, poetry, and modern texts, learners develop both analytical and practical skills. This pedagogical relevance ensures that similes and metaphors remain central in the study of Arabic language and literature.

Fill in the blank: Teachers use similes and metaphors to help learners grasp _____ concepts.

Aspect	Explanation
Illustrating Rhetorical Principles	Similes and metaphors serve as practical examples to demonstrate core concepts of <i>balāgha</i> (Arabic rhetoric).
Encouraging Creative Expression	They inspire learners to craft vivid imagery and imaginative comparisons in their own writing.
Analysing Classical and Modern Examples	Provide a bridge between classical texts (Qur'an, poetry, prose) and modern discourse (media, literature).



Developing Analytical and Practical Skills	Help students sharpen skills in textual analysis, interpretation, and stylistic application.
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Box 4.4: Pedagogical relevance of similes and metaphors

4.4.4 Enduring legacy of similes and metaphors in Arabic rhetorical tradition

Similes and metaphors have an enduring legacy in Arabic rhetorical tradition. From Qur'anic discourse to modern literature, they have shaped how meaning is conveyed and how audiences are engaged. Their ability to combine clarity, beauty, and depth ensures they remain timeless tools of communication. This legacy highlights the continuity of Arabic rhetoric across centuries, bridging classical scholarship and contemporary practice.

Fill in the blank: The enduring legacy of similes and metaphors lies in their ability to combine clarity, beauty, and _____.

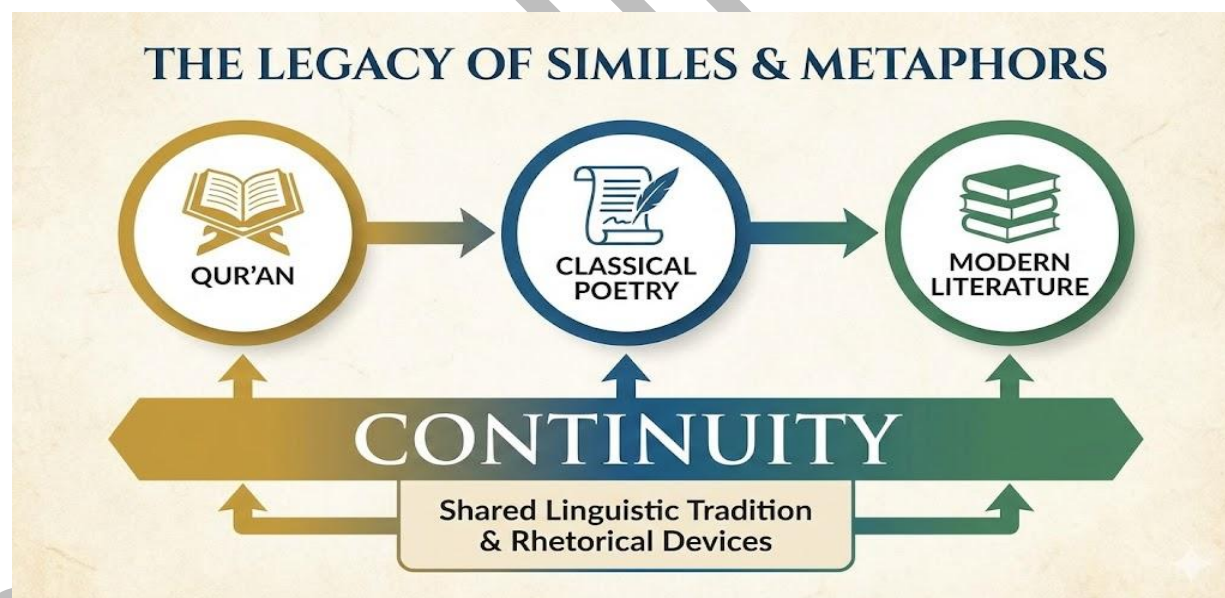


Figure 4.8: Enduring legacy of similes and metaphors in Arabic rhetorical tradition

Pilot questions 4.4

1. How are similes and metaphors used in modern Arabic literature?



2. Fill in the blank: In modern Arabic literature, similes make complex themes more _____, while metaphors add depth.
3. How are similes and metaphors applied in media and advertising?
4. Fill in the blank: In advertising, metaphors are often used to describe products as _____ to success.
5. Why are similes and metaphors pedagogically relevant in teaching Arabic rhetoric?
6. Fill in the blank: Teachers use similes and metaphors to help learners grasp _____ concepts.
7. What is the enduring legacy of similes and metaphors in Arabic rhetorical tradition?
8. Fill in the blank: The enduring legacy of similes and metaphors lies in their ability to combine clarity, beauty, and _____.

Series Summary

This Series has focused on two central elements of Arabic rhetoric—**similes (tashbīh)** and **metaphors (isti‘āra)**—which are indispensable tools for enriching communication. Its purpose was to show how these devices clarify meaning, beautify expression, and add depth to both classical and modern texts. By studying their definitions, components, types, and examples from the Qur’an, poetry, and literature, you have seen how similes and metaphors remain timeless in their relevance.

We began with tashbīh, examining its components, types, and functions, before moving on to isti‘āra, where we explored explicit and implicit metaphors and their rhetorical power. Following that, we compared similes and metaphors, highlighting their similarities, differences, and complementary roles. Finally, we considered their contemporary applications in literature, media, advertising, and teaching, as well as their enduring legacy in Arabic rhetorical tradition. In line with the Series Learning Outcomes, you should now be able to define, identify, classify,



apply, analyse, and evaluate similes and metaphors, both in classical sources and modern contexts, and appreciate their integrated role in Arabic rhetoric.

Glossary of Terms

- **Adāt al-tashbīh:** The particle of comparison in a simile, such as *ka-* (like) or *mithl* (similar to).
- **Isti'āra:** Metaphor in Arabic rhetoric, where comparison is implied rather than explicitly stated, transferring meaning from one context to another.
- **Isti'āra makniyya:** Implicit metaphor, where the subject is mentioned but the borrowed word is implied through attributes.
- **Isti'āra taṣrīhiyya:** Explicit metaphor, where the borrowed word is stated clearly and the original subject is omitted.
- **Mushabbah:** The subject being compared in a simile.
- **Mushabbah bih:** The object to which the subject is compared in a simile.
- **Tashbīh:** Simile in Arabic rhetoric, an explicit comparison between two things using a particle of comparison.
- **Tashbīh muḍmar:** Implicit simile, where some components of the comparison are implied rather than stated.
- **Tashbīh muṣarraḥ:** Explicit simile, where all four components of the comparison are clearly stated.
- **Tashbīh mufasssal:** Detailed simile, where the aspect of similarity is elaborated.
- **Tashbīh mujmal:** Condensed simile, where the aspect of similarity is left general.
- **Wajh al-shabah:** The aspect of similarity in a simile, describing the quality or feature shared between the subject and object.



Concept Check Questions [Series 4]

Objective questions

1. Which rhetorical device refers to an explicit comparison between two things? (Linked to SLO 4.1)
2. Fill in the blank: The aspect of similarity in a simile is called _____. (Linked to SLO 4.2)
3. Which type of simile has all four components clearly stated? (Linked to SLO 4.3)
4. Fill in the blank: In Qur'an 2:257, disbelief is described as _____, while faith is described as light. (Linked to SLO 4.7)
5. Which rhetorical device implies comparison without using a particle such as *ka-* or *mithl*? (Linked to SLO 4.5)
6. Fill in the blank: When the borrowed word is stated clearly and the subject omitted, the metaphor is called _____. (Linked to SLO 4.6)

Short-answer questions

7. Define tashbīh and explain its role in Arabic rhetoric. (Linked to SLO 4.1)
8. Identify the four components of a simile. (Linked to SLO 4.2)
9. Classify the types of similes and give one example of each. (Linked to SLO 4.3)
10. Describe the scope of isti'āra and name its two types. (Linked to SLO 4.5–4.6)
11. Give one example of a metaphor from Qur'an or classical Arabic poetry. (Linked to SLO 4.7)
12. Analyse the similarities and differences between similes and metaphors. (Linked to SLO 4.8)
13. Evaluate the complementary role of similes and metaphors in Arabic rhetoric. (Linked to SLO 4.10)



14. Assess how similes and metaphors are applied in modern Arabic literature and media.
(Linked to SLO 4.11)

Long-answer questions

15. Discuss tashbīh with reference to its components, types, and examples from Qur'an and poetry. (Linked to SLOs 4.1–4.4)

- *Basic response*: Based on Series-only knowledge.
- *Value-added response*: For outstanding learners who go beyond the basics.

