ARABIC RHETORIC

A pragmatic analysis

Hussein Abdul-Raof
Rhetoric is the flesh and blood of the Arabic language. It is a linguistic means to a pragmatic end. It is a discipline that aims to sharpen up the linguistic skills of speaking and writing. Rhetoric in Arabic illuminates the bridge between syntax and semantics and shows how linguistics, pragmatics, and aesthetics overlap.

Arabic Rhetoric provides an interesting chronological historical account of the birth and development of Arabic rhetorical studies starting from the pre-Islamic period to the twenty-first century. As the present book provides the stylistic mechanisms of Arabic, it can, therefore, be a vital source for learning Arabic as a foreign language since it explains the skilful weaving of Arabic sentences and the stylistic tools needed for effective Arabic discourse. This book is a vital source for contrastive linguistics and literary studies between Arabic and other languages. The tools for contrastive linguistics are available in Chapter 4 that deals with the grammar-based theory of word order in Arabic, with their pragmatic functions, and their distinct communicative functions. This book also aids the reader in contrastive literary analysis in Chapters 5 and 6 which provide an explicated analysis of the aesthetic values of Arabic speech acts and their pragmatic functions.

Arabic Rhetoric is the first research book in English on this intriguing area of Arabic linguistics that has been overlooked by researchers. It is also the first of its kind that tackles pragmatic issues in Arabic and the notion of i‘jāz according to the Mu‘tazilite and Ash‘ari scholastics. These are academic areas of interest to the English-speaking researcher and academic. For this reason, Arabic Rhetoric is a valuable source for undergraduate students learning Arabic as a foreign language, for researchers in Arabic, Islamic studies, students of linguistics, and academics.

This series studies the Middle East through the twin foci of its diverse cultures and civilizations. Comprising original monographs as well as scholarly surveys, it covers topics in the fields of Middle Eastern literature, archaeology, law, history, philosophy, science, folklore, art, architecture, and language. Although there is a plurality of views, the series presents serious scholarship in a lucid and stimulating fashion.
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PREFACE

Arabic rhetoric is concerned with the semantics of stylistics. It aims to promote the language user’s communicative oral and written skills through eloquence criteria which bestow linguistic elegance upon the speech act, and which relay the underlying communicative function of the communicator through the rhetorical principles. It is an extension of Arabic grammar and is interrelated to Arabic stylistics. Arabic rhetoric is concerned primarily with effective interpersonal communication. To deliver an effective speech act requires the delivery of relevant information to the addressee in order to attract his or her attention. Based upon human communication, Arabic rhetoric pays attention to the addressee’s psychological and ideological state so that the communicator’s message is driven home and received well by the audience. Arabic rhetoric takes into consideration the communicative context of a given discourse activity and accounts for the pragmatic functions of word order change in the Arabic sentence. Arabic rhetoric provides a pragmatic account of linguistic deviation, linguistic structuring, and conversational implicature. It is the discipline that accounts for the communicative event in which the communicator favours a verbal predicate over a nominal predicate or vice versa. It is the linguistic know-how of taking the addressee by surprise through the production of an eloquent speech act that is distinct from the ordinary style and familiar linguistic patterns. It is a discipline that arms the learner with linguistic wit and linguistic powers. Arabic rhetoric provides a pragmatic analysis of the implicatures and the perlocutionary effects of Arabic discourse. In rhetorical studies, the truth of a given speech act may or may not correspond to the external world. Thus, we are concerned with speech acts that are either true or false and those that are neither true nor false. In other words, rhetoric has bridged the gap between logic and language.

The study of Arabic rhetoric requires an in-depth investigation of its three major constituent disciplines: (i) word order (‘ilm al-ma‘āni) that is concerned with semantic syntax, (ii) figures of speech (‘ilm al-bayān) that is concerned with
allegorical and non-allegorical significations, linguistic allusion, and linguistic signalling, and (iii) embellishments (‘ilm al-badīr) that shows the language user how to bestow decorative lexical and semantic features upon his or her speech activity. The three disciplines of Arabic rhetoric are expounded through multifarious examples most of which are from modern standard Arabic. Arabic rhetoric is also concerned with sharpening up the stylistic effectiveness of a given speech act. It is concerned with the linguistic and phonetic elements that downgrade our style and linguistic competence. These are negative linguistic aspects such as semantic and morphological ambiguity, as well as grammatical, semantic, lexical, stylistic, and phonetic incongruity. The present work provides a bird’s-eye historical view of Arabic rhetorical studies since the pre-Islamic era and up to the end of the twentieth century. A comprehensive historical account is provided with an informative outline of the research contribution of major Arab rhetoricians. The examples and the rhetorical vocabulary list of the present work are of value to the learner and researcher of Arabic and contrastive linguistics. Interest among Arab scholars in substantiating the notion of i‘jāz (inimitability) of Qur‘ānic discourse has been the major driving force behind the development of rhetorical studies in Arabic. Thus, the study of Arabic rhetoric is also interrelated to Islamic studies and exegesis.

Through rhetoric, we learn the communicative skill of allusion which is a highly effective rhetorical mechanism that employs an implicit signification. If someone asks you about how much your love is towards her or him by saying ( كيف حبّك لي؟ – How is your love towards me?), you need to emotionally and psychologically reassure her or him through a speech act that employs allusion plus simile. Therefore, you need to say:

کُفَّة الدِّقَلِ – Like the knot of the rope.

Thus, you have indubitably informed about your genuine love towards the first speaker. However, had you employed the following two alternative styles of response such as:

1. أَحْبَاهُ كَثِيرًا – I love you so much.

Or:

2. أَحْبَاهُ خَيْبَة جَمِّنَ – I love you very much.

your first speech act is not rhetorically effective enough. The same applies to the second style although you have employed two figures of speech which are hyperbole and polyptoton. This is attributed to the fact that the alternative speech
acts are both explicit, i.e., intrinsic. Thus, according to Arabic rhetoric, allusion is the antonym of explicitness which, rhetorically, is not an effective means of communication. An allegorical speech act is more effective than a non-allegorical, i.e., intrinsic, speech act, as in (حل المَرَّة في المِجْلِس – The moon has come to the social gathering). This allegorical speech act is a stylistic deviation with an allegorical signification alluding to someone of a high status, a beautiful lady, or someone who is very much liked by the community. Most importantly, this allegorical speech act is rhetorically more effective than its counterpart explicit simile such as (حلْ فلَان كالمَرَّة في المِجْلِس – X has come like a moon to the social gathering). Similarly, the allegorical speech act (هذَا سِيْف – This is a sword) is rhetorically more dynamic than its counterpart the explicit, i.e., non-allegorical, speech act (هذَا قُلم – This is a pen).
Rhetoric is the flesh and blood of the Arabic language. It is a linguistic discipline that aims to sharpen up and upgrade the linguistic competence of writing and speaking. It provides us, as language users, with the appropriate and effective stylistic mechanisms required for eloquently forceful discourse. Thus, Arabic rhetoric makes language meet the communicative needs of the language user. Rhetoric in Arabic, however, is a distinct discipline from Arabic grammar (see 1.2). Arabic rhetoric is concerned with speech acts which are pregnant with communicative goals. Therefore, it plays a significant role in interpersonal communication. It regulates the relationship between the text producer, i.e. the interlocutor, the speaker, or writer, and the text receiver, i.e. the audience or the addressee such as the listener or the reader. Rhetoric in Arabic combines speech act knowledge with context knowledge. In other words, the communicator analyses the communicative context of his or her speech act with a view to determining whether a given speech act will meet its desired communicative goal. Thus, the speech act is a predetermined communicative activity by its producer. Interpersonal communication, therefore, is not regulated haphazardly. Therefore, rhetoric in Arabic is directly related to the psychological processes of speech acts production and reception. The psychology of communication features saliently in Arabic rhetoric. As language users and text producers, we need our communication to be expressive and forceful. If language is the weapon, words are the bullets. Arabic rhetoric, therefore, is directly related to stylistics which is the bridge between literature and linguistics. However, the major aim of Arabic rhetoric is to enable the learner of Arabic to relay his or her intended communicative meaning to the addressee through the application of rhetorical means and eloquent criteria. Arabic rhetoric is concerned with the truth or falsehood of a given speech act in relation to the external world. Thus, as an approach to communication, Arabic rhetoric is a bridge between logic and language. A speech act may be compatible
or incompatible with the real world and external realities. Similarly, a speech act may be ideologically neutral or biased.

The present book aims to provide an in-depth account of Arabic rhetoric and the pragmatic functions of Arabic speech acts. Arabic Rhetoric: A Pragmatic Analysis investigates the grammatical, semantic, pragmatic, and aesthetic overlap in Arabic. It provides an informative and in-depth account of ʿilm al-maʿāni (word order, i.e., semantic syntax), ʿilm al-bayān (figures of speech), and ʿilm al-bādir (embellishments) which are the three constituent disciplines of Arabic rhetoric. The book provides a detailed analysis and a thorough investigation of these three disciplines with examples and their translations, together with a thorough account of the notions of rhetoric and eloquence in Arabic. It also provides an interesting chronological and historical account of the birth and development of Arabic rhetorical studies starting from the pre-Islamic period to the twenty-first century. Over 34 Arab rhetoricians and linguists are listed with a literature review of each scholar and his research contribution to the development of Arabic rhetoric. As the present book provides the stylistic mechanisms of Arabic, it can, therefore, be a useful source of learning Arabic as a foreign language as it explains the skilful weaving of Arabic sentences and the stylistic tools needed for effective Arabic discourse.

Arabic Rhetoric is also a vital source for contrastive linguistics and contrastive literary studies between Arabic and other languages. The tools for contrastive linguistics are available in Chapter 4, which deals with the grammar-based theory of word order and the linguistic notion of the order system in Arabic. The contrastive linguist or researcher will be able to appreciate the relationship between the changes in word order of a given Arabic proposition and their different significations, as well as the pragmatic functions of word order change and their communicative value. The book also makes a brief reference in footnotes to modern European linguistic notions that overlap with Arabic linguistics. The set of tools for contrastive literary analysis is available in Chapters 5 and 6 which provide an explicated analysis of the aesthetic values of Arabic speech acts.

Arabic Rhetoric is the first research book in English on this intriguing area of Arabic linguistics that has been overlooked by researchers. It is also the first of its kind that tackles pragmatic issues in Arabic, which is another academic area of interest to the English speaking student, researcher, and academic. For this reason, Arabic Rhetoric will be a vital source for undergraduate students learning Arabic as a foreign language, for researchers in Arabic, Islamic studies, and linguistics, as well as for academics. The book deals thoroughly with the notion of ʾījāz from a rhetorical perspective according to the two different views of the Muʿtazilite and the Ashʿari scholastics. This account which is of great interest to
students and researchers of Islamic studies is, therefore, an added value to the academic content of the present book.

The study of Arabic rhetoric has always been an overwhelming task to both the native Arab and the learner of Arabic as a foreign language. This is attributed mainly to the fact that the three rhetorical disciplines of Arabic rhetoric are explained through Qur'anic and classical poetry examples, most of which are beyond the grasp of the readers and learners of the twenty-first century. Arabic Rhetoric has successfully bridged this learning and research gap and met the academic needs of our modern time. Thus, the reader and learner are enabled to get to grips with the constituent disciplines of Arabic rhetoric. Arabic Rhetoric employs examples from modern standard Arabic in order to make the book more accessible to the reader. However, some examples from classical Arabic as well as Qur'anic Arabic are also provided whenever necessary. These examples, however, are kept to the minimum. To make the study of Arabic rhetoric enjoyable and accessible, a glossary of Arabic rhetorical expressions is provided where 448 useful expressions are listed in English with their Arabic meanings. The marathon of Arabic rhetorical studies is also illuminated with informative details of each stage until our present time. A detailed historical account of each rhetorician is provided in Chapter 2. A summary list of major Arab rhetoricians is also given. Thus, Arabic Rhetoric has become a major source of sharpening up the learning and acquisition of Arabic as a foreign language through detailed discussions and multifarious examples. The pragmatic analysis of examples will contribute to the development of the linguistic competence and learning of Arabic as a foreign language. The study of Arabic rhetoric is indispensable to the promotion of the student’s communicative competence.

Rhetoric in Arabic illuminates the bridge between syntax and semantics. Through Arabic rhetoric, style becomes the link between the linguistic form and context. Arabic rhetoric is a discipline through which linguistics, pragmatics, and aesthetics overlap. It is a field of study that provides the mechanisms for the skilful weaving of speech acts and the careful handling of the addressee’s expectations and contextual probabilities. Rhetoric is a linguistic tool which the language user manipulates in order to praise, dispraise, inspire, influence, or entertain the audience. It is an accurate gauge of one’s linguistic competence and stylistic skills. Like the power of magic, rhetoric is a skill that can generate suspense. Like the bullets of the sniper, rhetoric is the weapon of the orator, the sword of the politician, the honey of the negotiator, and the invaluable asset of the poet and the writer. Rhetoric is the field of study that enables the language user to employ effective grammatical constructions that designate incrimination versus non-incrimination of other people and avoid semantic contradiction. Rhetoric is the
discipline that cannot be overlooked in any contrastive analysis between related or unrelated languages. In Arabic studies, rhetoric is a valuable field of knowledge to which linguists cannot afford to close their eyes. In Islamic studies, rhetoric is an essential prerequisite of exegesis without which an exegete cannot be a qualified practitioner. The rhetorical account of allegorical and non-allegorical expressions especially those related to God's epithets in Qur'anic discourse has been the major criteria in the theological distinction between some schools of thought such as the Mu'tazilites who reject the assignment of human attributes or elements to Allāh and the Ash'arites who take God's epithets literally and assign them to Allāh.

Although Arabists, in general, and specialists in Arabic linguistics, in particular, are intrigued by Arabic grammatical and rhetorical aspects, stylistic patterns and mechanisms in Arabic are awe-inspiring to them as they are for some Arab native speakers. This has been a long overdue academic response to the need for a theoretical investigation of how Arabic works, the relationship between Arabic syntax and semantics, what the pragmatic functions of a given stylistic pattern are, what makes an Arabic speech act more effective, and what stylistic resources Arabic possesses that can elevate the aesthetic value of a given discourse. Arabic Rhetoric provides thorough answers to these questions and explains the intimate relationship between text and context, on the one hand, and between the communicator and the addressee, on the other. It introduces the reader to the three major disciplines that constitute Arabic rhetoric. In this way, this book has successfully paved the way for future comparative and contrastive academic studies between Arabic and other European languages in the field of rhetorical studies.

The major objective of Arabic Rhetoric is to introduce, for the first time, to the English Arabist, student, and researcher a fundamental field in linguistics, namely Arabic rhetoric, which has captivated Arab linguists and rhetoricians for many centuries up to the present time. Since the first or sixth century, Arab scholars have been passionately involved in research in the quest for the best linguistic means that can define the stylistic features of Arabic, their relevant pragmatic communicative functions, as well as the decorative linguistic elements that make a given style more sublime and leave inspirational impact, i.e., perlocutionary effect, upon the text receiver who is in fact the text processor in any act of communication. This work will be of significant value to non-speakers of Arabic worldwide who are academically interested in Arabic studies as well as to the speakers of Arabic in Europe who have no access to the major sources of Arabic rhetoric. Arabic Rhetoric is, therefore, of vital syntactic, semantic, pragmatic, and stylistic value to the students and teachers in departments of Arabic and linguistics in non-Arab countries. Our present work, Arabic Rhetoric, has become the first
scholarly contribution to the reader in English that provides an in-depth explic-licated account of Arabic rhetorical studies that are of academic value to advanced Arabic stylistics and literary criticism. In addition to its theoretical account, the book also provides a comprehensive historical investigation of the birth and development stages of Arabic rhetorical studies from the pre-Islamic period till our modern time.

Arabic Rhetoric provides a valuable academic opportunity for the reader and researcher who are introduced to major Arab rhetoricians like al-Jāhiz who has introduced the text linguistic notion of 'the text within context', i.e. how a speech act unfolds in its own context. In other words, language users have specific communicative functions. This has sparked the beginning of a new level of linguistic analysis. This is referred to as the sentence level pragmatic analysis. Arabic rhetorical studies have attempted to establish the thesis that there is no aesthetic value and no effective discourse without the harmony between the lexical item and its signification, i.e. between the form and content, between the body and the soul. For them, the aesthetic value of a given discourse can be discovered by the human instinct and can be felt and tasted by the native speaker who enjoys linguistic competence and an inborn disposition of an effective discourse. This book also introduces the reader and researcher to other key rhetoricians like al-Jurjānī who introduced the theory of word order which accounts for semantic syntax in Arabic as well as his superb influential research in the rhetorical discipline of ʿilm al-bayān, and to Ibn al-Muʿtazz who is the founder of the rhetorical discipline of ʿilm al-badī‘.

In order to make this book accessible to the reader, we have explicated all the theoretical aspects of Arabic rhetoric and used examples from modern standard Arabic throughout the book as well as some examples from Qur'ānic and poetic discourses. Chapter 1 sets the scene for the reader and is an induction about the development of Arabic rhetorical studies. Chapter 2 provides a vast panorama of the history of the birth, development, and stagnation periods of Arabic rhetorical studies. It starts from the pre-Islamic period and continues till the end of the twentieth century. This chapter refers chronologically to all the contributors to Arabic rhetorical studies and their research interest such as Ibn al-Muqaffāʾ, al-Jāhiz, Ibn Qutaibah, Ibn al-Muʿtazz, Qudāmah b. Jaʿfar, al-Rummānī, al-Bāqillānī, ‘Abd al-Jabbār Ābādī, Abu Hilāl al-ʿAskārī, al-Qairawānī, Ibn Sinān, al-Jurjānī, al-Zamakhshārī, al-Rāzī, al-Sakkākī, and al-Qizwīnī, as well as reference to several other rhetoricians. In total, this chapter investigates 34 major classical Arab rhetoricians. Chapter 2 also makes reference to contemporary Arab scholars who have made contributions in Arab rhetorical studies. This chapter also investigates the notion of ʿijāz (the inimitability of Qur'ānic style) and its
impact upon the development of Arabic rhetoric. In addition to this, Chapter 2 accounts for the theological differences between the Muʿtazilite and Ashʿari scholastics and theologians and how the notion of iʿjāz has become part of Arabic rhetorical studies. The notion of iʿjāz is the womb from which rhetoricians have induced Arabic rhetoric. Thus, this book is also of value to students and researchers in Islamic studies.

Eloquence and rhetoric have been the two key notions in Arabic rhetorical studies. Chapter 3 provides the reader with an insight into these two notions and the distinction between them based on the views of various Arab rhetoricians. In Chapter 4, the book illustrates in a comprehensive academic fashion the first discipline in Arabic rhetoric. This is called ʿilm al-maʿāni that is based on the theory of word order which accounts for semantic syntax in Arabic. Throughout this chapter, examples are provided together with their implicatures and pragmatic functions. The examples in the present work may be referred to as ‘speech acts’. A speech act is not an ‘act of speech’ but rather a communicative activity that is understood in terms of the underlying intention of the communicator. The reader is inducted in Chapter 5 to ʿilm al-bayān which is the second key discipline in Arabic rhetoric. This chapter accounts for simile, allegory, and metonymy which are the figures of speech that are subsumed by this rhetorical discipline. Chapter 5 also investigates cognitive and linguistic allegories in Arabic together with the various kinds of metaphor and hypallage. Similarly, the rhetorical and pragmatic functions of stylistic patterns and figures of speech are explained and supported by examples. Also, the categories, components, features, and forms of each figure of speech are explained. In Chapter 6, the reader is introduced to ʿilm al-badʿ, which is the third discipline in Arabic rhetoric. A detailed explicated account of the semantic and lexical embellishments is provided. Because different scholars have used different labels for the same rhetorical function of a given embellishment, we have mentioned in the glossary all the labels given to one particular embellishment. In Chapters 4, 5, and 6, theoretical and practical accounts are provided together with linguistic and rhetorical definitions of all the notions.

All footnotes are placed chapterwise at the end of the book. Some of the footnotes are meant to provide a brief reference to modern European linguistics with regard to certain Arabic linguistic notions. The data employed in this book are examples from modern standard Arabic together with a limited number of examples from the Qurʾānic discourse and Arabic poetry. Due to the fact that Arabic and English are both culturally and linguistically incongruent languages, the translation of some Arabic examples may not mirror the Arabic underlying signification. Therefore, a literal translation may be provided in order to reflect accurately the flavour and the ‘foreignness’ of the Arabic speech act and the
linguistic or the rhetorical problem involved. The present work also includes a comprehensive glossary of Arabic rhetoric which has been unavailable to the reader. This glossary is of magnificent practical value to Arabic rhetorical and linguistic studies. Throughout the book, we have used the Library of Congress transliteration system which is internationally employed and understood by students and researchers. The book also includes a bibliography that includes the major sources which have been consulted in the present work. The resources listed are of significant research value to the student, the teacher, and the researcher.

### Arabic transliteration system

Throughout the present work, the Library of Congress transliteration system has been consistently employed whenever an Arabic expression is quoted. The following table explains the Arabic transliteration system for Arabic consonants and vowels.

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**Arabic short-long vowels and case endings**

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1 PREAMBLE TO ARABIC RHETORIC

1.1 Introduction

The aim of the present chapter is to set the scene for the reader regarding the development of Arabic rhetorical studies and the three disciplines of ‘ilm al-ma‘āni, ‘ilm al-bayān, and ‘ilm al-badī‘ that constitute Arabic rhetoric. It is, therefore, an induction for the reader who is unaware of the constituent disciplines of Arabic rhetoric. It also provides an outline account of the value of rhetoric in communication and why Arab scholars have been captivated by the study of rhetoric. This chapter also provides brief historical details in order to enable the reader to piece together the development stages of Arabic rhetoric and the contributions made in this field by major Arab rhetoricians. However, a thorough historical investigation is provided in Chapter 2 of this book. The present chapter also guides the reader to the main functions of each rhetorical discipline. The details here, therefore, are a glimpse of Arabic rhetoric which will enable the reader to come to grips with, and appreciate the study of, Arabic rhetoric. Detailed theoretical accounts of the three disciplines in Arabic rhetoric are provided in Chapters 4, 5, and 6. In the meantime, however, we need to learn how rhetoric is different from grammar.

1.2 Rhetoric and grammar

Arabic rhetoric is a different discipline from Arabic grammar. The major differences between the two disciplines are discussed in the following paragraphs.

Grammar studies the way words and their component parts combine to form sentences. These sentences may not be meaningful, as in the following sentence:

قُطِّعْتُ بِرِتَالَةَ سُواَءِ من شَجْرَةُ التَّفَجَّحُ

– I picked up a black orange from the apple tree.
In terms of grammar, this is a grammatical construction. In terms of Arabic rhetoric, this speech act is neither eloquent nor effective. Grammar is, thus, concerned with the rules that govern the linguistic structure and the syntactic relationships that hold among its constituent units. It deals with the conformity of a given sentence with the rules of grammaticality. Arabic rhetoric, however, is concerned with the aesthetic and stylistic mechanisms employed by the language user. It is, therefore, more concerned with interpersonal communication in terms of the emotional, stylistic, and aesthetic aspects in order to achieve a given pragmatic function. Arabic rhetoric distinguishes between eloquent versus non-eloquent, sublime and solid versus unnatural and non-effective style.

In terms of Arabic grammar, all the following sentences are grammatical and well-formed.

i. الجوَ الصَّحَرُ الْيَوْمَ – The weather is not cloudy today.
ii. الْيَوْمَ الجوَ الصَّحَرُ – Today, the weather is not cloudy.
iii. جَوْ الْيَوْمَ صَحَرُ – Today’s weather is not cloudy.
iv. الْيَوْمَ جَوْهُ صَحَرُ – As for today, its weather is not cloudy.
v. الْيَوْمَ صَحَرَ جَوْهُ – Today, its weather is not cloudy.
vi. الْيَوْمَ صَحَرَ جَوْهُ – Today, its weather is not cloudy.
vii. إنَّ الجوَ الصَّحَرُ الْيَوْمَ – Indeed, the weather is not cloudy today.
viii. الْيَوْمَ صَحَرَ جَوْهُ – As for today, its weather has become not cloudy.
ix. صَحَرَ جَوْهُ الْيَوْمَ – Today’s weather has become not cloudy.
x. لقد صَحَرَ جَوْهُ الْيَوْمَ – Indeed, the weather has become not cloudy today.

We are not grammatically concerned with the distinct word orders, i.e. the different syntactic structures, of the speech acts enumerated here which have occurred either as nominal as in sentences (i)–(vii) or verbal as in sentences (viii)–(x), nor are we concerned with why the temporal circumstance (الْيَوْمَ – today) occurs sentence-initially in some of these sentences. Grammar, however, explains to us that (الْيَوْمَ – today) in sentence (ii) acts as a foregrounded temporal circumstance, but (الْيَوْمَ – today) in sentences (iv)–(vi) and (viii) performs the grammatical function of inchoative. Grammar also provides other details such as (الْيَوْمَ – the weather) in sentences (i)–(ii) is the inchoative whose predicate is (صَحَرُ – not cloudy), the noun phrase (الْيَوْمَ جَوْهُ – today’s weather) is the inchoative made up of a construct noun phrase whose predicate is (صَحَرُ), the active participle (صَحَرَ – not cloudy) is the predicate in sentences (v)–(vi). Also, in sentence (ix), we have different grammatical functions: (صَحَرَ – to become not cloudy) is a verb, (جَوْهُ – the weather) is the subject, and (الْيَوْمَ جَوْهُ – today’s weather) is a construct noun phrase.

Grammar also explains the complex structure of sentences like (iv) and (vi). We are informed that (الْيَوْمَ – today) in sentence (iv) is the first inchoative, (جَوْهُ – its
The weather is nice.

Winter started.

There is a door for the old university.
According to Arabic rhetoric, the lexical item (الجو – the weather) in the first example has the rhetorical function of modified (mawṣūf) and (جميل – nice) performs the role of an adjective. In the second example, the verb (بدأ – started) is also an adjective and (شتاء – winter) is modified according to Arabic rhetoric. Similarly, in the third example, the lexical item (باب – door) enjoys the rhetorical function of an adjective while the expression (للجامعة القديمة – for the old university) is modified. Similarly, the lexical items (جميل), (بدأ), and (للجامعة القديمة) are assigned the rhetorical function of al-musnad (see 4.9) while the lexical items (الجو), (الشتاء), and (باب) have the rhetorical function of al-musnad ilaihi (see 4.8).

For Arabic grammar, however, the first example is a nominal sentence consisting of ( الجو – the weather) which has the grammatical function of an inchoative (mubtada’) and (جميل – nice) which performs the grammatical role of a predicate (khabar) which is also called al-na’t. The second example is a verbal sentence which has the verb (بدأ – started) whose subject (فاعل) is (الشتاء – winter). The third example is a nominal sentence which involves foregrounding and backgrounding. Grammatically, the lexical item (باب – door) is a backgrounded inchoative (mubtada’ mu’akhkhar) while the expression (للجامعة القديمة – for the old university) is a prepositional phrase that performs the grammatical function of foregrounded predicate (khabar muqaddam). Thus, the modifier, i.e. adjective (ال-شـفاه), in rhetoric is not the same as the epithet, i.e. (النا’t), in grammar.

While grammar attempts to explain the grammatical functions through grammatical rules and the grammatical relations that hold between the constituents of a given sentence, rhetoric is concerned with semantic syntax and the pragmatic values of word order change in a given sentence. It aims to illustrate the semantic and communicative significations of a given speech act taking into consideration the pattern of the sentence, its context of situation, and the psychological and ideological state of the mind of the speaker. Rhetoric, therefore, makes a distinction between verbal and nominal speech acts. But so does Arabic grammar. However, grammar is mainly concerned with the diagnosis of the syntactic categories such as verb + subject or subject (inchoative) + verb (predicate). However, for Arabic rhetoric, the speaker produces a verbal or a nominal sentence according to his or her state of mind and the attitude towards his or her addressee. Thus, the psychology of language and speech production can feature more prominently in rhetoric than in grammar. Accordingly, Arabic rhetoric is primarily concerned with interpersonal communication. In the light of rhetorical analysis, the communicator chooses to produce a verb-initial speech act or a speech act with a main verb in order to highlight the semantic componential feature of continuity and progression (ال- hudūth wal-tajaddud) that is embodied by the verb that either
occurs sentence-initially or as a predicate after its subject, as in the following sentences:

– يأكل زيد الطعام ويشرب القهوة.

Or:

زيد يأكل الطعام مرة في اليوم وسالم يشرب القهوة مرة في اليوم.

Zaid eats food once a day and Sālim drinks coffee once a day.

– ينزل المطر في الشتاء.

Rain comes down in winter.

However, the nominal sentence that occurs without a verb designates a permanent state and, therefore, reflects the semantic feature of permanency (al-thubūt) of a prototypical attitudinal or characteristic feature of someone or something. This is achieved through the employment of active participle, as in the following sentences:

– الشاعر نامه لنفسه ذاً لغيره
– الكاذب خذاع نفسه
– العلم نافع
– المعلم إنسان فاضل

The poet praises himself and dispraises others.
The liar deceives himself.
Knowledge is useful.
The teacher is a man of great favour (upon others).

The semantic feature of continuity reflects a permanent state of something or someone. This has been achieved through the employment of the active participle forms above (مادح – one who praises), (خذاع – one who deceives), (نافع – some thing that benefits), and (فاضل – someone with great favour upon others). The semantic feature of continuity can also be related to a lexical clue, as in the following sentence:

– إن الطلاب في الجامعة
– إن الصادق مفيذ
– إن المتقين في جلاد ونهر
– Indeed, the righteous will be among gardens and rivers, Q54:54.

The semantico-grammatical processes of continuity versus permanency are evident in the grammatical process of shift from the verbal to the nominal sentence, as in:

– يخدعون الله وهو خادعهم
– They deceive God, but He is deceiving them, Q4:142.

We are told by Arabic grammar that this speech act is made up of two units: unit 1 is a verbal sentence (يخدعون الله – They deceive God), and unit 2 is a nominal sentence. (هو خادعهم – He is deceiving them.)

However, we are not told why this shift from the verbal to the nominal has taken place in the two units of the speech act mentioned here. Arabic rhetoric
explains to the reader why the shift from the verbal to the nominal pattern has taken place. We are told that for pragmatic reasons, the communicator has employed the verbal sentence in the first unit in order to express the semantic componential feature of continuity and progression of (اختياع – deceiving) on the part of the hypocrites. However, to highlight the semantic feature of permanency and state of overwhelming success and omnipotence of God, the nominal pattern is employed in the second unit. This also applies to the following sentence:

إنا سخرنا الجبال معه يُسبحن بالعشي والإشراق – We subjected the mountains with him exalting in the afternoon and sunrise, Q38:18.

where the communicator has employed the verb (يسبحن – to glorify) to designate continuity and progression of the action of (التسبيح – glorification) on the part of the subject noun (الجبال – the mountains) in some parts of the day.

Thus, if I want to influence my student’s judgement about the usefulness of Arabic rhetoric for them throughout their life as speakers of Arabic as a foreign language, I have to say:

البلاغة نافعة للطلاب – Rhetoric is useful for students.

However, if I want to highlight the usefulness of Arabic rhetoric for the students but not necessarily throughout their life, I produce a different speech act:

البلاغة تنفع الطلاب – Rhetoric is useful to students.

6 Although we are informed by Arabic grammar about interrogative sentences and that the letter (؟) is an interrogative particle that can occur before the negative particle (لا), we are not told about the communicative probabilities of the answer to an interrogative pattern with a negated verb, as in:

– Did not Zaid help you?

The answer can either be with (لا) or (نعم) which both mean (yes) in English. Arabic grammar does not explain the difference between these two answers. Arabic rhetoric, however, explains the different pragmatic significations of the two possible answers. If the addressee answers with (لا), he or she means (Yes, indeed, Zaid helped me). If the addressee answers with (نعم), he or she means (No, Zaid did not help me).

7 Arabic rhetoric is concerned with the implicatures of a given speech act. In rhetorical studies, a statement is pregnant with implicatures that echo the communicator’s state of mind or attitude towards his or her addressee. The inaccurate deciphering of the message by the addressee results in misunderstanding. For instance, when I say (ما زال الجو باردا) – the weather is still cold), the addressee may
either say (فلا، هذا صحيح – indeed, that is true) if he or she takes my speech act literally. However, if he or she immediately reacts to my statement by closing the window without even saying anything, he or she has in fact understood the conversational implicature of my speech act correctly. Thus, understanding the implicature of a speech act keeps the channels of communication open. Grammar, however, is not concerned with this linguistic phenomenon.

8 Although Arabic grammar informs us about the occurrence of a given noun in the definite or indefinite form, we are not told about this stylistic preference and its semantic signification. Arabic rhetoric, however, provides the pragmatic reasons for this linguistic phenomenon, as in the following sentence:

إن المتّقين في جنات وعيون – Indeed, the righteous will be among gardens and springs, Q51:15.

Arabic grammar explains that this is a nominal sentence consisting of the particle (في جنات ونهر) (إِنْ) (– the righteous) + the predicate (المتّقين – will be among gardens and rivers) which is a prepositional phrase. We are not told why the nouns (جنات – gardens) and (عيون – springs) occur in the indefinite form. Arabic rhetoric, however, explains that the pragmatic function of indefiniteness is to highlight glorification and multitude (التَّاْزيم والتَّاْكثُر) of the indefinite noun. For more details on definiteness and indefiniteness, see 4.8.2.3, 4.8.2.4, 4.9.2.1, and 4.9.2.2.

9 For Arabic grammar, the following speech act is grammatical.

زِيد رجل براَمَتاتِيكي لكنه يعاني من الشَّيزوفرنيا – Zaid is a pragmatic person but he suffers from schizophrenia.

However, for Arabic rhetoric, this sentence is non-eloquent because the communicator has employed loan words such as (الشَّيزوفرنيا) (برَامَاتِيكي – pragmatic) and (الشَّيزوفرنيا) (شِي́ئُي) which should be replaced by eloquent Arabic words (فَضِيام) (الشخصية) respectively.

10 Arabic rhetoric is concerned with the interpersonal relationship between the text producer, i.e. the communicator, and the text receiver, i.e. the addressee. Grammar is not concerned with this pragmatic function of linguistic communication.

11 Arabic rhetoric is concerned with word-, sentence-, and text-level analysis while grammar is concerned with sentence-level analysis only.

12 Arabic rhetoric is concerned with discourse analysis. Grammar is not. For instance, the position of the verb in the following sentences leads to different
pragmatic functions:

i – Are you going to visit Saif?
ii – Is it Saif that you are going to visit?

Arabic grammar classifies the two sentences mentioned here as interrogative. However, Arabic rhetoric assigns distinct pragmatic effects for them, i.e., the two sentences are pregnant with implicitly distinct communicative functions. In the first sentence, the communicator urges the addressee to abandon his or her plan of visiting (ـتُرْوِرُ سَيْفَ – Saif) because of other important matters; thus, the verb (ـتُرُوْرُ – to visit) is foregrounded. However, the communicator in the first sentence does not harbour any thing bad against (ـسيف) as a person. In the second sentence, the communicator resorts to a different stylistic strategy whereby he or she foregrounds the noun (ـسيف) in order to remind the addressee that (ـسيف) does not deserve the planned visit, i.e. the communicator does not like (ـسيف).

1.3 The role of rhetoric

Research in Arabic studies outside the Arab world has been focused primarily upon general theoretical linguistics. There has been considerable interest in Arabic grammar, in particular, and numerous resources on Arabic linguistics and grammar are available to the English-speaking reader or researcher. However, most recently, during the last three decades, scholars have shown interest in applied semantics which investigates translation problems. Yet, applied semantics is not pure theoretical semantics. Sadly, no interest has been shown by scholars in other vital areas of linguistics such as semantics, pragmatics, stylistics, or rhetoric. Arabic, indeed, suffers from a serious research gap in these three fundamental areas of language and communication. There are no significant contributions that can be of value to the reader or the researcher in Arabic studies. In Arabic rhetoric, however, syntax, semantics, and pragmatics have become inextricable. Rhetoric is a linguistic discipline that deals with discourse analysis at the sentence level but can also deal with the other two levels of analysis – the word and the text levels. Arabic rhetorical studies have taken a well-defined theoretical shape which encompasses three independent yet interrelated disciplines: ʿilm al-maʿānī (word order, i.e. semantic syntax), ʿilm al-bayān (figures of speech), and ʿilm al-badīʿ (embellishments). It is worthwhile to note here that early Arab rhetoricians and linguists have not distinguished between these three different disciplines of rhetoric. These three disciplines have been referred to interchangeably until al-Sakkākī (d. 626 H) in the seventh Hijrah century has introduced this
clear-cut distinction. Rhetoric enjoys a vital role in our social life as language users. It is an invaluable means for us whether as text producers or text receivers. If you need to praise someone or pass a scornful remark upon your political opponent, rhetoric will come to your aid. If you need to rebut an opponent’s claim or substantiate your argument, rhetoric can shoulder your task and support you through dialectical mannerism. We, as addressees, can be influenced by the impact of rhetoric. It is an influential linguistic instrument in eulogies, elegies, diatribes, and harangues. This has been evident in political and religious debates during the close of the first and early second Hijrah centuries in which there have been no well-established written theoretical rules. Rhetoric has become a necessary linguistic tool for effective speeches and the mastery of eloquence in Arabic discourse.

1.4 The order system in Arabic rhetoric

Rhetoric is defined by Arab rhetoricians as the compatibility of an eloquent discourse to context (muṭābaqat al-kalām limuqtdā al-ḥāl ma’a faṣḥātīhi) and is attributed to cognition and to elegant discourse. It is the highest level of discourse when the lexical items are selected and ordered accurately in a given proposition. Arab rhetoricians also argue that rhetoric is concerned with the order system (al-naẓm), whereas the elegance of discourse (jamāl / ḥusn al-kalām) is concerned with the impact of a speech act upon the addressee’s behaviour. Therefore, rhetoric is concerned with the semantics of stylistics because one of its major objectives is the clarification of the features of effective discourse. Thus, rhetoric and the order system have become two sides of the same coin. The expression ‘order system’ is a jargon employed by the Ash’ari scholars while their opponents, the Muʿtazilites, employ the expression ‘eloquence’ (al-faṣāḥah) as a parallel jargon when reference is made to the notion of iʿjāz (inimitability of Qur’anic style). The order system is the linguistic map and discoursal A–Z equipment through which the language user can employ lexical items coherently and be able to achieve semantic harmony among the lexical items employed in a given proposition and their significations so that each lexical item can echo accurately the intended signification and mirror precisely the required message and its communicative function. Thus, the order system has become an integral and embedded component of the study of Arabic rhetoric, in general, and of the notion of iʿjāz, in particular.