16. Evaluate isti'āra by analysing its types, examples, and rhetorical functions. (Linked to SLOs 4.5–4.7)

- *Basic response*: Based on Series-only knowledge.
- *Value-added response*: For outstanding learners who go beyond the basics.

17. Compare similes and metaphors, highlighting similarities, differences, and analytical approaches to distinguishing them. (Linked to SLOs 4.8–4.9)

- *Basic response*: Based on Series-only knowledge.
- *Value-added response*: For outstanding learners who go beyond the basics.

18. Analyse the contemporary applications and enduring legacy of similes and metaphors in Arabic rhetorical tradition. (Linked to SLOs 4.10–4.11)

- *Basic response*: Based on Series-only knowledge.
- *Value-added response*: For outstanding learners who go beyond the basics.

Answers to Concept Check Questions [Series 4]

Objective questions

1. Tashbīh (simile).



2. Wajh al-shabah.
3. Tashbīh muṣarraḥ (explicit simile).
4. Darkness.
5. Isti'āra (metaphor).
6. Isti'āra taṣrīḥiyya (explicit metaphor).

Short-answer questions

7. Tashbīh is simile, an explicit comparison used to clarify meaning and beautify expression.
8. Mushabbah, mushabbah bih, adāt al-tashbīh, wajh al-shabah.
9. Explicit simile (all components stated), implicit simile (components implied), detailed simile (aspect elaborated), condensed simile (aspect general).
10. Isti'āra is metaphor; its two types are taṣrīḥiyya (explicit) and makniyya (implicit).
11. Example: Qur'an 2:257, disbelief as darkness and faith as light.
12. Similes are explicit comparisons with particles; metaphors are implied comparisons without particles.
13. Similes provide clarity, metaphors add depth; together they enrich communication.
14. They are used in literature, media, advertising, and teaching to clarify meaning and persuade audiences.

Long-answer questions

15. *Basic response:* Tashbīh involves four components (mushabbah, mushabbah bih, adāt al-tashbīh, wajh al-shabah), with types such as explicit, implicit, detailed, and condensed, illustrated in Qur'an and poetry.

Value-added response: Learners may add that similes make abstract ideas accessible and are foundational in both classical and modern Arabic rhetoric.



16. *Basic response:* Isti‘āra includes explicit and implicit metaphors, used in Qur’an and poetry to enrich meaning and persuade audiences.

Value-added response: Learners may add that metaphors shape cultural imagination and continue to influence modern discourse in literature and media.

17. *Basic response:* Similes are explicit comparisons with particles, while metaphors are implied comparisons without particles; metaphors are often described as condensed similes.

Value-added response: Learners may add that analytical approaches highlight how metaphors intensify rhetorical impact by omitting explicit markers.

18. *Basic response:* Similes and metaphors are applied in literature, media, advertising, and teaching, with a legacy spanning Qur’an, poetry, and modern texts.

Value-added response: Learners may add that their enduring legacy lies in bridging classical scholarship and contemporary practice, ensuring continuity in Arabic rhetorical tradition.



Part 4.1

1. Tashbīh means simile in Arabic rhetoric.
2. Explicit comparison between two things.
3. Mushabbah, mushabbah bih, adāt al-tashbīh, wajh al-shabah.
4. Wajh al-shabah.
5. Explicit, implicit, detailed, condensed.
6. Tashbīh muṣarraḥ (explicit simile).
7. Example: Qur'an 2:17, disbelievers compared to those who kindle a fire.
8. Fire.
9. Clarify meaning, beautify expression, persuade audiences, make abstract concepts tangible.
10. Emotions.

Part 4.2

1. Isti'āra means metaphor in Arabic rhetoric.
2. Metaphor.
3. Isti'āra taṣrīḥiyya (explicit metaphor) and isti'āra makniyya (implicit metaphor).
4. Isti'āra taṣrīḥiyya.
5. Example: Qur'an 2:257, disbelief as darkness and faith as light.
6. Darkness.
7. Enrich meaning, beautify language, persuade audiences, make abstract concepts tangible.
8. Imagination.

Part 4.3



1. Similes are explicit comparisons, metaphors are implied comparisons.
2. Explicit.
3. Example of simile: Qur'an 2:17, disbelievers compared to those who kindle a fire.
Example of metaphor: Qur'an 2:257, disbelief as darkness.
4. Darkness.
5. Similes identified by particles and explicit structure; metaphors omit particles and replace concepts.
6. Similes.
7. Similes provide clarity, metaphors add depth; together they enrich communication.
8. Depth.

Part 4.4

1. They are used to express emotions, depict social realities, and explore philosophical ideas.
2. Accessible.
3. They capture attention and persuade audiences in media and advertising.
4. Key.
5. They help learners grasp abstract concepts and practise creative expression.
6. Abstract.
7. They have shaped communication from Qur'an and poetry to modern literature and media.
8. Depth.



References and Attributions [Series 4]

General References

- Al-Jurjānī. (n.d.). *Dalā'il al-I'jāz*. Classical Arabic manuscript.
- As-Sakkākī. (n.d.). *Miftāḥ al-'Ulūm*. Classical Arabic manuscript.
- Al-Qazwīnī. (n.d.). *Talkhīṣ al-Miftāḥ*. Classical Arabic manuscript.
- Badawi, M. M. (1992). *Modern Arabic literature*. Cambridge University Press.
- Somekh, S. (1997). *Genre and theme in the modern Arabic novel*. Ithaca Press.
- Qur'an. (n.d.). Selected verses cited for rhetorical examples.

Illustrations

- *Figure 4.1: Scope of tashbīḥ in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the scope of tashbīḥ: comparison, clarity, beauty, accessibility.”
 - Suggested OER search string: “tashbih simile Arabic rhetoric OER”
- *Box 4.1: Components of simile in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing components of simile in Arabic rhetoric: mushabbah, mushabbah bih, adāt al-tashbīḥ, wajh al-shabah.”
 - Suggested OER search string: “components of simile tashbih Arabic rhetoric OER”
- *Table 4.1: Types of similes in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.



- Prompt: “Generate a table showing types of similes in Arabic rhetoric: explicit, implicit, detailed, condensed, with examples.”
- Suggested OER search string: “types of similes tashbih Arabic rhetoric OER”
- *Plate 4.1: Examples of similes in Qur’an and poetry*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur’anic manuscript with highlighted simile verses and a classical Arabic poetry scroll.”
 - Suggested OER search string: “Qur’an similes Arabic poetry tashbih OER”
- *Figure 4.2: Functions of similes in rhetorical communication*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing functions of similes: clarity, beauty, persuasion, accessibility.”
 - Suggested OER search string: “functions of similes tashbih Arabic rhetoric OER”
- *Figure 4.3: Scope of isti’āra in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the scope of isti’āra: figurative use, implied comparison, depth, imagination.”
 - Suggested OER search string: “istiara metaphor Arabic rhetoric OER”
- *Box 4.2: Types of metaphors in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing types of metaphors in Arabic rhetoric: explicit metaphor, implicit metaphor.”
 - Suggested OER search string: “types of metaphors istiara Arabic rhetoric OER”
- *Plate 4.2: Examples of metaphors in Qur’an and poetry*



- Attribution: AI-generated using Copilot graphic art tool.
- Prompt: “Generate an image of a Qur’anic manuscript with verses on light and darkness, alongside a classical Arabic poetry scroll.”
- Suggested OER search string: “Qur’an metaphors Arabic poetry istiara OER”
- *Figure 4.4: Functions of metaphors in rhetorical communication*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing functions of metaphors: enrichment, beauty, persuasion, imagination.”
 - Suggested OER search string: “functions of metaphors istiara Arabic rhetoric OER”
- *Figure 4.5: Similarities and differences between similes and metaphors*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram comparing similes and metaphors: explicit comparison vs implied comparison.”
 - Suggested OER search string: “similes vs metaphors Arabic rhetoric tashbih istiara OER”
- *Plate 4.3: Case studies of similes and metaphors in Qur’an and poetry*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of Qur’anic manuscript and classical Arabic poetry scrolls illustrating similes and metaphors.”
 - Suggested OER search string: “Qur’an similes metaphors Arabic poetry tashbih istiara OER”
- *Box 4.3: Analytical approaches to distinguishing similes and metaphors*
 - Attribution: AI-generated using Copilot graphic art tool.



- Prompt: “Generate a text box summarising analytical approaches to distinguishing similes and metaphors.”
- Suggested OER search string: “analysis similes metaphors Arabic rhetoric OER”
- *Figure 4.6: Complementary role of similes and metaphors in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing complementary roles of similes and metaphors: similes for clarity, metaphors for depth, combined for eloquence.”
 - Suggested OER search string: “complementary role similes metaphors Arabic rhetoric OER”
- *Plate 4.4: Use of similes and metaphors in modern Arabic literature*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a modern Arabic novel and poetry anthology highlighting similes and metaphors.”
 - Suggested OER search string: “modern Arabic literature similes metaphors OER”
- *Figure 4.7: Applications of similes and metaphors in modern contexts*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing applications of similes and metaphors in literature, media, advertising, and public speaking.”
 - Suggested OER search string: “applications similes metaphors Arabic rhetoric modern contexts OER”
- *Box 4.4: Pedagogical relevance of similes and metaphors*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box summarising pedagogical relevance of similes and metaphors in teaching Arabic rhetoric.”



- Suggested OER search string: “teaching Arabic rhetoric similes metaphors pedagogy OER”
- *Figure 4.8: Enduring legacy of similes and metaphors in Arabic rhetorical tradition*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing legacy of similes and metaphors: Qur’an, classical poetry, modern literature, continuity.”
 - Suggested OER search string: “legacy similes metaphors Arabic rhetoric OER”



Series 5: Analysing Rhetorical Devices In Selected Arabic Texts (Ijāz, Itnāb, Isnād, Wal)

Part 5.1 Ijāz: Brevity In Arabic Rhetoric

- 5.1.1 Definition and scope of ijāz
- 5.1.2 Types of brevity (ijāz al-qasr, ijāz al-ḥadhf)
- 5.1.3 Examples from Qur'an and classical Arabic poetry
- 5.1.4 Functions of brevity in rhetorical communication

Part 5.2 Itnāb: Elaboration In Arabic Rhetoric

- 5.2.1 Definition and scope of itnāb
- 5.2.2 Techniques of elaboration (tafsīl, ta'dīd, tawḍīḥ)
- 5.2.3 Examples from Qur'an and oratory
- 5.2.4 Functions of elaboration in rhetorical communication

Part 5.3 Isnād: Attribution And Sentence Structure

- 5.3.1 Definition and scope of isnād
- 5.3.2 Types of attribution (ḥaqīqī, majāzī)
- 5.3.3 Examples from Qur'an and classical texts
- 5.3.4 Functions of isnād in rhetorical analysis

Part 5.4 Wal: Connectives And Cohesion In Arabic Rhetoric

- 5.4.1 Definition and scope of wal (connectives)
- 5.4.2 Types of connectives (wa, fa, thumma, etc.)
- 5.4.3 Examples from Qur'an and prose
- 5.4.4 Functions of connectives in ensuring cohesion and flow



Introduction

In the last Series, we explored similes (*tashbīh*) and metaphors (*isti'āra*), two devices that enrich Arabic rhetoric by clarifying meaning and adding depth. Building on that foundation, this Series turns to four additional rhetorical devices—**Ijāz (brevity)**, **Itnāb (elaboration)**, **Isnād (attribution)**, and **Wal (connectives)**. These devices are essential for analysing how Arabic texts achieve eloquence, balance, and cohesion, particularly in Qur'anic discourse, poetry, and oratory.

The aim of this Series is to equip you with the ability to define, classify, and analyse these rhetorical devices, and to apply them in the study of selected Arabic texts. By the end, you should be able to evaluate their functions and appreciate their role in shaping communication.

We shall commence this Series by examining *ijāz*, focusing on its definition, types, and examples of brevity in Qur'an and poetry. Next, we will move on to *itnāb*, where we will explore techniques of elaboration and their rhetorical functions. Following that, we will study *isnād*, analysing how attribution and sentence structure contribute to meaning. Finally, we will conclude with *wal*, considering the role of connectives in ensuring cohesion and flow in Arabic texts. This progression will allow you to see how each device operates individually and how they collectively enhance rhetorical analysis.

Series Learning Outcomes

Upon completing this Series, you should be able to:

- **SLO 5.1** define *ijāz* (brevity) and explain its scope in Arabic rhetoric,
- **SLO 5.2** classify types of brevity such as *ijāz al-qaṣr* and *ijāz al-ḥadhf*,
- **SLO 5.3** demonstrate the use of brevity with examples from Qur'an and classical Arabic poetry,
- **SLO 5.4** define *itnāb* (elaboration) and explain its scope in Arabic rhetoric,
- **SLO 5.5** identify techniques of elaboration such as *tafsīl*, *ta'dīd*, and *tawḍīḥ*,
- **SLO 5.6** apply elaboration to examples from Qur'an and Arabic oratory,



- **SLO 5.7** define *isnād* (attribution) and explain its role in sentence structure,
- **SLO 5.8** distinguish between types of attribution, including *ḥaqīqī* and *majāzī*,
- **SLO 5.9** analyse examples of isnād from Qur'an and classical texts,
- **SLO 5.10** define *wal* (connectives) and explain their scope in Arabic rhetoric,
- **SLO 5.11** identify types of connectives such as *wa*, *fā*, and *thumma*,
- **SLO 5.12** evaluate the functions of connectives in ensuring cohesion and flow in Arabic texts.

5.1 Ijāz: Brevity In Arabic Rhetoric

5.1.1 Definition and scope of ijāz

Ijāz refers to brevity in Arabic rhetoric. It is the art of expressing meaning with the fewest words possible, without losing clarity or depth. Classical scholars regarded ijāz as a mark of eloquence, since it allows the speaker or writer to convey powerful ideas concisely. The Qur'an is often cited as the highest example of ijāz, where profound meanings are expressed in short, impactful phrases.

Fill in the blank: In Arabic rhetoric, _____ refers to the art of expressing meaning with the fewest words possible.



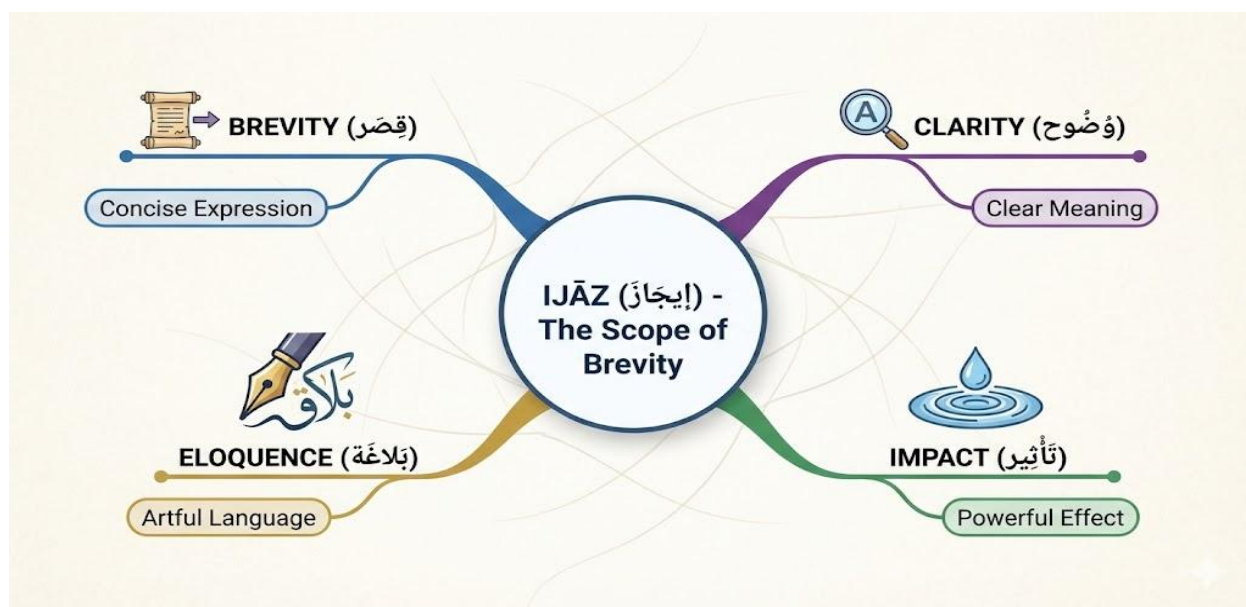


Figure 5.1: Scope of ijāz in Arabic rhetoric

5.1.2 Types of brevity (ijāz al-qaṣr, ijāz al-ḥadhf)

Ijāz is classified into two main types:

- **Ijāz al-qaṣr:** brevity achieved by limiting words while retaining full meaning.
- **Ijāz al-ḥadhf:** brevity achieved by omitting certain words, with the meaning understood from context.