Arab rhetoricians like al-Jāḥiẓ (d. 255 H), Ibn Qutaibah (d. 276 H), and Qudāmah (d. 337 H) have shown interest in the order system in Arabic and its impact in communication and vital role in effective discourse. For them, the order
system represents the harmony between the lexical item and its signification. For Ibn Qutaibah, for instance, the notion of the order system (al-naẓm) in Arabic means the ‘casting’ of lexical items. In other words, it is the formulation of words and joining them together in an accurate system and establishing harmony between them and their meanings until both the lexical items and their meanings flow smoothly without unnaturalness, lexical incongruity, or verbosity. Similarly, al-Rummani (d. 386 H) has also shown similar interest in the relationship between the lexical item and its meaning that leads to an elegant order system and well-formedness. However, al-Jāḥiz and al-Rummani add that discourse should not involve lexical items with phonetic incongruity but rather that it should be coherent and smooth enough to pronounce.

The views regarding the lexical item and its meaning expressed by the rhetoricians mentioned earlier have also been held by al-Khaṭṭābi (d. 388 H). For al-Khaṭṭābi, iṣṭaʿlā is attributed to the order system as well as the eloquence of the Qur’ān’s elegant order system, well-formedness, and meanings. According to al-Khaṭṭābi, one of the most significant prototypical characteristics of the order system is that the lexical item employed should be compatible with context and that it should take into consideration the psychological background and state of the addressee. Thus, al-Khaṭṭābi draws our attention to the theoretical outline of the order system which is known later on as the theory of word order (iḥšāṣ al-naẓm) in Arabic rhetorical studies. For al-Khaṭṭābi, a given lexical item or its signification has no linguistic or communicative value without an effective order system. For him, the order system is a portrait of the lexical items interacting with their significations. Al-ʿAskari (d. 395 H) also accounts for the harmony between the lexical item and its meaning. This reflects the influence of al-Jāḥiz, Ibn Qutaibah, and al-Khaṭṭābi on his research. For al-Bāqillānī (d. 403 H), the lexical item is an important component of the order system and is regarded as the driving force for meaning. He also claims that eloquence of a discourse is not based on its lexical items only but rather on its order system. Like his predecessors, al-Bāqillānī gives parallel importance to both the lexical item and its signification. The word, for him, is the vehicle that conveys meaning, i.e. its main objective is to clarify the meaning. Al-Bāqillānī agrees with al-Khaṭṭābi that the order of words in a given proposition reflects the order of significations in the communicator’s mind. Thus, the notion of the psychological and ideological state of the text producer and the audience has begun to emerge in rhetorical studies.

Similarly, ʿAbd al-Jabbār Ābādī (d. 415 H) has expressed tremendous interest in al-Khaṭṭābi’s views and made a significant contribution to the order system in Arabic. ʿAbd al-Jabbār Ābādī adds that syntax should be involved in the realization of an elegant order system. For him, the lexical item performs a given
semantic and pragmatic function. When the place of a given word in a sentence changes, its communicative function changes, too. Later on, ʿAbd al-Qāhir al-Jurjānī (d. 471 or 474 H) provides his comprehensive theory of order system based on the views of al-Khaṭṭābī. Al-Jurjānī claims in his Dalāʿīl al-Ijāz that the effectiveness of discourse is hinged upon the order system, that the iʿjāz of Qurʿānic style is attributed to its order system, and that the effectiveness of a given discourse is not attributed to its constituent lexical items but rather to the significations of the lexical items. The order system, for al-Jurjānī, aims to make our discourse both grammar-based and grammatically acceptable. It also enables us, as language users, to be aware of grammatical conventions and not to deviate from them. His account of the order system has signalled the birth of the theoretical framework of semantic syntax in Arabic. His approach towards the order system and the relationship between the word and its meaning has been adopted by al-Zamakhshāri (d. 538 H), al-Rāzī (d. 606 H), and al-Qīzwīnī (d. 739 H). Al-Qairawānī (d. 463 H) has also shown interest in the study of lexical items and their communicative significations and claims that the word is the body whose soul is meaning. He holds the view that there is a strong relationship between the lexical item and its signification. These views have also been held by Ibn Sinān al-Khafājī (d. 466 H).

1.5 The order system and iʿjāz

There are different views held by different rhetoricians with regards to the notion of iʿjāz. For al-Rummānī (d. 386 H), for instance, āyah-final expressions and assonance are prototypical features of the iʿjāz of Qurʿānic genre. This is counter to the view held by other rhetoricians such as al-Jāḥiẓ who have attributed the notion of iʿjāz to the order system of Qurʿānic Arabic. For other rhetoricians such as ʿAbd al-Jabbār, Ibn Qutaibah, and al-Khaṭṭābī, the notion of iʿjāz is also attributed to the order system of Qurʿānic Arabic. For al-Jurjānī, the iʿjāz is attributed to both Qurʿān-bound stylistic features and its order system but not to the Qurʿān’s individual lexical items or their significations. In other words, the notion of iʿjāz for al-Jurjānī is not attributed to the lexical items’ linguistic, semantic, or phonetic features but rather to the Qurʿān’s ad hoc order system. Thus, iʿjāz, for al-Jurjānī, is attributed to both the order system and eloquence since the notion of eloquence is not attributed to individual lexical items. This illustrates that interest in the linguistic feature of word order and its correlation with the notion of iʿjāz has attracted both Muʿtazilīte and Ashʿarī rhetoricians.
1.6 Research in Arabic rhetoric

Interest in rhetoric has led to the emergence of three different categories of people: government office clerks, scholastics, and linguists. The reader will also be introduced in Chapter 2 to the second half of the second Hijrah century as the period of time during which rhetoric has become directly related to context, i.e. the emergence of the notion of text and its interrelation to context as well as the introduction of the notion of text typology. The mastery of rhetorical skills has led to the evolution of a new elite class in the social hierarchy, namely government office clerks who occupy sensitive government posts. Oratory skills and debate techniques cannot be mastered competently without rhetorical competence. These skills are hinged upon effective discourse and sublime style. Thus, another new group of people known as the scholastics has emerged and has had a significant impact upon Arabic rhetorical studies. Most importantly, we have witnessed the reference to semantic syntax in Arabic in the early years of the third Hijrah century. However, semantic syntax has not yet taken a well-defined theoretical shape. This is referred to as the order system (al-nazm) at this stage and is concerned with the interrelation between syntactic patterns and their semantic values and communicative functions. References to the linguistic notion of order system can be regarded as the seeds which have come to fruition through the introduction of the theory of word order in the fifth Hijrah century. With the introduction of semantic syntax, pragmatic principles have been also introduced into this theoretical field. In other words, the juxtaposition of the constituent units of a given proposition is context-sensitive and pragmatically motivated. Rhetoricians have continued their interest in other notions such as well-formedness, eloquence, and whether the form of the lexical item takes priority over its signification. Although rhetorical studies have been mostly restricted to word level, discourse has also been at the centre of rhetorical analysis. Discourse, in terms of rhetoric and meaningfulness, is of four major categories:

1. a discourse that is phonetically and semantically well-formed;
2. a discourse that is phonetically well-formed but semantically ill-formed;
3. a discourse that is semantically well-formed but phonetically ill-formed;
4. a discourse that is both semantically and phonetically ill-formed.

It is worthwhile to note that the second half of the third Hijrah century marks the beginning of Arabic rhetorical studies at the textual level. This form of rhetorical textual analysis has featured in Ibn Qutaibah’s *al-Shīr wal-Shārī`a* in which he investigates poetic discourse and provides an account of the structure of
the poem, its major themes, the intentionality of the poet, the descriptive aspects of the poem, and the symbolic values involved – its beginning, middle, and end. The third Hijrah century marks a historical epoch in Arabic rhetorical studies. The three disciplines of Arabic rhetoric have been interlocked with each other until the third Hijrah century when ʿilm al-badīʿ gains its independence and becomes a rhetorical discipline in its own right after it has been unfairly placed as a subsidiary component of ʿilm al-bayān. The first spark of hope has been felt by ʿilm al-badīʿ. A critical thesaurus of a limited set of 18 embellishments has been written in an attempt to refute the claim that these embellishments have not been known to pre-Islamic and post-Islamic prose and poetic text producers. Although this thesaurus does not provide clear-cut criteria for the distinction between the two major categories of embellishments, it has been widely welcomed and taken on board by some contemporary and later linguists and rhetoricians. However, inconsistency has marred this new research initiative: The discipline of al-badīʿ has involved rhetorical features, i.e. metaphor and metonymy, that are part of the discipline of al-bayān. In the seventh Hijrah century, Arabic rhetoric is divided into three clear-cut major disciplines: ʿilm al-maʿāni, ʿilm al-bayān, and ʿilm al-badīʿ. However, this is not the end of the story. Some rhetoricians still do not recognize ʿilm al-badīʿ as an independent rhetorical discipline. Ibn al-Athīr (d. 637 Ḥ), for instance, recognizes only the rhetorical discipline of ʿilm al-bayān. For him, the other two disciplines of ʿilm al-maʿāni and ʿilm al-badīʿ should be subsumed under ʿilm al-bayān. Also, prominent rhetoricians such as al-Zamakhshāri (d. 538 Ḥ), al-Rāzī (d. 606 Ḥ), and al-Sakkākī (d. 626 Ḥ) do not recognize ʿilm al-badīʿ as an independent discipline of Arabic rhetoric. However, rhetoricians like Ibn al-Muʿtazz (d. 296 Ḥ), Qudāmah (d. 337 Ḥ), and al-Askārī (d. 395 Ḥ) have recognized the independent status of ʿilm al-badīʿ. Other rhetoricians such as ʿAli al-Jurjānī (d. 392 Ḥ) continue to confuse the rhetorical features of ʿilm al-bayān with other features that belong to ʿilm al-badīʿ.

The impact of linguists on rhetorical studies has remained fairly limited. Grammarians and linguists of both the Basrah and Kūfah schools have made a modest contribution to the development of Arabic rhetorical studies. Their major interest has been limited to well-formedness and effective style. However, the influence of the scholastics on the development of Arabic rhetorical studies has continued vigorously. Our methodical historical investigation in Chapter 2 introduces the reader to the emergence of the Arab scholastics and their research interest in rhetoric. The opposing views of the Muʿtazilite and the Ashʿarī scholars have significantly enriched Arabic rhetorical studies.
The scholastics’ research interest has focused on the substantiation of the notion of *i’jāz* (inimitability) of Qur’ānic discourse. This interest has led to the emergence of the controversial notion of al-ṣarfah (aversion) and inevitable polarity in theological points of view. The Ash‘aris claim that the *i’jāz* of Qur’ānic discourse is not attributed to al-ṣarfah notion but rather to Qur’ān-bound linguistic and rhetorical features that are beyond the human faculty’s ability to produce in a sublime style identical to that of the Qur’ān. Among the diction and linguistic features of Qur’ānic discourse, the Ash‘ari scholars refer to assonance, naturalness, linguistic, semantic and phonetic congruity, textual harmony, and thematic sequentiality. However, the Mu‘tazilite scholastics claim that it is possible for an Arab to produce a style similar to that of the Qur’ān but Allāh has dissuaded the Arabs from doing so. Although the Mu‘tazilite and Ash‘ari scholastics hold distinct theological views on the notion of al-ṣarfah, both research camps, as rhetoricians, exegetes, grammarians, or theologians, have been rigorously engaged in rebutting the claims made against Qur’ānic discourse such as its ill-formedness, ungrammaticality, and poor style. Rhetorical research in *i’jāz* has become now firmly established. However, most of their concern has been related to ‘ilm al-baidī rhetorical features like the various modes of al-jinās and lexical harmony in terms of āyah-final expressions. It is around this time that the first spark of the theory of word order or al-na‘m has flown up when the scholastic Mu‘tazilite scholars referred to the order system in Qur’ānic discourse and its interrelation to the notion of *i’jāz*. This reference to order system has opened up the window for the development of a full fledged theory of word order that has established a link between syntax, semantics, and pragmatics. In the light of Arabic rhetorical studies, the notion of *i’jāz* has been taken into account in terms of dissuasion, genre, diction, divine secrets, word order, employment of embellishments, linguistic congruity, semantic and phonetic features of the lexical item, and linguistic, phonetic, and stylistic features of the proposition. It is worthwhile to point out here that in terms of *i’jāz*, the Mu‘tazilite scholars employ the expression ‘al-faṣāḥah’ meaning ‘eloquence’ whereas the Ash‘ari scholars use the expression ‘al-na‘m’ meaning ‘order system’. Therefore, the two expressions of al-faṣāḥah and al-na‘m have been employed interchangeably by the Mu‘tazilites and the Ash‘aris.

Critical analyses of comparative poetic discourse have also emerged during the fourth and fifth Hijrah centuries. The main interest of these comparative studies is the investigation of the rhetorical features of poetry and metre, the distinction between prose and poetic discourse, the rhetorical features employed by two poets, and the rhetorical and stylistic mistakes made by some poets.
Descriptive accounts of poetic discourse have also appeared outlining the stylistic techniques employed by a given poet. Other scholars, however, have worked on a practical-based approach to rhetorical studies listing a number of rhetorical features.

The second half of the fifth Hijrah century marks another historical epoch in Arabic rhetorical studies. The theory of semantic syntax has come to light for the first time in the history of Arabic linguistics together with a well-defined discipline of ʿilm al-bayān. This is called the theory of ʿilm al-maʿāni (word order) which is a grammar-governed theory that has established a bridge between syntax and rhetoric, on the one hand, and between syntax and pragmatics, on the other. At a later stage, the theory of word order and the discipline of ʿilm al-bayān have been put into practice and applied to Qurʾānic discourse. From the sixth Hijrah century up to the present time, a stagnation period has started in Arabic rhetorical studies. Prose and poetic discourses have also been marked by unnaturalness which echoes the ineffective application of Arabic rhetorical system. Arab rhetoricians have shown interest in al-badīʿ poetry or what is known as al-badīʿiyyāt. Also, intellectual stagnation has led to the emergence of summaries, commentaries, and simplified summaries of predecessors’ works rather than the engagement in serious critical research activities in Arabic rhetoric.

Distinction between the notions of eloquence and rhetoric has been made by linguists. Scholars expressed different points of view about the function of each notion. Some scholars hold the view that rhetoric is the whole, whereas eloquence is only a small part of the whole, or that eloquence is concerned with the form of the lexical item and its meaning, whereas rhetoric is concerned with signification only. Whereas rhetoric is concerned with sentence-level analysis and the achievement of well-formedness and elegant word order, eloquence is concerned with word-level analysis and the endowment of discourse with beauty and elegance. Other scholars, however, have not made any distinction between the notions of eloquence and rhetoric.

Interest in the prototypical features of eloquence and effective discourse has continued at varying degrees throughout the history of Arabic rhetorical studies. Some serious research has been done that has dealt with the criteria of and distinction between eloquent lexical items and effective discourse, the distinction between congruent and incongruent discourse, the different levels of congruity, whether assonance in Qurʾānic discourse is subservient to meaning or vice versa, and whether assonance is a positive or a defective feature of a given discourse. As eloquence is concerned with word-based analysis, research has focused on the major criteria of a given eloquent lexical item. This includes its phonetic congruity, i.e. whether it involves any incongruent sounds or whether a given lexical
item is marked by euphony or cacophony. In Qur’anic discourse, for instance, without euphony cadence cannot be established. The study of eloquence also deals with stylistic oddity that deals with inkhorn terms that are linguistically impure linguistic expressions. Although modern standard Arabic allows the use of neologisms or calques, such as (qiṣaṣ ghiyār – spare parts), (al-wadāʿ al-rāḥin – the status quo), and (ḥarb istinzāf – war of attrition) that are loan translations of foreign words in Arabic and are considered as eloquent, loan words or neologisms such as (wāyār – wire), (rādīyā – radio), (helikōbter – helicopter), and (bās – bus) are considered as non-eloquent and ineffective discourse tools. Thus, eloquence enables us, as language users, to avoid unacceptability and stylistic oddity at the word level. Eloquence is also concerned with semantically ambiguous lexical items. In order to achieve eloquent Arabic speech acts and stylistic acceptability, eloquence rules urge the Arabic language user to:

1. employ the lexical item in a disambiguating context;
2. avoid the odd and inappropriate usage of a given word;
3. avoid grammatical and morphological incongruity that leads to violation of syntactic norms;
4. avoid phonetic incongruity that leads to distasteful sounds; and
5. avoid stylistic complexity that leads to misunderstanding and difficulty in text processing on the part of the addressee.

Eloquence has also been investigated in the light of word order and how the communicator can attain many other elegant meanings through different word orders of the same proposition. Arab rhetoricians have also associated effective language with eloquence and some have held the view that eloquence is not attributed to a lexical item or its meaning but rather to the word order in which a particular lexical item is employed. Thus, some Arab rhetoricians are concerned with word level analysis of eloquence while others have dealt with eloquence at a discourse level. There are three aspects of eloquence: eloquence of the lexical item, eloquence of the proposition, and eloquence of the communicator. Arab rhetoricians have diagnosed non-eloquence in terms of deviation from Arabic morphological rules, stylistic unacceptability, phonetic incongruity, and distasteful sounds. They have also accounted briefly for the phenomenon of stylistic unacceptability and its related linguistic factors which are semantic ambiguity, unfamiliar usage, inaccurate usage, morphological incongruity, and foreign lexical items.

Arabic rhetoric is a characterisation of Arabic written and spoken discourse. It is concerned with the compatibility of a given text, which can be a single lexical item, a proposition, or a text of any length, with its surrounding context provided.
that eloquence criteria are adhered to. Rhetoric, therefore, establishes the bridge between text and context, on the one hand, and opens the channels of communication between the communicator and his or her addressee, on the other. Arabic rhetoric is primarily concerned with effective discourse and has a number of criteria such as:

1. the selection of eloquent lexical items;
2. well-formedness of the proposition;
3. the selection of an appropriate style that appeals to the psychological and ideological state of the audience;
4. the employment of an effective introduction and conclusion;
5. the production of a psychologically influential discourse upon the text receivers.

Rhetoric, as a linguistic mechanism, enables the Arab communicator to express himself or herself through various figures of thought and avoid amphigoury. The communicator aims to employ an effective discourse in terms of well-formedness and manipulate linguistic acts in any allegorical, simile, or metonymy mode of discourse. Arabic rhetoric is a linguistic discipline and is grammar-based especially in 'ilm al-ma'añi which literally means the various significations achieved by syntax. In other words, it is the study of semantic syntax together with the pragmatic functions which a given proposition entails. Thus, rhetoric is also a semantically and pragmatically based discipline. Although Arabic is a verb-subject-object language, it favours the reverse of this unmarked order to a subject-verb-object order for rhetorical and pragmatic purposes. When the communicator wants to highlight a noun (phrase), this is placed sentence-initially. In Arabic rhetoric, al-musnad ila fihi is placed before the verb for its high communicative value. For instance, in Qur'anic discourse, when allusion is made to God's omnipotence and the leitmotif of monotheism, al-musnad ila fihi is foregrounded, as in (آلهة أنت من السماء مأه - God has sent down rain from the sky, Q16:65) and (الله خلقكم ثم يتوفاكم - God created you and then He will take you in death, Q16:70) where the sentence-initial noun (آلهة - God) is al-musnad ila fihi. Arabic rhetoric is also concerned with semantic notions such as the denotative and connotative significations of the lexical item rather than its form, phonetic constituents, or grammatical function. This is evident in the rhetorical notion of 'restriction'. For instance, in (جاء الرجل - the man came) the lexical item (جاء - to come) is considered as a 'modifier', i.e. an adjective, and (الرجل - the man) is 'modified', i.e. described, while in grammar (جاء - to come) is a 'verb' and (الرجل - the man) is a 'subject'.
1.7 Disciplines of Arabic rhetoric

Arabic rhetoric consists of three major disciplines: ʿilm al-maʿāni (word order), ʿilm al-bayān (figures of speech), and ʿilm al-badīr (embellishments). Initial and very brief reference to the order system, on which word order theory is based, has been made during the first Hijrah century by grammarians. The order system is still at this period of time a crude theoretical linguistic notion. More interest in the order system of Arabic has emerged during the first half of the third Hijrah century. However, this notion is still in its infancy stage without any feasible theoretical framework. Then, during the end of the fourth and the early years of the fifth Hijrah centuries, the order system has been employed in rhetorical studies but it is used as a synonym to eloquence. The initial foundation of word order has been laid down during this time. Reference to word order has been made by many linguists and rhetoricians. None of them, however, has managed to make available a coherent and elaborated theoretical framework until the second half of the fifth Hijrah century. During this time, a fully fledged theory of word order has emerged that is grammar-based but semantically and pragmatically oriented whose approach is the sentence level of language. Word order has become an independent rhetorical discipline that is concerned with the changes in the order of sentence constituents for different pragmatic purposes. Word order has, thus, become an investigation of language in context. According to word order, the constituent units of a proposition can be rearranged in order to achieve specific pragmatic effects and various communicative functions. Thus, inverted orders of the lexical items can lead to various pragmatic interpretations. Arabic allows the occurrence of different orders of lexical items in a given proposition. The communicator can employ a number of linguistic mechanisms to provide inverted orders such as definiteness, indefiniteness, thematic structures, negation, the use of affirmation particles, ellipsis, asyndeton, foregrounding, backgrounding, verbosity, the different modes of al-jinās, and simile.

The theory of word order involves the study of eight parts. The first part is called reporting, which is concerned with sentences whose propositional content can be either true or false (see 4.5). In terms of rhetorical studies, a proposition consists of two units: al-musnad ilaihi and al-musnad. The reporting mode of discourse provides either known or unknown information to the addressee. Thus, the psychological and ideological state of the addressee is taken into account by the communicator. Reporting statements have several pragmatic functions. They may be used to express impotence, to plea for mercy, to advise someone, to express remorse, to praise someone, to rebuke, warn, threaten, or instruct someone, and to express disapproval of something. A reporting mode of discourse can be
linguistically affirmed by some affirmation tools such as the particle (ذل), the initial (یو), conditional (یذ), the future letter (ق), affirmative (و), and the use of (کام). There are two other affirmation linguistic techniques that are employed in a reporting speech act. These are the use of a nominal sentence without a main verb and the use of a noun-initial sentence. Reporting in Arabic is also analysed in terms of the ideological state of the addressee. There is either an open-minded, a sceptical, or a denier addressee. For each kind of addressee, the communicator is required to employ specific linguistic techniques in order to make his or her speech act effective and forceful enough on the addressee.

The rhetorical mode of reporting is conditioned by the circumstances of the addressee. If the addressee is open-minded, affirmation linguistic tools are not required. This is to win the hearts and minds of the audience who are ideologically open to conviction and are willing to believe the communicator’s premise. However, if the addressee is sceptical of the thesis put forward to him or her, it is recommended that only moderate use of affirmation tools be employed. If the addressee denies the communicator’s thesis and there is a sharp ideological gap between the communicator and the addressee, we, as text producers, are recommended by Arabic rhetoric to employ linguistic affirmation tools excessively. However, the communicator may depart from the rhetorical modes of reporting. This can take three forms:

1. when an open-minded person is addressed as if he or she were a sceptic;
2. when an open-minded person is addressed as if he or she were a denier;
3. when a denier is addressed as if he or she were an open-minded person.

Arabic allows some degree of flexibility in the order of sentence constituents, especially the placement of a given sentence unit initially or finally. The semantically oriented grammatical patterns of foregrounding and backgrounding are reporting propositions that are central to the order system (النَزْم) in Arabic and are employed by the communicator for rhetorical effects and pragmatic functions (see 4.8.2.4, 4.8.2.5, and 4.9.2.4).

Informing is the second component of the rhetorical discipline of word order. However, informing is not described as true or false because the informing speech act does not involve anything that already exists such as wishing or hoping. There are two modes of informing. The first mode is request informing which includes several modes of discourse such as the interrogative, imperative, prohibition, the vocative, and wish. The second mode of informing is the non-request informing which includes praise and blame, astonishment, hope, and oath speech acts (see 4.6).
The theory of word order is also concerned with the linguistic and pragmatic functions of the subject, which is referred to as al-musnad ilaihi in Arabic rhetorical studies (see 4.8). Syntactically, al-musnad ilaihi occurs as the subject of an active voice sentence, the subject of a passive voice sentence, the subject of inna and its set, the subject of kāna and its set, and the inchoative which has a predicate. The sentence constituent of al-musnad ilaihi can occur as an explicit pronoun, a common noun, an abstract noun, a demonstrative pronoun, and as a relative pronoun. For pragmatic reasons, the communicator employs al-musnad ilaihi to clarify, glorify, confirm, specify, raise suspense of the addressee, to affirm a fact, and to generalise. The sentence constituent of al-musnad ilaihi can be foregrounded or backgrounded and can also be ellipted. However, the ellipsis of al-musnad ilaihi is undertaken to achieve specific pragmatic functions such as praise, blame, immediate reaction, fear, and known information. The definiteness of al-musnad ilaihi is also to achieve particular pragmatic functions such as known information and common knowledge. As language users, Arabic rhetoric enables us to appreciate the distinction between general negation and partial negation as a rhetorical role undertaken by al-musnad ilaihi noun phrase. The communicator needs to employ effective grammatical constructions that designate incrimination versus non-incrimination of other people and avoiding propositions which entail semantic contradiction. This is made possible for us through the pragmatic function of specification which al-musnad ilaihi noun phrase plays in a given sentence. We are informed by Arabic rhetoric that al-musnad ilaihi noun phrase is placed sentence-initially to affirm that the action denoted by the verb is not performed by al-musnad ilaihi but rather by someone else, to affirm that the action denoted by the verb is not done by al-musnad ilaihi but without incriminating someone else, and to affirm that the action denoted by the verb is done by al-musnad ilaihi without ruling out the fact that someone else may have also been involved in it.

The other component that is accounted for by the rhetorical discipline of word order is al-musnad which is the rhetorical label of the predicate in Arabic grammar. Syntactically, al-musnad occurs in both verbal and nominal sentences and its major grammatical functions include being the verb in a verbal sentence, a noun predicate in a nominal sentence, the inchoative of a thematic construction, the predicate of inna and its set, and the predicate of kāna and its set. The sentence constituent of al-musnad occurs as definite or indefinite. When al-musnad occurs as definite, it performs the pragmatic functions of restriction, specification, and reference to information that is partially known to the addressee. However, when al-musnad occurs as indefinite, it performs the pragmatic functions of giving new information to the addressee, glorification, praise, and blame. The sentence
The grammatical status and role of the verb is also accounted for by the theory of word order. Rhetorically, the verb is investigated in terms of being transitive or intransitive, the relevant sentence constituents that co-occur with the verb, the stylistic patterns of the sentence, the verb’s position in the sentence, conditional and hypothetical sentences, and the possible arrangements of lexical items that occur with the verb (see 4.10). Restriction is another mode of reporting discourse which is also part of the rhetorical discipline of word order (see 4.11). In Arabic rhetoric, restriction involves two ends: the restricted and the restricted-to. Syntactically, restriction occurs after the exception particle (١٠١٠١)، after the exception particle (١٠١٠١٠١)، before the co-ordination particle (١٠١٠١)، and after the co-ordination particles (١٠١٠١٠١٠١) and (١٠١٠١٠١٠١). Restriction is achieved by a number of linguistic tools such as (١٠١٠١٠١)، (١٠١٠١٠١٠١) and (١٠١٠١٠١). In Arabic rhetoric, the mode of restriction can also be achieved through the foregrounding of a sentence constituent, the detached pronoun, and the definite article. In terms of word order approach, restriction can be subdivided into two major categories: intrinsic and supplementary. Rhetorically, restriction performs a number of pragmatic functions such as specification, succinctness, affirmation, drawing the addressee’s attention, and an indirect reference to an implicature. Another important component of word order is the cohesion element in Arabic sentences. This involves the conjunction with the particle (١٠١٠١٠١) and zero conjunction (see 4.12). Conjunction is a semantically based grammatical process. Grammatically, conjunction with (١٠١٠١) is required in the following linguistic contexts:

1. when the two reporting sentences are nominal;
2. when the two reporting sentences are verbal;
3. when two or more sentences are informing (especially when they are imperative constructions);
4. when the first sentence is informing and the second is reporting.

Arabic also allows the ellipsis of the conjunctive element (١٠١٠١) for some pragmatic reasons such as lexical affirmation and semantic affirmation. Rhetorically, disjunction is allowed in Arabic if there is a conceptual relatedness between the two propositions and also when the two sentences are not related. The theory of word order also accounts for three stylistic techniques. These are:

1. succinctness which is concerned with propositions that are expressed by a minimal number of words without giving rise to ambiguity;
The study of figures of speech that is referred to as ʿilm al-bayān is the second major discipline in Arabic rhetorical studies. In Arabic rhetoric, this involves three main figures of speech: simile, allegory, and metonymy. In a simile proposition, we have the likened-to, the likened, the simile feature, and the simile element as simile components. In Arabic, we have various kinds of simile such as single, multiple, compound, synopsis, detailed, effective, reverse, and implicit simile. Arabic rhetoric provides four categories of simile: perceptible – perceptible, cognitive – cognitive, cognitive – perceptible, and perceptible – cognitive. Pragmatically, simile is employed in Arabic for clarification, identification, praising, and blaming (see 5.3). The second figure of speech in Arabic rhetoric is allegory which can be either cognitive or linguistic. In Arabic rhetoric, allegorical, i.e. non-intrinsic, signification as well as non-allegorical, i.e. intrinsic, signification are investigated. In allegory, we are introduced to the semantic link that holds between the denotative meaning and the allegorical meaning together with the two possible clues available which are lexical or cognitive. The relationship between the verb and its allegorical subject takes various semantic forms provided there is a cognitive clue that can be discerned by the addressee. These semantic relationships are those such as cause, time, place, morphology, and subject/object (see 5.4.2.1). In terms of Arabic rhetoric, linguistic allegory is divided into metaphor and hypallage. Metaphor consists of three major components which are the borrowed-from, the borrowed-to, and the borrowed. Arabic rhetoric accounts for various kinds of metaphor such as explicit, implicit, proverbial, enhanced, naked, and absolute (see 5.4.2.1.2). The second form of linguistic allegory is hypallage in which the semantic relationship is not based on similarity. In Arabic, hypallage occurs in a number of semantic relationships such as causality, result, whole-to-part, part-to-whole, generalisation, non-restriction, obligation, and past–future. The third major element in ʿilm al-bayān is metonymy that is employed for succinctness and implicit reference to someone or something. However, the use of metonymy should not result in semantic ambiguity in which case the addressee is unable to discern the communicator's underlying communicative function; thus, the pragmatic effect is not hit on the head by the speech act. In Arabic rhetoric, we encounter three categories of metonymy which are metonymy of an attribute, metonymy of a modified, and metonymy of an affinity (see 5.5).
The third major discipline in Arabic rhetorical studies is ‘ilm al-badī‘ which provides an investigation of Arabic embellishments that are employed by the text producer to beautify his or her discourse. These include semantic embellishments (see 6.4.1) and lexical embellishments (see 6.4.2). Arab rhetoricians have accounted for several semantic embellishments in Arabic such as antithesis, multiple antithesis, chiasmus, paronomasia, hyperbole, epanodos, astemism, affirmed dispraise, conceit, observation, dialectical mannerism, rhetorical question, personification, oxymoron, irony, shift, and epizeuxis. There are also various lexical embellishments such as al-jiناس (which is also referred to as al-tajnîs), assonance, onomatopoeia, zeugma, metabole, alliteration, tail-head, and head-tail.

In the following chapter, the marathon of Arabic rhetoric is accounted for. We shall deal with the historical development of Arabic rhetorical studies and the birth of the three major Arabic rhetorical disciplines: ‘ilm al-ma‘āni, ‘ilm al-bayān, and ‘ilm al-badī‘.

1.8 Prominent rhetoricians

We aim to provide in this section a list of the most prominent classical rhetoricians who have made significant contributions to Arabic rhetorical studies and successfully managed to develop the three disciplines of Arabic rhetoric. Although the names listed here are thoroughly discussed in Chapter 2, the present section aims to provide an accessible list to the reader of the elite rhetoricians. These rhetoricians are Ibn al-Muqaffa‘ (d. 143 H), al-Jâhiز (d. 255 H), Ibn Qutaibah (d. 276 H), Ibn al-Mu‘tazz (d. 296 H), Qudâmah (d. 337 H), al-Rummâni (d. 386 H), al-Khaṭṭâbî (d. 388 H), al-Bâqillânî (d. 403 H), ‘Abd al-Jabbâr Abâdi (d. 415 H), b. Ṭabâṭabâ‘ (d. 322 H), ‘Ali al-Jurjânî (d. 392 H), al-Askari (d. 395 H), Ibn Sinân (d. 466 H), ‘Abd al-Qâhir al-Jurjânî (d. 471 or 474 H), al-Zamakhshari (d. 538 H), al-Sakkâki (d. 626 H), and al-Qizwînî (d. 739 H).
2

HISTORICAL REVIEW

2.1 Introduction

This is an in-depth investigation of the odyssey of Arabic rhetoric. The present discussion aims to provide a thorough historical account of the birth and development of Arabic rhetoric as well as the subsequent stages of research in this field until the end of the twentieth century. This chapter provides the prototypical features related to rhetorical studies represented by prominent scholars and their research contributions in Arabic rhetoric as well as the impact they have made upon further rhetorical studies. Also, an outline of each written contribution and a comparative analysis with other contributions will be made in order to provide an insight into the sources of influence and the chains of development in rhetorical studies. According to our historical account, rhetorical studies have been through three major historical phases: 1 birth, 2 development, and 3 stagnation. The twentieth century period falls within the third phase. The historical period of development, however, signifies the growth of research in Arabic rhetoric during which major research contributions have been made and whose theses are felt in modern European linguistic tradition. The conclusion of the present chapter will also make a brief footnote reference to this interesting inter-cultural research interest. To simplify the historical marathon for the reader, a summary of scholars’ works up to the end of the twentieth century will be given in the conclusion of this chapter. Historical reference to scholars’ date of birth or death will be made in the Hijrah century until the nineteenth century.

2.2 The birth of rhetorical studies

During the pre-Islamic period, there has been no written set of rhetorical criteria that can be employed as guidelines for an effective discourse or be used as a characterisation of an effective text producer. Rhetorical judgement has been primarily based upon personal linguistic appreciation of a given proposition or a speech
act. During the pre-Islamic and Islamic eras, there have been only basic observations known to the Arabs. Pre-Islamic poets (shuʿarāʾ al-jāhiliyyah), for instance, used to give critical comments on each other’s poetry in terms of meaning, selection of words, and stylistic effectiveness. For instance, al-Nābighah al-Dhubyānī (d. 18 years before the Hijrah) acted as the referee for effective poetic style and meaning. For him, it is rhetorically more effective to describe the swords by the expression (يَلَمْعُونَ فِي الظُّمُنَّ) (they sparkle in darkness) and not by (يَقَطَنَوْنَ فِي الظُّمُنَّ) (they twinkle in the forenoon) because guests come more often at night time than during the day. Similarly, the expression (يَقَطِرُونَ دَمًا) (dripping with blood) is less effective than (يَجِرُونَ دَمًا) (flowing with blood) because the former denotes ‘a limited number of people killed by the fighter’s sword’ while the latter signifies ‘the pouring down of blood from the large number of people killed by the fighter’s sword’. These are al-Nābighah’s critical rhetorical comments on some of Thābit’s poetry. Other well-known poets such as Zuhair b. Abi Sulmā and al-Huṣayn ibn Dhu’ayb also used to edit their poems linguistically and rhetorically and review their own poems several times, changing some words, adding and taking out some verses in the same poem, checking its linguistic and rhetorical incongruity, and perfecting its rhyme before they finally deliver it in its final shape to their audience. These linguistic and rhetorical observations can be considered the cornerstone of the birth of Arabic rhetoric. The pre-Islamic poetry, for instance, is marked by several rhetorical devices and embellishments such as metaphor, metonymy, pun, and simile.

The early Islamic period of the first Hijrah century is also characterised by the absence of written rhetorical rules and interest in rhetorical research. However, the Prophet and his companions have been aware of effective discourse and sublime style and have aimed for linguistic congruity and eloquence in their speech acts. In terms of rhetorical studies, the Omayyad era has witnessed two major developments:

1. The birth and development of political, exhortatory and gathering oratory which is a vital aspect of rhetoric. The most well-known orators of this period are Ziyād, al-Ḥajjāj, Zaid b. al-Ḥusain, Saḥbān Wā’il, Ghailān al-Dimishqi, al-Ḥasan al-Ṯaṣrī, and Šuhār al-ʿAbdī. The first definition of Arabic rhetoric can be traced to this period of time when Muḥāwiyyah asked the orator Šuhār al-ʿAbdī: ‘How do you define rhetoric?’ Šuhār replied: ‘Succinctness’. ‘And what is succinctness?’ Muḥāwiyyah asked. ‘To answer promptly and to speak accurately’, Šuhār responded.

2. The emergence of political and ideological debate about the current political system as well as theological issues related to different schools of thought.
During this period, different religious and political trends appeared such as Omayyads, Shi’ism, Kharijites, Mu’tazilites, and fatalists. Eloquence and highly effective language have, therefore, become ever more vital communicative tools required for both debate and poetry.

2.3 Development of rhetorical studies

The end of the first Hijrah century and early second Hijrah century have witnessed the emergence of three different categories of people who are concerned primarily with rhetoric and eloquence:

1. Poets and government office clerks (al-kuttāb) or (kuttāb al-dawāwīn) who are interested in sublime style and effective texts in writing official letters and correspondence for the head of state.

2. Scholastics and orators who are concerned with teaching debate and oratory skills and stress the significance of effective discourse and eloquence of speech. During the Omayyad period, there have been different groups of scholastics who are mainly concerned with theological argumentation and heated debates which used to take place in Başra, Kūfah, and Baghdād mosques. The audience are mostly impressed by the debater who is armed with elegant oratory skills of rebutting, can employ highly eloquent and effective discourse, and is fully aware of effective techniques of argumentation such as rebuttal of opponent’s thesis with substantiating evidence, and examples as well as anti-thesis. For instance, al-Hasan al-Baṣri (d. 110 H) has taught his student ʿAmru b. ʿUbaid debate and oratory skills. The Muʿtazilites, however, are interested in Greek, Persian, and Indian rhetorical traditions pertaining effective discourse.