These types demonstrate how brevity can be achieved either through concise wording or through purposeful omission.

Fill in the blank: Brevity achieved by omitting certain words is called ijāz al-_____.

Type of ijāz	Description	Example
Ijāz al-qaṣr	Limiting words while retaining meaning	Qur'anic verse with concise phrasing
Ijāz al-ḥadhf	Omitting words, meaning understood from context	Elliptical expressions in poetry

Table 5.1: Types of brevity in Arabic rhetoric



5.1.3 Examples from Qur'an and classical Arabic poetry

The Qur'an provides numerous examples of *ijāz*. For instance, in *Sūrat al-Ikhlāṣ* (112:1), the phrase *Qul huwa Allāhu aḥad* ("Say: He is Allah, One") conveys profound theological meaning in just a few words. Classical Arabic poetry also demonstrates *ijāz*, where poets use concise expressions to evoke strong emotions or describe complex situations. These examples highlight how brevity can achieve both clarity and beauty.

Fill in the blank: In Qur'an 112:1, the phrase *Qul huwa Allāhu aḥad* is an example of _____.



Plate 5.1: Examples of *ijāz* in Qur'an and poetry

5.1.4 Functions of brevity in rhetorical communication

Ijāz serves several functions in Arabic rhetoric. It enhances clarity by avoiding unnecessary words, strengthens impact by delivering meaning concisely, and beautifies expression by making language elegant and memorable. Brevity also aids persuasion, as concise statements are often more powerful and easier to recall.

Fill in the blank: Concise statements are often more powerful and easier to _____.



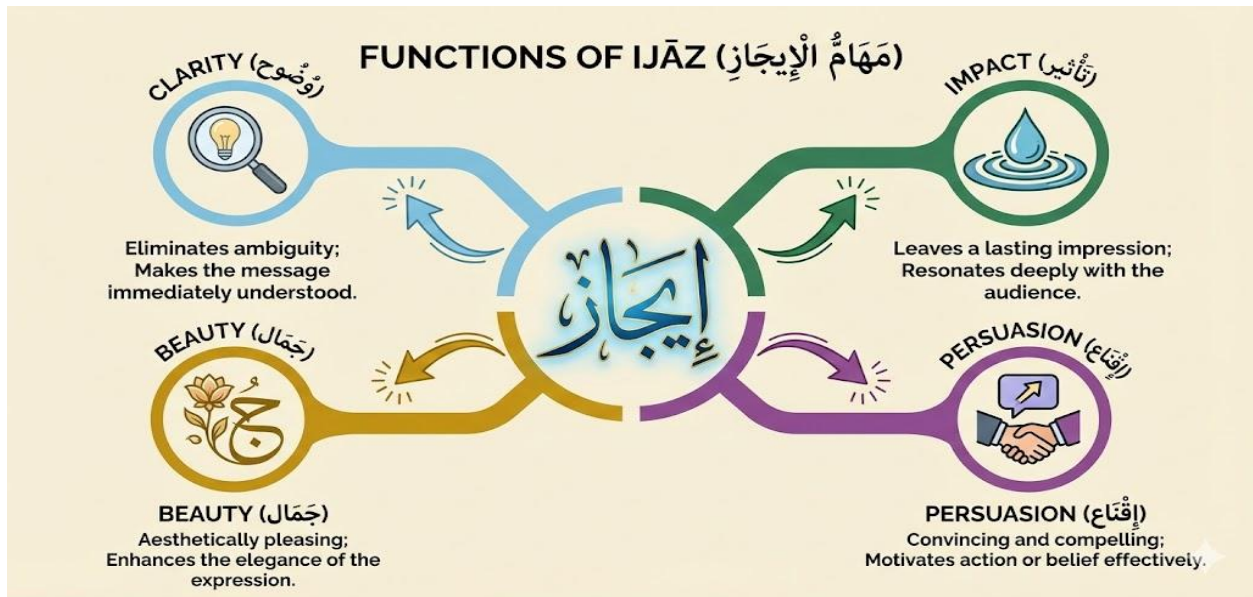


Figure 5.2: Functions of brevity in rhetorical communication

Pilot questions 5.1

1. What does ijāz mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to the art of expressing meaning with the fewest words possible.
3. What are the two types of ijāz?
4. Fill in the blank: Brevity achieved by omitting certain words is called ijāz al-_____.
5. Give one example of ijāz from the Qur'an.
6. Fill in the blank: In Qur'an 112:1, the phrase *Qul huwa Allāhu aḥad* is an example of _____.
7. What are the main functions of ijāz in rhetorical communication?
8. Fill in the blank: Concise statements are often more powerful and easier to _____.



5.2 Itnāb: Elaboration In Arabic Rhetoric

5.2.1 Definition and scope of itnāb

Itnāb refers to elaboration in Arabic rhetoric. It is the use of additional words or expressions to expand meaning, clarify ideas, or emphasise a point. Unlike *ijāz* (brevity), which condenses meaning, itnāb deliberately extends expression to achieve precision, detail, or rhetorical effect. Classical scholars considered itnāb essential for situations where brevity might obscure meaning or weaken emphasis.

Fill in the blank: In Arabic rhetoric, _____ refers to elaboration, where meaning is expanded through additional words.



Figure 5.3: Scope of itnāb in Arabic rhetoric

5.2.2 Techniques of elaboration (tafsīl, ta' dīd, tawdīh)

Itnāb is achieved through several techniques:

- **Tafsīl**: elaboration by providing detailed explanation.



- **Ta‘dīd**: elaboration by listing multiple aspects or features.
- **Tawḍīḥ**: elaboration by clarifying or restating an idea for emphasis.

These techniques allow speakers and writers to expand meaning in different ways, depending on the rhetorical purpose.

Fill in the blank: Elaborating by listing multiple aspects or features is called _____.

Technique	Explanation
Tafsīl (Detailed Explanation)	Expanding meaning through thorough description , breaking ideas into clear parts for emphasis.
Ta‘dīd (Listing Multiple Aspects)	Presenting several qualities or features in sequence, reinforcing the richness of meaning.
Tawḍīḥ (Clarification or Restatement)	Restating or rephrasing an idea to remove ambiguity and ensure understanding.

Box 5.1: Techniques of elaboration in Arabic rhetoric

5.2.3 Examples from Qur’an and oratory

The Qur’an provides examples of itnāb where elaboration is used to emphasise meaning. For instance, in *Sūrat al-Baqara* (2:2), the description of the Qur’an as “guidance for those conscious of Allah” is elaborated with further qualities of the believers. Arabic oratory also employs itnāb, where speakers expand ideas to persuade audiences or clarify complex issues. These examples show how elaboration strengthens rhetorical communication.

Fill in the blank: In Qur’an 2:2, elaboration is used to describe the qualities of _____.





Plate 5.2: Examples of *itnāb* in Qur'an and oratory

5.2.4 Functions of elaboration in rhetorical communication

Itnāb serves several functions in Arabic rhetoric. It clarifies meaning by providing detail, strengthens persuasion by emphasising points, and beautifies expression by adding richness. Elaboration also ensures precision, especially in contexts where brevity might lead to ambiguity.

Fill in the blank: Elaboration ensures precision, especially in contexts where brevity might lead to _____.