3. Grammarians and linguists who are concerned with morphology, grammar, and rhetoric. A group of grammarians and linguists has emerged such as al-Khalīl b. Aḥmed al-Farāhīdī (100–175 H) and his student ʿAmru b. ʿUthmān known as Sībawayhi (d. 180 H) who refers to a limited set of rhetorical features during their analysis of grammatical problems. Moreover, reference to rhetorical features has been made by other grammarians like Yahyā b. Ziyād b. ʿAbd Allāh known as al-Farrāʾ (d. 207 H) who has written Majāz al-Qurʿān, and al-ʾAṣmaʾī (d. 211) who has written a book on al-jinās.

Serious interest in rhetorical studies has begun to take some shape during the second Hijrah century after the Islamic conquests during the Abbasid period led the Arabs to come into contact with non-Arab peoples. Mixing with non-Arabs has, to some extent, undermined the linguistic competence of the Arabs. As a
result, the standard of effective style in both written and spoken discourse has dropped. Thus, relying on own linguistic competence and judgement has neither been reliable nor sufficient enough in the characterisation of a given effective speech act or text producer. This phenomenon has alarmed linguists and grammarians and prompted them to lay down some form of written grammatical rules to regulate the Arabic language. Sibawaihi has written his famous grammar thesaurus *al-Kitāb* in which reference is made to some linguistic features that can influence the signification of a given proposition. These linguistic features have later on become part of the rhetorical discipline of ʿilm al-maʿānī (word order)\(^2\) (see 4.4). Among the linguistic features that Sibawaihi refers to and which can have rhetorical impact upon the discoursal communicative functions of the proposition are foregrounding, backgrounding, ellipsis, conditional, interrogative, and negative syntactic structures. He has also noted that such structures have undergone a change in their word order that can generate a change in their propositional content. This is the first recorded reference to word order change that is semantically oriented, has pragmatic functions, and is a rhetorical feature of Arabic discourse. Foreign language influence has also been the main reason that has prompted other Arab linguists to lay down the first written set of rhetorical rules. An informative account of prominent scholars who have contributed to the development of Arabic rhetorical studies is provided in the following paragraphs:

*Abu ʿUbaidah Maʿmar b. al-Muthannā*\(^3\) (110–209 or 213 H) Abu ʿUbaidah Maʿmar b. al-Muthannā has written *Majāz al-Qurʾān*. Although this book is mainly concerned with Arabic grammar, it refers briefly to Arabic rhetorical aspects such as the rhetorical feature of metaphor. Thus, the foundation of the rhetorical discipline of ʿilm al-bayān (figures of speech) can be traced back to Ibn al-Muthannā whose ideas have attracted the interest of other future rhetoricians.

*Al-Aṣmaʿī* (d. 211 H) Al-Aṣmaʿī has also written a book on al-jinās in which he refers to various rhetorical features including the linguistic/rhetorical feature of shift (al-iltifāt). The early years of the Abbasid period have also been characterised by the emergence of the notion of ʾijāz around which there has been debate between men of letters and the scholastics. As a result of this debate, we witness the birth of al-ṣarfah\(^4\) notion which is introduced by Ibārīm b. Saiyār al-Nazzām (d. 231 H) and later on challenged by al-Jāḥīz, al-Bāqillānī, and al-Rāzi. During this early period of the Abbasid time, the Arabs have been well aware of rhetorically effective discourse and comments are often made on eloquence and rhetoric. Translation into Arabic from various foreign languages during this period has also flourished. We have seen the translation of various disciplines from Persian, Latin, and Greek into Arabic or, at times, into Syriac.
Ibn al-Muqaffā (d. 143 H) Ibn al-Muqaffā for instance, translated from Persian, various political and literary books, and from Greek, Aristotle’s *Organon* (384–322 BC). A translation centre called *Dār al-Ḥikmah* (the House of Wisdom) has been established, and many books from Persian, Greek, and Hindi are rendered into Arabic. This has led to major public awareness of foreign thought and culture. Ibn al-Muqaffā has also managed to establish a new literary style in writing known as *al-uslūb al-muwallad* (the style of the non-native speaker of Arabic) which is characterised by clarity, explicitness, and accurate selection and usage of lexical items. He is also known for having a rational approach to rhetoric and is influenced by the scholastics and foreign rhetorical tradition such as the Greek notion ‘for every speech act, there is a given context’, i.e. relating text to context, meaning (likulli maqāmin maqāl). Ibn al-Muqaffā defines rhetoric as ‘succinctness’. In terms of rhetorical studies, he is known for a number of positive contributions such as:

1. his proposal for the use of moderate verbosity in party and reconciliation speeches;
2. the introduction of the stylistic notion of ḫusn al-istīhlāl (elegance of introduction) in prose;
3. the introduction of text typology where discourse is divided into debate, argumentation, protest, response, rhymed prose, poetry, public speeches, and letters which, in his view, should all be characterised by succinctness;
4. the introduction of the notions of eloquence and context of situation with regards to succinctness and verbosity.

Ibn al-Muqaffā is also influenced by the Muʿtazilites’ views on effective discourse, such as the employment of nice eloquent words, non-repetition, avoiding the skillful weaving of initial clichés like أَوْلَمْ تَتَفَكَّرَ (أَوْلَمْ تَتَفَكَّرَ تَفَكَّرَ / أَوْلَمْ تَتَفَكَّرَ تَفَكَّرَ) (don’t you understand that...), (يَا هُدًاء/يَا هُدًاء يَا هُدًاء) (listen to me), and – O you), avoiding foregrounding and backgrounding, accurate usage of lexical items in their linguistic structures, clarity in meaning that is compatible with the level of understanding and the psychological and ideological state of your addressee, and avoiding foreign and non-eloquent words and complex propositions. Obviously, these are the criteria required for orators, prose writers, and poets and which represent a mixture of foreign and Arab views on effective discourse. Among other Muʿtazilite rhetoricians are al-ʿAttābi and Bishr b. al-Muʿtamir (d. 210 H). Bishr is well-known for his *Ṣabīḥah* (a booklet) in which he has laid down the criteria of a good orator and effective discourse.

During and after Ibn al-Muqaffā’s lifetime, a new social class has emerged known as kuttāb al-dawāwīn (government office clerks) who are talented, skilful
in effective style and prose techniques, and aware of foreign works and literature, especially Greek works. There has been competition among those talented stylisticians to secure a post in a government office. Thus, there has been a need for techniques of elegant styles. Ibn al-Muqaffa has managed to produce two books in this field to serve the current need in stylistics. He has written *al-Adab al-Šaghîr* and *al-Adab al-Kabîr*. They have formed a kind of a literary school of prose which aims for effectiveness and excellence in style techniques through stylistic procedures such as an elegant introduction, careful selection of linguistic patterns, careful selection of eloquent lexical items with effective overtones, and morphological and phonetic congruity. Ibn al-Muqaffa has, therefore, introduced structural patterning of Arabic discourse such as opening and closing as well as the structure of different text types.

One of the government office clerks known as Jaʿfar b. Yaḥya al-Barmaki is promoted to a ministerial post thanks to his talent in eloquence and rhetorical skills. During this period, we have begun to see more mature definitions of rhetoric. Jaʿfar, for instance, defines rhetoric as ‘any proposition which is natural, not complex and whose constituent lexical items are well-selected, effectively employed, and unambiguous’.

Effective style in poetry is also related to rhetorical studies. While the Omayyad poets preserved the pre-Islamic themes and norms, the Abbasid poets have become more influenced by city dwelling and foreign culture ideas. Abu al-ʿAtāhiyah (d. 211 H), for instance, demands that the style and language of poetry be simplified so that ordinary people can understand it and so that its message reaches out to the hearts of the general public. However, the majority of poets, such as Abu Tammām (d. 231 H), call for the employment of effective style in poetry through embellishments and other rhetorical features such as metaphor and simile. Poets and government office clerks are not the only group of people who are concerned with rhetoric and eloquence. During the end of the first Hijrah century and the early second Hijrah century, a group of mutakallimûn (scholastics/rational theologians) has emerged whose interest is in teaching debate and oratory skills through the employment of effective style.

*Al-Ŷaḥîṣ (150–255 H)*  Abu ʿUthmân b. Bahr b. Maḥbûb al-Ŷaḥîṣ is a well-known Muʿtazilite rhetorician during the first quarter of the third Hijrah century and is the founder of Arabic rhetoric. He has written a book *al-Bayân wal-Tabyîn* in 230 H which echoes both Arab and foreign views as well as the Muʿtazilite views on effective discourse. One can also notice Bishr’s influence on al-Ŷaḥîṣ who quotes Bishr’s Šaḥîfâb in full. Al-Ŷaḥîṣ has also reiterated the Muʿtazilites’ views on effective discourse, such as context of situation, the circumstances and psychological and ideological state of the addressee, the notion that words on their own
cannot have a psychological impact upon the addressee without knowing his or
her circumstances in order to employ the most suitable words for him or her, how
to employ succinctness and verbosity in oration, repetition in discourse, permi-
sion of succinctness in letters, verbosity in oration, phonetic congruity of words,
consonance among words of a given proposition, morphological incongruity,
unnaturalness in a given speech act, the semantic notion that synonyms have dif-
ferent denotative meanings, effective role of the word’s sounds, the vital role of
assonance and its psychological impact on the text receiver, importance of
Qur’anic quotations to elevate the effectiveness of discourse, evasive response, and
employment of embellishments and rhetorical devices such as metonymy, sars-
casm, and simile. Al-Jāḥiẓ has also introduced some of the features related to the
rhetorical discipline of al-bāḍī’. It can be safely claimed that al-Jāḥiẓ is the
founder of Arabic rhetoric. It is also worthwhile to note that al-Jāḥiẓ has not been
influenced by Aristotle’s Poetics (De Poetica) for a number of reasons:

1 He did not quote Aristotle directly or indirectly;
2 His book al-Bayān wal-Tabyīn is written around 230 H;
3 It is unlikely that the translations of Aristotle’s works have been available
during that particular time especially during the years that preceded the
writing of al-Jāḥiẓ’s book.

It is also worthwhile to note that al-Jāḥiẓ has made reference to well-formedness,

i.e. elegant order of words (ḥusn al-nazm) which deals with the possible changes
in sentence constituents that lead to changes in propositional content and prag-
matic functions. The linguistic rhetorical notion of order system (al-nazm) has
been first introduced by al-Jāḥiẓ when he makes reference to the inimitability of
Qur’anic discourse (i’ṣīṣ al-Qur’ān) which, in his opinion, is attributed to the
Qur’ān’s sublime and effective style that is achieved through Qur’ān-bound order
system. During their occasional debates with the Syriacs, Buddhists, and
Magians, the scholastic theologians refer to linguistic and rhetorical features of
Qur’ānic Arabic as substantiating evidence of the Qur’ān’s sublime and highly
effective style. In rhetorical studies, al-Jāḥiẓ gives priority to the individual lexi-
cal item over its meaning. In other words, in terms of effective discourse, the sig-
nification of a given word is subservient to its form.

Ibn Qutaibah (d. 276 H)  Ibn Qutaibah has written Ta’wil Mushkil al-Qur’ān
which is a critical response to sceptical comments made against Qur’ānic discourse
such as ungrammaticality, ill-formedness, and style. In an attempt to substantiate
his argument against the sceptics, his argument is explicated by the employment
of examples from classical poetry and rhetorical aspects such as metaphor and
simile. Although Ibn Qutaibah is well-known for his opposition to Muʿtazilite views, he has shown signs of their influence in his argument, especially that of al-Jāḥiẓ’s views represented in the latter’s book al-Hayawān in which al-Jāḥiẓ responds to critics of Qur’ānic discourse and style. Ibn Qutaibah is even more influenced by his predecessor Abu ʿUbaidah (d. 209 H). He provides a detailed account, similar to that of Abu ʿUbaidah, of metaphor, allegory, simile, metonymy, foregrounding, backgrounding, ellipsis, repetition, explicit versus implicit signification, and specific versus general signification. He also claims that classical Arab poets used to employ these linguistic and rhetorical aspects in their speech acts. Unlike al-Jāḥiẓ, Ibn Qutaibah believes that the form of the word and its signification are both important in the attainment of discoursal rhetorical effect. In terms of rhetorical studies, discourse, for Ibn Qutaibah, is of four categories:

1. a discourse that is both phonetically and semantically well-formed;
2. a discourse that is phonetically well-formed but semantically ill-formed;
3. a discourse that is semantically well-formed but phonetically ill-formed;
4. a discourse that is both phonetically and semantically ill-formed.

It is important to note that category 4 cannot be relevant to any form of rhetorical effect.

Linguists Linguists have also made some contribution to Arabic rhetorical studies during the third Hijrah century. In his account of grammatical problems, Muḥammad b. Yazīd, known as al-Mubarrad (210–285 H) who is a Baṣrah school grammarian also makes reference to rhetorical features in his book al-Kāmil with examples from both prose and poetry. Similarly, Abu al-ʿAbbās Ahmed b. Yaḥyā known as Thāʿlab (200–291 H), a Kūfah school grammarian, in his book Qawā'id al-Shīr, refers to a number of rhetorical features but without any details. It is worthwhile to note that grammarians of the late third Hijrah century have neither expressed interest in the views of foreign rhetoricians nor in the views of the scholastics. The linguists’ major interest has been focused on features like well-formedness, linguistic patterns, and effective style in the Arabic language. It should be noted that the linguists, except for Ibn Qutaibah, explicate their discussion with classical poetry only and ignore examples taken from contemporary Arabic speech acts and poetry. During the second half of the third Hijrah century, the influence of Greek philosophy was evident on poetic discourse. Abu Tammām, for instance, used to employ rhetorical devices excessively in his poetry. This, however, has been criticised by his contemporaries such as al-Buḥṭury (d. 248 H) who is a conservative poet and is opposed to the employment of philosophical language and unnaturalness in rhetorical features. Similarly,
Abu Tamām has also been subject to critical comments by contemporary linguists such as Ibn Qutaibah in his book *Adab al-Kātib*. Thus, two opposite poles have emerged during the second half of the third Hijrah century as follows:

1. the conservatives who are represented by linguists and some poets who call for the adherence to pure Arabic tradition in rhetoric and style;
2. the reformers represented by poets like Abu Tamām who call for the adoption of foreign (mainly Greek) rhetorical features and oratory skills.

Most importantly, the attack on the reformers who are influenced by Greek philosophy has been culminated by Ibn al-Mu’tazz (d. 296 H) who is a well-known rhetorician and poet.

Ibn al-Mu’tazz (d. 296 H)  
Ibn al-Mu’tazz is the founder of the rhetorical discipline of ‘ilm al-badi‘ (embellishments, see Chapter 6) and is the first scholar to launch a serious account of this field. He has written a famous and well-argued book in 274 H called *al-badi‘* whose very initial paragraphs echo his strong opposition to the reformers’ views on rhetorical issues. This book provides 18 rhetorical badi‘ features explicated by examples from both classical and contemporary poetry. The book is rebuttal to the claim that the rhetorical discipline of al-badi‘ in Arabic is imported from foreign tradition. According to Ibn al-Mu’tazz, Arabic discourse has known this rhetorical field and is bound in both pre-Islamic poetry and in Qur’ānic discourse. He also claims that the discourse of philosophers and poets, like that of Abu Nu‘ās (d. 198 H), has been heavily marked by the features of al-badi‘ which is why their discourse is different from that of their contemporaries and predecessors. He is also critical of the reformers’ over-use of badi‘ rhetorical features in their discourse. For him, their language, in prose or poetry, is marked, at times, by unacceptable discoursal features such as exaggeration, stylistic constraints, unnaturalness, complexity, and being counter to the conventions of effective Arabic style. For Ibn al-Mu’tazz, these negative linguistic features can create boredom in the text receiver. The scholastic approach is a rationalistic technique, i.e. a form of dialectical mannerism, which is a discourse style employed by philosophers and scholastics in argumentation (al-jadal) when they need to substantiate, justify, discover something, or use explicit or implicit significations. Ibn al-Mu’tazz divides the discipline of al-badi‘ into five major areas: metaphor, tail-head, anti-thesis, al-jinās, and scholastic approach. It should be noted that the notion of unnaturalness which is generated by the scholastic approach has been referred to by al-Jāḥiẓ. Ibn al-Mu’tazz admits that it is al-Jāḥiẓ who has invented the expression ‘scholastic approach’. Although Ibn al-Mu’tazz is the founder of the rhetorical discipline of al-badi‘, he has confused this new discipline with the
discipline of ‘ilm al-ma‘ānī as well as with some of the rhetorical features of ‘ilm al-bayān such as metaphor and metonymy. However, Ibn al-Mu‘tazz is credited for making ‘ilm al-bad‘r an independent rhetorical discipline in its own right.

Throughout the third Hijrah century, however, Arab philosophers have been influenced by Greek philosophy, especially that of Aristotle (384–322 BC), whose two books Poetics (De Poetica) and Rhetoric (Rhetorica), have been given summary translations such as Mukhtaṣar Kitāb al-Shīr by al-Kindī (d. 252 H). However, full translations of Aristotle’s books into either Syriac by the well-known translator Ishāq b. Hunain (d. 298 H), or from Syriac into Arabic by Matti b. Yūnus (d. 328 H) are also available.

In terms of the historical development of rhetorical studies, two groups of researchers have emerged during the fourth Hijrah century:

1 Linguists Linguistic research has continued during the beginning of the fourth Hijrah century and the main focus has been on Arabic grammar and morphology. Among the prominent linguists of this period are Abu ‘Ali al-Fārisī, his student Ibn Jinnī, and Aḥmed b. Fāris (d. 395 H) whose book is al-Ṣāhibī, which includes a chapter on word order in Arabic called Ma‘ānī al-Kalām and a list of some linguistically different structures. It is worthwhile to note that it is this particular chapter of Ahmed b. Fāris’s book al-Ṣāhibī that has some influence upon the theory of word order developed by al-Jurjānī (d. 471 or 474). Unlike linguists of the past century, linguists of the fourth Hijrah century have focused in their research on purely linguistic issues and have not touched upon rhetorical studies.

2 Scholastics During the fourth Hijrah century, the scholastics have shown limited interest in foreign rhetorical tradition but continued their interest in exploring the rhetorical aspects that can be employed to substantiate the notion of i‘jāz (inimitability of Qur‘ānic discourse). In their effort to substantiate the i‘jāz of Qur‘ānic style, the scholastics refer to Qur‘ānic-specific rhetorical aspects as a rebuttal technique to refute the claims against the i‘jāz made by the Syriacs, Buddhists, and Magians.

Qudāmah b. Ja‘far (d. 337 H) Qudāmah b. Ja‘far is a well-known rhetorician for his two books Naqd al-Shīr and Šīnā‘at al-Jadal which are major contributions to Arabic rhetorical studies. Like his father, Qudāmah is an Abbasid government office clerk (kātib diwān) who is heavily influenced by Greek philosophical tradition, especially by Aristotle (384–322 BC) and by Greek rhetorical criteria which he attempts to apply to Arabic discourse. Qudāmah’s Naqd al-Shīr is mainly concerned with features of poetic discourse, its rhyme, metre, the correlation and
harmony between the lexical item and its signification, harmony between the lexical item and rhyme, harmony between the lexical item and metre, and types of poetry like praise, satire, and elegy. Reference to some rhetorical features has also been made, like simile, metonymy, pun, polyptoton, and tail-head.

Ishāq b. Ibrāhīm b. Wahab (n.d.) Ishāq b. Ibrāhīm b. Wahab is another rhetorician of the fourth Hijrah century whose book al-Burhān fī Wujūb al-Bayān refers to effective style and rhetorical features and echoes the heavy influence of Greek philosophy and rhetorical tradition. Ishāq b. Wahab is opposed to the use of assonance and foreign words in Arabic speech acts. He also claims that rhetorical studies is a discipline that should be exclusive to philosophers and that scholastics like al-Jāḥiẓ should not have dealt with it. Ishāq b. Wahab’s book is mainly concerned with argumentation and oratory skills. It also provides an account of the notion of clarity which he classifies into the following:

1. clarity of objects through their denotative significations;
2. clarity of intention through one’s deeds;
3. clarity of the tongue through speech acts;
4. clarity of writing through good diction.

For clarity in speech, Ishāq refers to the semantic notion of explicit and implicit meanings. He has also introduced the rhetorical features of al-khabar wal-ṭalab (reporting and requesting)10 and distinguished between propositions that can be either true or false, and propositions that can be neither true nor false such as imperatives and negatives. His book also refers to the linguistic and rhetorical feature of shift, hyperbole, and symbolism. He claims that symbolic words can only be understood by a limited number of people. He also distinguishes between prose and poetic discourse and divides prose into oration, correspondence, argumentation, and reporting. In his account of oration, Ishāq b. Wahab is evidently influenced by al-Jāḥiẓ, and is also influenced in his account of argumentation by Aristotle.

Although Arab linguists of the fourth Hijrah century have shown no interest in rhetorical studies, the scholastics have continued their research activities in this field. Among the scholastics are the theologians who are mainly concerned with the promotion of the notion of ʿjāz of Qurʾānic discourse. Also, during this period the notion of al-ṣarfab (dissuasion, aversion) has emerged. This is derived from the verb (ṣara fa) meaning (to dissuade someone from doing something). This notion signifies that the inimitability of Qurʾānic style is due to Allāh who has dissuaded the Arabs from opposing the Qurʾān and diverted them from producing something like it. In other words, the Arabs would have been capable of imitating the
highly effective style and rhetorical features of the Qur'ān had Allāh not dissuaded them from doing so. There are four major theologians who are engaged in rhetorical research related to the notion of ḫāṣż:

1 Ḥāli b. ʿIsā al-Rummānī (d. 386 H) Ḥāli b. ʿIsā al-Rummānī is a Muʿtazilite scholastic scholar specialist in linguistics, grammar, exegesis, and scholastic theology but his theological views are mixed with logic. He has written al-Nukāt fī ḫāṣż al-Qur'ān which is an account of the inimitability of Qur'ānic language that is attributed, in his view, to the notion of al-ṣarfah. In his book, al-Rummānī provides a detailed account of rhetorical features such as succinctness, cohesion, hyperbole, metaphor, ellipsis, polysemy, simile, and al-jinās. Succinctness, however, is discussed more thoroughly than other features. He also refers to morphologically related problems such as the derivation of polysemous words from the same root, such as (ṣuʿr – honour), (ṣuʿr – width), (ṣuʿr – objection), (ṣuʿr – evasion), (ṣuʿr – parade), (ṣuʿr – exhibition), and (ṣuʿr – opposition) which have different meanings but are derived from the same root (ṣuʿr – to widen). He also differentiates between succinctness and lack of informativity and between verbosity and long boring details. He has provided three levels of rhetorically effective style: high, middle, and low. For him, the highest level of effective language is that of the Qur'ān, and the middle and low levels of effective language are found in the variegated types of discourse written or spoken by rhetoricians and men of letters. He makes a distinction between assonance in Qur'ānic discourse and āyah-final words (fawāṣīl al-āyāt) and claims that:

i āyah-final words represent a rhetorical feature while assonance is a rhetorical deficiency;

ii āyah-final words are subsidiary to meanings. However, in assonance, meaning becomes auxiliary, i.e. the signification of a given proposition is of less value than the rhetorical feature of assonance. Therefore, for al-Rummānī, a given discourse marked by assonance and in which meanings are auxiliary is by rhetorical definition unnatural and constrained. This, in his view, is not a feature of Qur'ānic discourse where significations are given priority over assonance. In other words, the meaning of a lexical item overrides its form. Thus, word form becomes subservient to its meaning.

Al-Rummānī also divides āyah-final words into two categories:

i lexically alike such as (الطور وكتاب مسطور – By the mount. And by a Book inscribed) in Q52:1–2 where the word (الطور) and (مسطور) are lexically alike, and
ii phonetically close, such as (– Qāf, by the honoured Qur’ān. But they wonder that there has come to them a warner from among themselves, and the disbelievers say: ‘This is an amazing thing.’) in Q50:1–2 where, in terms of place of articulation, the word (– honoured) is close together with the word (– amazing). Thus, these two words are described as phonetically close.

2 Ahmed b. Muḥammad al-Khaṭṭābī (d. 388 H) Ahmed b. Muḥammad al-Khaṭṭābī has written al-Bayān fī Ḥjāz al-Qur’ān which is a rhetorical account of the inimitability of Qur’ānic stylistic patterns. He is an opponent of the notion of al-ṣarfah (dissuasion). In his view, the Ḥjāz of Qur’ānic genre lies neither in the notion of al-ṣarfah nor in its reference to futuristic information but rather is attributed to its highly effective and sublime language. He also describes Qur’ānic style as ‘solid’ (rašīn) which is beyond human linguistic and rhetorical faculties. Al-Khaṭṭābī also differentiates between three kinds of style: solid, eloquent but easy, and permitted but unrestrained. For him, Qur’ānic discourse includes all these three styles.

3 Abu Bakr Muḥammad b. al-Ṭaiyib al-Bāqillānī (d. 403 H) Abu Bakr Muḥammad b. al-Ṭaiyib al-Bāqillānī is an Ash’arī scholar well-known for his argumentative skills and debates with Greek scholars. He has written Ḥjāz al-Qur’ān in which he admits that he has not added anything more than what his predecessor scholastics have said already. He highlights the need for defending the inimitability of Qur’ānic style which, in his view, is more important than the need for research in Arabic linguistics. For him, the Ḥjāz of the Qur’ān is not attributed to al-ṣarfah notion but rather to its highly rhetorical and effective style. Al-Bāqillānī claims that:

i The Ḥjāz of the Qur’ān is not only attributed to the Qur’ān-bound linguistic and rhetorical aspects but also to its unique order system (al-naẓm), well-formedness in wording, and composition.

ii The Ḥjāz of the Qur’ān is attributed to the weakness of the human faculty to produce rhetorically and linguistically identical style.

iii The notion of Ḥjāz is attributed to the futuristic information and Prophets’ parables that no other human discourse has managed to provide.

iv The notion of Ḥjāz is attributed to its distinguished and high-level natural and unrestrained diction compared to other kinds of diction known to the Arabs that are characterised as middle to low dictions. Qur’ānic diction is also uniquely marked by its assonance and naturalness.
v The notion of i’jāz is attributed to the Qur’ān’s prototypical textual features of consistency, propositional harmony, and conceptual chaining that are not available in human discourse.

vi The notion of i’jāz is attributed to the Qur’ān’s superiority over human discourse in terms of its verbosity, succinctness, and figures of speech.

vii The notion of i’jāz is attributed to the Qur’ān’s being free from unnatural, incongruent, odd, and linguistically distasteful lexical items which abound in human discourse.

He also provides an account of the rhetorical discipline of al-badī‘ and refers to simile in addition to various other rhetorical features. He refers to the order system of Qur’ānic discourse and quotes the ten rhetorical features listed by al-Rummānī. Al-Bāqillānī also refers to the fact that discourse reflects the communicator’s social and educational status. Discourse, for him, is of three distinct levels, high, middle, and low, and the highest level of discourse is that of the Qur’ān.

4 Abu al-Hasan ‘Abd al-Jabbār al-Asad Ābādi (d. 415 H) Abu al-Hasan ‘Abd al-Jabbār al-Asad Ābādi is a prominent Mu’tazilite scholar whose book al-Mugḥnī fi Abwāb al-Tawḥīd wal-‘Adl provides an account of eloquence and a detailed discussion of the i’jāz of Qur’ānic style whose major rhetorical feature, for him, is the order system (al-naẓm) that has made it inimitable. His book also provides details about eloquence which, in his view, is not represented by an individual lexical item but rather by a proposition and its word order. His views, therefore, represent a reiteration of what the Ashʿāri rhetoricians have said. In his discussion of eloquence, he refers to the influence of grammar on the various eloquent shapes which a lexical item can take, its case marking, and the foregrounding and backgrounding of a lexical item. In other words, preferences in eloquence and the varied levels of eloquence are hinged upon the possible word orders for a lexical item and its derivative forms. This argument, in fact, has paved the way for ‘Abd al-Qāhir al-Jurjānī (d. 471 or 474 H) and enabled him to put forward his comprehensive theory of word order in Arabic and its impact on eloquence and rhetorically effective style.

Research in Arabic rhetoric during the fourth Hijrah century has been also concerned with poetic discourse only. There are three major rhetoricians who have explored Arabic rhetoric and provided critical comparative analyses of poetic discourses of various poets. These are as follows:

1 Muḥammad b. Aḥmed b. Ṭabāṭabā (d. 322 H) Muḥammad b. Aḥmed b. Ṭabāṭabā has written ‘Iyār al-Shīr which is an account of the rhetorical features of poetry and its metre. The author also provides a distinction between prose and
poetic discourse. Metre, in his view, is the major criterion by which poetry can be judged. Muhammad b. Ṭabāṭabā is influenced in his book by al-Jāḥiz’s *al-Bayān wal-Tabyīn*. He also provides a discussion of words and their meanings, the poets’ need to select carefully the words and the style that are required for different text receivers such as bedouins or city dwellers. In other words, he refers to the relationship between the text producer and the text receiver and that the text producer needs to be aware of the psychological state of his audience as receivers of his message. Types of simile must be based, in his view, upon the psychological and ideological state of the addressee.

2 Abu al-Qāsim al-Ḥasan b. Bishr al-ʿĀmādi (d. 371 H) Abu al-Qāsim al-Ḥasan b. Bishr al-ʿĀmādi has written *al-Muwāzānah Baina Abu Tammām wal-Buḥtury* in which he accounts for the distinction in style and rhetorical features employed by the two poets. His book is mainly concerned with poetic discourse and its effective and non-effective aspects. It provides a number of rhetorical features such as metaphor, simile, pun, and semantic ambiguity which are prototypical features of the two poets.

3 ʿAlī b. ʿAbd al-ʿAzīz al-Jurjānī (d. 392 H) ʿAlī b. ʿAbd al-ʿAzīz al-Jurjānī has written *al-Wasāṭah Baina al-Mutanabbi wa Khuṣūmahu* in which he provides an account of the rhetorical and stylistic mistakes made by some poets like al-Mutanabbi, Abu Nuʿās, and Abu Tammām. He also discusses the rhetorical discipline of *al-badīʿ* which, in his view, the Abbasid poets have over-used, such as metaphor, simile, imagery, al-jinās, semantic ambiguity, and hyperbole.11 His views on these rhetorical aspects in poetry have been influential on the rhetorician ʿAbd al-Qāhir al-Jurjānī. Also, ʿAlī al-Jurjānī explains in detail the rhetorical feature of simile and provides interesting examples such as the employment of the word ( الشمس – the sun) in various contexts which lead to different significations such as follows:

i ‘its splendour, beauty, and brightness of colour’ when it is employed in a positive description of someone;

ii ‘its rise and spread of its rays’ when it is used in the description of someone’s fame or celebrity;

iii ‘its light and elevated position’ when it is employed in the description of someone’s status, rank, or greatness;

iv ‘its effect and influence on the development and growth of all sorts of creatures’ when it is used to describe someone’s kindness and benefit to others.

Abu Hilāl al-ʿAskarī (d. 395 H) Abu Hilāl al-ʿAskarī is well-known for his book *al-Ṣināṭatain* which provides a valuable rhetorical and stylistic analysis of
Arabic prose and poetry. This book is neither a comparative investigation of two poets nor an account of the notion of ijtāz of Qur'ānic discourse. However, al-Askari highlights the vital role of understanding Arabic rhetoric in appreciating Qur'ānic sublime style and inimitability. The book refers to good and weak discourse of writers and poets and the stylistic techniques they need to employ in order to elevate their style and its effectiveness. Al-Askari has made it plain that his approach to Arabic rhetoric is not similar to that of the scholastics. Although he commends and praises al-Jāhiẓ's *al-Bayān wal-Tabyīn*, he believes that it does not provide a comprehensive account of Arabic rhetoric and that *al-Šināʿatāin* is only meant to plug the gap left by al-Jāhiẓ. Al-Askari provides different types of examples from classical poetry, the Qur'ān, Hadīth, companions' and contemporary speech acts. Al-Askari is influenced by al-Rummānī when he refers to the rhetorical feature of succinctness, by al-Jāhiẓ when he refers to order system (al-naẓm) and well-formedness, and by Qudmāh when he refers to the negative impact of assonance on discourse. He also refers to the distinction between good and bad style, poetic plagiarism, polysemy, and semantic ambiguity and its negative impact upon eloquence. Al-Askari provides a number of al-badī rhetorical features some of which are referred to by his predecessors Ibn al-Muʿtazz and Qudmāh. Al-Askari also quotes Ibn Ṭabāṭabā during his discussion of simile. Although he devotes chapter nine of his *al-Šināʿatāin* to al-badī, he includes within it rhetorical features of ʿilm al-maʿānī such as verbosity and succinctness and other rhetorical features of ʿilm al-bayān such as metaphor and hypallage. For him, assonance does not belong to al-badī but rather to al-bayān.

Al-Sharīf al-Radī (d. 406 H) Al-Sharīf al-Radī is a rhetorician who is concerned with practical rhetorical studies. In his two books *Talkhīṣ al-Bayān fī Majzāzāt al-Qur'ān* and *al-Majzāzāt al-Nabawīyyah* al-Radī does not provide a critical or analytical analysis of rhetorical features nor of effective style in Arabic. He rather adopts a practical approach to rhetoric and provides a comprehensive list of metaphors and similes in the Qur'ān arranged according to their place in the sūrahs and āyahs. The metaphors and similes are also listed from a selected 360 hadīths. However, his practical approach is not related to the notion of ijtāz.

Ibn Rashīq al-Qairawānī (d. 463 H) Ibn Rashīq al-Qairawānī provides an interesting literature review in his book *al-Umdah fī Ṣināʿat al-Shīr wa Naqdībi* which is a thesaurus of comparative literature that studies his predecessors’ views on the styles of poetic discourse and its rhetorical features. The book provides an account of metres and rhymes of poetry, the positive and negative role of poetry, Qur'ānic view of poetry, the strong interrelation between the lexical item and its signification, form of the lexical item, the rhetorical features in poetry, and the rhetorical discipline of al-badī.
Abu Muhammad ʿAbd Allāh Ibn Sinān al-Khaṭābī (d. 466 H) ʿAbd Allāh Ibn Sinān al-Khaṭābī has written Sīr al-Faṣāḥah which is mainly concerned with the notion of eloquence and is influenced by Muʿtazilite views. On the notion of ʾiṭjāz, Ibn Sinān is an advocate of al-ṣarḥah notion. He makes a distinction between eloquence and effective language and is a proponent of the view that whatever is effective in style is by logical conclusion eloquent, but not vice versa. He advises the text producer to avoid verbosity and to be fully aware of grammar and linguistics. He provides details on the criteria of an eloquent lexical item. In his view, unambiguity is a prerequisite for both eloquence and rhetoric. He also distinguishes between congruent discourse (kalām mutalāʿīm) and incongruent discourse (kalām mutanāfīr), that there are different levels of incongruity, and that there is no difference between ʾayah-final words (fawāṣil al-Qurʾān/fawāṣil al-ʾayāt) and assonance. Ibn Sinān al-Khaṭābī disagrees with rhetoricians like al-Rummānī who claim that ʾayah-final words represent an effective rhetorical aspect of sublime style while assonance is a deficient component because ʾayah-final words are subservient to meaning while meaning is subservient to assonance. Ibn Sinān al-Khaṭābī claims that there is no distinction between ʾayah-final words and assonance. Assonance, in Ibn Sinān’s view, is no longer defective provided that it is natural and subservient to meaning. He also refers to rhetorical and linguistic features such as foregrounding, backgrounding, semantic ambiguity, the semantic features of and consonance between lexical items, metaphor, and simile. Ibn Sinān also refers to al-Rummānī, al-ʾĀmidī, and Qudāmah, as well as to classical and contemporary critics of poetry, and to the distinction between prose and poetry.

ʿAbd al-Qāhir b. ʿAbd al-Rāhmān al-Jurjānī (d. 471 or 474 H) ʿAbd al-Qāhir b. ʿAbd al-Rāhmān al-Jurjānī is an Ashʿarī theologian and a renowned grammarian and rhetorician. Al-Jurjānī has made a significant contribution to Arabic rhetorical studies through his two books Dalāʾīl al-ʾījāz which is concerned with ʾilm al-maʿānī, and Aṣrār al-Balāghah which is concerned with ʾilm al-bayān. It is during this period of time that the two disciplines of Arabic rhetoric, ʾilm al-maʿānī and ʾilm al-bayān, have taken their final shape as independent and well-defined disciplines. The other vital role of al-Jurjānī in the field of rhetorical research is the development of the rhetorical theory of word order (al-naẓm) as a fully fledged approach in Arabic rhetorical studies. Al-Jurjānī’s word order theory is concerned with the grammar-governed word order system in Arabic. This is a sentence-level syntactically based approach that has a rhetorical orientation. Word order is a linguistically based theory that investigates the various possible grammatical changes in the order of the constituent units of a given proposition. This theory has made rhetoric as a bridge between syntax and semantics. For al-Jurjānī, the theory of word
order is related to eloquence, effective style, and communicative functions. Therefore, the theory of al-naʿzām refers to various significations relayed by various syntactic structures. In other words, grammar can generate different meanings through different constructions of the same proposition. Word order, for al-Jurjānī, is a discoursal feature that can generate additional significations and communicative functions. In other words, we can generate the additional propositional meanings through changes in the order of lexical items of a given proposition. In the light of word order theory, we can claim that the text producer makes deliberate changes in word order of his or her proposition. The major criteria of these changes in word order are that they are syntactic in nature, have semantic and pragmatic effects, and must not generate incongruity on the grammatical, morphological, or semantic levels.

It is worthwhile to note, however, that al-Jāḥiẓ has been aware of the fact that different word orders can lead to various significations. However, the rhetorical feature of word order is not thoroughly accounted for by al-Jāḥiẓ. The other rhetorician who has also made reference to word order is Abu al-Ḥasan ʿAbd al-Jabbār Ābādī (d. 415 H) but his account of word order is limited and characterised by lack of focus and in-depth analysis. The Ashʿarī rhetorician al-Bāqillānī (d. 403 H) has also referred to the rhetorical feature of word order (al-naʿzām) when he accounts for the notion of iʿjāz of Qurʾānic discourse. According to al-Jurjānī, eloquence, rhetoric, and clarity belong to the word order of a given speech act beyond its constituent units or meaning. The intentional juxtaposition of lexical items in a given proposition, within the grammatical norms of language, leads to eloquence, effective style, and linguistic elegance. For instance, we can generate distinct meanings from the uninverted (unmarked) word order (زائد ينطق) through the following inverted (marked) word orders:

- Zaid runs.
- It is Zaid who is running.
- The one who is running is Zaid.
- Zaid is running.
- Zaid is running.
- It is Zaid who is running.
- The one who is running is Zaid.