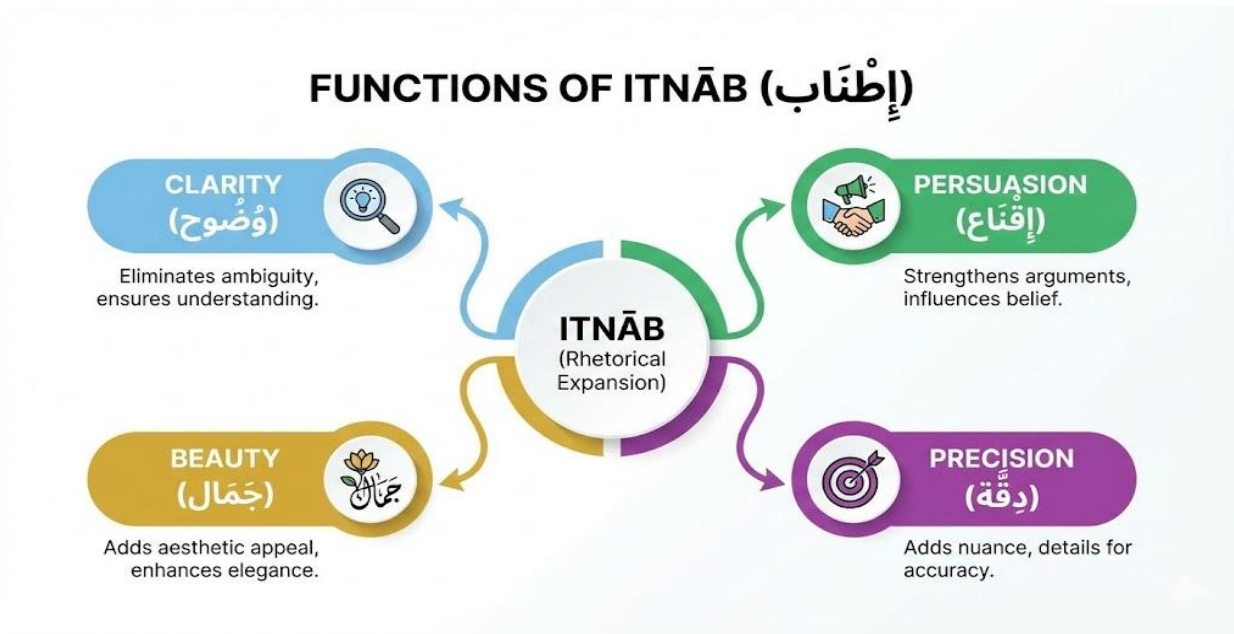


Figure 5.4: Functions of elaboration in rhetorical communication

Pilot questions 5.2

1. What does itnāb mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to elaboration, where meaning is expanded through additional words.
3. What are the three techniques of elaboration?
4. Fill in the blank: Elaborating by listing multiple aspects or features is called _____.
5. Give one example of itnāb from the Qur'an.
6. Fill in the blank: In Qur'an 2:2, elaboration is used to describe the qualities of _____.
7. What are the main functions of itnāb in rhetorical communication?
8. Fill in the blank: Elaboration ensures precision, especially in contexts where brevity might lead to _____.



5.3 Isnād: Attribution And Sentence Structure

5.3.1 Definition and scope of isnād

Isnād in Arabic rhetoric refers to attribution, specifically the relationship between the subject and predicate in a sentence. It is the act of assigning an action, quality, or description to a subject, thereby forming meaningful communication. Isnād is central to sentence structure, as it determines how ideas are connected and conveyed. Classical scholars emphasised that isnād is not merely grammatical but rhetorical, shaping the eloquence and clarity of discourse.

Fill in the blank: In Arabic rhetoric, _____ refers to attribution, where meaning is assigned to a subject through a predicate.

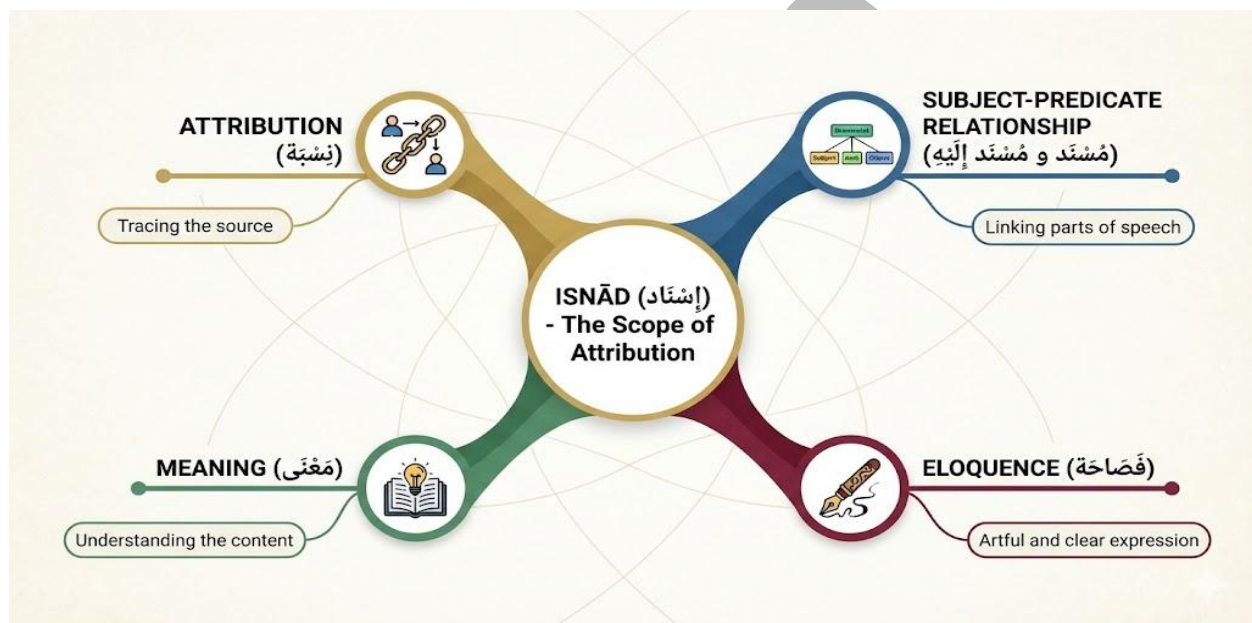


Figure 5.5: Scope of isnād in Arabic rhetoric

5.3.2 Types of attribution (ḥaqīqī, majāzī)

Isnād is classified into two main types:

- **Isnād ḥaqīqī**: real attribution, where the predicate truly applies to the subject.
- **Isnād majāzī**: figurative attribution, where the predicate is applied metaphorically or symbolically.



These types highlight how attribution can be literal or figurative, depending on the rhetorical purpose.

Fill in the blank: When the predicate truly applies to the subject, it is called isnād _____.

Type of isnād	Description	Example
Isnād ḥaqīqī	Real attribution	“The man is brave.”
Isnād majāzī	Figurative attribution	“The man is a lion.”

Table 5.2: Types of isnād in Arabic rhetoric

5.3.3 Examples from Qur'an and classical texts

The Qur'an frequently employs isnād to convey meaning. For example, in *Sūrat al-Baqara* (2:2), the Qur'an is attributed as “guidance for the God-conscious,” assigning the quality of guidance to the Book. Classical Arabic texts also use isnād, where poets and orators attribute qualities to subjects to enhance eloquence. These examples show how attribution is fundamental to rhetorical communication.

Fill in the blank: In Qur'an 2:2, the Qur'an is attributed as _____ for the God-conscious.





Plate 5.3: Examples of isnād in Qur'an and classical texts

5.3.4 Functions of isnād in rhetorical analysis

Isnād serves several functions in Arabic rhetoric. It clarifies meaning by linking subjects and predicates, strengthens expression by attributing qualities, and beautifies language by creating vivid associations. Isnād also aids persuasion, as attributing qualities or actions to subjects can influence how audiences perceive them.

Fill in the blank: Isnād strengthens expression by attributing _____ to subjects.



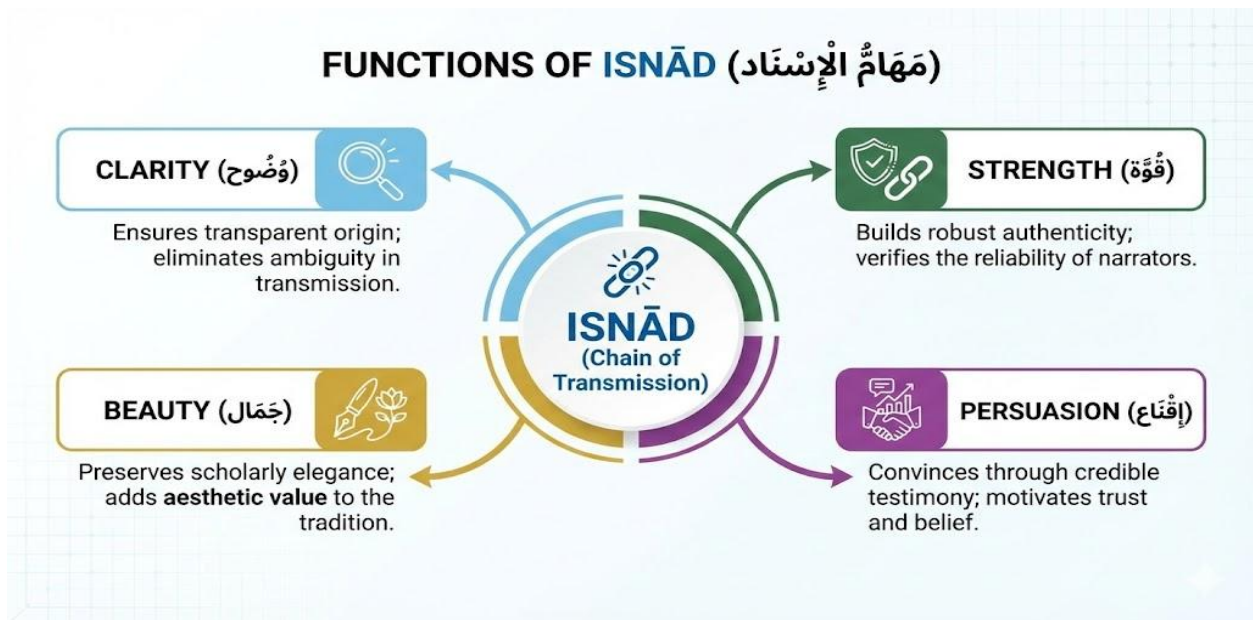


Figure 5.6: Functions of isnād in rhetorical analysis

Pilot questions 5.3

1. What does isnād mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to attribution, where meaning is assigned to a subject through a predicate.
3. What are the two types of isnād?
4. Fill in the blank: When the predicate truly applies to the subject, it is called isnād _____.
5. Give one example of isnād from the Qur'an.
6. Fill in the blank: In Qur'an 2:2, the Qur'an is attributed as _____ for the God-conscious.
7. What are the main functions of isnād in rhetorical analysis?
8. Fill in the blank: Isnād strengthens expression by attributing _____ to subjects.



5.4 Wal: Connectives And Cohesion In Arabic Rhetoric

5.4.1 Definition and scope of wal (connectives)

Wal refers to connectives in Arabic rhetoric, particularly particles such as *wa* (and), *fa* (so/then), and *thumma* (then/afterwards). These connectives are used to link words, phrases, and sentences, ensuring cohesion and logical flow in discourse. Classical scholars emphasised that wal is not merely grammatical but rhetorical, as the choice of connective can affect meaning, emphasis, and rhythm.

Fill in the blank: In Arabic rhetoric, _____ refers to connectives that link words, phrases, and sentences.

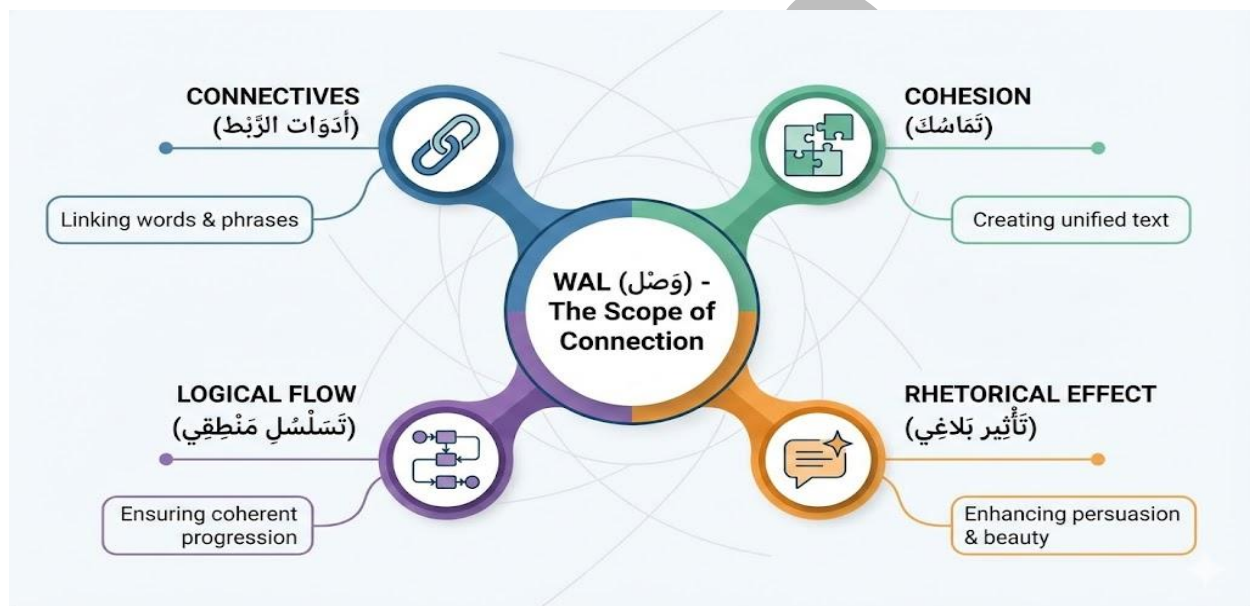


Figure 5.7: Scope of wal in Arabic rhetoric

5.4.2 Types of connectives (wa, fa, thumma, etc.)

Wal includes several types of connectives, each with distinct rhetorical functions:

- **Wa:** simple conjunction, linking ideas without specifying order.
- **Fa:** connective indicating sequence or causation.
- **Thumma:** connective indicating succession with a sense of delay or progression.



These connectives allow speakers and writers to structure discourse effectively, guiding the audience through ideas in a coherent manner.

Fill in the blank: The connective that indicates succession with a sense of delay is _____.

Connective	Function	Example
Wa	Simple conjunction	“The man is brave and generous.”
Fa	Sequence or causation	“He studied, so he succeeded.”
Thumma	Succession with delay	“He spoke, then he departed.”

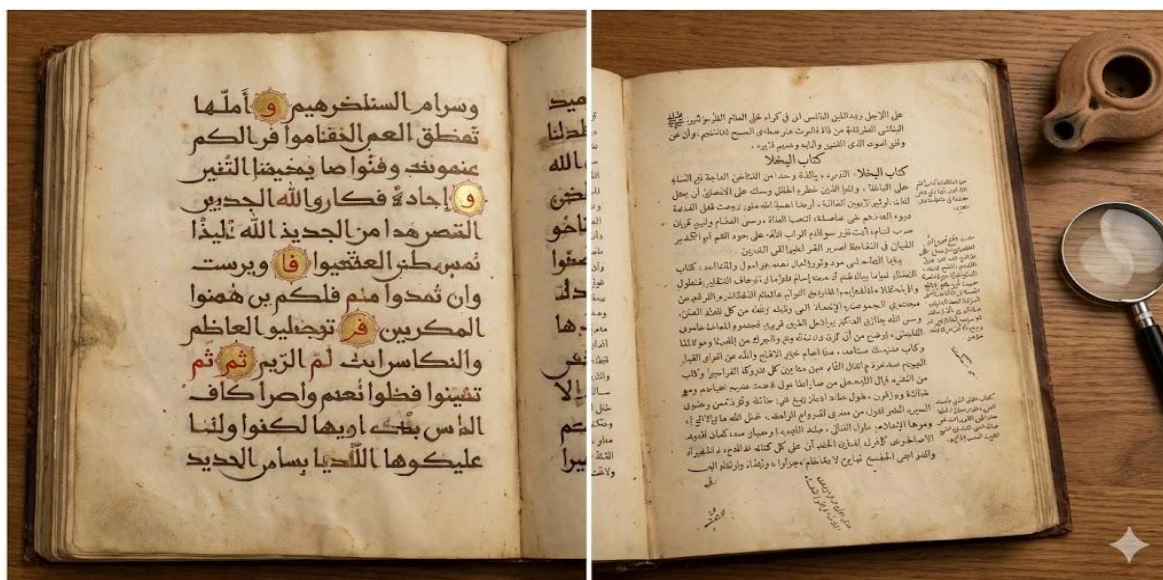
Table 5.3: Types of connectives in Arabic rhetoric

5.4.3 Examples from Qur'an and prose

The Qur'an makes extensive use of connectives to ensure cohesion and rhythm. For example, in *Sūrat al-Fātiḥa* (1:6–7), the sequence of guidance is expressed through connectives that link supplication to its explanation. Classical prose also demonstrates *wal*, where writers use connectives to structure arguments and narratives. These examples highlight how connectives contribute to both meaning and style.