Similarly, in conditional sentences, we can produce different word orders such as follows:

- إن تخرج أخرج – if you leave, I will leave.
- إن خرجت خرجت – if you leave, I will leave.
It is interesting to note that al-Jurjānī’s word order theory is directly related to the linguistic-stylistic notion of deviation from the linguistic norms (al-khurūj ʿalā muṣṭaḍa al-zāhir), which subsequently leads to different perlocutionary effects. He refers to different word orders according to different contexts of situation and different addressees. For instance, we can have three distinct word orders:

1. The man is asleep.
2. Verily, the man is asleep.
3. Verily the man is (definitely) asleep.

where sentence 1 is a report about the sleeping of the man, sentence 2 is an answer to a question, and sentence 3 is a response to a denial about the fact that the man is asleep. In terms of argumentation technique, al-Jurjānī suggests that sentence 1 is employed when talking to an open-minded audience (khālī al-dhihn), sentence 2 is used to affirm the communicator’s, i.e. the text producer’s verdict when he or she is asked, and sentence 3 is employed when the communicator needs to strongly affirm his or her verdict where the rhetorical level is elevated to hyperbole through the employment of more affirmation tools such as (إنّ) and the affirmation letter (ٌ) in order to accomplish the communicative function of assertiveness.

For al-Jurjānī, eloquence is achieved through the elegant additional significations that result from different word orders of the proposition. In other words, he highlights the sentence-level rather than the word-level approach to rhetoric. He also includes metaphor and metonymy among these significations. Also, al-Jurjānī refers to a number of rhetorical features such as allegory, metonymy, metaphor, proverbial simile, assonance, and al-jinās. He also claims that stylistic effectiveness and beauty are not attributed to these rhetorical features which are represented by individual words but rather to the word order of the proposition that includes these features. In other words, rhetorical and stylistic elegance do not lie in the rhetorical features employed in a given proposition but in the elegant word order of the proposition. Thus, al-Jurjānī makes rhetorical features subsidiary to word order. Also, for him, effective language is associated with eloquence. Al-Jurjānī also warns us against the excessive employment of assonance and al-jinās and refers to the psychological impact of metaphor and imagery on the reader/hearer. In the view of al-Jurjānī, eloquence is not related to
a given word or to its meaning. Rather, eloquence is attributed to the order system (al-naẓm) that is represented by the proposition’s effective style, its unique linguistic peculiarities, and its syntactic patterns. It is in the light of this argument that al-Jurjānī has justified the inimitability of Qur’ānic style. For him, the i’jāz of the Qur’ān is attributed to the Qur’ān-specific syntactic structures, stylistic features, and lexical expressions. In his view, the i’jāz of Qur’ānic genre can neither be attributed to its constituent words, nor to their meanings, nor to their phonetic properties, but rather to Qur’ān-specific order system. In other words, al-Jurjānī has reiterated his predecessors’ views on the notion of inimitability of Qur’ānic discourse expressed by al-Bāqillānī and ʿAbd al-Jabbār Ābādī. Al-Jurjānī claims that Qur’ānic words are familiar to the Arabs. However, they have failed to employ the same words in stylistically effective linguistic constructions. Thus, for him, i’jāz lies in Qur’ānic naẓm. Al-Jurjānī refers to his predecessor ʿAli b. ʿAbd al-ʿAzīz al-Jurjānī whose influence is evident on ʿAbd al-Qāhir al-Jurjānī regarding some rhetorical features. It is important to note that the rhetorical features of the discipline of al-badīr have not been accounted for by al-Jurjānī who is of the opinion that this category of features, such as assonance, anti-thesis, and shift, is not a constituent component of the i’jāz and that even when these features occur, they do not lead to unnaturalness in style.

Jār Allāh Maḥmūd al-Zamakhsharī (467–538 H) Jār Allāh Maḥmūd al-Zamakhsharī is a well-known Muʿtazilite rhetorician and exegete whose book al-Kashshāf is the first rhetorically based exegesis that aims to explicate the rhetorical inimitability of Qur’ānic discourse. For al-Zamakhsharī, an exegete must be equipped with the knowledge of the rhetorical disciplines of ʿilm al-maʿāni (word order) and ʿilm al-bayān (figures of speech) in order to be able to understand and interpret the Qurʾān.16 It is through the study of rhetoric, al-Zamakhsharī asserts, that an exegete can appreciate the semantic features of stylistic patterns of Qur’ānic genre. The influence of al-Jurjānī’s theory of word order on al-Zamakhsharī is evident. As it is for al-Jurjānī, the notion of i’jāz for al-Zamakhsharī is also related to the consonance of Qur’ānic word order and style. This argument is sighted throughout his book al-Kashshāf. Al-Zamakhsharī refers to this argument in examples like (lā raiba fīhī – about which there is no doubt, Q2:2) where the negated noun (lā raiba – no doubt) is foregrounded and the prepositional phrase (fīhī – in it) is backgrounded in order to provide substantiation to the claim that the Qurʾān is the truth, and to provide a rebuttal to the polytheists’ claim about its falsehood. Had we changed the word order to (fīhī la raiba), the meaning would have been that (another Book has falsehood in it, not this Book). Another example of the interrelation between word order and consonance is (dhālīka al-kitābu/lā raiba fīhī/hudan lil-muttaqīn – This is the
Book/about which there is no doubt/a guidance for those conscious of God, Q2:2) which are separate grammatical structures chained semantically and conceptually to each other without the use of conjunctive particles, i.e. they are asyndetic constructions. Al-Zamakhshari also refers to rhetorical consonance among these three separate sentences. In (hudan lil-muttaqīn), for instance, we find the following syntactically based rhetorical observations:

1. the word (hudan – guidance) used as a nominalised noun and not as an active participle (ḥādin) to signify that (this Book is the embodiment of guidance itself);
2. the ellipsis of the inchoative (al-mubtada’) to consolidate the meaning;
3. the occurrence of (hudan) in the indefinite form to signify that ‘it is great guidance whose reality cannot be recognised’;
4. the occurrence of (al-muttaqīn) rather than the employment of an alternative grammatical pattern which involves a relative pronoun plus a verb (alladhīna ittaqaw – those who fear God) in order to achieve succinctness which is the bedrock of Arabic rhetoric.

Al-Zamakhshari also refers to various categories of ellipsis, the occurrence of nouns in the definite or indefinite form, co-ordination, conjunction, zero conjunction, verbal and nominal sentences, exception, shift, and grammatical problems related to word order and effective style such as (wa‘ūla‘īka hum al-muflihn – it is those who are the successful, Q2:5) where the explicit pronoun (hum – who they) is employed to assert specificity (al-ikhtisās) and to indicate that (al-muflihn – the successful) is a predicate (khabar) of (‘ulā‘īka – those) and not an adjective. It can be claimed, therefore, that al-Kashshāf is the practical application of al-Jurjāni’s theory of word order and the pragmatic notion of additional significations and contextual probabilities generated by different word orders. Also, various kinds of rhetorical features are referred to in al-Kashshāf such as metaphor, simile, imagery, conversational implicatures (al-tacrūl, al-talwǚl), synecdoche, succinctness, and verbosity. In order to plug the gap left by al-Jurjāni, al-Zamakhshari provides a brief account of the rhetorical features which belong to the discipline of al-badrī which are not accounted for by al-Jurjāni. Like al-Jurjāni, al-Zamakhshari does not consider al-badrī rhetorical aspects as constituents of the i‘jāz notion.

Through his practical rhetorical approach, al-Zamakhshari, we can claim, has in fact perfected and complemented the disciplines of ʿilm al-maʿāni and ʿilm al-bayān put forward, in theory, by al-Jurjāni. Also, it is al-Zamakhshari who has named al-Jurjāni’s theory of word order as ʿilm al-maʿāni, and who has subsumed
the rhetorical features of metaphor, metonymy, and simile under the name of ʿilm al-bayān.

2.4 The stagnation period of rhetorical studies

A new dawn of a fresh phase in rhetorical studies has broken. This period of time starts from the second half of the sixth Hijrah century. It has begun to be felt after the departure of al-Jurjānī and al-Zamakhshari and indicates that serious rhetorical studies have come to a halt. Historically, the stagnation period can be classified into two different kinds of interest that are marked by two distinct achievements in Arabic rhetorical studies:

1 Period of al-badī Poetry

This is known in Arabic rhetoric as al-badīʿiyāt. The discourse of prose writers and poetry, during the sixth Hijrah century, has been characterised by unnaturalness which is a serious indication of the lack of effective application of Arabic rhetorical system as a whole. Rhetorical features, for instance, are wedged by the text producers into the text and fail to portray the same naturalness and elegant style of their predecessors’ description of human feelings and emotions. The description of own feelings through the employment of rhetorical features has become repetitive of what has already been said. Thus, rhetorical rules have become stagnant and not guided by any new innovative critical research in the field of Arabic rhetorical studies. During this period of time, a new colour of poetic discourse has emerged which is concerned exclusively with al-badī features. This kind of discourse is called al-badī poetry (al-badīʿiyāt) which has two main objectives:

i its major thematic concern is the praise of the Prophet;
ii its educational concern is the employment of as many rhetorical features of al-badī as possible. In a poetic form, each badī feature is introduced in a new verse and then explained.

The first badī poem is written by Ṣafiyy al-Dīn al-Ḥilli. Other badī poets are Ibn Rashīq al-Qayrawānī (390–464 H), Ibn Munqidh (d. 584 H), al-Waṭwāt (d. 573 H), Ibn Abī al-Iṣbī (d. 654 H), al-Andulusi (d. 743 H), al-Bāʿūniyyah (d. 922 H), and al-Jazāʿirī (d. 1341 H). (For more details on al-badī poets, see 6.3.1).

2 Period of summaries and commentaries

Serious research in Arabic rhetoric has discontinued. Instead, a new phase of summaries of, and marginal commentaries on, the previous works of rhetoricians has started. Rhetorical rules developed by predecessor rhetoricians have become no more than textbook rules like those of grammar and morphology. Rhetorical research has focused on summaries and
commentaries of the works of al-Jurjāni and al-Zamakhshari. For instance, al-Fakhr al-Rāzi and al-Sakkāki have produced their own summarised commentaries which are a re-organisation and re-structuring of the works of predecessor rhetoricians.

Fakhr al-Dīn al-Rāzi (544–606 H) Fakhr al-Dīn al-Rāzi is a well-known exegete, a sympathiser with the Ash‘ari views, and an opponent of the Mu‘tazilites. His interest in rhetorical studies has been culminated by his book Nihāyat al-Ījāz fi Dirāyat al-Ijāz. Two major aspects can be learned from this book:

1. it is an outline (ījāz) of al-Jurjāni’s two books Dalā‘il al-Ijāz and Asrār al-Balāghah;
2. its pivotal thesis is the notion of i‘jāz of Qur’ānic discourse.

Al-Rāzi’s book is an abridged but useful account of al-Jurjāni’s two books in terms of chapters and sections. It provides an outline of the rhetorical details relevant to the reader. The book provides a detailed list of rhetorical features as well as an interesting discussion of the notion of i‘jāz which is attributed, in al-Rāzi’s view, to the order system (al-na‘z) of Qur’ānic discourse, lexical items employed, and their significations. It also provides an account of linguistic and rhetorical aspects of Arabic such as the semantic notions of denotation and connotation, and rhetorical features such as metaphor, simile, metonymy, imagery, al-jinās, phonetic congruity of words, the semantic impact of word order in verbal and nominal sentences, violation of selectional restriction rule as in (فِي شَيْرِهِمْ بِعَذَابٍ أَلِيمٍ) – give them tidings of a painful punishment, Q3:21 where the verb (يَبْشَرُ – to give glad tidings) normally does not collocate with the word (عَذَابٍ – punishment), and embellishments (al-badī‘ features) such as pun, praise, dispraise, asyndeton, polysyndeton, ellipsis, verbosity, succinctness, and repetition. Al-Rāzi, however, has confused ‘ilm al-ma‘āni with ‘ilm al-badī‘ and included the embellishments (the badī‘ features) in the discipline of word order (‘ilm al-ma‘āni). His book is an attempt to produce well-defined rhetorical rules like those of grammar, and to include rhetoric in linguistics. His approach is influenced by philosophy and logic. In his account of al-badī‘, al-Rāzi is influenced by his predecessor al-Watwāt (d. 573 H) and in his account of eloquence, he is influenced by al-Jurjāni. Al-Rāzi believes that the eloquence of discourse cannot be attributed to the individual lexical item but rather to signification. He also provides an account of well-formedness which, in his view, is attributed to the following factors:

1. **Phonetic congruity** A well-formed proposition must include phonetically congruent lexical items whose constituent sounds are smooth and easy to articulate,
i.e. free from tongue twisting phonetic phonemes whose places of articulation are far from each other.

2 Lexical congruity A well-formed proposition must include lexical items that are lexically related. This can be sub-classified into the following rhetorical aspects:

i al-jinās (or al-tajnīs) – as in (يحضون أنهم يحسنون صنعاً – they think that they are doing well in work, Q18:104) which is achieved by (يحضون – to think) and (يحسنون – to do well);

ii polyptoton – as in (فأتم وجهك للدين القيم – direct your face towards the correct religion, Q30:43) which is realised by (فأتم – to direct) and (قيم – correct);

iii tail-head – as in (الطبخ هو إية في عكس اختها التي لا تعرف أي شيء عن الطبخ – cooking is Salmā’s hobby unlike her sister who does not know anything about cooking) where the lexical item (الطبخ – cooking) functions as both the tail and the head;

iv reversed order – as in ( قريب – observer) and (قرب – near);

v dual assonance – as in (شيد المجد بإحسانه وينفي الناس بإكرامه – glory speaks about his good deeds and people chant about his generosity) which is a form of parallelistic structure whose lexical items have similar morphological form and enjoy assonance; this is represented by (إحسانه – his good deeds) and (إكرامه – his generosity);

vi complex assonance – as in (إن الأبرار لفي نعيم وإن الفجّار لفي جحيم – indeed, the righteous will be in pleasure, and the wicked will be in hellfire, Q82:13) which is also a form of parallelistic structure whose words have similar morphological form and enjoy assonance; this is represented by (الأبرار – the righteous) and (الفجّار – the wicked), and by (نّعيم – pleasure) and (جحيم – hellfire).

Sirāj al-Dīn Yusuf al-Sakkāki (555–626 H) Sirāj al-Dīn Yusuf al-Sakkāki is a rhetorician who has written Muftāb al-‘Ulām which is an account of morphology, grammar, rhetoric, rhyme, and prosody. His book is divided into three parts: part one is for morphology, part two for grammar, and part three for rhetoric. Although al-Sakkāki has made limited contribution to Arabic rhetoric, his book is a very useful summary of his predecessors’ books: al-Jurjānī’s two books, al-Zamakhshari’s book, and al-Rāzī’s book. Like al-Zamakhshari, for al-Sakkāki, Arabic rhetoric is divided into two main disciplines, īlm al-ma‘ānī and īlm al-bayān, and he does not recognise īlm al-bādī as an independent rhetorical discipline but rather as part of īlm al-ma‘ānī. He deals with some al-bādī rhetorical features but confuses them, like al-Rāzī, with īlm al-ma‘ānī discipline. In his book, al-Sakkāki provides an account of some linguistic features such as
foregrounding and backgrounding, and rhetorical features such as metaphor, simile, metonymy, verbosity, succinctness, hyperbole, several kinds of badī features, and the distinction between eloquence and rhetoric. For al-Sakkāki, like al-Zamakhshari, the notion of ḵājz can only be appreciated through the two rhetorical disciplines of ʿilm al-maʿānī and ʿilm al-bayān. Al-Sakkāki also claims that ʿilm al-badī is part of eloquence whereas ʿilm al-maʿānī and ʿilm al-bayān are part of rhetoric.

2.4.1 Simplified summaries

A number of rhetoricians have been engaged in abridged and simplified accounts of Arabic rhetoric and managed to provide useful contributions to the readers. Those rhetoricians are listed in the following paragraphs:

Ḍiyāʾ al-Dīn Ibn al-Aṭhīr (558–637 H) Ḍiyāʾ al-Dīn Ibn al-Aṭhīr has written al-Mathal al-Saʿīr fī Adab al-Kātib wal-ShāİR which is different from al-Jurjānī’s approach. For Ibn al-Aṭhīr, the expression ‘rhetoric’ is synonymous to ʿilm al-bayān which includes, in his view, the two disciplines of ʿilm al-maʿānī and ʿilm al-badī. This approach is different from that adopted by al-Jurjānī, al-Zamakhshari, and al-Sakkāki. Ibn al-Aṭhīr’s approach is similar to that of al-Jāḥiz. Also, Ibn al-Aṭhīr is heavily influenced by Ibn Sinān. Ibn al-Aṭhīr’s book provides details about several linguistic features such as foregrounding, backgrounding, verbal and nominal sentences, and rhetorical features such as assonance, al-jinās, metaphor, verbosity, repetition, and polyptoton.

ʿAbd al-Wāḥid b. ʿAbd al-Karīm al-Zīmlakānī (d. 651 H) ʿAbd al-Wāḥid b. ʿAbd al-Karīm al-Zīmlakānī has written al-Tībān fī Ḫaʾil al-Ijāz. Al-Zīmlakānī refers to linguistic features when he accounts for grammar and morphology and to rhetorical features such as metaphor, metonymy, and some badī features such as imagery.

Badr al-Dīn Muḥammad b. Mālik al-Ṭāʾi (d. 686 H)18 Badr al-Dīn Muḥammad b. Mālik al-Ṭāʾi has written al-Mīshāḥ fī Ulūm al-Maʿānī wal-Bayān wal-Badī which is a simplified summary of part three of al-Sakkākī’s Muftāb al-Ulūm. Like al-Sakkākī, al-Ṭāʾi claims that rhetoric refers to ʿilm al-maʿānī and ʿilm al-bayān while eloquence belongs to ʿilm al-badī. In his book, al-Ṭāʾi provides a long list of 54 al-badī features which are more than the 26 features suggested by al-Sakkākī. Badr al-Dīn makes an insightful reference to the three distinct rhetorical disciplines: ʿilm al-maʿānī, ʿilm al-bayān, and ʿilm al-badī. He also employs the expression ʿilm al-badī to refer to its specific embellishment features.
Yahyā b. Hamzah al-ʿAlawi (d. 705 H)  
Yahyā b. Ḥamzah al-ʿAlawi has written *Ṭirāz al-Mutaḍamin li-Asār al-Balāghah wa ʿUlūm Haqāʾiq al-Ijāz* which is a summary of *Kashshāf* by al-Zamakhshari. In his book, al-ʿAlawi also refers to al-Rāzi, al-Sakkākī, and Ibn al-Athīr. He provides an account of eloquence, rhetoric, and al-badīʿ features. He also accounts for the eloquence of the Qurʾān in terms of its lexical items, the constituent letters of Qurʾānic expressions, and syntactic patterns of Qurʾānic aayahs. The notion of ijmāʿ is also discussed through the rhetorical disciplines of ʾilm al-maʿānī, ʾilm al-bayān, and ʾilm al-badīʿ, although his approach is different from al-Jurjānī’s.

Jalāl al-Dīn Muḥammad al-Qizwī (666–739 H)  
Jalāl al-Dīn Muḥammad al-Qizwī has written two books. The first is *Talkhīṣ al-Muṣṭāḥ* which is a summarised commentary of al-Sakkākī’s *Muṣṭāḥ al-ʿUlūm*. Al-Qizwīnī makes a distinction between the eloquence of the lexical item, the eloquence of the proposition, and the eloquence of the text producer, and also refers to rhetoric which, in his view, applies to the proposition and the text producer. He also makes reference to the context of situation in terms of definite/indefinite nouns, verbosity, and succinctness. The book provides an account of the three rhetorical disciplines: ʾilm al-maʿānī, ʾilm al-bayān, and ʾilm al-badīʿ. Among the linguistic and rhetorical features discussed are negation, foregrounded subject, conjunctions, zero conjunctions, metaphor, simile, and metonymy. Al-Qizwīnī’s second book *al-Īdāb* is no more than a supplement to his first book. In this book, Al-Qizwīnī provides more commentary on al-Sakkākī’s book as well as on al-Jurjānī’s two books. *Al-Īdāb* is a detailed account of eloquence, rhetoric, ʾilm al-maʿānī, ʾilm al-bayān, and ʾilm al-badīʿ.

Muḥammad b. Muḥammad b. ʿAmru al-Tannūkhi (d. 749 H)  
Muḥammad b. Muḥammad b. ʿAmru al-Tannūkhi has written *al-Aqṣā al-Qaṭīb fī ʾIlm al-Bayān* in which he provides a different approach to that of al-Jurjānī, al-Zamakhshari, and al-Sakkākī, where he calls rhetorical studies al-bayān; this is a direct influence of Ibn al-Athīr. The book provides grammatical details and an account of eloquence and rhetoric. For al-Tannūkhi, like Ibn al-Athīr, eloquence refers to the lexical item and its signification while rhetoric exclusively refers to signification. Al-Tannūkhi also provides an analysis of the articulatory phonetic features of lexical items as well as the rhetorical features of metonymy, hyperbole, assonance, al-jinās, foregrounding, and backgrounding.

Ibn Qayyim al-Jawziyyah (d. 751 H)  
Ibn Qayyim al-Jawziyyah who is a renowned theologian has written *Fawāʾid al-Mushawwiq ilā ʿUlūm al-Qurʾān wa ʿUlūm al-Bayān* in which he highlights the significance of the rhetorical discipline of al-bayān in appreciating the notion of ijmāʿ. The book also refers to eloquence, rhetoric, and rhetorical features such as metaphor, metonymy, and imagery.
2.5 The notion of i'jāz in rhetorical studies

The notion of i'jāz has always been interrelated to rhetorical studies and has been a controversial issue among rhetoricians. Let us first investigate what the expression i'jāz linguistically and theologically means. The expression i'jāz is a nominalised noun derived from the transitive verb (a'jaza – to make someone unable to do something)\(^{20}\) and is also morphologically related to the expression mu'jizah (a miracle). Theologically, i'jāz denotes the miraculous nature of the Qur‘ān and its divine source. Thus, the translation of i'jāz is given as ‘inimitability’ since it is related to the notion that no one can imitate what God makes. Scholastic theologians also view the notion of i'jāz differently. The major difference, from a rhetorical perspective, between the Mu'tazilites and the Ash'āries regarding this notion is whether the i'jāz of Qur‘ānic style is attributed to its eloquence or to its order system.\(^{21}\) However, it is important to note here that in terms of i'jāz and rhetorical studies, the two jargons ‘eloquence’ and ‘order system’ have been employed by the Mu'tazilites and the Ash'āries interchangeably, i.e. they are synonymous expressions in the rhetorical studies of the notion of i'jāz.

After the departure of Qudāmah b. Ja'far (d. 337 H), research interest in rhetorical studies, especially during the fourth to seventh Hijrah centuries, has been focused on two major fields:

1. **Pure Arabic rhetoric** This represents pure rhetorical studies whose focus is mainstream Arabic rhetoric and poetic discourse. This field of research is represented by rhetoricians such as Ibn Ṣabātabā (d. 322 H), al-'Askari (d. 395 H), Ibn Sinān (d. 466 H), al-Sakkākī (555–626 H), and Ibn al-Athār (558–637 H), and

2. **Qur’ānic rhetoric** This represents rhetorical studies that are concerned with Qur‘ānic genre and its prototypical rhetorical and linguistic features. The focus of this field of research has been the investigation of the notion of i'jāz from linguistic, rhetorical, and theological perspectives. Scholars who are concerned with this discipline are these such as al-Rumānī (d. 386 H), al-Khaṭṭābī (d. 388 H), al-Baqillānī (d. 403 H), 'Abd al-Jabbār Ābādī (d. 415 H), al-Jurjānī (d. 471 or 474 H), al-Zamakhshāri (467–538 H), and al-Rāzī (d. 544–606 H).

However, during the fourth Hijrah century, the scholastic theologians like al-Rumānī, al-Khaṭṭābī, al-Baqillānī, and ‘Abd al-Jabbār Ābādī have focused their research exclusively on the notion of i'jāz. This aspect of rhetoric has equally continued to flourish during the fifth Hijrah century by non-scholastic scholars like al-Jurjānī, al-Zamakhshāri, and al-Rāzī. For al-Rumānī, āyah-final expressions and assonance represent features of Qur‘ānic i'jāz. However, al-Baqillānī
disagrees with him. For al-Baqillānī, the notion of ʾiʿjāz is attributed to the order system (al-naẓm) of Qurʿānic discourse. As for ʿAbd al-Jabbār Ābādi, ʾiʿjāz is attributed to eloquence and this disagrees with the view based on the order system held by al-Baqillānī. For al-Jurjānī, however, the notion of ʾiʿjāz is attributed primarily to the order system of Qurʿānic genre and to Qurʿān-specific stylistic and grammatical prototypical features rather than to its individual lexical items or their meanings. The notion of ʾiʿjāz, in the view of al-Jurjānī, cannot be attributed to the lexical items’ linguistic, semantic, or phonetic features only.

Arab rhetoricians have held 12 different opinions with regards to the notion of ʾiʿjāz. These views include:

1. **Dissuasion** In Arabic, this is referred to as al-ṣarfāf. This expression has been coined by the Muʿtazilite theologian Wāṣil b. ʿAṭā (d. 131) and then adopted by Ibrāhīm al-Naẓẓām (d. 231 H), the teacher of al-Jāḥīz. This is the view supported by al-Rummānī and Ibn Sinān. They claim that the Arabs possess the faculty of rhetorical skills but Allāh has dissuaded them from challenging the style and rhetorical features of the Qurʿān. In other words, the Arabs are capable of imitating the Qurʿānic style but Allāh has averted their hearts and minds from doing so.

2. **Difference in genre** This view is supported by al-Khaṭṭābī, al-Bāqillānī, and ʿAbd al-Jabbār Ābādi who claim that Qurʿānic genre and stylistic techniques are totally distinct from those adopted in both written and oral human discourses such as poetry, speeches, and letters. This is particularly evident in Qurʿānic āyah-final expressions (fawāṣil al-āyāt). Qurʿānic genre, for those rhetoricians, is beyond the Arabs’ rhetorical and linguistic faculties although they possess the highest level of linguistic competence. In their view, the most distinctive stylistic feature of Qurʿānic genre is that it is free from all forms of stylistic, linguistic, and phonetic incongruity which are commonly found in non-Qurʿānic discourses.

3. **Similarity in stylistic techniques and congruity** This view is held by Ibn Sinān who claims that both Qurʿānic and non-Qurʿānic styles are identical. In other words, the diction features of the Qurʿān are similar to those found in prose and poetry. The ʾiʿjāz of the Qurʿān, in his view, is attributed to al-ṣarfāf notion.

4. **Divine secrets** This view is adopted by al-Rummānī and al-Bāqillānī who claim that the Qurʿān is distinguished by its reference to many futuristic details (ghuyūb) and Prophets’ parables that are transcendental. This claim is opposed by al-Khaṭṭābī.

5. **Word order** This view has been adopted by scholars such as al-Jāḥīz, al-Bāqillānī, ʿAbd al-Jabbār Ābādi, al-Jurjānī, al-Zamakhshari, and al-Rāzi. Proponents of this view claim that the ʾiʿjāz is mainly attributed to Qurʿānic genre's
sublime eloquence and highly effective style which are realised by Qurʿān-bound lexical items and their unique order system (al-naẓm). The main premise of this view is that the word order of Qurʿānic propositions cannot be matched by human discourse. It is interesting to note that although al-Jāḥiz was the student of the Muʿtazilite scholar Ibrāhīm al-Nazzām who is the proponent of al-ṣarfah, al-Jāḥiz stood firmly against his teacher’s views on this controversial problem. The well-known exegete al-Ṭabari (d. 310 Ḥ) is also against al-ṣarfah notion and is an advocate of the order system in Qurʿānic style.

6 Embellishments For some Arab rhetoricians such as al-Bāqillānī and al-Zamakhshārī, the features of ʿilm al-badīʿ, like assonance, anti-thesis, and al-jīnās, are not related to the notion of iʿjāz. For al-Rummānī, however, assonance is a prototypical rhetorical aspect of iʿjāz.

7 Level of linguistic congruity For some rhetoricians such as al-Rummānī and Ibn Sinān, there are three levels of linguistic congruity in a given discourse: incongruous discourse, average congruous discourse, and highly congruous discourse. Qurʿānic discourse is characterised by highly effective linguistic and stylistic congruity which is a missing feature in human discourses that are characterised by mid-to-low-levels of congruity as in prose, poetry, and the rhetoricians’ discourse.

8 Phonetic and semantic features of lexical items For rhetoricians such as al-Jurjānī, individual Qurʿānic lexical items, on both phonetic and semantic levels, are not related to the iʿjāz of Qurʿānic discourse. Unlike the Ashʿarī rhetoricians such as al-Jurjānī, the Muʿtazilite rhetoricians, such as al-Jāḥiz, view the notion of iʿjāz as synonymous with al-faṣāḥah (eloquence) and consider the latter notion to be related to an individual lexical item and its signification. Moreover, the Muʿtazilite rhetoricians take into consideration the phonetic and semantic features of the individual lexical item in their investigation of the notion of iʿjāz.

9 Linguistic, phonetic, and stylistic features There are prototypical linguistic and stylistic features in Qurʿānic discourse that are considered as significant constituents of stylistic iʿjāz. This view is held by modern linguists and rhetoricians such as Muḥammad ʿAbd al-Khāliq ʿIdīmah who has made an extensive contribution to Arabic rhetoric. His approach is grammar-based and investigates, through grammar and morphology, the semantically oriented stylistic changes at the particle level of Qurʿānic Arabic. For Muṣṭafā Ṣādiq al-Rāfiʿī (1880–1937), the notion of iʿjāz should be investigated at a textual level and is attributed to linguistic, phonetic, and stylistic features. Linguistic and stylistic aspects are represented by the Qurʿān-bound grammatical and stylistic patterns and the phonetic features occur at the word level within the āyah.
10 Assonance Mu’tazilite rhetoricians like al-Rummānī distinguish between assonance and āyah-final expressions. For them, assonance represents a rhetorical deficiency while āyah-final expressions constitute a rhetorical aspect. However, other Mu’tazilite rhetoricians such as Ibn Sinān al-Khaṣāji do not distinguish between āyah-final words and assonance. For Ibn Sinān, for instance, assonance does not constitute a rhetorical deficiency of any discourse so long as it, i.e. assonance, occurs as subservient to signification. Other Ashʿari scholars do not touch upon such a distinction. However, both Mu’tazilite and Ashʿari rhetoricians agree that assonance in Qur’ānic discourse is subservient to meaning.

Modern scholars, however, have attributed the notion of iʿjāz to:

11 Artistic imagery This view is held by Sayyid Quṭb (1906–1966) who claims in his book al-Taṣwīr al-Fanni fī al-Qurʾān that Qur’ānic discourse is characterised by this stylistic feature which has made it inimitable. For him, if the imagery changes, meaning will change, too.

12 Euphony This is a view held by Muṣṭafā Ṣādiq al-Rāfīʿī (1880–1937) who claims that iʿjāz is attributed to cadence and the phonetic order system.

2.6 Modern period of rhetorical studies

During the twentieth century AD, modern Arabic rhetoric has started as a result of interest on the part of some linguists and theologians who have attempted to revive Arab classical tradition of rhetorical studies. This attempt has been led by the Egyptian scholar Sheikh Muhammad ʿAbdu (1905–1948), the Mufti of Egypt, the student of the well-known scholar Sheikh Jamāl al-Dīn al-Afghānī, and a lecturer in al-Azhar University. The educational board of al-Azhar University has sanctioned a proposal put forward by ʿAbdu to include in the syllabus al-Jurjānī’s two books and to abandon the teaching approach primarily based on al-Qizwī’s Talkhīs al-Muṣṭāb. Thus, the teaching of classical Arabic rhetoric has been revived and become compulsory on al-Azhar’s students. Aḥmed Ibrāhīm al-Hāshimi (1878–1943), who is Sheikh Muhammad ʿAbdu’s student, has written Jawābir al-Balāghah, and Aḥmed Muṣṭafā al-Murāghi (1909–1952) has written ʿUlūm al-Balāghah which is an account of eloquence, rhetoric, and the three rhetorical disciplines of ʿilm al-maʿānī, ʿilm al-bayān, and ʿilm al-badrī. During the first half of the twentieth century, other rhetoricians such as Aḥmed al-Shāyib and Muṣṭafā Ṣādiq al-Rāfīʿī (1880–1937), also called for the revival of classical approaches to Arabic rhetoric. Al-Shāyib has written al-Uṣlāb and al-Rāfīʿī has written Taḥta Rāyat al-Qurʾān which both deal with the three rhetorical disciplines ʿilm al-maʿānī, ʿilm al-bayān, and ʿilm al-badrī. Al-Rāfīʿī has also
dealt with the notion of *i jāż* in his book *Ijāż al-Qurān*. Also, Arab universities have shown interest in classical rhetorical tradition. In some of these universities, teaching involves a comparative approach to linguistic and rhetorical studies based on al-Jurjānī’s word order theory and modern European linguistic approaches such as structuralism and generative transformational grammar. It must be noted that ʿAbdu al-Shāyib and al-Rāfiʿi have attempted to revive and investigate classical Arabic rhetoric through a modern perspective.

During the second half of the twentieth century, research in Arabic rhetorical studies continued. For instance, Amīn al-Khūli (1895–1966) has written *Fan al-Qawl* and *Manāhib Tajdid fi al-Tafsīr wal-Balāghah*. ‘Āʾisha ʿAbd al-Rahmān Bint al-Shāṭi’ has written *al-Ijāż al-Bayānī lil-Qurān* which is an approach similar somehow to that of al-Zamakhshari but not as detailed as the latter. Bint al-Shāṭi’ provides an account of the notion of *i jāż* through the discussion of Qurānic lexical items and their rhetorical features and impact upon the reader. A comprehensive account of Qurānic stylistics has been undertaken by Muḥammad ‘Abd al-Khāliq ʿIdīmah whose 11-volume book *Dirāsāt li--Islāb al-Qurān al-Karīm* has made a valuable contribution to Arabic rhetoric and the notion of *i jāż*. His investigation is based on Arabic grammar, morphology, and stylistics. It is mainly concerned with the semantic orientation of particles in Qurānic Arabic. It is a grammatical and morphological analysis of Qurānic Arabic in the form of a dictionary with an extensive reference to major Arabic linguists and Qurān reciters. Also, Muḥammad Muḥammad Abu Mūsā has written *al-Balāghah al-Qurāniyyah fī Tafsīr al-Zamakhshari wa Atharuhā fī al-Dirāsāt al-Balāghiyyah*. This is an account which imitates al-Zamakhshari’s approach of unearthing the notion of *i jāż*. The book is mainly concerned with the linguistic features of Qurānic lexical items and their word order and morphological form. Another recent study on Arabic rhetoric is provided by Tammām Ḥassān of the Faculty of Dār al-ʿUlūm of Cairo University. His book *al-Bayān fī Rawāʾī al-Qurān* provides a rhetorical and linguistic account of Qurānic Arabic and attempts to apply European linguistic tradition in his approach. Tammām Ḥassān is heavily influenced by Firthian linguistics developed by the English linguist J.R. Firth who was Tammām’s PhD supervisor in the 1940’s in the School of Oriental and African Studies of the University of London.

2.6.1 Modern approach to rhetorical studies

Interest in the European aesthetic and stylistic approaches to rhetoric has influenced some Arab rhetoricians and linguists to apply European rhetorical techniques to classical and modern Arabic discourses. This new approach in
Arabic rhetorical studies has emerged in the second half of the twentieth century which aims to make Arabic rhetoric within stylistics (الأسلوبيات) and part and parcel of literary criticism. The European-oriented modern approach to Arabic rhetoric is mainly concerned with the notion of ḗnhirāf or ṭaghrīb (linguistic deviation from Arabic linguistic conventions) and symbolism (الرمزية). For modern Arabic rhetorical studies, linguistic deviation in the mode of discourse is also a form of symbolism which the text producer adopts. For instance, the use of non-standard Arabic, i.e. colloquial Arabic, symbolises the cultural and educational background of the character in a given novel or play while the use of modern standard Arabic is the symbolism of an educated character. Proper nouns are also symbols of the educational and financial background of the character and identify whether he or she is from a rural or an urban area of the country. This modern approach to Arabic rhetoric also calls for the application of European aesthetic and stylistic approaches to Arabic rhetoric.

Modern Arabic rhetorical studies attempt to investigate linguistic deviation in terms of imagery, rhyme, and sound. The major focus of modern Arabic rhetorical studies has been on the text level analysis in order to derive the imagery or symbolism of the whole text. For instance, a critical literary analysis is made for two sections in a given novel or play in which one section is claimed to be symbolising a caring and contented father who does not accept illegal means of living. This is contrasted with another section of the same novel which depicts an imagery of another father who is portrayed as uncaring, uncon tended, greedy, and earning illegal living. Thus, the second section is said to relay the symbolism of an unhappy family. Symbolism is equal to mainstream Arabic rhetorical notions of metaphor (الاستعارة) and metonymy (الكتابة). Modern Arabic rhetorical studies also call for the study of intertextuality (التناسخ). Effective discourse cannot be achieved, in the view of the modern approach, unless the text producer deviates linguistically and stylistically from the Arabic linguistic and stylistic norms. The new rhetorical approach claims that rhetorical analysis should be carried out at both the micro-level, i.e. the word- and sentence-level, as well as at the macro-level, i.e. at the full-text level. Proponents of this approach are Tāhā Ḥusain, Muḥammad Ghunaim Hilāl, Jābir ʿUṣfūr, and ʿAbd al-Salām al-Misaddi al-Tūnisī.

It is also interesting to note that a counter attack has been launched in the early years of the twenty-first century against this European-oriented modern approach to Arabic rhetoric. Opponents of this modern approach are those such as ʿAbd al-ʿAzīz Ḥāmmūdah whose books al-Marāyā al-Muḥaddabah, al-Marāyā al-Muqādʿarab, and al-Khurūj min al-Tīb are critical of the application of modern European rhetorical approaches to Arabic discourse and call for the study of
Arabic in the light of mainstream classical Arabic rhetoric. However, classical Arab rhetoricians, linguists, and exegetes have been familiar with what is now known as the European approach to rhetoric. It is known, for instance, to Ibn al-Mu’tazz (d. 296 H) who has applied the textual-level rhetorical analysis of the full text of classical Arabic poems and talked about the relationship between the beginning, the middle, and the end of the poem, i.e. the text structure of the poem. Exegetes such as al-Rāzi (544–604 H), Ibn Haiyān (d. 745 H) and al-Biqā’i (d. 885 H) have also applied the rhetorical feature of text structure when they have dealt with Qur’anic text-level analysis and its structure in terms of the rhetorical feature of al-munāsabah (sequential connectivity and intertextuality).