Fill in the blank: In Qur'an 1:6–7, connectives are used to link supplication to its _____.





Plate

5.4: Examples of *wal* in Qur'an and prose

5.4.4 Functions of connectives in ensuring cohesion and flow

Wal serves several functions in Arabic rhetoric. It ensures cohesion by linking ideas, clarifies relationships between sentences, and beautifies expression by adding rhythm and flow.

Connectives also strengthen persuasion, as they guide audiences through arguments in a logical and compelling manner.

Fill in the blank: Connectives strengthen persuasion by guiding audiences through arguments in a _____ manner.



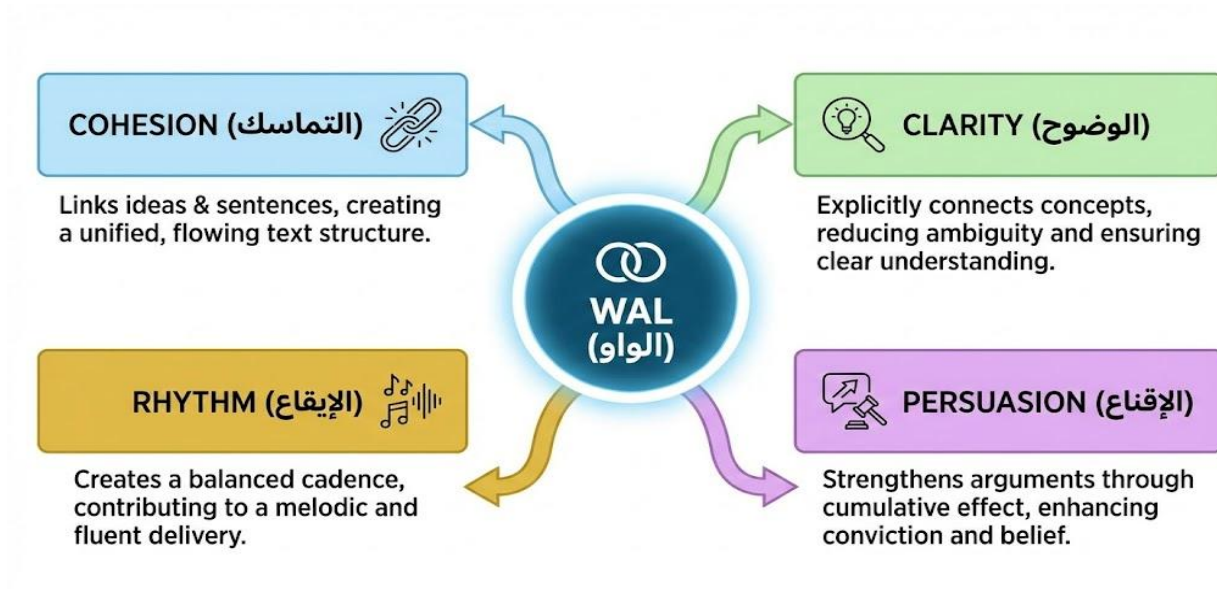


Figure 5.8: Functions of connectives in rhetorical communication

Pilot questions 5.4

1. What does wal mean in Arabic rhetoric?
2. Fill in the blank: In Arabic rhetoric, _____ refers to connectives that link words, phrases, and sentences.
3. What are the three main types of connectives?
4. Fill in the blank: The connective that indicates succession with a sense of delay is _____.
5. Give one example of wal from the Qur'an.
6. Fill in the blank: In Qur'an 1:6–7, connectives are used to link supplication to its _____.
7. What are the main functions of wal in rhetorical communication?
8. Fill in the blank: Connectives strengthen persuasion by guiding audiences through arguments in a _____ manner.



Series Summary

This Series has explored four key rhetorical devices in Arabic texts—**Ijāz (brevity)**, **Itnāb (elaboration)**, **Isnād (attribution)**, and **Wal (connectives)**. Its purpose was to show how these devices shape meaning, structure, and eloquence in Qur’anic discourse, poetry, and prose. By examining their definitions, types, examples, and functions, you have seen how each device contributes to clarity, persuasion, and beauty in communication.

We began with ijāz, focusing on how brevity conveys profound meaning concisely, then moved to itnāb, where elaboration provides detail and emphasis. Following that, we studied isnād, analysing how attribution links subjects and predicates to create rhetorical impact. Finally, we considered wal, exploring how connectives ensure cohesion and logical flow in texts. In line with the Series Learning Outcomes, you should now be able to define, classify, apply, analyse, and evaluate these devices, and appreciate their integrated role in Arabic rhetorical tradition.

Glossary of Terms

- **Ijāz:** Brevity in Arabic rhetoric, the art of expressing meaning with the fewest words possible while retaining clarity and depth.
- **Ijāz al-ḥadhf:** A type of brevity achieved by omitting certain words, with the meaning understood from context.
- **Ijāz al-qasr:** A type of brevity achieved by limiting words while still retaining the full meaning.
- **Itnāb:** Elaboration in Arabic rhetoric, the use of additional words or expressions to expand meaning, clarify ideas, or emphasise a point.
- **Ta’dīd:** A technique of elaboration where multiple aspects or features are listed to expand meaning.
- **Tafsīl:** A technique of elaboration involving detailed explanation to clarify meaning.
- **Tawdīh:** A technique of elaboration where an idea is clarified or restated for emphasis.



- **Isnād:** Attribution in Arabic rhetoric, the relationship between subject and predicate in a sentence, assigning qualities or actions to a subject.
- **Isnād ḥaqīqī:** Real attribution, where the predicate truly applies to the subject.
- **Isnād majāzī:** Figurative attribution, where the predicate is applied metaphorically or symbolically.
- **Wal:** Connectives in Arabic rhetoric, particles such as *wa* (and), *fā* (so/then), and *thumma* (then/afterwards) used to link words, phrases, and sentences.
- **Wa:** A connective that links ideas simply, without specifying order.
- **Fa:** A connective that indicates sequence or causation.
- **Thumma:** A connective that indicates succession with a sense of delay or progression.



Concept Check Questions [Series 5]

Objective questions

1. Which rhetorical device refers to brevity in Arabic rhetoric? (Linked to SLO 5.1)
2. Fill in the blank: Brevity achieved by omitting certain words is called *ijāz al-*_____.
(Linked to SLO 5.2)
3. Which rhetorical device refers to elaboration in Arabic rhetoric? (Linked to SLO 5.4)
4. Fill in the blank: Elaborating by listing multiple aspects or features is called _____.
(Linked to SLO 5.5)
5. Which type of *isnād* refers to real attribution where the predicate truly applies to the subject? (Linked to SLO 5.8)
6. Fill in the blank: The connective that indicates succession with a sense of delay is _____. (Linked to SLO 5.11)

Short-answer questions

7. Define *ijāz* and explain its role in Arabic rhetoric. (Linked to SLO 5.1)
8. Classify the two types of *ijāz* and give one example of each. (Linked to SLO 5.2)
9. Identify the three techniques of elaboration in *itnāb*. (Linked to SLO 5.5)
10. Apply *itnāb* by giving one Qur'anic example where elaboration clarifies meaning.
(Linked to SLO 5.6)
11. Define *isnād* and explain its role in sentence structure. (Linked to SLO 5.7)
12. Distinguish between *isnād ḥaqīqī* and *isnād majāzī* with examples. (Linked to SLO 5.8–5.9)
13. Define *wal* and explain its scope in Arabic rhetoric. (Linked to SLO 5.10)
14. Identify the three main types of connectives and their rhetorical functions. (Linked to SLO 5.11)



15. Evaluate how connectives contribute to cohesion and persuasion in Arabic texts. (Linked to SLO 5.12)

Long-answer questions

16. Discuss ijāz with reference to its definition, types, examples, and functions. (Linked to SLOs 5.1–5.3)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
17. Analyse itnāb by explaining its techniques, examples, and rhetorical functions. (Linked to SLOs 5.4–5.6)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
18. Evaluate isnād by distinguishing its types, citing examples, and explaining its functions in rhetorical analysis. (Linked to SLOs 5.7–5.9)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.
19. Assess wal by defining its scope, identifying types, and analysing its functions in ensuring cohesion and flow. (Linked to SLOs 5.10–5.12)
- *Basic response*: Based on Series-only knowledge.
 - *Value-added response*: For outstanding learners who go beyond the basics.

Answers to Concept Check Questions [Series 5]

Objective questions



1. Ijāz.
2. Ḥadhf.
3. Itnāb.
4. Ta‘dīd.
5. Isnād ḥaqīqī.
6. Thumma.

Short-answer questions

7. Ijāz is brevity, expressing meaning concisely while retaining clarity and depth.
8. Ijāz al-qaṣr (concise wording) and ijāz al-ḥadhf (omission with meaning implied).
Example: Qur’an 112:1 for qaṣr; elliptical poetry for ḥadhf.
9. Tafsīl, ta‘dīd, tawḍīḥ.
10. Qur’an 2:2 elaborates qualities of believers.
11. Isnād is attribution, linking subject and predicate to form meaning.
12. Isnād ḥaqīqī: “The man is brave.” Isnād majāzī: “The man is a lion.”
13. Wal refers to connectives that link words, phrases, and sentences.
14. Wa (simple conjunction), fa (sequence/causation), thumma (succession with delay).
15. Connectives ensure cohesion, clarify relationships, add rhythm, and strengthen persuasion.

Long-answer questions

16. *Basic response:* Ijāz is brevity, with types qaṣr and ḥadhf, illustrated in Qur’an and poetry, serving functions of clarity, impact, beauty, and persuasion.
Value-added response: Learners may add that ijāz reflects the Qur’an’s miraculous eloquence and is foundational in Arabic rhetorical tradition.



17. *Basic response:* Itnāb is elaboration, achieved through tafsīl, ta‘dīd, and tawḍīḥ, with examples from Qur’an and oratory, serving clarity, persuasion, beauty, and precision.
Value-added response: Learners may add that itnāb is crucial in legal, theological, and oratorical contexts where detail prevents ambiguity.
18. *Basic response:* Isnād is attribution, with types ḥaqīqī and majāzī, illustrated in Qur’an and classical texts, serving clarity, strength, beauty, and persuasion.
Value-added response: Learners may add that isnād is the backbone of Arabic sentence structure and a key to rhetorical analysis.
19. *Basic response:* Wal refers to connectives such as wa, fa, thumma, ensuring cohesion, clarity, rhythm, and persuasion in texts.
Value-added response: Learners may add that wal contributes to Qur’anic rhythm and stylistic flow, making discourse memorable and impactful.



Answers to Pilot Questions [Series 5]

Part 5.1

1. Ijāz means brevity in Arabic rhetoric.
2. Ijāz.
3. Ijāz al-qaṣr and ijāz al-ḥadhf.
4. Ḥadhf.
5. Qur'an 112:1 (*Qul huwa Allāhu aḥad*).
6. Ijāz.
7. Clarity, impact, beauty, persuasion.
8. Recall.

Part 5.2

1. Itnāb means elaboration in Arabic rhetoric.
2. Itnāb.
3. Tafsīl, ta'dīd, tawḍīḥ.
4. Ta'dīd.
5. Qur'an 2:2 elaborating qualities of believers.
6. Believers.
7. Clarity, persuasion, beauty, precision.
8. Ambiguity.

Part 5.3

1. Isnād means attribution in Arabic rhetoric.
2. Isnād.



3. Isnād ḥaqīqī and isnād majāzī.
4. Ḥaqīqī.
5. Qur'an 2:2 attributing guidance to the Qur'an.
6. Guidance.
7. Clarity, strength, beauty, persuasion.
8. Qualities.

Part 5.4

1. Wal means connectives in Arabic rhetoric.
2. Wal.
3. Wa, fa, thumma.
4. Thumma.
5. Qur'an 1:6–7 linking supplication to explanation.
6. Explanation.
7. Cohesion, clarity, rhythm, persuasion.
8. Logical.

References and Attributions [Series 5]

General References

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- As-Sakkākī. (n.d.). *Miftāḥ al-'Ulūm*. Classical Arabic manuscript.
- Al-Qazwīnī. (n.d.). *Talkhīṣ al-Miftāḥ*. Classical Arabic manuscript.
- Badawi, M. M. (1992). *Modern Arabic literature*. Cambridge University Press.



- Qur'an. (n.d.). Selected verses cited for rhetorical examples.

Illustrations

- *Figure 5.1: Scope of ijāz in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing the scope of ijāz: brevity, clarity, eloquence, impact.”
 - Suggested OER search string: “ijaz brevity Arabic rhetoric OER”
- *Table 5.1: Types of brevity in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a table showing types of ijāz in Arabic rhetoric: ijāz al-qasr and ijāz al-ḥadhf, with descriptions and examples.”
 - Suggested OER search string: “types of ijaz brevity Arabic rhetoric OER”
- *Plate 5.1: Examples of ijāz in Qur'an and poetry*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur'anic manuscript with highlighted verse from Sūrat al-Ikhlāṣ and a classical Arabic poetry scroll.”
 - Suggested OER search string: “Qur'an ijaz brevity Arabic poetry OER”
- *Figure 5.2: Functions of brevity in rhetorical communication*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing functions of ijāz: clarity, impact, beauty, persuasion.”
 - Suggested OER search string: “functions of ijaz brevity Arabic rhetoric OER”
- *Figure 5.3: Scope of itnāb in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.



- Prompt: “Generate a diagram showing scope of itnāb: elaboration, detail, clarity, emphasis.”
- Suggested OER search string: “itnab elaboration Arabic rhetoric OER”
- *Box 5.1: Techniques of elaboration in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a text box listing techniques of elaboration in Arabic rhetoric: tafsīl, ta‘dīd, tawḍīḥ.”
 - Suggested OER search string: “techniques of elaboration itnab Arabic rhetoric OER”
- *Plate 5.2: Examples of itnāb in Qur’an and oratory*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur’anic manuscript with elaborated verses and an Arabic orator addressing an audience.”
 - Suggested OER search string: “Qur’an elaboration itnab Arabic oratory OER”
- *Figure 5.4: Functions of elaboration in rhetorical communication*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing functions of itnāb: clarity, persuasion, beauty, precision.”
 - Suggested OER search string: “functions of itnab elaboration Arabic rhetoric OER”
- *Figure 5.5: Scope of isnād in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing scope of isnād: attribution, subject-predicate relationship, meaning, eloquence.”
 - Suggested OER search string: “isnad attribution Arabic rhetoric OER”



- *Table 5.2: Types of isnād in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a table showing types of isnād in Arabic rhetoric: ḥaḳīqī and majāzī, with descriptions and examples.”
 - Suggested OER search string: “types of isnad attribution Arabic rhetoric OER”
- *Plate 5.3: Examples of isnād in Qur’an and classical texts*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur’anic manuscript highlighting isnād in verses and a classical Arabic text scroll.”
 - Suggested OER search string: “Qur’an isnad attribution Arabic rhetoric OER”
- *Figure 5.6: Functions of isnād in rhetorical analysis*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing functions of isnād: clarity, strength, beauty, persuasion.”
 - Suggested OER search string: “functions of isnad attribution Arabic rhetoric OER”
- *Figure 5.7: Scope of wal in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing scope of wal: connectives, cohesion, logical flow, rhetorical effect.”
 - Suggested OER search string: “wal connectives Arabic rhetoric OER”
- *Table 5.3: Types of connectives in Arabic rhetoric*
 - Attribution: AI-generated using Copilot graphic art tool.



- Prompt: “Generate a table showing types of connectives in Arabic rhetoric: wa, fa, thumma, with functions and examples.”
- Suggested OER search string: “types of connectives wal Arabic rhetoric OER”
- *Plate 5.4: Examples of wal in Qur'an and prose*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate an image of a Qur'anic manuscript highlighting connectives in verses and a classical Arabic prose manuscript.”
 - Suggested OER search string: “Qur'an connectives wal Arabic prose OER”
- *Figure 5.8: Functions of connectives in rhetorical communication*
 - Attribution: AI-generated using Copilot graphic art tool.
 - Prompt: “Generate a diagram showing functions of wal: cohesion, clarity, rhythm, persuasion.”
 - Suggested OER search string: “functions of connectives wal Arabic rhetoric OER”