Modern Arab rhetoricians employ new rhetorical labels that have been already employed by classical mainstream Arabic rhetoric but are given different names. For instance, the new rhetorical notion (al-ramziyyah – symbolism) is known in classical Arabic rhetoric as (al-kināyah – metonymy) or (al-isti‘ārah – metaphor). Also, the notion of inḥirāf or taghrīb (linguistic deviation from Arabic linguistic conventions) has also been accounted for by mainstream Arabic rhetoric. For instance, the foregrounding and backgrounding of al-musnad ilaihi and al-musnad have pragmatic functions according to classical Arabic rhetoric. The end of the third Hijrah century and the beginning of the fourth Hijrah century have been led by Ibn al-Mu’tazz who has revolutionised Arabic rhetoric and called for the achievement of aesthetic values in Arabic discourse, or more precisely in poetry, through linguistic deviation, i.e. al-taghrīb in grammatical structure, imagery, and phonetic structure of the lexical item and its musical pattern. Ibn al-Mu’tazz has called this rhetorical approach al-badī‘ (embellishments, i.e. beautifying and aesthetic elements). Modern Arabic rhetoric refers to the speech acts such as

( الحرة... يسمى*)

There is a door for the red liberty that is knocked at by every hand full of blood.

In terms of modern Arabic rhetoric, this verse has achieved imagery through taghrīb by modifying (الحرية – liberty) with the adjective (حمراء – red) that alludes to (الدماء – blood). Also, ‘liberty’ is depicted as having (باب – a door) to allude to (بيت – house), (سور – fence), or (حسن – fortress). In terms of lexical selection, collocation is achieved through the use of the lexical item (مَضْرِبَة – full of)
instead of the word (مانحة — stained) which has a negative connotation and alludes to evildoers who kill and have their hands stained with the victims’ blood. The use of (مُصَرِّجة) (المُثاَر — freedom fighters). In terms of intertextuality, the poet has used (مُصَرِّجة) that is intertextually linked to the word (حمارة — red), and (يد — to knock) that is intertextually related to the noun (باب — door).

Another example of symbolism in modern standard Arabic is encountered in the following narrative text:

The croaking and hooting of the owl shatter the silence... the roosters do not want to raise the adhān... the bats have filled the sky... and the hungry wolves howl in the middle of the fields...

In this text, symbolism alludes to a sad atmosphere after the notorious security police raided the house of a human rights activist and arrested him. The rural peaceful atmosphere of the sleeping village is shattered by this inhumane action. Thus, grief and sadness are symbolised by the expressions and actions that depict the images of sorrow and gloom such as (نعيب البوام — the croaking and hooting of the owl), (الديكة كفت عن الأذان... — the roosters do not raise the adhān), (امتلأت السماء بالخفافيش... — the bats have filled the sky), and (النذابة تحوي جائعة وسط الحقول... — the hungry wolves howl in the middle of the fields). Thus, symbolism is achieved through allusion and imagery.

The expressions (زَيْتون — olives branch) and (الحمار — donkey) have denotative meanings without any allusions or symbolism when they are taken in their literal significations. However, in a political discourse, the expression (زَيْتون — olives branch) has a connotative meaning that alludes to (السلام — peace) and symbolises (السلام) as well in a demonstration. This also applies to (حمامة — pigeon) which can either have non-imagery, i.e. non-allegorical meaning if it is denotatively understood. In this sense, it is merely a bird that makes our buildings and streets dirty. However, it can be a symbol of peace. Similarly, (الحمار — donkey) denotatively signifies an animal but it can be employed as a symbol of (غباء — stupidity) in Arabic.

Modern Arabic rhetoric is also concerned with conversational implicature which is a form of implicit signification. Because conversational implicature refers to implicit meaning, misunderstanding may arise and the underlying message of the text producer may be literally understood by the addressee. For instance, if you are a politician and someone passes a scornful remark against you, you may say to the police (اقطع لسانه) which can have a literal and an implicit meaning.
If the police misunderstand the underlying implicit meaning of this message, this speech act means to them as (to cut off his tongue). This is because they thought this person has committed a serious offence against the politician. However, what the politician has actually meant is (to bribe this person, i.e. shut him up with some financial reward). Thus, the speech act (قطع لسانه) has a conversational implicature (يرشو – to bribe). Similarly, a speech act like (الجو حار) is a speech act that can be understood literally as (the weather is hot) or understood with its conversational implicature, i.e. implicit pragmatic signification, as (kindly open the window because the room is unventilated).

Phonetic changes, which modern Arab rhetoricians talk about, have also been referred to by classical rhetoricians when they have discussed phonetic incongruity and the notion of eloquence. However, phonetic errors for modern Arab rhetoricians are acceptable and signify the rhetorical notion of inhiraf or taghrib, as in the following verse by Abu Nu’ās:

جادلته في قيلة فاجابتي لا والمثيث وحوارة الناوقث
I asked him (the child) for a kiss, but he replied: ‘No, by the Messiah and the sacredness of the (church) bell’.

This is an example of parody in which the poet copies the exact phonetic pattern of the child’s pronunciation. Thus, the child says (المتيح) – Messiah instead of the correct pronunciation (المسيح), i.e. the /s/ sound has changed to the /th/ sound. The same applies to the word (الناوقث) – the church bell) instead of the correct pronunciation (النآقوس). This phonetic deviation employed by the poet is to provide the imagery of the age of a young child speaking with a lisp.

A modern rhetorical analysis of the following two verses by the poet Imru’ al-Qais is another interesting example:

فِمَا نَبَكَيٌ مِّن ذَكْرِي حَبِيبٍ وَمَرَّل يَسْقِطُ اللُّوئَ بَيْنَ الدَّخُوْلِ فَحَوَّلْلِهِ مِّنّي مَثْقُولٌ مَّقْفُولٌ مَّدْبِرٌ مُّمَّعَّا كَحَلَمْدَوْ صَخْرٍ حَطَّهُ السِّلْبٌ مِّنّي عَلَى

In the above verses, the poet in the first verse has expressed his emotional feelings about his love for his sweetheart and his sorrow for her departure. However, in the second verse, he is talking about a completely different theme which is that of war. The poet has employed musical deviation through the employment of different vowels and case endings in order to match the two distinct themes. In the first verse, we encounter the employment of long vowels such as (ā, ī, ū) which correspond to an emotional experience. However, in the second verse, we do not encounter these long vowels but rather we notice the employment of accusative
nunciation which relay the pragmatic function of the noise of war drums. Thus, deviation (inḫirāf) or (taghrīb) for modern Arabic rhetorical analysis involves one of the three forms:

1. stylistic which is concerned with word order change;
2. phonetic which is concerned with rhyme and musical effect;
3. symbolic which is concerned with imagery, allusion, and allegorical meanings.

### 2.7 Chronological summary of rhetoricians

The following is a historical summary which aims to provide brief details of scholars referred to throughout the present chapter:

1. Abu ʿUbaidah Maʿmar b. al-Muthannā (110–209 or 213 H) is a linguist who has expressed concern about the spread of linguistic incompetence among Arabs. His concern has led to the writing of his book Majāz al-Qurʾān which is on Arabic grammar but also touches upon a limited number of rhetorical features.

2. al-Farrajāʾ (144–207 H) is a grammarian whose book Majāz al-Qurʾān deals briefly with some rhetorical aspects of Qurʾānic Arabic.

3. Al-ʿAṣmaʾi (d. 211 H) is a grammarian whose book on al-jinās also deals with other rhetorical features of Arabic.

4. Ibn al-Muqaffaʾ (d. 143 H) has introduced into Arabic the rhetorical notions of eloquence and context of situation, and established a new literary style in writing known as al-uslūb al-muwallad (the style of the non-native speaker of Arabic).

5. Al-Jāḥiṣ (d. 255 H) is the founder of Arabic rhetoric and is a Muʿtazilite scholar who has written al-Bayān waṭ-Tabyīn and al-Ḥayawān.

6. Ibn Qutaibah (d. 276 H) is an opponent of Muʿtazilite views although his book Taʿwīl Mushkil al-Qurʾān is influenced by al-Jāḥiṣ’s al-Ḥayawān. His book refers to some rhetorical features.


8. Thaʿlab (200–291 H) is a grammarian but in his small book Qawāʾid al-Shīr refers without any informative details to a limited set of rhetorical features.

9. Ibn al-Muʿtazz (d. 296 H) is the founder of the rhetorical discipline of ʿilm al-badāʾi whose theoretical foundation is laid down in his book al-Badāʾ.

10. Qudāmah b. Jaʿfar (d. 337 H) is a well-known rhetorician who has written two books Naqd al-Shīr and Ṣināʿat al-Jadal.
Ahmed b. Faris (d. 395 H) is a linguist whose book *al-Šāhibi* includes a chapter on word order in Arabic called *Ma‘āni al-Kalām* (meanings of speech) that has influenced the theory of word order developed by al-Jurjānī.


`Ali b. Isā al-Rummānī (d. 386 H) is a Mu'tazilite scholar whose book *al-Nūkāt fī Ijāz al-Qur'ān* deals with the notion of *ijāz* from a rhetorical perspective.

Ahmed b. Muḥammad al-Khaṭṭābī (d. 388 H) whose book *al-Bayān fī Ijāz al-Qur'ān* provides a rhetorical account of the notion of *ijāz*.

Abu Bakr Muḥammad b. al-Ṭayyib al-Baqillānī (d. 403 H) is an Ash'ari scholar whose book *Ijāz al-Qur'ān* provides an argument against the notion of al-şarfah pertaining to the *ijāz* of Qur'ānic discourse.

Abd al-Jabbār al-Asad Ābādī (d. 415 H) is a Mu'tazilite scholar whose book *al-Maghibī fī Abwāb al-Tawḥīd wal-'Adl* provides details about the word order system (al-naẓm) in Qur'ānic Arabic.

Muḥammad b. Aḥmed b. ʿAbd al-Yāsīn (d. 322 H) has written *Iyyār al-Shīr* which is a comparative account of poetic discourse and its rhetorical features.


Ali b. Abd al-ʿAzīz al-Jurjānī (d. 392 H) has written *al-Wasāṭah Baina al-Mutanabbi wa Khisīmahu* which investigates the rhetorical errors made by poets.

Abu Hilāl al-ʾAskarī (d. 395 H) has written *al-Sināʿatayn* which is a rhetorical account of prose and poetic discourses.

Al-Sharīf al-Rādi (d. 406 H) has written *Talkhīṣ al-Bayān fī Majāzāt al-Qur'ān*, and *al-Majāzāt al-Nabawīyyah* which are practically based and provide a list of some rhetorical features.

Ibn Rashīq al-Qārāwānī (d. 463 H) provides details about some rhetorical features of poetic discourse in his book *al-Umdah fī Sināʿat al-Shīr wa Naqdīhī*.

Ibn Sinān al-Khaṭṭājī (d. 466 H) is a proponent of the notion of al-şarfah and his book *Sirr al-Faṣāḥah* deals with the distinction between eloquence and effective discourse and assonance in Qur'ānic discourse.

Abd al-Qāhir al-Jurjānī (d. 471 or 474 H) is an Ash'ari scholar who has established the theory of word order and laid the theoretical foundation of ʿilm al-maʿāni in his book *Dalāʾil al-Ijāz*. His second book on rhetorical studies is *Awrār al-Balāghah* which is the cornerstone of ʿilm al-bayān. For him, Qur'ānic *ijāz* is attributed to the Qur'ān-specific word order.
25 Al-Zamakhshari (467–538 H) is a Mu‘tazilite scholar who has put into practice al-Jurjâni’s theoretical frameworks of word order and ʿilm al-bayān in his book al-Kashshâf. He holds the same view on Qur’anic i‘jâz as that of al-Jurjâni.

26 Al-Râzi (544–606 H) is a sympathiser with Ash‘arî views and his book Nihâyat al-Ījâz fi Dirâyat al-Ijâz marks the beginning of the summary and commentary approach to rhetorical studies. His book is a summarised account of al-Jurjâni’s two books.

27 Al-Sakkâî (555–626 H) has written Mustâh al-ʿUlûm whose third part provides an account of Arabic rhetoric.


29 Al-Zâmîlî (d. 651 H) has written al-Tibyân fi ʿIlm al-Bayân which is a summary of al-Jurjâni’s book Dalâ’il al-Ijâz.


31 Ḥâmzah al-Ṣâwî (d. 705 H) has written al-Ṭirâz al-Muṭadâdammin li-Asrâr al-Balâqâh wa-ʿUlûm Haqiq-iq al-Ijâz which is a summary of al-Zamakhshari’s book al-Kashshâf.

32 Al-Qizwînî (666–739 H) writes Talkhîs al-Muṣṭâh and al-Īdâh which are summarised commentaries of al-Sakkâî’s Muṣṭâh al-ʿUlûm.

33 Al-Tannûkhî (d. 749 H) provides an account of eloquence and rhetoric in his book al-Aqsâ al-Qarîb fî ʿIlm al-Bayân.


2.8 Conclusion

Through the vast panorama of the history of Arabic rhetoric, we can claim that Arabic rhetoric is characterised by three major stages:

1 Although the birth of Arabic rhetoric starts from the pre-Islamic period, no recorded written research is available due to the fact that only verbal comments have been made about effective discourse. This period extends to the early first Hijrah century (the early Islamic and Omayyad period) where rudimentary written research is available on Arabic rhetoric.
2 The development and growth stage of rhetorical studies starts from the end of the first Hijrah century when Sibawaihi (d. 180 H) has written his *al-Kitāb* which is primarily on Arabic grammar, but makes some reference to linguistically conditioned rhetorical features such as inverted orders that can influence the signification of a given proposition. Abu ʿUbaidah Maʿmar b. al-Muthannā (110–209 H) has also provided some written details on the rhetorical aspect of metaphor in his grammar-based book *Majāz al-Qur'ān*. This phase ends with al-Zamakhashari (467–538 H). During the early years of the Abbasid period, there has been debate between men of letters and theologian scholastics about the notion of iʿjāz. The controversial notion of al-ṣarfah is now introduced by Ibrāhīm al-Naẓm (d. 231 H) who claims that the Qur'ān is inimitable due to its eloquence and effective discourse and that the Arabs are capable of producing a discourse like it but Allāh has dissuaded them from doing so.

3 The stage of intellectual stagnation during which serious and innovative critical research in rhetorical studies has faded away. This phase of rhetorical research starts from the second half of the sixth Hijrah century and is marked by summary-based research, marginal commentaries, and the appearance of al-badīʿ poems that list al-badīʿ features. It can be claimed that the modern stage of rhetorical studies of the twentieth century and the early years of the twenty-first century represents an extension of the stagnation period.

Arabic rhetoric is born out of verbal comments which have changed into written research that has flourished and got influenced by foreign rhetorical tradition that has enriched Arabic rhetoric. Thus, there has been debate between the conservatives and the reformists. The conservatives are represented by grammarians and linguists who are supporters of pre-Islamic poetry and the need to preserve and maintain the same stylistic techniques of their predecessors in Arabic discourse. However, the reformists are represented by men of letters and poets who are opposed to classical Arab literary tradition and call for the imposition of literary styles derived from the leisure of their modern city dwelling culture. There has also been debate about the effectiveness of discourse and sublime style between those who want to achieve this goal through classical effectiveness and eloquence of style and those who want to attain this goal through the introduction of foreign disciplines such as logic, philosophy, and embellishments into Arabic speech acts. Therefore, there is a need for stylistic guidelines and rhetorical criteria that can regulate Arabic discourse in terms of effectiveness. Out of this need, serious research has begun in Arabic rhetorical studies.

Throughout its history, Arabic rhetoric has been tackled by various kinds of scholars: rhetoricians, theologian scholastics, and linguists. Research, however,
has been random, at times, where a grammar book makes reference to some rhetorical aspects of Arabic, or a theological notion, like that of *iʿjāz*, pre-occupies a number of rhetoricians and theologians who investigate it from a rhetorical perspective. Different rhetorical features, which in fact belong to different rhetorical disciplines, have been mixed up. This is due to the fact that Arab rhetoricians have been unable to provide clear-cut criteria for each discipline. For instance, Ibn al-Muʿtazz includes the rhetorical features of *ʿilm al-bayān* such as metaphor and simile with those of *ʿilm al-badīʿ*. Individual scholars have investigated a limited number of rhetorical features either without enough details or without realising then that they are different from each other rhetorically.

Early Arab rhetoricians have not differentiated between the three separate disciplines of rhetoric which are *cilm al-maʿānī*, *ʿilm al-bayān*, and *ʿilm al-badīʿ* known today. During the seventh Hijrah century, however, al-Sakkāki has proposed an intuitive classification of *ʿilm al-badīʿ* and introduced into Arabic rhetoric the distinction between semantic embellishments (see 6.4.1) and lexical embellishments (see 6.4.2). However, most of the framework of the discipline of al-badīʿ has been laid down and theoretically developed during the second half of the third Hijrah century by Ibn al-Muʿtazz whose interest in this discipline has been followed up by other rhetoricians such as Qudāmah and al-ʿAskari. It is worthwhile to note that the other two disciplines of *ʿilm al-maʿānī* and *ʿilm al-bayān* have neither been fully fledged nor have they been thoroughly developed.

There have also been two distinct fields of research interest within the same area of Arabic rhetoric. Research in Arabic rhetorical studies during the fourth Hijrah century, for instance, has focused on one of the following fields:

1. Qurʾānic discourse, the theologically controversial issue of *iʿjāz*, and the order system in Arabic;
2. pure rhetorical studies related to poetic discourse;
3. comparative rhetorical studies concerned with different poetic discourses.

The first research interest in Arabic rhetoric has been taken up by al-Rummānī, al-Khaṭṭābī, al-Baqillānī, and al-Asad Ābādī of the fourth to fifth Hijrah centuries, while the second and third research interest is taken up by Ibn Ṭabāṭābā, al-Āmīdī, and ʿAli al-Jurjānī of the fourth Hijrah century.

The most significant contribution to Arabic rhetorical studies has emerged during the fifth Hijrah century from the prominent scholar ʿAbd al-Qāhir al-Jurjānī who has proposed and developed the theory of word order in Qurʾānic Arabic upon which, in his view, the notion of *iʿjāz* is hinged. Among
ʿAbd al-Qāhir al-Jurjānī’s views are:

1. Word order is the manifestation of eloquence, and eloquence cannot be a feature of word order nor of its meaning or sounds. However, he does not ignore the word level completely. He attributes rhetorical features to words, i.e. the word is the vehicle for aesthetic aspects such as metaphor. He also refers to how semantic ambiguity can undermine an elegant word order.

2. Meaning is not related to eloquence and effective style but rather to word order.

3. Context of situation is paramount.

4. The psychological and ideological state of the addressee is taken into consideration. There are three categories of addressee: khāli al-dhihn (open-minded), mutaraddid (uncertain, sceptical), and munkir (denier).

5. Stylistic elegance and effectiveness are attributed to word order and the special arrangements of sentence constituents rather than to the individual lexical items that may embody a given rhetorical feature such as metaphor or metonymy.

Al-Jurjānī has also laid down the theoretical foundation of ʿilm al-maʿāni and ʿilm al-bayān and given them their final theoretical framework. However, al-Jurjānī has not given them these technical names. Al-Zamakhshari, however, has continued with the same work of his predecessor, al-Jurjānī, complemented it by putting it into practice in his al-Kashšāf on Qurʾānic discourse, and has given the technical labels ʿilm al-maʿāni and ʿilm al-bayān to these two distinct rhetorical disciplines.

We can, therefore, safely claim that:

1. Al-Jāḥiẓ is the founder of Arabic rhetoric.

2. Ibn al-Muʿtazz is the founder of the rhetorical discipline of ʿilm al-badīʿ and its features.

3. Qudāmah b. Jaʿfar has subjected Arabic rhetoric to foreign philosophy tradition.

4. The scholastics are pre-occupied with the notion of ʿiʿjāz.

5. Al-Jurjānī is the founder of word order theory (ʿilm al-maʿāni) which, in practical terms, is a substantiating approach to the notion of ʿiʿjāz, and is also the founder of ʿilm al-bayān.

6. Al-Zamakhshari has put al-Jurjānī’s ʿilm al-maʿāni theory and ʿilm al-bayān into practice on Qurʾānic discourse. Most importantly, al-Zamakhshari has given these two technical labels to al-Jurjānī’s theoretical account.
Al-Zamakhshari has undermined the rhetorical value of ʿilm al-badiʿ by ignoring it as an independent rhetorical discipline and keeping it as part of ʿilm al-maʿāni.

For al-Zamakhshari and al-Sakkāki, Arabic rhetoric has two disciplines only: ʿilm al-maʿāni and ʿilm al-bayān.

The status of ʿilm al-badiʿ is still in the balance. The rhetorical features of al-badiʿ are often confused with features that belong to other rhetorical disciplines. Al-ʿAskari, for instance, introduces 35 badiʿ features some of which are confused with ʿilm al-bayān.

Although more badiʿ features are developed, ʿilm al-badiʿ has not been granted an independent status yet.

From the seventh Hijrah century onwards, ʿilm al-badiʿ gathers more momentum for overdue deserved autonomy. This new development has been led by rhetoricians such as Badr al-Dīn al-Ṭāʿī and al-Qizwīnī.

In the light of modern European linguistic tradition, the word order theory (al-naẓm) developed by al-Jurjānī entails changes in the order of sentence constituents. These changes are characterised by the following linguistic criteria:

1. They are syntactic in nature.
2. Grammatically, they are inverted (marked) word orders.
3. They must be compatible with grammatical and morphological conventions of Arabic.
4. They are semantically oriented.
5. They have rhetorical and communicative functions and produce an impact on the text receiver, i.e. hearer/reader.
6. They have perlocutionary pragmatic effects.
7. They establish relations between linguistic structure and pragmatic effects.

Al-Jurjānī’s theory of word order is echoed by Relevance theory developed by Sperber and Wilson in 1986 which refers to the form of the speech act and its impact on the main explicature of the proposition. In other words, the different propositional forms of the speech act lead to different propositional attitudes and contextual implicatures.

Research in Arabic rhetoric has been either word-based or sentence-based. In their investigation of the notion of ʾiʿjāz, the Muʿtazilite rhetoricians adopt a word level analysis. For them, the semantic and phonetic features of an individual lexical item should be taken into account when ʾiʿjāz is investigated. For the Ashʿārī rhetoricians, however, ʾiʿjāz should be dealt with at the sentence level. In other
words, i‘jāz can only be accounted for at the level of the sentence through the changes involved in the word order system of the proposition which entails inverted, i.e. marked, grammatical and stylistic patterns of a given proposition. Arab rhetoricians have also distinguished between the word form and its signification. Moreover, they have introduced to Arabic rhetoric, through Greek tradition, the notions of context of situation, text typology, and the psychological and ideological state of the addressee.

Different rhetorical features have been given different labels by different rhetoricians. For instance, Ibn al-Mu‘tazz refers to the feature of tail-head as radd al-‘ajz ‘alā al-ṣadr whereas it is called by al-tawshiḥ Qudāmah b. Ja‘far. The feature of anti-thesis is called by al-ṭibāq Ibn al-Mu‘tazz whereas Qudāmah b. Ja‘far calls it al-takāfu’. For al-Rummānī, the feature of polyptoton is called al-muzāwajah but for other rhetoricians it is referred to as al-mushākalah, jinās al-ishtiqāq, or mukhālafat zāhir al-lafz. Qudāmah b. Ja‘far calls analogy al-tamthīl whereas al-Bāqillānī and al-‘Askari call it al-mumāthalah. Ibn al-Mu‘tazz refers to catachresis as al-ṭa‘rīḍ whereas Ishāq b. Wahab calls it al-laḥn. Ibn al-Mu‘tazz refers to ta’kid al-madḥ bīmā yashbah al-dhamm whereas al-‘Askari refers to it as al-istīthnā‘.

Similarly, the same rhetorical feature belongs to different rhetorical disciplines by different rhetoricians. For instance, for al-Zamakhshāri, the feature of shift (al-iltīfāt) is part of ‘ilm al-bayān. For other rhetoricians, however, this feature belongs to ‘ilm al-bādī. For al-Bāqillānī, the feature of al-tadhīl is part of ‘ilm al-bādī whereas for other rhetoricians it is part of ‘ilm al-ma‘ānī. Also, the same example is given different rhetorical analyses such as (inna ma‘a al-‘usri yusrā, inna ma‘a al-‘usri yusrā). This example is marked by the feature of epizeuxis (al-tikrār) for al-Bāqillānī while for al-‘Askari it is marked by verbosity (al-ītnāb). Thus, two distinct rhetorical functions are given to the same feature. Another disagreement among Arab rhetoricians is that concerning the discipline of al-bādī. While Ibn al-Mu‘tazz recognizes ‘ilm al-bādī as a rhetorical discipline in its own right in Arabic and is supported later on by Qudāmah and al-‘Askari, other rhetoricians, such as al-Zamakhshāri, al-Rāzī, and al-Sakkākī, oppose this position and do not acknowledge al-bādī as an independent discipline in Arabic rhetoric. Instead, those rhetoricians consider the features of al-bādī as constituent aspects of ‘ilm al-ma‘ānī. Arab rhetoricians during the fourth Hijrah century have also provided critical comparative accounts of poetic discourse only, such as that by Ibn Ṭabāṭabā, Ibn Bishr al-Āmīdī, and ʿAli al-Jurjānī. The same research interest is shown by al-Qairawānī in the second half of the fifth Hijrah century.

As the twentieth century is an extension of the stagnation period of rhetorical studies, no serious critical work has been produced throughout the last century
and during the opening years of the twenty-first century. Most of the rhetorical research activities have still been on Qur'ānic genre and its relatedness to the notion of iʿjāz. This may have been the motive behind the shift by some Arab rhetoricians and literary critics to European-based approach to Arabic rhetoric. Thus, we have witnessed since the 1970s contrastive Arabic-English linguistic and rhetorical studies as well as Arabic stylistics flourish in the Arab world. The influence of European linguistic and literary theories has begun to be felt in the modern period of rhetorical studies.
3

ELOQUENCE AND RHETORIC

3.1 Introduction

Since the inception of Arabic rhetorical studies, the two notions of eloquence and rhetoric have preoccupied Arab rhetoricians. In this chapter, we shall provide an in-depth investigation of these two notions and their respective aspects. The main grammatical, phonetic, and stylistic criteria of eloquence are explained together with the linguistic and phonetic factors whose absence leads to non-eloquence and stylistic unacceptability. The present account will also investigate the distinction between eloquence and rhetoric and the different views held by different scholars concerning these two notions. The discussion of various theoretical linguistic notions will be provided with examples.

3.2 Research in eloquence

The notion of eloquence has not received a detailed account by classical and modern Arab rhetoricians. Research has been focused on rhetorical studies to which eloquence, in their view, is a subservient component. The first Arab rhetorician who has given a serious analysis of eloquence is Ibn Sinān al-Khafājī (d. 466 H) in his book ʾSīr ʾal-Faṣāḥāb. Although the well-known linguist and rhetorician ʾAbd al-Qāhir al-Jurjānī (d. 471 or 474 H) is contemporary to Ibn Sinān, he has not given the notion of eloquence much of his concern and considered both rhetoric and eloquence as two sides of the same coin since both notions designate the earthing and the clarification of the intended signification. This is because al-Jurjānī is concerned more with discourse analysis, i.e. the analysis of Arabic at sentence level, whereas Ibn Sinān is concerned with word-level analysis of Arabic (For more details, see 3.5). For al-Jurjānī, eloquence is attributed to the word. A word, for him, may be eloquent in one part of a sentence, i.e. in a given word order, but not eloquent somewhere else, and that eloquence of a word is
attained through its meaning rather than through its form. Eloquence, for al-Jurjānī, can be felt and tasted by hearing. Other rhetoricians before al-Jurjānī such as ʿAbd al-Jabbār Ābādī have also considered rhetoric as a discoursal feature rather than a word-level notion. However, other rhetoricians such as Abu Hilāl al-ʿAskāri have focused their research in eloquence on the word level and restricted it to the definition of the word.

### 3.3 What is eloquence?

Linguistically, the word al-faṣāḥah (eloquence, purity of language) is a nominalised noun which entails a number of significations all of which denote al-bayān/al-ibānah (clarity/plainness) and al-żuhūr (conspicuousness, unambiguity). The lexical item (al-bayān) is also synonymous with (al-faṣāḥah). Among the meanings of al-faṣāḥah which are derived from the verb (faṣaḥa – to be clear, plain) are:

1. to skim the milk, as in (faṣaḥa al-labanu/afṣaḥa al-labanu – the milk's foam is taken out or disappeared), (labanun faṣīḥun – skimmed milk, i.e. milk without foam), and (wataḥta al-raghwati al-labanu al-faṣīḥu – the real milk is under the foam, i.e. that things, on the surface, are in fact different from what they actually are underneath);
2. the appearance of the first light of dawn, as in (afṣaḥa al-ṣubḥu – the morning light has appeared, i.e. darkness has disappeared);
3. clear sky with no clouds, as in (yawmun muṣīḥun/yawmun faṣḥun – a clear-sky day);
4. speaking a foreign/second language fluently without an accent, as in (afṣaḥa al-tālibu bil-ʿarabiyyati – the student speaks Arabic fluently, i.e. like a native speaker) and (faṣuḥa lisānu al-tālibi – the student speaks like a native speaker). This particular meaning occurs in the Qurʾān (waʾakhīl hārūnu huwa afṣāḥu minnī lisānān – And my brother Hārūn is more eloquent in speech than me, Q28:34);
5. linguistic clarity which designates a semantically plain and unambiguous lexical item;
6. phonetic smoothness which designates easy pronunciation of an expression that is well-received by the addressee, i.e. the text receiver.

For ʿAbd al-Jabbār Ābādī, eloquence is defined as the stylistic purity of the word and its semantic elegance. Eloquence for him cannot be attributed to a single lexical item but rather is a feature of discourse that is characterised by an elegant order system. For Arab rhetoricians, an eloquent lexical item should be free from
phonetic incongruity and stylistic oddity, and does not violate Arabic morphological conventions (see 3.3.1.1).

3.3.1 Aspects of eloquence

In Arabic rhetorical studies, eloquence applies to three major aspects: the word, the syntactic structure, and the text producer, i.e. the communicator. In other words, a given lexical item, a proposition, or a speaker – writer can be described as eloquent. Thus, we can say (kalimah faṣīḥah – an eloquent word), (kalām faṣīḥ – an eloquent discourse), and (mutakallim faṣīḥ – an eloquent communicator). The three different aspects of eloquence are eloquence of the lexical item, eloquence of the proposition, and eloquence of the communicator. These three eloquence aspects are represented by Figure 3.1 and are explicated in the following sections.

3.3.1.1 Eloquence of the lexical item

An eloquent word is characterised as that which is free from four major grammatical, phonetic, and stylistic defects (‘uyūb). These are eloquence criteria at the word level which include phonetic incongruity, stylistic oddity, violation of Arabic morphological system, and repugnant sounds. The following is an in-depth investigation of the eloquence criteria.

3.3.1.1.1 Phonetic incongruity

To achieve phonetic congruity, a given word, written or spoken, employed in any speech act, needs to be free from incongruous sounds. In other words, an eloquent lexical item is required to enjoy smooth phonetic articulation, i.e. it should be easy to pronounce. This, however, does not mean that the constituent letters should be of different, i.e. far away, places of articulation. In other words, a lexical item can still be eloquent although some of its sounds are articulated from nearby places of articulation such as (فم/شجر) where the sounds /ق/ and /م/ in (فم) and /ب/،/د/،/ج/، and /ر/ in (شجر) are produced from places of articulation close to each other. However, words like (مَتْلَخَ – faster) are considered as non-eloquent although their constituent sounds are produced from far away places of articulation. Also, the length of the word cannot be a criterion for non-eloquent words. For instance, long words such as (إِسْتَعَامُر – colonialism), (فَسِيكِيِّكِمْ – to be sufficient for you against them, Q2:137), and (لِيُسْتَخْلِصُهُمْ – to grant them succession to authority, Q24:55), are eloquent words. However, a long word such as (مُسْتَفَتَزَرَات – high, elevated) is non-eloquent because of its difficult pronunciation. On the contrary,
Figure 3.1 Aspects of eloquence in Arabic discourse.
shorter words such as (قهظ – a sharp strong sound) and (خنثيلع – sword) are non-eloquent due to the fact that they sound repugnant, odd, and counter to the sharp linguistic instinct and good phonetic taste of the educated Arabic native speaker. Although places of articulation that are close to each other are a major source of phonetic incongruity and difficulty in pronunciation, there are short words with sounds that are articulated from nearby places of articulation but can still be pronounced smoothly and are eloquent as in (ذقه بفمي – I tasted it with my mouth) where the word (بفمي) is eloquent although its constituent sounds the ب, ف, م, and م/ are all bilabials. Usually, words of the first pattern (فعل) such as (كتب) and some words of the fourth pattern (فعل) such as (عنصيد) – gold) are effectively eloquent lexical items. Other words of the fifth pattern (فعل), for instance, such as (صيصلاق – 1 intense, forceful sound; 2 an old lady who is noisy and always shouting) and (جعمرش – an old boring lady) are non-eloquent because they have distasteful sounds. Other examples of non-eloquent words are those such as (مثتمسح) – scattered), (مغتثرات) – a person with full hair), (طشر – drizzle), (المصصع) – an area of a city), and (المصصع) – this is the hyperbole form of (الأصم) which means 1 a person with a tiny ear and 2 intelligent).

3.3.1.1.2 STYLISTIC ODDITY

A lexical item is eloquently unacceptable if its occurrence in a proposition is lexically odd and leads to stylistic unacceptability. The stylistic oddity of a lexical item is attributed to five linguistic reasons which are semantic ambiguity, unfamiliar usage, inaccurate usage, morphological incongruity, the employment of calques, loan words, and neologisms. These linguistic factors that lead to stylistic oddity and unacceptability are explicated in the following paragraphs.

3.3.1.1.2.1 Semantic ambiguity A lexical item is stylistically odd when it is semantically ambiguous. This kind of semantic ambiguity that leads to stylistic oddity is mainly concerned with lexical items that are semantically polysemous. For instance, the word (عُزُر) can be non-eloquent when it is decontextualised because it constitutes a semantic ambiguity as in (عُزُر المعلم الطلاب) which can either mean (the teacher revered the students) or (the teacher rebuked the students). However, context can disambiguate the meaning of (عُزُر) as in the following:

عُزُر المعلم الطلاب لأنهم يَقْتَرُون جهوده – The teacher reveres the students because they appreciate his effort.
The same word (عَزِيزٌ) has also occurred in a disambiguating context in the following:

قال الذين امروا به وعزيروا ونصروه – Those who have believed in him, honoured him, and supported him, Q7:157.

where the word (عَزِيزٌ) in both examples is eloquently and stylistically acceptable and, therefore, is semantically unambiguous because of the disambiguating expressions (يُقدر – to appreciate) and (أَمَنَّا بِه . . نصروه – believed him . . supported him) that have accompanied it.

3.3.1.1.2.2 Unfamiliar usage  A lexical item is stylistically odd when its usage is alien and odd to the linguistic and stylistic instinct of the native speaker. In other words, the employment of a word such as (جَحَّيش) meaning (an arbitrary or autocratic person) renders discourse non-eloquent. Similarly, the word (عَصِيصَب) meaning (very hot) is non-eloquent. Thus, we cannot have an eloquent sentence such as (الجو اليوم عصيصب) meaning (the weather today is very hot) because of the word (عَصِيصَب) that has to be replaced by (حار / شديد الحر – very hot). In terms of acceptability of discourse, eloquently and stylistically acceptable words that are employed in prose can be employed in poetry as well. However, eloquently unacceptable words employed in poetry cannot be acceptable in prose.

3.3.1.1.2.3 Inaccurate usage  Some words are employed inappropriately in the wrong context, such as (فَتَّل) when used wrongly in sentences such as (فَتَّل في حل المشكله) which are regard as non-eloquent due to the stylistic fact that the verb (فَتَّل) should be replaced by the eloquently and stylistically accurate expression (أَخْفَق في حل المشكله – He failed to solve the problem). However, the verb (فَتَّل) means (to be weak). This is supported by (لا تنازعوا أَخْفَقوا – Do not dispute and thus lose courage, Q8:46). Similarly, the expression (تَواجَد) is wrongly used in modern standard Arabic, as in:

(على الطلاب التواجد في قاعة الإمتحان في الساعة التاسعة صباحا)

while the eloquent word is either (الحضور) ( التجمع) (meaning to be present). Thus, the eloquent sentence is:

(على الطلاب التجمع / الحضور في قاعة الإمتحان في الساعة التاسعة صباحا)

Students should be present in the exam hall at nine o’clock in the morning.

Another example is (رضخ) as in (رضخ الشعب للظلم) which is wrongly translated as (people gave in (bowed) to injustice). However, this sentence is non-eloquent.

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because of the inappropriate usage of the word (رضخ) which should be substituted by (بضمن) or (بفضع). Thus, we need to say:

خضع الشعب للظلم

Semantically, the verb (رضخ) means (to break something). Another example of inaccurate usage that leads to non-eloquence is the verb (كرس) which is widely employed in modern standard Arabic and misunderstood as meaning (to dedicate) as in (كرس حياته للبحث). The non-eloquence of this sentence is generated by the wrong usage of (كرس) which has to be replaced by:

قصر حياته على البحث

Other lexical items that lead to eloquently unacceptable constructions are (مسننفر – wide, expanded), (بعلق – rain), (جذنح – plain, a large area of flat land) which should be replaced by their synonyms that are eloquently and stylistically acceptable expressions (منش، مطر، وادي) respectively. Jaḥdar’s verses have been considered as non-eloquent because of the employment of the two words (مزلجة – a fast walking she-camel) and (زيم – an uninhabited place):

حلفت بما أرققت حوله مزلجة خلفها شينم ومما شيرقت من تزيره بها من وحي الجين زيم

I swore by the she-camel’s walking around it (i.e. around the Ka‘bah), a she-camel shaking her body while walking followed by her baby. The scabby desert camel, a place inhabited only by the jinn.

There are words whose usage is still unknown to Arabic as in (جحلع) which is employed by the poet Abu al-Hamaisa al-A‘rabi in:

إن تلمع صوتك صوب المدمع
يجري على الخذ كضيف الثعل
من طحنة سببها جحلع

No one, according to al-Fairūzābādī (1977, 3:11), has been able to comment on the meaning of the above three verses by Abu al-Hamaisa al-A‘rabi who was from the Bedouins of Madyan whose language was stylistically odd for other Arab tribes. The ambiguous signification of these verses has remained unsolved due to the words’ inappropriate stylistic usage.

However, Arabic seems to be more tolerant towards the employment of the stylistically alien words in poetry than in prose. For instance, the stylistically
odd word (\textit{مَشْمَخُرَاء} – high) is employed by the poet Bishr in his description of the lion:

وأطلقت المهند من يميني فقد له من الأضلاع عشرا
فخرُ مُضارِجا بدم كأتي هُمت به بناء مُمشخرا

Once I used my sword, it cut ten ribs. He fell covered with blood, as if I have destroyed with him a tall building.

Thus, stylistic oddity results from the inaccurate employment of a lexical item in the wrong context. Let us consider why stylistic oddity has marked the verse of the poet al-Musaiyab b. ‘Alas when he describes his camel:

وقد أتاني الهم عند احضاره بناء عليه الصيغية مَكَّن
I forget all my worries when I look at him (the camel) walking fast, feeling strong, and wearing the red sign.

For the poet Ţarfah b. al-‘Abd, the above verse is stylistically odd and non-eloquent. For him, this stylistic oddity is attributed to the inaccurate usage of the word (\textit{الصيغية} – red sign) which is usually used in the description of a she-camel (\textit{الناقة}). The ‘red sign’ is an ornament hung on the neck of the she-camel. For this reason, Ţarfah is not happy with the level of eloquence of al-Musaiyab’s speech act. Ţarfah’s response to al-Musaiyab is (\textit{الجمل} – The he-camel has become a she-camel).\footnote{\textit{Ibn al-Durr\textsuperscript{2}}}

Similarly, in modern standard Arabic, we encounter the sentence (\textit{تنفس الصداعاء}) which is wrongly understood as meaning (to have a deep sigh of relief, i.e. he/she is no longer apprehensive, he/she is worry-free) which is completely the opposite of what it actually means. However, the word (\textit{الصداعاء}) means (trouble, difficulty). Thus, the expression means (someone breathes with difficulty). In other words, this expression signifies that (someone is in such a state of apprehension that he/she cannot breathe). This non-eloquent expression, therefore, is employed nowadays but in fact has a different meaning to the one understood by the language user. Similarly, the verb (پرُز) is commonly, but wrongly and non-eloquently, employed as meaning (to justify) as in (پرُز زید موقفه) which is wrongly understood as meaning (Zaid justified his position). However, this is the wrong usage of the verb that should be replaced by (سَوْع) because the verb (پرُز) in fact means (to recommend someone). Thus, the sentence (پرُز زید موقفه) means (Zaid recommended his position). However, (سَوْع زید موقفه) means (Zaid justified his position) which is the meaning that we wish to express. Also, in modern standard Arabic, the non-eloquent expression

\begin{equation}
\text{ELOQUENCE AND RHETORIC}
\end{equation}
is recurrently employed to signify (efficient teachers). However, its eloquent counterpart is (أَسْتَذِدِحَانَةَ أَكْفَأَءَانَ) i.e. [asātidhatun akiffāʿun] is non-eloquent while the eloquent form is [asātidhatun akfāʿun] because the adjective [akiffāʿ] is the plural form of [kafīf] meaning (أَعْمَى – blind). Thus, if we say the non-eloquent expression [asātidhatun akiffāʿun], the meaning is the opposite as it means (blind teachers).

More examples of non-eloquence due to inaccurate usage are listed below:

Non-eloquent: – A grey-haired woman.
Eloquent: ( ). For men, we need to say ( رجلٌ شابٌ) or ( رجلٌ شابٌ).
Non-eloquent: – The sentence issued against him.
Eloquent: الحَكْمُ الصَّادِرُ عَلَيْهِ
Non-eloquent: – Zaid was killed in a car accident.
Eloquent: قُتلَ زَيْدٌ في حادثٍ سِيْدَامٍ

This is because the word (صدام) means a disease that affects the head of an animal.

Non-eloquent: The word (شَيْبَة) is used to mean (breeze). However, it means (the nose) or (asthma).
Eloquent: (نَسَم) meaning (breeze whose plural form is (نسام)).
Non-eloquent: – Zaid gave his resignation to the manager.
Eloquent: إسْتَقْالَ زَيْدٌ مُدِيرَهُ
Non-eloquent: – I met my friend by chance.
Eloquent: صَافَتْ صَديقِي

Also, it is non-eloquent to say (الصُّدَافة) which should be (المُصَدَافة).
Non-eloquent: – Unfortunately, this is so.
Eloquent: هذا مَا يُؤْسَفُ عَلَيْهِ

Non-eloquent: – Zaid has influenced him considerably.
Eloquent: أَثَرَ زَيْدٌ فِيهِ / بِهِ تَأثِيراً كِبِيراً
Non-eloquent: – Zaid is visiting us these days.
Eloquent: يَزورُنا زَيْدٌ فِي هَذِهِ الأَوَّلَا

3.3.1.2.4 Morphological incongruity This refers to the category of non-eloquent words that cannot be morphologically related to a given lexical item. In other words, we cannot discern the meaning of a non-eloquent word since we are not sure to which word or words it is morphologically related as in (مُسَرُّج) or (مُسَرُّج) used
by the post-Islamic poet Ru’bah b. al-‘Ajjāj:

أزماناً أدت واضحاً ملتحجاً أغزر برغبا وطرفاً أجرجاً
وملحة وحاجباً مزججاً وفاجما ومرسناً مزججاً

There are nice old times when the girl used to smile to me with her nice teeth, blessed, bright, and the eyes together with their sides are covered with the eye-liner, and the eye brows are black, plucked out, and pointed, and a straight neck.

Linguistically, the words (masrij) or (musarraj) can be morphologically related either to:

1 the blacksmith called Sarīj who is well-known for making strong and sharp swords that do not break. The sword made by Sarīj is therefore called (saif sarīji – a Sarijan sword or a sword made by Sarīj), or to

2 the noun (sirāj – light) where the word (masrij) is used as an implicit simile where the sword is likened to glitter and shine, i.e. a shining sword. However, the word (musarraj) has occurred with the word (مرسن) meaning (the nose). Therefore, the poet may have meant to describe the nose of the girl as shining and pointed like a sword. Non-eloquent words can also be represented by words with inaccurate case endings such as (thaghrah) which should be (thughrah) meaning (a gap).

Likewise, it is non-eloquent to say:

أجرر زيدا الدار إلى صديقه لهذا زيدا هو الموجر
– Zaid rented the house to his friend. Therefore, Zaid is the landlord.

In terms of eloquence, we need to say: (أجرر زيدا الدار إلى صديقه لهذا زيدا هو الموجر), i.e. (ajjara – to rent) and (al-mu’ajjir) should be (ajara) and (al-mu’jir). The same applies to the word (مازق) in:

وقع سالم في مازق
– Sālim is in a crisis.

This is non-eloquent because the morphological form should be (مازق), i.e. (ma’ziq).

3.3.1.2.5 Calques, loan words, and neologisms A calque is a direct translation into Arabic of a foreign word, as in (مركبة فضاء – space craft) and (نغك الزجاجة – bottleneck). A loan word is a borrowing of a foreign word into Arabic through transliteration, as in (رادار – radar), and (غاز – gas). A neologism is the replacement of a foreign loan word by an Arabic word, as in the loan words (بنطلون) and (هيلكونتر) that have been given their neologisms (سروال – trousers) and
An eloquent lexical item should be analogous to the morphological system of Arabic. A word is said to be non-eloquent if it constitutes morphological incongruity such as (ناكس نواكس – men with bowed heads) which is the plural of (ناكس – a man with bowed head) that is employed by the poet al-Farazdaq in:

وإذا الرجال رأوا بزيد رأيتهم خضع الرقاب نواكس الأنصار

When men see Yazīd b. al-Muhallab, they used to bow their heads and look down.

However, the word (ناكس نواكس – lowered) is on the morphological pattern (قواعل) which can only be used to describe human feminine nouns but al-Farazdaq has employed it to describe the masculine noun (الرجال – the men). Also, words that have assimilated letters such as (الأجل – the most exalted) as an epithet of Allāh, can turn into non-eloquent forms if the assimilated letters are separated. Therefore, the word (الأجل) which involves the assimilation of the letter (ل) is an eloquent word but its counter-part (الأجل) is non-eloquent because of the use of the two identical letters (ل + ل). The latter word has been used for poetic license by the poet Abu al-Najm b. Qudāmah in:

الحمد لله العلي الأجل / أنت مليك الناس ربا فاقيل

All praise be to Allāh the most exalted, most high, you are the Lord of the people, so accept my supplication.

Also, in (ضمن) which is a non-eloquent word because of the absence of assimilation between the similar letters (ن + ن) and the expected assimilated word form should be (ضمى). The violation of Arabic morphological system has led to other non-eloquent examples such as (الأغر) and (الأمر) which should be (الأغر – noble, honourable) and (الأمر – the most bitter) respectively.

In modern standard Arabic, we encounter words like (خصائي – specialist) whose plural form is (خصائيون) that are both non-eloquent expressions because they violate the morphological system and should be replaced by (خصاصي) and
respectively. In some cases, we encounter non-eloquent plural forms of an eloquent singular form, as in (مدير – a manager) and (مشكلة – a problem) whose non-eloquent plural forms (مديريون) and (مشكلات) respectively are currently wrongly used and should be replaced by the stylistically eloquent plural forms (مديرون) and (مشكلن) respectively. The same applies to the dual form of the singular noun (عصاتين – two sticks). This dual form is non-eloquent because it constitutes morphological incongruity and should be replaced by the eloquent dual form (عصوان).

Other non-eloquent expressions that are recurrently employed by modern standard Arabic are (المرسل – the sender), (املأ الرسالة – he received the letter), (إمرة عقيم – he apologised for not attending), (املأ الرحبة والسعنة – you are most welcome), (طلبت منه أن يقول – he asked him to say), (تجربة – 1 experience, and 2 experiment).

3.3.1.1.4 REPUGNANT SOUNDS

An eloquent word should be free from phonetically distasteful sounds, as in (النفس – the self) which is employed by Abu al-Ţaiyib al-Mutanabbi in his praise of Saif al-Dawlah Ibn Ḥamdăn:

مبارك الإسم أغرّ اللقب كريم الجرشي شريف النسب

Blessed is his name and his title is honourable, he is generous and of a noble origin.

Also, in (الماء العذب – fresh water) used by the poet Shamr:

وأحمق ممن يلقع الماء قال لي دع الحمر وأشرب من نفاخ ممير

It is a fool who drinks water, I was told to leave alcohol and instead drink fresh cold water.

Similarly, the sentence (أصاب زيدا الاستمال ولأسأل الله أن يمن عليه بالإطرغاش – Zaid has got diarrhoea and I pray to God to give him recovery) is non-eloquent because of the phonetically distasteful words (الاستمال – diarrhoea) and (الإطرغاش – recovery) that are very rarely used in Arabic and are difficult to pronounce. These phonetically repugnant words should be replaced by the eloquent words (الإسطمال) (الشفاء) respectively that are both characterised by phonetic smoothness.
3.3.1.2 Eloquence of the proposition

An eloquent syntactic structure should be free from four major linguistic defective features which are lexical incongruity, grammatical incongruity, stylistic incongruity, and semantic incongruity. These linguistic and stylistic negative aspects lead to non-eloquence and stylistic unacceptability. The linguistic defects that lead to non-eloquence are accounted for in the following sections.

3.3.1.2.1 LEXICAL INCONGRUITY

A speech act is said to be non-eloquent and stylistically distasteful if its constituent words are incongruent. Lexical incongruity leads to non-eloquence, sluggishness, and distasteful style. It takes place due to the following linguistic and phonetic reasons:

1. If one or more of the speech act’s lexical items is or are repeated, as in the following verse by al-Jāḥiẓ:

The grave of the man called Ḥarb is in a remote place, and there is no other grave next to it.

where the word (†grave) occurs three times. Also, we need to note that the words (†grave), (†war), and (†near) are simple, short, and easy to pronounce. However, due to having similar sounds and being placed next to each other, they have led to non-eloquence and stylistic unacceptability. In other words, al-Jāḥiẓ’s speech act has become stylistically sluggish (uslūb thaqīl).

2. If the same sounds are repeated in the same speech act due to the repetition of the same word, as in the verse by Abu Tammām:

This man when I praise him, he is already being praised by all people, but when I dispraise him, it will be only me who has dispraised him.

where the repetition of the same words (†praise) and the similar sounds /h/ and /l/ that have close places of articulation have led to non-eloquence and stylistic sluggishness. The same applies to the following verse by al-Mutanabbi:

How do you sympathise with a lady who considers the tears flowing from the eyes of those who are in love with her as false tears.
where sluggish style is attained due to the repetition of similar sounds /ت/، /د/، and /ج/ which are produced at nearby places of articulation.

3 If prepositions occur successively next to each other within the same speech act, this also turns the syntactic construction into non-eloquent, as in the following verse by Abu Tammām:

كانه في اجتماع الروح فيه له في كل جارة من جسمه روح
He is so robust and full of energy that there is a soul in each part of his body.

where the prepositions (في)، (في)، (في)، and (في) occur successively and consequently have led to non-eloquence and stylistic unacceptability.

The same applies to the verse by al-Mutanabbi:

وتساعدني في غمرة بعد غمرة سرحت لها منه عليها ونها
This fast running horse gives me immense joy, helps me to get over my difficult times, and pleases everyone looking at her.

where the prepositions (ن)، (من)، and (على) occur successively.

4 If verbs occur successively next to each other without the use of conjunctive elements, as in the following verse by al-Qādi al-Arajānī describing the wax:

بالنار فرقت الحوادث بيننا ونهرت أعوذ أقتل رمي
It is the fire (i.e. the flame of the candle) that has separated between you (i.e. the candle) and me, and it is by the fire (burning inside my heart) that I have decided to kill myself.

In this verse, the verbs (نثرت – to vow, to dedicate, i.e. to decide), (اعوذ – to return, to begin), and (أقتل – to kill) are used successively in the same speech act without conjunctions. Stylistically, the employment of conjunctive elements eliminates sluggishness and non-eloquence in discourse.

5 If construct noun phrases occur successively next to each other, this may lead to sluggish pronunciation, i.e. lack of phonetic smoothness, as in the following verse by Ibn Bābik:

حمامة جرعي دومة الجندل اسمي. فأتى بمرأى من سعاد وسمع
O pigeon living near the Jandal water sing, you are so close to my sweetheart Suṭād that you can hear her voice.

where we have four words in construct noun phrases represented by (حمامة جرعي) and (دومة الجندل). Although successive construct noun phrases have occurred in Qur'ānic discourse, as in Q19:2 (ذكر رحمة ربك عهد زكريا) – This is a mention of the mercy of your Lord to His servant Zechariah), this, according to Arab rhetoricians, has not created sluggish pronunciation.
A proposition that is grammatically unacceptable is non-eloquent, as in the following example:

– Ali’s brother, Muhammad, I wrote (him) a letter.

where grammatical unacceptability and non-eloquence have resulted from the foregrounding of the noun phrase (– Ali’s brother). To achieve a grammatically acceptable and eloquent structure, we need to say either:

– I wrote a letter to Muhammad (who is) Ali’s brother.

Or:

– I wrote a letter to Muhammad (who is) Ali’s brother.

Cataphoric reference also generates grammatical incongruity which is a source of non-eloquence and stylistic unacceptability, as in:

In the beginning of his speech, the French President stressed the importance of joint cooperation.

where cataphoric reference (أحمد في مطلع حديثه، أكد الرئيس الفرنسي على أهمية التعاون المشترك) has made the sentence non-eloquent because the referent (أحمد الرئيس الفرنسي – the French President) has occurred after its anaphora (أحمد – his).

Another example of grammatical incongruity that results in non-eloquence is the inaccurate employment of the plural of paucity (جمع القلة) and the plural of multitude (جمع الكثرة). For instance, the word (أسياف – a few swords) signifies the plural of paucity and non-hyperbole in terms of number while its counterpart (سيوف – a large number of swords) designates the plural of multitude and the rhetorical function of hyperbole.

We also encounter non-eloquence in the following speech act:

– Zaid has good appetite for food.

The eloquent form should be (زيد ذو شهيَّة كبيرَة للطعام). This is attributed to the fact that the word (شهيَّة) is the feminine form of (شهي) and the verb is (شَهيَّ – to like or want something). Thus we say:

– Delicious foods.

– A delicious meal.

Similarly, it is grammatically non-eloquent to say:

– Zaid injured his left arm.
The grammatically eloquent form is (جرح زیان درازه الپسرى) because the word (نراغ – arm) is a feminine noun whose feminine adjective is (پسرى).

3.3.1.2.3 STYLISTIC INCONGRUITY

Peculiar word order in a given proposition leads to stylistic complexity, ill-formedness, and non-eloquence. For Arab rhetoricians, linguistic processes like foregrounding and backgrounding lead to stylistic complexity if one of these processes is not accompanied by grammatical clues within the same syntactic construction such as co-referential masculine/feminine pronouns, as in the following verse by al-Farazdaq:

أَلَى مَلَكِ مَا أَمَانهُ مِنْ مَهَارِبِ ابْوِهِ وَلَا كَانَ كُلِّبْ تصَاهِرَهُ

I am talking to a King whose father’s mother is not from the tribe of Muḥārib, and the tribe of Kulaib will never allow him to marry one of their girls.

where the noun phrase (ابوه – his father) should have been placed immediately after the noun (ملك – King), i.e. (ملك ابوه – a King whose father is) and because of the backgrounding of (ابوه – his father), stylistic incongruity, which is a source of non-eloquence, has taken place.

Likewise, we encounter stylistic incongruity in the following example:

إِذَا ، لَا سَمَحَ اللَّهُ ، مَاتُ الرَّئيْسِ ، كَانَتْ الخَسَارَةُ فَادِحَة

If, God forbids, the President dies, the loss is considerable.

The eloquent stylistic pattern is:

إِذَا مَاتُ الرَّئيْسِ ، لَا سَمَحَ اللَّهُ ، كَانَتْ الخَسَارَةُ فَادِحَة

This is attributed to the fact that the parenthetical clause (لَا سَمَحَ الله – God forbids) should occur immediately after the main clause (مات الرئيس – the President dies) which is directly related to the conditional particle (إذا – if).

3.3.1.2.4 SEMANTIC INCONGRUITY

Semantic incongruity is a form of ambiguity in meaning. Thus, the semantic incongruity of a lexical item leads to stylistic incongruity. A proposition is semantically ambiguous if its surface structure meaning is contrary to its underlying, i.e. implicit, meaning, or contrary to the signification denoted by metonymy. In other words, allusions and indirect declaration lead to non-eloquence. Therefore, it is primarily concerned with lexical items and idiomatic expressions that are employed in any context such as that of metonymy. For instance, the verse below
by al-ʿAbbās b. al-ʿAhnaf represents a case of semantic ambiguity:

سأطلب بعد الدار عنكم لتنزحوا وتسكب عيناي الدموع فتجمدا
I shall be living far away from you so that I may become dear to you. However, I shall cry for you until all my tears will dry out from my eyes (i.e. until I run out of tears).

The word (فتجمدا – to be frozen) has been employed as a metonymy that signifies happiness. This, however, has led to semantic incongruity because when someone wants to cry, it usually signifies sadness rather than happiness. Semantic incongruity results from the eyes being ‘frozen’ out of joy while this expression is known as a metonymy for grief. Thus, al-ʿAbbās’s speech act is used in the wrong context. Because the usual meaning of metonymy has been changed by the communicator, semantic ambiguity has cropped up. The new meaning of this metonymy is known only to the poet. Thus, intertextuality which facilitates communication between the text producer and the addressee is not established. (For more details on intertextuality, see footnote 22 in Chapter 2.)

Similarly, the common significations of the metonymies (بيت أحمد كثير الجرزان) and (بيضاء ملابس الطبخ) are references to (the large amount of food available) and (greed) respectively. However, if these original meanings change to new metonymy significations as (a house that is untidy and unclean) and (a handsome cook whose clothes are very clean) respectively, then the two examples have formed a semantic incongruity because of the new metonymy meanings that have deviated from the original significations of Arabic metonymy.

3.3.1.3 Eloquence of the communicator

A text producer is expected to be armed with a sharp linguistic talent and instinct that enable him or her to express himself or herself eloquently at any time, anywhere, and for any communicative purpose. This inborn disposition enables the communicator to employ the linguistic tools and mechanisms of his or her native language to produce eloquent speech acts in any form of discourse such as political speeches, religious sermons, argumentative, expository, instructional, descriptive texts, praise, dispraise, elegiac poetry, funeral orations, and letters.

3.4 What is rhetoric?

Linguistically, rhetoric (al-balāghah) means ‘reaching a given end’. Therefore, it is derived from the verb (balagha – to reach, attain, arrive at one’s end), as it is employed in Qur’ānic discourse like (حتى إذا بلغ بين السددين) – when he reached
between the two mountains, Q18:93) and ( – when he attained his full strength and was mature, Q28:14). However, the word (al-balāghah) is a characterisation of discourse, written or spoken. This meaning is referred to by Q4:63:

أُولَٰئِكَ الَّذِينَ يَعْلَمُونَ اللَّهَ مَا فِي قُلُوبِهِمْ فَأَعْرَضُوا عَنْهُمْ وَعَلَّمُوا وَقَالُوا لَهُمْ قَوْلاً بَلِيغًا

Those are the ones of whom God knows what is in their hearts, so turn away from them but admonish them and speak to them a far-reaching and effective word.

Thus, rhetoric is concerned with discourse that is both psychologically and emotionally effective. Rhetoric is both talent and art. It is a talent through which the communicator penetrates the hearts and minds of his or her addressees through psychologically effective and far-reaching texts that influence the addressee’s behaviour\(^3\). It is the linguistic skill to produce either a succinct text with clarity and informativity, or a long text without verbosity. In other words, a short but unambiguous text or a long text that does not bore the text receiver. For Ibn al-Muqaffaa’ (d. 143 H), rhetoric is succinctness and explicit signification. In the view of Ibn al-Mu’tazz (d. 296 H), however, rhetoric refers to the highest form of expressive and persuasive text that is succinct, with minimum use of metaphor, inimitable, and whose beginning is compatible with its end. According to al-Sakkākī (555–626 H), the highest level of effective discourse is its inimitability by other text producers and the ability to include a range of simile, allegory, and metonymy appropriately. For rhetoricians, rhetoric is also defined as the compatibility of the text type with its appropriate context\(^4\) and the employment of eloquent expressions. The effective text producer needs to be aware of his or her addressee’s educational, psychological, and emotional circumstances. In other words, the rhetorical aspects of the text type are conditioned by their context and most importantly by the addressee’s intellectual, emotional, and ideological state. Thus, the relationship between the text and context is well-established. Therefore, the permutation of sentence constituents is context-sensitive. For instance, an exhortatory text such as sermons allows the communicator to be thorough and detailed, employ repetition of formulaic expressions, and use quotations. Similarly, addressing an opponent’s viewpoint requires a text different, on the rhetorical level, from a text addressing a supporter. It is interesting to note that the rhetorical level of the text, i.e. its effectiveness and psychological impact upon the text receiver, varies in terms of the linguistic employment of its constituent units, i.e. its lexical items. Rhetorically, through language-specific linguistic mechanisms, words can be employed in varied grammatical patterns\(^5\) that can generate variegated significations and implicatures. Rhetoric is the characterisation of two major aspects: (i) the effectiveness of discourse at either
sentence or text level, and (ii) the effectiveness of the text producer. The major constituents of Arabic rhetoric are represented by Figure 3.2.

3.4.1 Aspects of rhetoric

Arabic rhetoric is hinged upon five main principles:

1 The selection of eloquent lexical items  This is concerned with compatibility between the word chosen and its meaning. A given word should be able to deliver the signification that it is selected for. It also refers to the interrelation between the word’s form and meaning in any act of communication where the form reaches the ear or eye while the meaning penetrates the heart and mind of the addressee. It is through this aspect that effective text producers attain their communicative end and achieve their desired objective.

2 The well-formedness of the proposition  This is concerned with grammaticality and morphological congruity of a syntactic structure. The intended meaning of a word has to be delivered through a well-formed grammatical construction.

3 The selection of a style appropriate to the psychological and ideological state of the addressee  The effective communicator needs to be aware of the state of his or her audience, knows when to start and finish, what linguistic and stylistic patterns are required to convey his or her intended message, how to quote substantiating examples as evidence, and also needs to be able to appreciate the context of situation that decides the stylistic patterns required. The stylistic and linguistic patterns, simple or complex syntactic constructions, and the careful selection of lexical items are all conditioned by the social and educational status of the audience.

4 The inclusion of a good introduction and a good conclusion  An effective text producer is required to be aware of how to introduce his or her points of view without unnecessary verbosity and how to conclude effectively rather than abruptly.
5 The psychological impact upon the text receiver

This rhetorical aspect is concerned with the production of a far-reaching and sublime style that penetrates the addressee’s heart and influences his or her behaviour emotionally, socially, and politically. An effective discourse is compatible with the addressee’s circumstances, compatible with the addressee’s needs and interests, is required to be pitched at the right level of the addressee’s understanding, does not allude to concepts that may injure the addressee’s feelings, and does not provide a low level of informativity to an educated addressee or a high level of informativity to an uneducated addressee. In other words, the mode of discourse is required to be compatible with class, age, and sex of the audience.

3.5 Distinction between eloquence and rhetoric

In terms of the distinction between eloquence and rhetoric, there are two categories of Arab linguists and rhetoricians:

1. those who have held two opposite views pertaining to the difference between eloquence and rhetoric and have differentiated between these two notions, and
2. those who have undertaken their analysis at two different levels, the discourse-based level and the word-based level.

Historically speaking, linguists and rhetoricians have made a distinction between eloquence and rhetoric. The first such distinction has appeared in the fourth Hijrah century when Abu Hilāl al-ʿAskari (d. 395 H) has made the distinction between rhetoric and eloquence. For him, rhetoric is concerned with signification while eloquence is concerned with the lexical item. He also claims that an eloquent discourse is also effective but a lexical item cannot be both effective and eloquent. Al-ʿAskari also claims that rhetoric is a characteristic feature of a speech act but not of a speaker. Thus, we can say (kalām balīgh – an effective discourse) but not (rajulun balīgh – an effective speaker). In the fifth Hijrah century, Ibn Sinān al-Khafāji (d. 466 H) has also referred to the distinction between eloquence and rhetoric. Later on, the same distinction has been echoed by Ibn al-Athīr (558–637 H) in his book al-Mathāl al-Sāʾir who is of the opinion that eloquence is exclusive to word form and not its meaning. Al-Sakkākī (555–626 H) and al-Tannūkhī (d. 749 H) are also of the opinion that eloquence is different from rhetoric. These scholars have held the view that rhetoric constitutes the whole while eloquence represents only a part of the whole. Therefore, eloquence is a prototypical feature of the lexical item, the proposition, and the text producer. They also
maintain that eloquence refers to the form of the lexical item and its signification while rhetoric refers to signification only. Thus, in Arabic we can say (kalimah faṣīḥah – an eloquent word), (kalām faṣīḥ – an eloquent discourse), and (mutakallim faṣīḥ – an eloquent communicator). However, we cannot say (kalimah balīghah – an effective word), but we can still say (kalām balīgh – an effective discourse) and (mutakallim balīgh – an effective communicator).

For al-Sakkāki, eloquence refers to elegant discourse. Therefore, for him, eloquence endows beauty and elegance upon discourse while rhetoric can achieve well-formedness and elegant word order through the disciplines of ‘ilm al-ma‘āni (see Chapter 4) and ‘ilm al-bayān (see Chapter 5). Al-Sakkāki also claims that ‘ilm al-badī‘ (see Chapter 6) refers to eloquence. Abu Hilāl al-ʿAskarı (d. 395 H) has also distinguished between the two notions of rhetoric and eloquence. For him, rhetoric is a feature of discourse and not a feature of the communicator and that eloquence is a feature of the lexical item. Therefore, for al-ʿAskarı, we can say (kalimah faṣīḥah – an eloquent word) but not (kalimah balīghah – an effective word). Similarly, in the view of al-Bāqillāni (d. 403 H), ʿAbd al-Jabbār Ābādi (d. 415 H), and ʿAbd al-Qāhir al-Jurjāni (d. 471 or 474 H), there is no difference between eloquence and rhetoric. For them, the two notions refer to the same thing. Al-Jurjāni’s opinion is based on his conviction that these two notions do not characterise the lexical item but rather they describe a given syntactic structure, i.e. a proposition, that should be both meaningful and observes the grammatical norms of Arabic. This is due to the fact that his discourse analysis is mainly based on well-formedness and the order system (al-naẓm) of a given proposition rather than on the sentence constituents, i.e. individual lexical items. For al-Jurjāni, therefore, rhetoric and eloquence are two sides of the same coin. However, eloquence, for him, is attributed to the lexical item but not to signification while rhetoric is attributed to both the lexical item and signification. Similarly, other scholars such as al-Zamakhshāri (467–583 H) and al-Rāzi (544–606 H) have not made a distinction between eloquence and rhetoric. This reflects the direct influence of al-Jurjāni on these two rhetoricians.

3.6 Conclusion

Arab linguists and rhetoricians have distinguished between the two notions of eloquence and rhetoric. This distinction is attributed mainly to the level of analysis conducted by different scholars. Rhetoricians such as Ibn Sinān al-Khaṭābī, Ibn al-Athir, al-Sakkāki, and al-Tannūkhī are concerned with the word-level analysis. They hold the view that eloquence is attributed to both the word form and its signification. Thus, they have distinguished between the two
notions of eloquence and rhetoric. However, scholars who have conducted a discourse level analysis like al-Bāqillānī, ‘Abd al-Qāhir al-Jurjānī, Abu Hilāl al-‘Askari, al-Zamakhshāri, and al-Rāzi have not differentiated between eloquence and rhetoric. While eloquence characterises the word, the proposition, and the communicator, rhetoric is a characteristic feature of only the proposition, and the communicator. There are three major aspects of eloquence: (i) eloquence of the word, (ii) eloquence of the proposition, and (iii) eloquence of the communicator. On the word level, an Arabic word qualifies for eloquence, if it is free from four grammatical, phonetic, and stylistic characteristics. These are (1) phonetic incongruity, (2) stylistic oddity, (3) violation of morphological conventions, and (4) repugnant sounds. Arabic rhetoric provides five linguistic factors that lead to stylistic unacceptability. These are (1) semantic ambiguity, (2) unfamiliar usage, (3) inaccurate usage, (4) morphological incongruity, and (5) calques, loan words, and neologisms. In the light of Arabic rhetoric, a lexical item is required to observe Arabic morphological norms and be free from incongruent and distasteful sounds. On the sentence level, a proposition is eloquent if it is free from four linguistic defects. These are (1) lexical incongruity, (2) grammatical incongruity, (3) stylistic incongruity, and (4) semantic incongruity. Lexical incongruity that leads to non-eloquence is attributed to repetition of the same lexical item, same sounds, prepositions, verbs, or construct noun phrases.

The notion of rhetoric has been identified with the proposition and the text producer. The major principles of rhetoric, however, are the selection of eloquent words, grammatically well-formed sentences, and the establishment of a pragmatically cooperative relationship between the text producer and the text receiver, i.e. the relationship between text and context. The study of aspects of eloquence and rhetoric provides the reader with a valuable account of Arabic theoretical linguistics on the rhetorical level. The present analysis is of great value to the study of Arabic stylistics and linguistic stylistic text analysis. Through the application of the aspects of eloquence and rhetoric, an informative insight will be attained and the textual features of Arabic texts can be discerned. The theoretical linguistic framework of Arabic rhetoric will unfold in the forthcoming chapters. Arabic speech acts in the following chapters will be aimed to put the theoretical account into practice.
4

WORD ORDER

4.1 Introduction

The rhetorical discipline of ʿilm al-maʿāni is concerned with the juxtaposition of sentence constituents in various word orders that lead to distinct pragmatic significations. Rhetorically, ʿilm al-maʿāni denotes the pragmatic functions of word order. The study of ʿilm al-maʿāni is interrelated to semantic syntax and discourse analysis. Most importantly, it shows that syntax and pragmatics have become inextricable. The present chapter accounts for the notion of order system in Arabic and the prominent linguists and rhetoricians whose research has contributed in the development of this syntactic process. The reader will also be provided with details about the theory of word order and its pragmatic functions. The present discussion also provides an informative methodical insight into the eight constituent components of word order in Arabic rhetoric. The pragmatic functions and semantic and grammatical notions of these components will be explicated. We shall also provide an account of the stylistic affirmation mechanisms, modes of reporting, the reasons of departing from the modes of reporting, modes of informing together with their categories and pragmatic functions, the syntactic processes of foregrounding and backgrounding, the grammatical and pragmatic functions of al-musnad ilaihi, the pragmatic functions of the ellipsis, the definiteness, indefiniteness, the foregrounding, the backgrounding of al-musnad ilaihi, the grammatical and pragmatic functions of al-musnad and its definiteness, indefiniteness, ellipsis, foregrounding, and backgrounding.

This chapter also investigates the rhetorical status of the verb, its attachments and categories, conditional and hypothetical sentences, the pragmatic functions of the object, and its foregrounding and ellipsis in a given proposition. The present discussion will also deal with the grammatical process of restriction, its rhetorical effect, its linguistic tools, its categories, and pragmatic functions. The cohesion
process of conjunction and disjunction, their linguistic environment, their linguistic and semantic prerequisites and pragmatic functions will also be accounted for. Finally, this chapter provides an account of the rhetorical notions of succinctness, verbosity, and moderation.

4.2 The order system

The order system (al-naẓm) is a grammar-based linguistic notion that refers to the various orders of sentence constituents for different communicative functions. Thus, the order system belongs to the grammatical system of Arabic. It is originally attributed to the prototypical linguistic features of Qur’anic discourse and its special arrangements. It is also employed by rhetoricians to designate the different orders of constituent units of a given proposition such as foregrounding and backgrounding for rhetorical effects. The order system has been conflated with the notion of word order (see 4.4). For some rhetoricians, like ʿAbd al-Jabbār Ābādī (d. 415 H), the order system has been employed in rhetorical studies to refer to eloquence. In other words, al-naẓm is used as a synonymous expression with al-faṣāḥah. It can be claimed that ʿAbd al-Jabbār Ābādī has laid down the initial theoretical foundation of the order system in Arabic and its pragmatic effects. Other scholars, like al-Rummānī (d. 386 H), have primarily applied the order system to account for the linguistic aspects of Qur’anic Arabic in an attempt to substantiate the notion of iʿjāz of Qur’anic discourse.

4.3 Historical review of the order system

The notion of order system (al-naẓm) has been a familiar linguistic phenomenon to several Arab linguists and rhetoricians. It has not, however, been given an in-depth account until the fifth Hijrah century. Although this notion has been featured in previous rhetorical studies by different scholars, the order system has received scanty details until the lifetime of ʿAbd al-Qāhir al-Jurjānī. In this section, we shall attempt to provide a historical review outlining the contributions made by scholars. Among those are Sībawaihi (d. 180 H) who has explained very briefly some sentences that undergo word order changes that lead to different significations. He particularly refers to grammatical patterns that involve semantically oriented stylistic changes such as foregrounding, backgrounding, ellipsis, interrogative, negative, and conditional sentences. Abu ʿUbaidah b. al-Muthannā (d. 210 H) has also made reference to the order system and its semantic impact and accounted for the linguistic features of shift, foregrounding, backgrounding, and affirmation through repetition. Al-Farrāʾ (d. 207) has also made some
contribution to the development of al-nażm in Arabic and its semantic and rhetorical effect. His account, however, is mainly concerned with Qur'anic discourse and has been influenced by Abu ʿUbai dah b. al-Muthannā. Similarly, al-Jāḥiẓ (d. 255 H) has provided some details on the order system and explained the consonance among the constituent sounds of a given lexical item. His distinction between Qur'anic and non-Qur'anic discourses is based on the order system of the two varieties of discourse. In his discussion, al-Jāḥiẓ is primarily concerned with the notion of i'jāz that, in his view, is attributed to the special Qur'anic order system. Unfortunately, his book Naẓm al-Qur'ān (The Order System of the Qur'ān) which demonstrates his analysis of the order system is lost. Ibn Qutaibah (d. 276 H) has investigated the order system in Qur'anic Arabic and makes reference to linguistic and phonetic symmetry of words within a given āyah. Abu al-ʿAbbās al-Mubarrad (d. 285 H) has also accounted for the notion of al-nażm in Arabic and distinguished between Qur'anic and poetic discourses. The order system also features in al-Rummānī’s (d. 386 H) chapter called bāb al-talā’um (chapter on harmony) that accounts for some linguistic and phonetic aspects of Qur'anic discourse. Al-Khaṭṭābi (d. 388 H) has also referred to al-nażm in Qur'anic āyahs. Similarly, al-cAskari (d. 395 H) is also aware of the order system in Arabic. It is ʿAbd al-Jabbār Ābdāl (d. 415 H) who has provided the initial theoretical foundation of the linguistic phenomenon of order system and its pragmatic implications in Arabic. It is worthwhile to note that ʿAbd al-Jabbār Ābdāl employs the expression al-faṣāḥah to stand for al-nażm. His major thesis is that al-faṣāḥah belongs to the grammatical system. His preliminary account and thesis have been thoroughly investigated by ʿAbd al-Qāhir al-Jurjānī (d. 471 or 474 H) who has put forward a full fledged, well-structured, and well-explicated theory of the notion of order system in both Arabic and Qur'anic Arabic in his book Dalāʾil al-Ijāz. Al-Jurjānī’s theoretical framework has later on been named as cilm al-maṣāḥa in rhetorical studies (see 4.4 later in the chapter) by al-Zamakhshari (467–538 H) and al-Sakkākī (555–626 H). The grammatical system for al-Jurjānī is primarily concerned with the order of sentence constituents and a change in the order system of a given speech act leads to a change in its meaning. In other words, word order change is semantically oriented, and the meaning of a proposition is context-sensitive and conditioned by the psychological state and attitude of the text producer. The order system theory of al-Jurjānī is grammar-based. However, al-Sakkākī in his book Muṣṭāf al-Ulūm has divorced al-Jurjānī’s order system from syntax, introduced it as an independent discipline of rhetoric, and has called it ʿilm al-maṣāḥa. However, al-Jurjānī has repeatedly referred to it as maṣāḥa al-nahū (meanings of syntax, i.e. semantic syntax). Thus, al-Jurjānī’s account of grammar-based order system has been converted to rhetorical studies.
4.4 Word order

Word order (‘ilm al-ma‘āni) is a grammar-governed sentence-level approach that is concerned with the pragmatic and aesthetic effects of the judicious ordering of lexical items within a given proposition. It is also related to the information structure in a given proposition (see 4.4.1). In other words, it is an account of the contextual and psychological factors that influence the occurrence, i.e. the communicator’s preference, of using specific grammatical patterns such as foregrounding, backgrounding, ellipsis, cohesion, zero cohesion, verbosity, and succinctness. In other words, it is concerned with language and context, i.e. the pragmatic effects of such word orders in Arabic. Thus, word order is related to the deliberate and skilful manipulation of language by the text producer. It is concerned with the grammatical changes through the juxtaposition of sentence constituents in order to achieve different communicative functions, sublime style, and rhetorical effect. A change in word order echoes the propositional attitudes of the communicator. Word order is a rhetorical discipline that accounts for language in context, i.e. whether it is possible to use a reporting or an informing proposition (see 4.5 and 4.6). Although grammar has also accounted for these grammatical processes, it is only concerned with explaining how such grammatical mechanisms take place and what grammatical rules are required to achieve a given word order. According to the rhetorical discipline of word order, a speech act does not only convey thoughts but also reveals the text producer’s attitude that can be understood via the inferential ability of the text receiver. Word order reflects a significant universal linguistic fact that language is a linearly organised communication system whose units can be re-organised for pragmatic effects.

4.4.1 Word order and pragmatic effect

Al-Jurjānī’s theory of word order is based on the notion of linguistic deviation from the norm due to contextual and pragmatic factors which is referred to as *al-khurūj ‘alā muqtaḍā al-zābir*. Al-Jurjānī has, thus, established the intimate pragmatic relationship between the communicator and his or her audience. The text producer needs to be aware of the psychological and ideological state of the text receiver in terms of his or her preparedness to accept or reject the proposition put forward. For a successful communication, the text producer must make some assumptions about the text receiver’s cognitive abilities and contextual resources. Word order change is directly linked to context which is a psychological construct, a subset of the hearer’s assumptions about the world. Different word orders have distinct pragmatic interpretations. Thus, we need to integrate the properties
of the context with the semantic properties of the speech act. A proposition does not only relay thoughts but also uncovers the communicator’s attitudes to the thought expressed. In other words, different word orders express variegated propositional attitudes and carry an illocutionary force, i.e. they lead to different inferable interpretations on the part of the addressee/audience. Let us consider the following context-sensitive pragmatically oriented word orders:

المدرسُ قائمٌ
– The teacher is standing.
إنّ المدرسُ قائمٌ
– Verily, the teacher is standing.
إنّ المدرسُ لُقائمٌ
– Verily, the teacher is (definitely) standing.

Pragmatically, the first sentence is a reporting statement about the state of the subject المدرس – the teacher), the second is an answer to a question, and the third is a response to a denial about the fact that المدرس – the teacher) is indeed standing. In other words, a change in the stylistic pattern has given rise to a change in signification, in that each stylistic structure is employed in a different context and has a distinct pragmatic effect. In terms of argumentation, the first sentence is suitable for an addressee who is open-minded (khālī al-dhihn), i.e. does not know anything about the psychological or ideological state of المدرس – the teacher), the second sentence is used when addressing someone who is uncertain (mutaraddid) about the state of المدرس – the teacher), i.e. we want to affirm to the text receiver our verdict when we are asked, and the third sentence is employed when addressing someone who denies (munkir) the fact that المدرس – the teacher) is standing. Thus, we want to affirm strongly our verdict, i.e. a form of hyperbole, on the rhetorical level, through the employment of more affirmation tools like (إن) and (ر). Therefore, different stylistic means are employed for different addressees. Thus, the context of situation is vital for the communicator since it decides the propositional form which takes into account the relationship between the text producer and his/her addressee as well as the surrounding environment.

Pragmatic effect can be achieved through a variety of grammatically inverted word orders and via some rhetorical elements such as foregrounding, backgrounding, interrogative constructions with the particle (ى) followed by either a verb or a noun, negation, ellipsis, conjunction, zero conjunction, thematic structures, restriction, verbosity, succinctness, al-jinās, simile, assonance, and imagery. The grammatical system, i.e. rules, explain grammatical processes that take place in a given sentence and constitute the sound foundation for the establishment of different meanings of different grammatical structures. Although some sentences are made up of two grammatical constituents only, different grammatical patterns can be made through definiteness, foregrounding, and the employment of
affirmation particles, such as the following:

سالم البريء – Sālim is innocent.
سالم البريء – Sālim, the innocent.
أسمال البريء؟ – Is Sālim innocent?
أبري سالم؟ – Is it true that Sālim is innocent?
البريء هو سالم – Sālim, he is the innocent.
البريء هو سالم – The innocent is Sālim.
إن النبريء هو سالم – It is Sālim who is the innocent.
إن سالما هو البريء – Verily, the innocent is Sālim.
إن سالما هو البريء – Verily, Sālim is the innocent.

However, these constructions are grammatically and structurally identical but semantically distinct. These different word orders are psychologically motivated and context-sensitive. In other words, each one has its own independent pragmatic function. Word order, therefore, is not concerned with individual words but with the semantic relatedness and harmony among them. Word order is grammatically governed and psychologically driven by the communicator for pragmatic purposes. It is, thus, directly related to different contexts of situation and the various contextual implicatures generated by each word order.

Word order is divided into eight sections which are: (1) reporting, (2) informing, (3) subject status, (4) predicate status, (5) verb status, (6) restriction, (7) disjunction and conjunction, and (8) succinctness, verbosity, and moderation. These are illustrated by Figure 4.1.

Figure 4.1 The major constituents of word order in Arabic rhetoric.
4.5 Reporting

Reporting can be either true or false. In other words, the text producer in his or her reporting proposition conveys either correct or incorrect information to the addressee. The text receiver, however, is at liberty to accept or reject the message. The text producer is described as either truthful or untruthful depending on the correct or false details he or she conveys. The judgement on a given reporting utterance as true or false is arrived at through its real world, i.e. the circumstances that surround the speech act regardless of the intentionality and the ideological position of the communicator. A reporting statement is true if and only if it is compatible with the context of situation in which it has been employed. It is false, however, if and only if it is not compatible with its real world. For Ibrāhīm al-Naṣṣām (d. 231 H), the teacher of al-Jāḥiẓ, a reporting proposition that is either true or false can be decided by its communicator’s recognition and awareness of the reporting that it is compatible or incompatible with its real world. In other words, if a text producer reports something but later on he or she discovers that his or her reported message is untrue, he or she should not be categorised as a liar but as being wrong.

However, al-Jāḥiẓ has taken reporting a step further than the binary distinction of true or false and classified it into three categories: true, false, neither true nor false. He has also sub-classified the third category of reporting, neither true nor false, into the following:

1 reporting compatible with the real world while the communicator believes it is incompatible;
2 reporting compatible with the real world while the communicator is ideologically neutral;
3 reporting incompatible with the real world while the communicator believes it is compatible;
4 reporting incompatible with the real world while the communicator is ideologically neutral.

For rhetoricians, a proposition consists of two units: unit one is al-musnad ilaihi (the inchoative) and unit two is al-musnad (the predicate), as in:

– The Minister has resigned.
– The Minister was sacked.
– The Minister is scared.

where the noun phrase (الوزير – the Minister) represents al-musnad ilaihi and (إسقال – to resign), (طرد – to sack), and (خائف – to be scared) represent al-musnad.
4.5.1 Pragmatic functions of reporting

A reporting statement conveys distinct communicative values to the audience. When we report something to someone, the addressee is either unaware (jāhil) of the propositional content of the message, or aware (ghair jāhil) of the propositional content of the message. In other words, a reporting proposition provides either known (old) information or unknown (new) information.\(^ {10} \) The three types of addressee are represented by Figure 4.2.

For Arab rhetoricians, reporting has two major communicative functions which are:

1. *Reporting value* A reporting message provides unknown (new) information to the addressee and its communicative value is high. This kind of reporting is referred to as reporting value (fā`idat al-khabar). In other words, the communicative function of reporting value is to benefit the addressees with information which they are unaware of.

2. *Reporting added value* However, when a reporting proposition provides known (old) information to the audience, its communicative value is low. This kind of reporting is referred to in Arabic rhetoric as reporting added value (lāzim al-fā`idah). In other words, I, as a text producer, have not provided any unknown (new) details to my text receiver but I only want to report to him/her that I am, in fact, aware of what he/she already knows. Therefore, the communicative function of reporting added value is to remind the addressee of what he/she is already aware of.

The above two communicative functions of reporting have 11 implicit context-sensitive implicatures\(^ {11} \) whose inferable interpretations can be decoded and arrived at by the addressee in the light of the context in which they have occurred. It is worthwhile to note that these implicatures of reporting express the propositional attitude of the communicator. A proposition which explicitly expresses a given

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**Figure 4.2** Types of addressee in linguistic communication.

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thought may in fact implicitly convey other thoughts. These implicatures are:

i To express impotence and weakness on the part of the communicator. Let us consider the following reporting statement, as in:

عندى ألم شديد في أسنانى ونزيف في اللثة – I have got very bad toothache and bleeding in my gum.

This speech act can be either (a) a reporting value mode of discourse by a communicator to his or her employer or dentist who are unaware of his or her unfortunate circumstances, or (b) a reporting added value mode of discourse by a speaker to his or her spouse who is aware already of his or her bad toothache and the bleeding of the gum.

ii To plea for mercy and raise the sympathy of the audience, as in:

أخطأت بحقك فأرجو منك واعف عنايتي – I have done wrong against you; so please forgive me and do not punish me.

This can be either a reporting value message to someone who is not aware of the mistakes the speaker has done against him or her, or a reporting added value message to a manager who has found out already about the speaker’s wrong deeds against him or her and may take a disciplinary action against the speaker who is an employee in the firm.

iii To admonish the audience and urge them to do what the communicator advises them to do, as in:

الصديق المخلص يقف إلى جانب صديقه في الأزمات – The sincere friend stands shoulder to shoulder with his friend during crises.

which can be a reporting value if the addressee is unaware of this wisdom or a reporting added value if the addressee is aware of it.

iv To express remorse and distress, as in:

كسرت الساعة الذهبية – I have broken the golden watch.

which is a reporting value to the addressee if he or she is not aware of the fact that the precious golden watch is now broken, but a reporting added value to the addressee if this information is already known to him or her.

v To praise someone/something, as in:

أنت رجل منصف – You are a just man.

If the addressee has not realised that he, in fact, has been fair with other people, the statement has the rhetorical function of a reporting value.
However, if he knows for sure that he has been fair with everyone, the statement’s rhetorical function is a reporting added value.

vi To boast about something as in:

- All people are scared of me because of my wealth and authority.

whose rhetorical function is either a reporting value if the audience are not aware of this fact. However, if they already know it, the proposition conveys a reporting added value to them.

vii To rebuke someone, as in:

- Drugs can damage your health.

This speech act can be said to someone who has taken drugs without realising their serious health risks. Thus, the statement is a reporting value to him or her. However, if the person is aware of this fact about drugs but continues to take them, the message is a reporting added value to him or her.

viii To warn someone, as in:

- The bank will close your account if you do not pay the bills.

which is a reporting value to a new bank customer who is not aware of the bank’s regulations. This speech act, however, can be a reporting added value to the customer who is fully aware of the bank’s policy. In the first instance, the statement is of a high communicative value to him or her but in the second instance it is of a low communicative value.

ix To threaten someone, as in:

- If you repeat the same mistakes again, I shall sack you.

This can be said to an employee who is ambivalent to his or her wrong actions which seriously violate his or her contract. Thus, the statement is beneficial to the addressee and is therefore a reporting value to him or her. However, if the employee is fully aware of his or her contract and most importantly of the wrong acts he or she has been doing repeatedly, the statement has the rhetorical function of a reporting added value whose benefit is low to the addressee.

x To instruct someone, as in:

- You have to do your homework now.

A speech act like this can be of a high communicative value to a student who is not aware of the deadline of submitting his or her essay. This statement is
therefore a reporting value. However, if the student is already aware of the
deadline but is ambivalent to it, this sentence is a reporting added value to
him or her.

xi To express disavowal and reproach to someone, as in:

– كلما أعفو عليك تعددي ثانية إلى نفس العادات السيئة

Every time I forgive you, you go back to the same bad habits.

which can be addressed to someone who is unaware of the favour that has been
done repeatedly to her by the speaker and that she has been a persistent
offender without realising her wrong deeds. In this case, this speech act is a
reporting value to her. However, if the addressee is aware of the communica-
tor's good nature and of her wrong actions, the message is a reporting added
value to her.

Thus, the linguistic level provided by the grammar has been added an extra
pragmatic level of decoding the communicator's attitude to the thought expressed
by his or her reporting statement. The addressee needs to have an inferential abil-
ity for his or her pragmatic interpretation of the communicator's reporting speech
acts. Therefore, communication can be successful if the addressee is able to under-
stand the implicit meaning of the communicator's statement rather than under-
standing the linguistic meaning or form of the same speech act. For instance, the
speech act (عندي صداع – I have got a headache), when said in a meeting, has an
implicature namely (أريد أن أترك الاجتماع – I want to leave the meeting) which is
different from its overt linguistic meaning namely (أريد بعض الأقراص – I want some
tablets). However, all implicatures and explicatures can be inferred from the
context of situation. When a communicator's intention is understood by the
audience, this points to its fulfilment. Therefore, if we intend to report, we need
to make our utterance explicitly understood by providing salient and conclusive
grammatical evidence. This is because the propositional form can be an explica-
ture. For instance, if I feel bored and intend to leave the meeting, I could have
said the following speech act:

– عمرني صداع وأريد أن أترك الاجتماع رجاء

I have got a headache and would like to leave the meeting, please.

Thus, the explicature of this reporting is evident to the addressee. It also shows
the natural link between the linguistic form of a reporting proposition and its
pragmatic interpretation.
4.5.2 Affirmation of reporting

The text producer employs two linguistic stylistic techniques to affirm his or her reporting speech act. Affirmation can be either through some linguistic tools or through grammatical patterns that have the stylistic effect of affirmation. These two techniques are explicated in the following paragraphs.

4.5.2.1 Affirmation tools in reporting

There are various semantically oriented linguistic tools that can be employed to affirm the signification of a reporting speech act. These are employed to confirm either the taking place of an action that is represented by the verb, in verbal sentences, or the state that is represented by the noun in nominal sentences without a main verb. Affirmation tools are not required when the addressee is open-minded. However, they are employed when the addressee is sceptical or a denier of the truth of our statement. For instance, to an open-mind person, we can say (بسم الله الرحمن الرحيم – Samir is ill). However, if the addressee is sceptical about my reporting discourse, we can affirm the truth of my news by saying (إن بسم الله الرحمن الرحيم – Verily, Samir is ill). Speaking to someone who denies the truth of my reporting statement, we would have to say (بسم الله الرحمن الرحيم وإن بسم الله الرحمن الرحيم – Verily, Samir is, indeed, ill) or (الله إن بسم الله الرحمن الرحيم – By God, verily, Samir is, indeed, ill). Some of these affirmation linguistic tools are employed with reward, punishment, or threat propositions to affirm that someone is definitely going to be rewarded, punished, or that the threat is going to be executed. Among the affirmation linguistic tools that have semantic functions are the following.

1. The particle (إن), as in:

إن صديقي مجهود – Verily, my friend is diligent.

which is a reporting statement affirmed by the particle (إن). A basic reporting sentence without affirmation is (صديقي مجهود – My friend is diligent.)

2. Initial (أ) which is prefixed to a verb, a noun, an adjective, or a preposition, as in:

إن له يضحي بماله في سبيل بلده – He will sacrifice his wealth for the sake of his country.

whose basic non-assertive reporting structure is (هو يضحي بماله في سبيل بلده).

Also in (على خلق عظيم) – Indeed, you are of a great moral character, Q68:4) which includes the affirmation letters (إن) and (أ) where the latter is annexed to the preposition (على). The basic reporting structure of this sentence is (على خلق عظيم) where the state (خلق عظيم) is not affirmed.
3 Conditional (اذن)\(^\text{12}\) which takes the stylistic pattern (...اذن)... as for..., he or she...), i.e. it is followed by the conjunctive element (ف), as in:

- As for the manager, he arrived late.

whose basic reporting pattern is (وصل المدير متأخرًا). The manager arrived late.

4 The future letter (سوف) and the future particle (سوف) which both occur with the present tense verb to change it to a future tense. Semantically, when the future letter (سوف) is prefixed to a present tense verb, the verb signifies the near future, as in:

- I am going to go to the library.

while the future particle (سوف) designates far away future, as in

- I shall travel to Cairo.\(^\text{13}\)

5 Assertive (لقد) which co-occurs with the past tense verb and has the semantic communicative function of affirming the inevitability of the action denoted by the verb, as in:

- the students who studied hard have verily been successful.

whose basic stylistic structure is (لقد أفلح الطلاب الذين درسوا بجد). However, when the conjunctive particle (قد) occurs with a present tense verb, both its grammatical and semantic roles change. Grammatically, the particle (قد) is no longer an affirmation tool, and semantically, its communicative function does not signify affirmation but rather it designates diminution, which is a semantic signal of probability and uncertainty of the action denoted by the verb, as in:

- Sālim may travel to Paris tomorrow.

which is a reporting sentence that does not echo any form of affirmation.

6 Explicit pronouns,\(^\text{14}\) as in:

- Sālim, he is the sincere friend) whose basic stylistic reporting structure is (سالم صديق مخلص – Sālim is a sincere friend.)

7 Oath letters such as (به) (بسم الله المخلص) which are prefixed to another oath word such as (بسم الله – God), as in:

- I swear by God I did not say that.

whose basic structures are (لم أقل ذلك).
8 Light and heavy affirmation (ن) letter, as in:

– He will surely be imprisoned and will be of those debased, Q12:32.

where the light (ن) is a single nunation (al-tanwīn) sound represented by the letter (ن) of (ليكَون) and is used instead of the non-affirmation form (ليكَن), and the double (نن) is represented by the final (ن) of (يُسجَن) and is employed instead of the non-affirmation form (يُسجَن).

9 Superfluous particles like (إن، أن، ما، لا، من، بـ). These are grammatically superfluous particles. In other words, they can be taken out of the sentence without causing ungrammaticality but the sentence will be void of affirmation. Semantically, however, they have a pragmatic function of affirmation, as in:

– I have never been unjust to any one.
– When I went in his office, he welcomed me warmly.
– I have come for something.
– Respond immediately when I call you.
– No one has visited me.
– I am not stupid.

10 Repetition of negation is also a stylistic technique of affirmation, as in:

– No, I do not like injustice.

11 The use of (إِمَّا)، as in:

– Verily, deeds are based on one’s intentions.

4.5.2.2 Grammatical affirmation techniques in reporting

A reporting speech act can be affirmed through stylistic techniques where the grammatical pattern of the speech act is changed. There are two grammatical techniques of affirmation. These are:

1 The nominal sentence This refers to a sentence without a verb. The employment of nominal sentences is a stylistic technique of affirmation, as in:

– Defending the country is the responsibility of every citizen.
– Knowledge is useful.
– Trains are useful to the society.
which are rhetorically more affirmative than their counterpart verbal sentences (تنفع القطارات المجتمع), (يدافع عن الوطن كل مواطن) respectively.

2 Subject-initial sentence The subject (الفاعل) of a given sentence can be foregrounded, i.e. placed sentence-initially before its verb in order to add affirmation to the sentence. Thus, we attain the affirmation mode of discourse, as in:

المدير – The manager has resigned from his post.

where the subject noun (المدير – the manager) is placed before its verb for the rhetorical function of affirmation. Affirmation is achieved through the explicit noun (هو – he) that refers to (المدير). Thus, reference has been made twice to (المدير).

4.5.3 Modes of reporting

This is an investigation of text in context. It is also a sentence-level analysis. Arab rhetoricians have classified the modes of discourse in terms of the psychological response and the ideological orientation of the text receiver. The present discussion is directly related to argumentation in Arabic. The three distinct modes of reporting illustrate the different kinds of text receivers, their different responses, and varied reactions to the information relayed to them by a text producer. A proposition put forward to the audience can be either accepted without opposition, received with scepticism, or rejected outright. A shrewd communicator, therefore, needs to be well aware of the psychological state and ideological background of the addressee and his or her degree of preparedness. Thus, the modes of reporting can be classified in terms of the addressee. Rhetorically, there are three categories of addressee (see Figure 4.2 on page 104):

1. one who is open-minded (كاحلي الديهين) willing to accept the proposition put forward to him or her;
2. one who is sceptical (مثيراديد) and is a ‘floater’ unable to make up his or her mind about the proposition put forward;
3. one who is a denier (مكبر) and disbelieves the proposition put forward outright.

Having known the psychological and ideological background of the text receiver, the text producer is required to regulate his or her degree of affirmation in the speech act accordingly. Thus, the rhetorical mode of reporting is pre-conditioned by the addressee’s circumstances. There are three modes of reporting:

1 Initial reporting When the addressee is open-minded, the use of affirmation linguistic tools is not required, i.e. the speech act should be minimally evaluative.
This mode of discourse is directly aimed at winning the heart and mind of the addressee who is ideologically unbiased and open to conviction more readily. Since the addressee’s mind is free, the communicator’s message will be absorbed and supported. Thus, reporting from the very beginning relates directly to him or her. The proposition may represent a personal emotional experience, a description of common knowledge facts, instructional, and advice speech acts, as in:

- التدخين ضارًا بصحتك – Smoking can damage your health.
- ينفعك التعليم مدى حياتك – Education will benefit you throughout your life.

where substantiation and affirmation tools are not required.

2 Request reporting  
This mode of discourse is referred to as ‘request’ because the addressee is uncertain of the proposition put forward to him or her and is in pursuit of the truth, i.e. requesting more information about it. In other words, the text receiver requests the truth and is searching for it. When the addressee is sceptical of the proposition put forward, the mode of discourse must be request reporting which is characterised by the moderate employment of affirmation tools to enable the addressee to arrive at the absolute certainty and the truth he or she is searching for. Arab rhetoricians have recommended the use of one affirmation element only in a given request reporting statement, as in:

- ضرائع الضرائب الاقتصاد – Taxes will destroy the economy.

where the affirmation particle (ـ) is employed.

3 Denial reporting  
This mode of discourse is suitable for a stubborn addressee who rejects outright the proposition and denies it as false. Thus, there is a huge yawning gap and ideological clash between the text producer and the text receiver. Therefore, excessive use of linguistic affirmation tools is required to substantiate the claim put forward. On the macro textual level, repetition of expressions, which is a form of lexical cohesion, is also regarded as an affirmation technique in Arabic rhetoric, as in sūrat al-Rahmān (Q55) where the formulaic expression (فبأي آلاء، ربكما تكتبان – so which of the favours of your Lord would you deny?) is repeated 31 times, and the formulaic instructional sentence (أعبدوا الله – worship God; you have no deity other than Him) in sūrat al-ʻArāf (Q7) which is repeated four times. Rhetorically, affirmation can be realised through other linguistic techniques such as the nominal sentence, as in (ربنا يعلم – our Lord knows) and (إنا إلَّا مُرسلون – we are messengers to you) in Q36:16 where affirmation is employed to refute the opponents’ premise that ‘prophets cannot be humans’. The use of negation plus exception is another technique of affirmation which occurs in denial reporting, as in (لَيْسَ اَنْتَ إِلَّا رَجُلٌ ضَعِيفٌ – you are nothing more than a weak man) where the negative particle (لا) and the exception particle (إلا)
are used to reject the proposition put forward by the first speaker who claims ( أنا رجل قوي – I am a strong man).

4.5.3.1 Departure from modes of reporting

We have explained earlier in 4.5.3 that the mode of reporting is required to be compatible with the context of situation. It has also been stated that the communicator needs to appreciate and take into account the psychological state of the addressee and his or her ideological background so that the speech act produced is or is not supplied with affirmation tools, and whether the communicator needs to raise the level of affirmation by using more affirmation particles for addressees who reject the proposition. However, the communicator may depart from these rhetorical modes of reporting. The stylistic techniques can be modified in order to achieve a pragmatically more effective discourse when a departure from the modes of reporting is made. In Arabic rhetoric, departure from the expected modes of reporting takes one of the following three forms:

1. An open-minded audience are addressed as if they were sceptics

   Rhetorically, when an open-minded person is addressed, affirmation is not required in the speech act. However, the text producer is allowed to employ an affirmation linguistic tool in a speech act directed towards an addressee who is open-minded. This is a departure from the conventions of reporting. We need to note four important linguistic and semantic factors about the utterances employed in this mode of departure:

   i. This kind of discourse occurs inter-sententially. In other words, this departure from the mode of reporting takes place in two consecutive sentences.

   ii. The affirmation tool is employed in the second sentence.

   iii. Semantically, the second sentence functions as an answer to an implicit question in the first sentence. In other words, the first sentence implies a ‘why’ and the second sentence provides the answer to the implicit ‘why’.

   iv. Stylistically, the affirmation particle which we usually encounter in the second sentence is (إن).

Examples of this kind of departure from the expected first mode of reporting are like:

لا أريد أن أتكلم معك عن هذا الأمر. إن الديمقراطية معدومة في بلادكم – I do not wish to speak to you about this matter. Verily, democracy does not exist in your country.
– It is important to get ready for the exams. They will be held very soon.  
– Do not despair of your studies because your failure was for medical reasons.

where the affirmation particle (إن) is employed in the second sentence.

2 An open-minded audience are addressed as if they were deniers

In this form of departure from the mode of reporting, the communicator addresses an open-minded person ironically and sarcastically and treats him or her as a denier. It is important to note that the addressee, who is open-minded, acts in a way that is counter to what he or she originally believes in, i.e. his or her deeds do not match his or her beliefs. Examples of this kind of departure from the expected first mode of reporting are like:

– Economic growth is achieved only through lower interest rates.

This is a statement addressed to a Chancellor who believes in the premise of the above proposition, is aware of it, and has called for it during his election campaign. However, he has repeatedly raised the interest rates when he is in power until he has choked economic growth. Thus, the text producer is sarcastic of the Chancellor’s economic policy and has treated him as if he were a denier of this economic fact. Stylistically, we need to note that the communicator has employed in the above proposition many affirmation tools needed for a denier. These are (إن), the negation particle (لا), and the exception particle (لا).

3 Denier audience are addressed as if they were open-minded

When there is ample evidence available to refute the denier’s claim, or when there is self-evident truth, a communicator may not need to employ affirmation tools in his or her proposition when addressing a denier. Instead, a basic sentence pattern can be employed, as in:

– Social justice is achieved through the elimination of unemployment, the provision of free health care, and free education for every one.

In this reporting statement, no affirmation is employed although the addressee rejects this claim. This also applies to:

– The return of refugees to their homes is a legitimate right.
4.6 Informing

An informing proposition is that which does not qualify to be true or false. In other words, a speech act which is not related to anything that already exists. A reporting proposition, however, is that which can be either true or false and is related to something that already exists. For instance, a statement like (أنا آمنٌ أن أسافر إلى بغداد) – I wish I could go to Baghdad) is an informing speech act because the action of ‘going to Baghdad’ expressed by the communicator does not exist before, while (الطالب طالبٌ مبكراً) – the student arrived early) is a reporting speech act because the action of (المجيء المبكر) – early arrival) has taken place already.

4.6.1 Modes of informing

There are two modes of an informing speech act. These are request and non-request informing.

1 Request informing

This mode of informing entails something requested that has not taken place at the time of request. This mode of discourse includes five categories of request informing which are interrogative (الإستفسار), imperative (ال أمر), prohibition (النهب), vocative (النداء), and wish (الطعام) modes of discourse.

i Interrogative constructions: These can be formed by one of the following interrogative particles:

(1) as in:

آنت كسرت الشباك؟ – Did you break the window?

Similarly, we can have:

آنت كسرت الشباك أم سمير؟ – Was it you or Samir who broke the window?

However, when the interrogative (1) precedes a negated verb, the answer can be either with (بلى – yes) if the answer is positive, or with (نعم – yes, rhetorically meaning ‘no’) if the answer is negative, as in:

ألم أشرح لكم هذا الموضوع البارحة؟ – Didn’t I explain this matter yesterday?

If the addressee answers with (بلى), he/she means (yes, indeed, you did). However, if (نعم) is employed in the addressee’s response, he/she means (no, you did not).

Another example is:

أن أذكرك؟ – haven’t I warned you?
whose answer is either with (بلى) meaning (yes, you have) or with (نعم) meaning (no, you have not).

(منى) as in (متى وصلت؟) – When did you arrive?.
(أين) as in (أين تسكن؟) – Where do you live.
(كيف) as in (كيف حالك؟) – How are you?.
(كم) as in (كم قصة اشتريت؟) – How many stories have you bought?.
(ما) as in (ما إسمك؟) – What is your name?.
(أين) meaning (where from) as in (أين لك هذا؟) – Where did you get this from?.
(كم) meaning (how) as in (كم قطعت هذا؟) – How did you cut this?.
(هل) as in (هل تخبر أن تأكل الآن؟) – Would you like to eat now?.
(أي) as in (أي كتاب تفضله؟) – Which book do you prefer?.

Interrogative sentences express one of the following perlocutionary effects.19 In other words, each one of the speech acts echo a given pragmatic signification such as the following:

a Command, as in:

هل أنت ممتد في دراستك؟ – Are you serious about your studies?
which means (You should be serious about your studies.)

هل أنت متنبه؟ – Are you listening?
which means (Listen!)

b Prohibition, as in:

أنت خالف القانون؟ – Do you violate the law?
which means (Do not violate the law.)

c Rebuke, as in:

أنتَ تظن أنك ستغفل من القانون؟ – Do you think that you will escape the law?
This mode of informing pragmatically overlaps with the denial interrogative mode of discourse (see point f below).

d Sarcasm, as in:

من أنت؟ – Who are you?!

e Threat, as in:

ألم ترَ ما فعلتْ بسمير؟ – Haven’t you seen what I have done to Samîr?

f Denial, as in:

أسالمُ طبخ هذا الطعام؟ – Was it Sâlim who cooked this food?
In this speech act, the communicator rejects the fact that Sālīm has cooked the meal and implicitly refers to Sālīm’s poor cooking skills. However, this mode of informing may also overlap with the rebuke interrogative mode of discourse mentioned earlier in point c, as in:

أنت لا تحترم الجيران وتساعدهم؟ — Do you (really) respect and help the neighbours?

The communicator has employed this interrogative mode of informing with a pragmatic thrust to achieve rebuke to the addressee, on the one hand, and to establish the denial of the actions denoted by the two verbs (حترم — to respect) and (تساعد — to help), on the other. This is an identical mode of discourse to the mode of explicit negation through which we can achieve the same pragmatic effects:

أنت لم تحترم الجيران ولم تتساعدهم — You do not respect your neighbours and do not help them.

g  Impossibility as in:

أنت تريد أن تنجح في الامتحانات؟ — Do you want to pass the exams?

which means ‘it is impossible for you to pass the exams’ if it is said to an addressee who is known for his or her poor attendance and academic progress. This is also similar to:

أشرب ماء البحر؟ — Do you drink the sea water?
أتعمر ألف سنة؟ — Will you live a thousand years?

ii  Imperative constructions: Imperative informing speech acts can express one of the following pragmatically distinct significations such as:

a  supplication, as in:

ربَّ سَحَرَني دراسيي — O my Lord, make my studies easy.

b  guidance, as in:

إحذر المُخدرات — Avoid drugs.

c  choice, as in:

أجب على السؤال الأول أو الثاني — Answer question one or two.

d  challenge, as in:

عيش على القمر مدى حياتك — Live all your life on the moon.
III  Prohibition constructions: The prohibition mode of discourse requires the negation particle (ـَـَـَـَـَـ لا – no) and can express one of the following significations:

a  supplication, as in:

ربّنا لا تؤخذنا إنّ نسينا أو أخطانا – Our Lord, do not impose blame upon us if we have forgotten or erred.

b  threat, as in:

أنت لا تتجبر والديك ولاب قلب مستقبلك – You neither respect your parents nor care about your future.

This speech act carries an implicit threat that the addressee has to respect his parents and take care of his future.

لا نسمع نصيحة – Do not listen to my advice.

This is an implicit threat which means (إسمعِني وإلا – Listen to me or else).

c  sarcasm, as in:

لا تدرس فانت ليست بحاجة إلى العلم – Do not study because you do not need knowledge.

d  guidance, as in:

لا تخلق أصحاب السوء – Do not socialise with bad people.

e  challenge, as in:

لا تحاول أن تقلّد سبيله في النحو – Do not try to imitate Sibawaihi in grammar.

f  rebuke, as in:

لا تنسجم بما لا تطليقه – Do not preach what you do not practise.

لا تنهي الناس عن الكذب وأنت تفعله – Do not command people not to lie while you are a liar.
g wish, as in:

- O spring, do not finish.

In this speech act, the communicator wishes that spring would last longer.

iv Vocative constructions: Vocative informing speech acts require the vocative particles such as (أي, أيا) which are employed for addressing someone close to you, as in (أمسير تعال هنا, and) which are used for addressing someone far away. However, the vocative particles (أيا, هنيئة, في) can be employed for addressing a nearby person who is day dreaming in a class or is fast asleep, i.e. we treat the nearby addressee as a far away person due to his or her psychological and ideological state of mind, as in:

- O Jamāl, wake up.
- O Jamāl, be attentive.

Vocative informing speech acts express one of the following pragmatic meanings, as in:

a regret, as in:

- يا بالياتني درست بجد - I wish I studied seriously.

b lamentation and seeking help, as in:

- يا معتصم! - O, Mu’taṣim!
- يا للحكام! - O, rulers!
- يا للله! - O, God!

c sarcasm, as in:

- يا أنصار الباطل! - O, supporters of injustice!

d rebuke, as in:

- يا صديقي ألم تلقفن درسا من مشاكلك الكثيرة؟ - O, my friend, haven’t you learned a lesson from your many problems?

v Wish constructions: The particle (لئت - I wish) is the most common linguistic tool that expresses a wish and is employed in the following constructions to express something that is impossible to take place, as in:

- ليت الشباب يعود يومًا - I wish my youth comes back for one day.
- ياليتني كنت معكم - I wish I was with you.
The other wish particles are (لا) and (على):

- I wish I had another chance. (لا أنني فرصة أخرى)
- I wish I had a car. (لا أنني سيارة)
- I wish you had told me in advance. (على أنني مسبقا)
- I wish I would pass the exams. (على أنني نجح في الإمتحانات)

It is worthwhile to note here that the wish particle (لا) signifies something that is difficult to achieve or impossible to attain.

However, in Arabic rhetoric, the particle (على) signifies the pragmatic function of ‘hope’ (الтарاجيح). There are other particles whose underlying signification expresses a wish on the part of the communicator and a feeling of regret on the part of the addressee. These are (هلا) which is made up of the wish particle (لا) plus the redundant particle (على)، as in:

- I wish you listened to your father’s advice. (هلا سمعت نصيحة والدك)
- I wish you studied hard. (لا درست بجد)
- I wish you did what you were told. (لا عملت ما قال لك)

This also applies to the wish particle (لوما) which is made up of the wish particle (لا) plus the redundant particle (على)، as in:

- I wish you respected your teacher. (لوما احترمت معلمك)

It is worthwhile to note that when the wish particles (لوما، لا، هلا) are employed by the communicator, their pragmatic function is to raise a feeling of regret in the addressee’s mind. Second, they occur with a past tense verb. Thus, in the sentences mentioned earlier, the past tense verbs have occurred (سمعت – listened), (دراسة – studied), (عملت – did), and (احترمت – respected).

2 Non-request informing This mode of informing does not entail something requested. This form of discourse involves the following informing categories:

i praise and dispraise constructions (المدح والدحمة), as in:

- What a wonderful friend Sālim is. (يُعَمِّل الصديقُ سالوة)
- How nice it would be to help the needy. (حَبِيدًا مساعدة المحتاجين)
- How bad a friend ʿĪsām is. (لا حبِيدًا الصديقُ عصام)
- How bad a friend ʿĪsām is. (حسن الصديقُ عصام)
- How bad the policies of the Prime Minister are. (حَبِيدًا رئيس الوزراء سياسة)
- How pleasant my friend is. (طيب الصديقى نفسًا)
ii astonishment constructions (al-taʾajjub), as in:

- How wonderful good manners are.
- How nice spring is.

iii hope constructions (al-rajāʾ) which involve the hope verbs (عسى، حرى، إخلولق) meaning (I hope that...), as in:

- I hope that Zaid will buy me a present.
- I hope the economy will improve.
- I hope illiteracy will be eliminated.

iv oath constructions (al-qasam) – these speech acts occur with the oath letters (و، ب، ت)، as in:

- By God, I have not done this.

v legal constructions (al-cuqān) – this kind of discourse occurs in legal exchange such as buying and selling things and getting married, as in:

- He has offered you his daughter as a wife.
- I have sold you this car.

It is important to note that the reply to these legal constructions is usually (قيلت – I accept).

4.7 Foregrounding and backgrounding

Foregrounding and backgrounding (al-taqdīm wal-taʾkhīr) are semantically oriented syntactic processes. These processes are employed in Arabic to designate rhetorical effects in a given proposition. These two notions are concerned with the deliberate placement of a sentence constituent either sentence-initially or sentence-finally so that the linguistic construction becomes compatible with the context of situation and the state of the addressee. Foregrounding and backgrounding are central to the notion of order system (al-naẓm) in Arabic rhetoric and are of fundamental value to argumentative and legal discourses. Grammatically, Arabic allows the foregrounding of subject, object, and the prepositional phrase, as in the following examples which show the verbal sentences where the verb occurs sentence-initially and are considered as the unmarked, i.e. common or expected, word order, and the nominal sentences where the verb occurs after a foregrounded sentence constituent in the sentence and which are considered as the marked, i.e. uncommon or inverted,
word orders in Arabic:

– Zaid wrote the letter in the library.
– In the library Zaid wrote the letter.
– As for the letter, Zaid wrote it in the library.
– In the library Zaid wrote the letter.

where the first sentence is an unmarked word order which is a reporting mode of discourse and does not involve any form of affirmation. Most importantly, the first sentence has not undergone any of the processes of foregrounding or backgrounding. The other three word orders are marked and express pragmatic effects due to the grammatical process of foregrounding. The foregrounded constituents in sentences 2–4 are (الرسالة، زيد في المكتبة). The pragmatic effect of foregrounding is to highlight the communicative value of the foregrounded element by placing it sentence-initially.

The third sentence (– as for the letter, Zaid wrote it in the library) involves the foregrounding of the noun phrase (الرسالة، زيد) which has also appeared in the nominative case and an anaphoric reference (ها – it) cliticised onto the verb (كتب – to write) has been used. This kind of sentence is referred to as a thematic structure where (المكتبة) is the theme (المحادثة anhu) and the rest of the sentence is called the rheme (المقدمة).

Reporting good or bad news is also part of the pragmatic effects of foregrounding, as in:

– Yasir has won the annual prize.
– The Imam of the mosque has died.

The communicator has foregrounded (ياسر) and (ياسر المشر) in these sentences in an attempt not only to highlight good or bad news to the family and friends of (ياسر) and (ياسر المشر) but foregrounding can also have the pragmatic function of highlighting a contrast in information. Thus, these two sentences are in contrast to:

– Samiir has won the annual prize.
– The mosque’s porter has died.

4.8 Al-musnad ilaihi

Al-musnad ilaihi is a vital component in Arabic basic sentences. In Arabic rhetoric, the grammatical category ‘subject’ in English can in principle be employed to refer to al-musnad ilaihi which is defined as ‘that to which something is attributed’, literally meaning ‘that upon which the attribute leans
or by which it is supported'. It is, therefore, more beneficial to employ the Arabic rhetorical expression al-musnad ilaihi throughout this account. Semantically, the role of al-musnad ilaihi can be undertaken by human, non-human, animate, and inanimate noun phrases such as (الفتاة – the girl), (الطير – the bird), (المدير الحالي – the present manager), and (الحجارة – the stone) respectively.

4.8.1 Grammatical functions of al-musnad ilaihi

Grammatically, al-musnad ilaihi occurs in the following grammatical environments:

1. It occurs in verbal sentences (al-jumlah al-fi‘liyyah), i.e. those that are verb-initial.
2. It occurs in nominal sentences (al-jumlah al-ismiyyah), i.e. those that are noun-initial with or without a main verb.23

Most importantly, al-musnad ilaihi performs one of the following grammatical functions:

1. subject (al-fā‘il), as in:

- The student studied hard.
- The hurricane destroyed the city.

In these sentences, al-musnad ilaihi is represented by the noun phrases (الطالب – the student) and (الإعصار – the hurricane).24

2. subject of a passive voice syntactic structure (nā‘ib al-fā‘il), as in:

- The pen has been broken.
- The city was destroyed.

In these sentences, al-musnad ilaihi noun phrases are (القلم – the pen) and (المدينة – the city) which have the grammatical function of subject of the passive sentence.

3. the subject of kāna and its set – the set of kāna is called by Arab grammarians as (كنا و اخواتها – kāna and its sisters), as in:

- The weather was beautiful.
- The economy has become weak.

Al-musnad ilaihi is represented by the noun phrases (الجو – the weather) and (الاقتصاد – the economy).
The set of kāna includes the following:

(ما دام/ ما انْذَأ/ ما فَتْئَ/ ما شَرَح/ ليس/يات/أمسى/صبار/ظل/أضعفي/أصح).

4 the subject of inna and its set – Arab grammarians refer to the set of inna as (inna wa akhawātuha – inna and its sisters), as in:

- إنَّ الأمَّر واضَعَ
- إنَّ البلاغة مُفيدةَ
- The matter is clear.
- Rhetoric is useful.

In these sentences, al-musnad ilaihi noun phrases are (الأمر – the matter) and (البلاغة – rhetoric).

The rule applies to long sentences with inna, as in:

- إنَّ خيِّر صديقِكِ لِكِ الكتابَ
- The best friend for you is the book.

where the musnad ilaihi is (الكتابَ – the best friend) which grammatically acts as the subject of (إنَّ) and the predicate of (خير) which is (خير – the best) acts as the musnad. It is worthwhile to note that (إنَّ) is a backgrounded subject of (خير) and the word (خير) is a foregrounded predicate of (إنَّ). Semantically, we have attributed the feature of (خير – being the best) to the musnad ilaihi (الكتابَ).

5 the inchoative (al-mubtada’) that has a predicate, as in:

- الطعام لمدِينَ
- The food is delicious.
- أبو بكر وَيُ
- Abu Bakr is faithful.

where al-musnad ilaihi noun phrases are (الطعام – the food) and (أبو بكر – Abu Bakr).

The inchoative nouns (أبو بكر / الطعام) are called explicit nouns (ism ُṣāriḥ) that perform the grammatical function of inchoative and the rhetorical function of al-musnad ilaihi.

6 the first object of verbs that require two objects, as in:

- سَلِيْمَ يُعَرِّفُ البلاغة سَهَّلَةً
- Sālim thought rhetoric was easy.
- زَعِمَ النَّاسُ الجوَ بَاردًا
- People thought the weather was cold.

where al-musnad ilaihi nouns are (البلاغة – rhetoric) and (الجو – the weather) because they are the first objects of the verbs (ظنَّ – to think) and (زَعِمَ – to think) respectively. The verbs that require two objects are:

(اتخذ/ترك/جعل/صبر/حسب/دري/لفي/وَجَد/علم/زَعِمَ/ظنَّ)

They are called the set of żanna (żanna and its sisters).
This is due to the grammatical fact that the original structures are (البلاغة سهلة – rhetoric is easy) and (الجَوْرَة – the weather is cold), i.e. rhetorically, musnad ilaihi + musnad, or grammatically, mubtada’ + khabar.

7 the second object of verbs that require three objects, as in:

– The teacher informed the student that the consequence would be catastrophic.
– Salim informed Zaid that the weather was cold.

where al-musnad ilaihi are (العلاقية – the consequence) and (الجَوْرَة – the weather) because they are the second objects of the verbs (أَنْبِئَ – to inform) and (أَعْلَمَ – to inform) respectively.

The verbs that require three objects are (أَرَى / أَعْلَمَ / أَخْرُزَ / أَنْبِئَ). They are called the set of the verb (أَرَى) (أَرَى and its sisters).

This is also due to the grammatical fact that the original structures are (العلاقية وخصيمة – the consequence is catastrophic) and (الجَوْرَة وخصيمة – the weather is cold), i.e. rhetorically: musnad ilaihi + musnad, or grammatically, mubtada’ + khabar. It is also worthwhile to note that the set of the verb (أَرَى) takes one direct object and the other two are indirect objects. Thus, (طالب) is the direct object and the indirect objects are (العلاقية) and (خصيمة). Similarly, the direct object is (زيا) and the indirect objects are (الجَوْرَة) and (باردا).

8 the nominalised noun (المَضْرَبِ الْمَاشْدَرِ الْمُعاوَّلَ)،27 as in:

– To be quiet is better for you.

where the nominalised noun is (مُكَوْنَكُمْ – your silence) that is implicitly understood and derived from (إِنْ تَسْتَكْرَى) (إِنْ تَسْتَكْرَى) and which acts as the musnad ilaihi whose musnad is (أَفْضَلُ – better). Thus, we can say (مُكَوْنَكُمْ خَيْرُ كُلِّكُمْ).

– Your hard work is a sign of your success.

where the nominalised noun (إِحْدَاثَكِ دِينَتِي مُجَاجِبَكِ – your hard work) is the musnad ilaihi. Similarly, in (إِنْ تُحْصِنْنَ نَاتِصْرُوا) – If you unite, you will be victorious.)

9 the demonstrative pronoun in simple declarative sentences, as in:

– This is a man.

where the demonstrative pronoun (هَذَا – this) is the musnad ilaihi.28 However, let us consider the following construction:

– Verily, this book is useful.
Although the demonstrative pronoun (هذا) still acts as the musnad ilaihi, the musnad is represented by (فيد – useful). The noun (الكتاب – the book) grammatically acts as an apposition (بادل) to the demonstrative pronoun (هذا). Other pronouns such as (كل – each / all) and (بعض – each) can also occur as musnad ilaihi, as in:

- Each citizen defends the country.
- All people defend the country.
- Some people defend the country.

where the pronouns (كل – each), (كل – each), and (بعض – some) act as al-musnad ilaihi whose musnad is the verb (يدافع – to defend).

10 the initial relative pronoun, as in:

- The one who designed the bridge travelled to Paris.
- The one who informed you did not attend the meeting.

where the relative pronouns (الذي – who (masculine, singular)) and (التي – who (feminine, singular)) are the musnad ilaihi.

However, the relative pronoun continues to perform the rhetorical function of musnad ilaihi even when it occurs in the middle of a sentence, as in:

- Those who advise you will benefit you.
- The one who won the prize contacted me.

where the musnad ilaihi units are ( الذين ينصحونك – those who advise you) and (الذي فاز – the one who won) whose musnad parts are the verbs (يدافع – to benefit) and (يصلح – to contact).

11 the implicit, i.e. ellipted, subject in command sentences, as in:

- Close the door, please.
- Help the poor.

where the ellipted subject (أتأتي – you) has the rhetorical function of musnad ilaihi. Thus, we have the full, i.e. non-elliptical sentences (أغلق أنت الباب رجاءا) and (تصدق أنت على الفقراء).

12 an indefinite noun, as in:

- A generous man is with us.

where the indefinite noun (رجل – a man) is the musnad ilaihi.
A minister in the cabinet has resigned this morning.

where the musnad ilaihi is the indefinite noun (– a minister).

### 4.8.2 Linguistic features and pragmatic functions of al-musnad ilaibi

The rhetorical analysis of the linguistic status of al-musnad ilaibi aims to investigate the pragmatic functions that are generated by a number of linguistic factors such as its occurrence, ellipsis, definiteness, indefiniteness, foregrounding, and backgrounding. In the present section, we shall discuss the linguistic features of al-musnad ilaibi together with the pragmatic functions of each feature.

#### 4.8.2.1 Occurrence of al-musnad ilaibi

There are a number of pragmatic reasons for mentioning al-musnad ilaibi. These pragmatic functions are:

1. **Clarification**  
   This is a pragmatic necessity in communication. Since al-musnad ilaibi is a vital component of the basic sentence in Arabic, its occurrence is rhetorically imperative. The communicator feels that the occurrence of al-musnad ilaibi possesses the communicative value of clarity which is vital for the addressee. This is the expected mode of discourse in which misunderstanding is eliminated, as in:

   - Sālim has travelled.
   - Sālim has paid his debts.

   where al-musnad ilaibi (سالم) is mentioned. These speech acts are answers to the following questions:

   - Has Sālim travelled?
   - Has Sālim paid his debts?

   However, we may expect the addressee to reply with (نعم سافر – Yes, he has travelled) and (نعم دفع سالم ديوانه – Yes, he did) where al-musnad ilaibi is deleted. Similarly in:

   - I say: drugs are dangerous for the individual and the society.
We notice that al-musnad ilaihi (المخدرات – drugs) has been mentioned due to the pragmatic necessity of clarification. This speech act is an answer to an earlier question:

– If I ask you about drugs, what do you have to say?

2 *Glorification*  When the significance of something or someone is required by the communicator to be highlighted, it is referred to in the answer and placed sentence-initially, as in:

– My name is ʿAmru.
– My teacher is Aḥmad.
– My sister is Ḥāmidah.

In all these responses, al-musnad ilaihi noun phrases (اسمي ʿAmru – my name), (معلمي أحميد – my teacher), and (أختي Ḥāmidah – my sister) have been repeated by the addressee in order to be glorified and due to their special value in response to the communicator’s questions below:

– What is your name?
– Who is your teacher?
– Who is your sister?

3 *Exposing the communicator’s ignorance*

– Education is the foundation of social development.
– Democracy is a vital requirement.

It should be noted here that al-musnad ilaihi is foregrounded in order to rebut the opponent’s thesis. Therefore, the above two sentences are responses by the addressee to the following flawed statements by the communicator:

– There is no benefit from education at all.
– We do not need democracy.

In order to expose the flawed argument of the communicator and his or her ignorance, the addressee has placed al-musnad ilaihi noun phrases (تعليم – education) and (الديمقراطية – democracy) sentence-initially.

4 *Raising suspense*  This is referred to as (التشفيق). Placing al-musnad ilaihi first has a pragmatic function that aims to set the scene for the audience and raise their interest in the rest of the proposition, as in:

– Double standard is more dangerous than illiteracy.
– The manager has resigned.
In these sentences, the communicator has placed al-musnad ilaihi noun phrases (النظر – double standard) and (المدير – the manager) at the beginning of the sentence in order to attract the addressee’s attention to something more significant that is going to be mentioned after al-musnad ilaihi. It is worthwhile to note that the musnad elements are (لا산) and (استقال – has resigned) respectively.

5 Confirmation In order to increase the level of clarity, al-musnad ilaihi can be repeated twice or even more. Thus, repetition has a pragmatic function of confirmation, as in:

Education is vital for the male and female, education leads to economic growth, education is the corner stone for the development of manufacturing industries.

In these sentences, al-musnad ilaihi (التعليم – education) has been repeated three times to confirm the central role of education. The pragmatic function of confirmation through repetition occurs recurrently in Qur’anic Arabic, as in:

– Those are upon the right guidance from their Lord, and it is those who are the successful, Q2:5.

In this proposition, al-musnad ilaihi is the demonstrative pronoun (أولاءك – those) which is repeated for confirmation.

6 Specification Rhetorically, al-musnad ilaihi noun phrases occur sentence-initially for the pragmatic purposes of specification, affirmation, and consolidation of judgement (taqwiyyat al-ḥukm). These are explained as follows:

i to affirm the fact that the action denoted by the verb is not done by al-musnad ilaihi but rather by someone else, as in:

– I did not steal the pen.
– Zaid did not kill the man.

By placing al-musnad ilaihi noun phrases (أني – I) and (زيد – Zaid), the communicator is highlighting two significant pragmatic functions:

a that the actions of (السرقة – stealing) and (القتل – murder) have not been performed by al-musnad ilaihi noun phrases (أني – I) and (زيد – Zaid), and
b that someone else has committed these two actions.

Linguistically, this grammatical word order requires the occurrence of al-musnad ilaihi noun phrases after the negation particle and that the al-musnad component should be a verb. Therefore, it is interesting to note that,
pragmatically speaking, sentences such as the following:

– Neither I nor anyone else stole the pen.
– Neither Zaid nor anyone else killed the man.

designate semantic contradiction in Arabic rhetoric because of the linguistic structure of the sentence which pragmatically entails that although al-musnad ilaihi noun phrases have not committed these actions, someone else indeed has. In other words, we are incriminating against someone else whom we know. We can also use the other negation particle (لست – not), as in

لست أنت المذنب – You are not to blame) meaning (someone else is to blame). However, when this mode of discourse occurs in the Qur’ān, it designates a specification that achieves not only negation but also affirmation, as in:

– You are not a manager over them, Q6:107.
– Your Lord is not unjust to His servants, Q41:46.

In these propositions, al-musnad ilaihi noun phrases (أنت – you) and (رسِك – your Lord) occur sentence-initially for the pragmatic function of specification. The grammatical pattern of these sentences also signifies that ‘someone else, i.e. God, is in fact the manager over them’ and that ‘other people, rather than God, are unjust to others’.

ii to affirm the fact that the action denoted by the verb is not done by al-musnad ilaihi but without incriminating anyone else, as in:

– I did not steal the pen.
– Zaid did not kill the man.
– I do not waste my money.

In these sentences, al-musnad ilaihi noun phrases (أنا – I), (زبد – Zaid), and (أنا – I) are placed sentence-initially and before the negation particle (ما – not) to perform the pragmatic function of affirmation and consolidation of judgement. Most importantly, however, these musnad ilaihi noun phrases do not imply that the actions denoted by the verbs (سرق – to steal), (قتل – to kill), and (بَنَر – to waste) are done by others whom you know. The major pragmatic objective of the communicator is to affirm his or her innocence of the actions denoted by the verbs. However, in Qur’ānic discourse, this pragmatic function denotes not only specification but also consolidation of judgement, as in:

إِنَّ اللَّهُ لا يَخْفَى عَلَيْهِ شَيْءٌ – Indeed, from God nothing is hidden, Q3:5.
In this proposition, the al-musnad ilaihi noun phrase (الله – God) is mentioned and placed before the negation particle (١٠٣ – not) for the purpose of consolidation of judgement as well as specification because there are many things hidden from other people, i.e. knowing all things is a God-specific faculty. Similarly, in (الحرب لا تنفرِ بين الأحضر والالياس – War does not distinguish between green and dry).

Linguistically, this grammatical word order requires the occurrence of al-musnad ilaihi noun phrases before the negation particle and also that the al-musnad component be a verb.

iii to affirm the fact that the action denoted by the verb is done by al-musnad ilaihi but without ruling out the fact that someone else may have also done it, as in:

المعلم يحترم آراء الطلاب – The teacher respects the students’ points of view.
عدنان يدفع الخدمة كل عام – ‘Adnān pays charity every year.
انا أحب والدي – I love my parents.

In these sentences, al-musnad ilaihi noun phrases (المعلم – the teacher), (عدنان – ‘Adnān), and (ان – I) have the pragmatic function of specification, i.e. that the actions denoted by their verbs (يحترم – to respect), (يدفع – to pay), and (يحب – to love) are specific to al-musnad ilaihi noun phrases only and that no one else has practised them. However, this does not rule out the fact that these actions denoted by these verbs are also practised by other people, i.e. other people also (respect students’ views), (pay charity), and (love their parents). If this is the case, then the pragmatic function of the earlier sentences denotes both specification and consolidation of judgement. However, when such a mode of discourse occurs in the Qur’ān with this particular grammatical pattern, the action denoted by the verb is God-specific only, as in:

الله خلقكم ثم يوقَكم – God created you, then He will take you in death, Q16:70.
الله نزل أحسن الحديث كتابا – God has sent down the best statement: a Book, Q39:23.

where we have al-musnad ilaihi noun phrase (الله – God) occurring sentence-initially for specification and affirmation of the actions denoted by the verbs (خلق – to create) and (نزل – to reveal) that cannot be achieved by other people.

7 Generalisation Sentences that express generalisation include a generalisation particle such as (جميع – all) and (من – whoever) followed by a negation particle like (لا – not). A generalisation construction also includes al-musnad
ilaihi which occurs as part of the generalisation particle, as in:

- All the citizens did not vote for him.
- All the advanced nations did not help the refugees.
- Whoever wastes his or her time will not succeed.

The pragmatic function of this stylistic pattern is to affirm the generalised judgement on all people without exception. This pragmatic function of generalisation that includes all people is called in Arabic rhetorical studies 'umūm al-salb – ‘general negation’. In these sentences, al-musnad ilaihi is the generalisation particle which occurs in the nominative case. However, we need to distinguish the pragmatic function of cumn from the other pragmatic function which is called salb al-‘umūm – ‘partial negation’, which also occurs with generalisation particles, as in:

- He did not eat all the food.
- I have not seen all the students.

The original word order of these two sentences is ( ) and ( ) where the generalisation particle is not al-musnad ilaihi and it occurs in the accusative case. The pragmatic function of salb al-‘umūm denotes that ‘only some of the food was eaten’ and that ‘I have only seen some of the students’. The pragmatic function of ‘umūm al-salb can be changed into salb al-‘umūm if we change the word order, as in:

- Not all the citizens have voted for him.

In this sentence, we have the negation particle ( ) precede the generalisation particle ( ). Thus, we have the pragmatic function of salb al-‘umūm. Thus, the major distinction between the pragmatic functions of ‘umūm al-salb and salb al-‘umūm is represented by the word order of the two speech acts. In ‘umūm al-salb, the generalisation particle occurs before the negation particle, as in:

- I have not done anything of what you have asked me.
- I have not done anything.

However, in salb al-‘umūm, the negation particle occurs before the generalisation particle, as in:

- You do not get everything you wish.
- I have not understood all what you have told me.
8 The lexical items (مثل) and (غير) acting as al-musnad ilaihi There are constructions in which the lexical items (مثل – like) and (غير – other than) have the grammatical function of al-musnad ilaihi, as in:

- غَيرُكَ يَسْتَحْبِقُ الْترْدُدُ مِنَ الْعَمْلِ
- مَثْلُكَ لَا يَكَذِبُ

Someone else other than you deserves to be expelled.
Someone like you does not tell lies.

The pragmatic signification of these sentences is that there is, in the first sentence, an implicit negation meaning ‘you do not deserve to be expelled but someone else does’, while the second sentence has the underlying meaning ‘you are the one in particular who does not lie and no one else shares this habit’.

4.8.2.2 Ellipsis of al-musnad ilaihi

Although al-musnad ilaihi is an essential sentence component, we find it taken out from the sentence for various pragmatic factors. Grammatically, the ellipted al-musnad ilaihi can be either a mubtada’ (inchoative) or a fā’il (doer). Among the pragmatic factors that lead to the ellipsis of al-musnad ilaihi are:

1 Praise or dispraise

In a running descriptive or historical discourse whose field features someone or something, a succinct proposition can be introduced subsuming what has been already discussed. The ellipsis of al-musnad ilaihi takes place in this particular brief proposition. Consider the following example:

وُلِدْتُ وترعرعتُ في بغداد بعيد الأعظمية وقضيتُ شبابي وتعليمي في هذه المدينة التاريخية المشهورة بالعلماء وجمالها
وعرها وطيب أبنائها وحبيهم للعلم. وكنت أقضي أيام العطلة الصيفية في السباحة في نهر دجلة مع إصداقتي وفي صيد الأسماك وصيد الطيور في البساتين. أيام جميلة، وذكريات لا تنسى.

I was born and grown up in Baghdad in a district called al-ʿAẓamiyyah. I spent all my youth and education in this historical city well-known for its scholars, beauty, river, good-natured people, and their love of knowledge. I used to spend the summer holidays swimming in Tigress with my friends, fishing, and hunting in the fruit farms. Beautiful days. Recollections that cannot be forgotten.

In this text, the communicator describes his past in his birthplace city and concludes with two elliptical succinct propositions in which al-musnad ilaihi is ellipted. These are (أيام جميلة) and ذكريات لا تنسى) whose al-musnad ilaihi noun phrase (زفلك) for both propositions is missing. Thus, the normal word order should be (أيام جميلة) and (زفلك ذكريات لا تنسى).
Days and years go past while the Arab people are awaiting a united Arab position that reflects their aspirations and dreams about the central cause. However, the Arab governments have dashed the hopes of the Palestinian people, in particular, and the Arab people, in general, due to these governments’ shameful positions towards this just cause. Inhumane positions. Unsuccessful policies.

In this political journalistic discourse, the text producer summarises succinctly his argument by two elliptical speech acts (مواعظ لا إنسانية – inhumane positions) and (سياسات فاشلة – unsuccessful policies) whose al-musnad ilaihi noun phrase (ذلك – they) has been ellipted. The full grammatical patterns should be (ذلك مواعظ لا إنسانية) (ذلك سياسات فاشلة).

2 Immediate reaction  Utterances that are produced as a result of an immediate reaction are elliptical. The pragmatic function of these elliptical sentences is to warn and raise the alarm of an imminent danger or to spread some good news, as in:

حريق! – Fire!
المدينة! – The car!
أخي! – My brother!

These are elliptical speech acts whose al-musnad ilaihi (هذا/هذى – this) is ellipted. The non-elliptical original word order is (هذا حريق! – this is fire!), (هذا السيارة – this car (is coming towards us)) and (هذا أخي – this is my brother). This mode of discourse is used when, for instance, ‘fire’ is seen, when a ‘car’ is approaching pedestrians, or when someone sees someone or something he or she has been waiting for.

3 Musical symmetry  Parallelistic structures involve two units that are phonetically as well as grammatically parallel, as in:

من مخالب فتنه فرج كرته – Whoever is good-hearted will be relieved of his distress.

In this fixed parallelistic expression, we have two units (فنه فرج كرته) and (فنه فرج كرته) and each is made up of two words. Most importantly, however, the two units share an identical phonetic feature that is assonance. The second unit (كنت) is an elliptical structure whose al-musnad ilaihi (الله – God) is missing. Also, grammatically, the second unit is a passive voice but if we include al-musnad ilaihi, the
grammatical pattern will change to an active voice. If we have the original active voice grammatical pattern (ورَجُحَ اللهُ كَرَبْتهُ), musical symmetry will no longer exist.

4 Known information When al-musnad ilaihi is known information to the addressee, the speech act produced is usually elliptical of this grammatical category, as in:

- Man was created of haste, Q21:37.

In this elliptical sentence, al-musnad ilaihi (الله – God) is known to the addressee as the Creator. For this particular reason, it is ellipted. This pragmatic function of this mode of discourse occurs in passive sentences.

Curfew has been imposed in the capital.

The ellipted musnad ilaihi is (الحكومة – the government) which is known information to the addressee and that is why it is taken out of the sentence.

5 Fear When the communicator is concerned for his or her security, an elliptical proposition is employed in which al-musnad ilaihi is deleted. This pragmatic function of this mode of discourse occurs in passive constructions, as in:

- Democracy disappeared and mouths are gagged.

For fear of being arrested, the communicator resorts to elliptical passive constructions in which al-musnad ilaihi is deleted. In other words, the elliptical sentence is neutral since it does not name the person or the government institution that has imposed media censorship. The word order that includes al-musnad ilaihi is (وزير الإعلام الأفواه – the Minister of Information has gagged the mouths) which is an active voice construction.

6 Fixed expressions Fixed expressions are elliptical constructions that express an effective mode of discourse due to their succinctness that pragmatically sums up a large amount of shared information with the addressee, as in:

- A forgotten cause.
- A neglected problem.
- A lost right.

In these elliptical succinct constructions, al-musnad ilaihi is the pronoun (نحن – it), (هم – it), and (هو – it) respectively.

7 Redundant discourse Avoiding redundant discourse is a rhetorical requirement. The communicator needs to be aware of the stylistic requirement that anything which is redundant should be taken out of the speech act. In other words, expressions that can be inferred from the context should be ellipted, as in interrogative
constructions:

– How is your health?

whose answer is (– جيدة – Good). However, the word (– جيدة – good) is a musnad. Although the elliptical answer (– جيدة) is both grammatical and effective because it is succinct, it is not the full answer which, for the sake of the present discussion, should be (– صحتي جيدة – my health is good) where al-musnad ilaihi (– صحتي – my health) is ellipted because it can be discerned by the addressee.

Similarly, let us consider the following speech acts:

– Why are you crying? Who have you lost?

The addressee provides the following succinct one-word answer:

– حبيبتي – My sweetheart.

This answer represents al-musnad whose al-musnad ilaihi is ellipted which is:

– إنّ الفقيد حبيبتي – The lost one is my sweetheart.

where al-musnad ilaihi (الفقيد – the lost one) is explicit in the answer, i.e. al-musnad ilaihi is implicit in the first one-word answer. Thus, the text producer has opted for a single-word elliptical syntactic construction for the pragmatic function of brevity and avoiding redundant discourse. However, the reply (حبيبتي) can be an extra element acting as an object and has no rhetorical function if the communicator has meant (– أنا فقدت) (أنا فقدت – I have lost my sweetheart) where the section (– أنا فقدت – I have lost) is ellipted. In this case, the musnad ilaihi is the implicit subject (أنا) whose musnad is the implicit verb (فقدت).

4.8.2.3 Definiteness of al-musnad ilaihi

The communicator attempts to achieve different pragmatic functions through the definiteness of al-musnad ilaihi. These pragmatic functions are grammar-governed. In other words, they are realised by specific grammatical mechanisms and word order of the proposition. These are explicated in the following sections.

4.8.2.3.1 DEFINITENESS BY THE DEFINITE ARTICLE (ال)

The definite article (ال – the) is prefixed to al-musnad ilaihi in order to achieve specific pragmatic functions such as:

1 to designate known information about the person or thing expressed by al-musnad ilaihi, as in:

– زايد كتب رواية عن العراق وسرعان ما اكتسبت الرواية شهرة عالمية – Zaid wrote a novel about Iraq and quickly the novel gained an international reputation.
I planted a tree in my garden and after two years the tree grew bigger and gave fruits.

In these examples, the nouns (رواية – a novel) and (شجرة – a tree) occur in the indefinite form when they are first mentioned but in the second time, however, they are used in the definite form (الرواية – the novel) and (الشجرة – the tree) because these particular nouns have become shared and known information between the communicator and the addressee. Thus, the definite article (ال) is employed to denote known information to both the communicator and the addressee. Therefore, al-musnad ilaihi noun phrases (الرواية – the novel) and (الشجرة – the tree) are employed in the definite form in order to achieve the pragmatic function of known information.

2 to denote a common knowledge fact, as in:

Iron is heavier than wool.
Gold is more expensive than silver.

The communicator employs al-musnad ilaihi noun phrases (ال الحديد – the iron) and (الذهب – the gold) in the definite form since they express facts known to both the communicator and the addressee.

3 to denote information that is known from the context of situation, as in:

Today is very hot.
The room is too small.

In these sentences, the communicator employs al-musnad ilaihi noun phrases (اليوم – the day) and (الغرفة – the room) in the definite form because they designate known information to the addressee through the context of situation. In other words, the addressee can feel the heat and see the size of the room.

4 to denote that someone or something is known to everyone because there is nothing else other than this one or this thing, as in:

The poet has arrived.
The university has been closed down.

In these sentences, we have definite al-musnad ilaihi noun phrases (الشاعر – the poet) and (الجامعة – the university) because there is only one poet and one university in the city.

5 to denote a generic premise, as in:

Man is a weak creature.
The occurrence of al-musnad ilaihi (الإنسان – man) in the definite form is due to the fact that this premise applies to all human beings in general.

4.8.2.3.2 DEFINITENESS BY A PRONOUN

Grammatically, al-musnad ilaihi is in the definite form when it occurs as an explicit first person singular/plural pronoun like (أنا – I), (نحن – we), an explicit second person singular/plural and masculine/feminine pronoun like (أنت – you (feminine, singular)), (أنتم – you (plural masculine)), and third person singular/plural and masculine/feminine pronoun like (هي – she) and (هم – they (plural feminine)). When a pronoun musnad ilaihi occurs, it is called anaphoric reference. In other words, it should make reference to an earlier musnad ilaihi noun phrase in the same speech act. There are three grammatical categories of the al-musnad ilaihi noun phrase that occurs the first and which is followed by a pronoun musnad ilaihi that refers to it. These are:

1. an explicit musnad ilaihi noun phrase, as in:

المعلم يقول الحق وهو يريد لكم النجاح

The teacher says the truth and he wants you to be successful.

In this sentence, al-musnad ilaihi (المعلم – the teacher) is an explicit noun phrase while the pronoun (هو – he) is the second musnad ilaihi which functions as an anaphoric reference to the first musnad ilaihi.

2. semantically implicit musnad ilaihi noun phrase, as in:

إذا قال لكم احضروا في عطلة نهاية الأسبوع فاحضروا هو أفضل لكم

If he said to you to attend at the weekend, then you should attend. It is better for you.

In this speech act, the communicator has employed the pronoun musnad ilaihi (هو – he) that refers to a semantically implicit musnad ilaihi represented by the nominalised noun (الحضور – attendance). In other words, this speech act can be said in the following stylistic pattern:

(الحضور في عطلة نهاية الأسبوع هو أفضل لكم – attendance at the weekend is better for you)

where the pronoun musnad ilaihi (هو – it) refers to the explicit musnad ilaihi noun phrase (الحضور – attendance).

Similarly, in:

إنهدوا هو أفضل لكم

(Be united, it is better for you.

where al-musnad ilaihi pronoun (هو – it) refers to an implicit musnad ilaihi noun phrase, namely (الإتحاد – unity) whose meaning is available in the sentence.
3 an ellipted musnad ilaihi noun phrase, as in:

- You will get half of what he has won.

This speech act is said in the context of someone who has won a cash prize. The musnad ilaihi pronoun (هو – he) is implicit in the verb (ربح – to win). The implicit pronoun (هو) refers to an ellipted musnad ilaihi noun phrase (الرايح – the winner) which we can infer from the context of the proposition.

When al-musnad ilaihi is employed as a pronoun, it conveys various pragmatic functions. These include:

1 to denote affirmation and explicit information, as in:

- He is the criminal.
- I am the teacher.

In these speech acts, the communicator is affirming information through the pronoun musnad ilaihi (هو – he) and (أنا – I). In the second sentence, for instance, the communicator wants to assert his or her authority in the class and put an end to students' involvement in the teaching or the syllabus of the course.

2 to express a close relationship with the addressee, as in:

- I have no other sweetheart except you.
- There is no deity except You, exalted are You, Q21:87.

In these speech acts, the communicator is addressing someone very dear to him or her and employs the second person pronoun (أنت – you (feminine, singular)) and (أنت – you (masculine, singular)) as al-musnad ilaihi. It is worthwhile to note that in the first speech act, there is a face-to-face contact between the addressee and the communicator. In the second speech act, however, the addressee is not present as it is a supplication mode of discourse in which the addressee, i.e. the Lord, is addressed as if He were present with the communicator.

3 to denote a general reference to everyone, as in:

- If you say the truth, they will blame you, and if you do not say the truth, they will like you.

The communicator has employed the pronoun al-musnad ilaihi (أنت – you) which in fact does not refer to the present addressee but it makes a general reference that applies to all people.
4.8.2.3.3 DEFINITENESS BY A PROPER, COMMON, OR ABSTRACT NOUN

Grammatically, al-musnad ilaihi occurs as a proper, common, or abstract noun that has a number of pragmatic functions which are mostly relayed through the rhetorical feature of metonymy as explicated in the following paragraphs. The pragmatic functions of the proper, common, or abstract noun musnad ilaihi are:

1 to denote praise, as in:
- Sālim is a well-known hero.
- Baghdād is the city of knowledge.

In these sentences, al-musnad ilaihi (Sālim) and (Baghdād) occur as proper nouns as a means of appreciation and praise. However, a proper noun musnad ilaihi can also be employed as a metonymy for praise, as in:
- Khālid bin al-Walīd has arrived.

The communicator employs al-musnad ilaihi proper noun (Khālid bin al-Walīd) as a metonymy for heroism and bravery which he or she wants to apply to someone.

2 to denote dispraise and disrespect, as in:
- al-Ḥajjāj has come.
- Hulegu has arrived.

The communicator employs al-musnad ilaihi proper nouns (al-Ḥajjāj) and (Hulegu) as a sign of disrespect since these names are well-known for their bloodshed. Al-musnad ilaihi is employed here as a metonymy.

3 to denote optimism, as in:
- The smile has come.
- Welfare has arrived.

These two speech acts employ al-musnad ilaihi (the smile) and (welfare) to designate happiness and prosperity respectively when they are employed in a context of situation that refers to sadness or poverty. Al-musnad ilaihi is employed here as a metonymy.

4 to denote pessimism, as in:
- Trial has entered the area.

In this sentence, al-musnad ilaihi noun (trial) is employed to designate pessimistic information to the audience. It appertains to someone who is known as a trouble maker.
4.8.2.3.4 DEFINITENESS BY A DEMONSTRATIVE PRONOUN

Grammatically, demonstrative pronouns are used for the following semantic reasons:

1 to denote closeness of an object (entity), as in:

– This is my house.
– This is my car.

2 to denote an average distance of an object, as in:

– That is my friend.

3 to denote a distant object, as in:

– That is the Head of the Department.

However, al-musnad ilaihi occurs as a demonstrative pronoun and performs the following pragmatic functions such as:

1 to denote glorification of something, as in:

– Those are our grandfathers who built a distinguished civilisation.
– That is the Book about which there is no doubt, Q2:2.

The communicator has employed the demonstrative pronouns (اولاءك) – those) and (ذلك) – that) which are usually employed for distant persons or things as a means of glorification to the musnad ilaihi demonstrative pronouns. However, the demonstrative pronouns (هذا) – this) and (هذى) – this) which are usually used for nearby persons or things can also be employed for the rhetorical function of glorification, as in:

– This university is distinguished from other universities by its research which is of an international reputation.

where al-musnad ilaihi (هذا) – this) is employed to glorify the reputation of the University.

2 to denote contempt, as in:

– That criminal threatens to kill.
– This is a human being like you.

The communicator has employed al-musnad ilaihi demonstrative pronoun (ذلك) – that) to express contempt to the person referred to in the first sentence. However, in the second speech act, the communicator is addressing a racist or biased person.
and is defending the victim who is referred to by the demonstrative pronoun (هذا – this). In the second sentence, contempt is directed towards the racist addressee who is unfair to the person referred to by the demonstrative pronoun (هذا).

4.8.2.3.5 DEFINITENESS BY A RELATIVE PRONOUN

A relative pronoun enjoys definiteness, has the syntactic function of modification, and the rhetorical function of al-musnad ilaihi. However, without mentioning the modified part of the sentence, definiteness cannot be achieved by mentioning the relative pronoun on its own. For instance, if we say (سافر الذي فاز بالجائزة) which literally means ((the one) who...travelled), the pragmatic meaning is crippled and can only be complemented by the modified part of the sentence. Thus, we need to say (سافر الذي فاز بالجائزة – The one who won the prize travelled). Therefore, the employment of the section (فاز بالجائزة – won the prize) that is modified by the relative pronoun (الذي – who) eliminates any misunderstanding on the part of the addressee. The text producer employs the musnad ilaihi relative pronoun to deliver one of the following pragmatic functions:

1 to provide a detailed description of someone or something to the addressee who is not aware of who this person or thing is, as in:

التي شاهدتها معلي ليلة أمس زوجتي – The one who you saw with me last night was my wife.
الذي فتح لك الباب زميلي في العمل – The one who opened the door to you was my colleague at work.
الذي تأكله يحتوي على مواد ضارة – The thing which you are eating contains harmful things.

In these constructions, the persons or things are modified by the relative pronouns (التي) and (الذي) and thus semantic clarity is achieved.

2 to express appreciation of a positive feature, as in:

 جاء الذي بنى مركز الدراسات العربية – The one who built the Centre for Arabic Studies has come.
ساسفرت التي تزعمت بألف جنيه الى ألمانيا – The one who denoted one thousand pounds travelled to Germany.

In these sentences, the relative pronouns (الذي – who) and (التي – who) introduce al-musnad ilaihi in a definite form and convey through the modification the pragmatic function of appreciation to the good deeds done by al-musnad ilaihi. Thus, (الذي) and (التي) are the musnad ilaihi of these speech acts.
3 to alert the addressee to a misconception he or she has been having about someone or something, as in:

– The one who you think is sincere to you is backbiting you in front of others.
– The one who you think is unfaithful to you has never been unfaithful to you at all.

The musnad ilaihi noun phrases are the relative pronouns (الذي) and (التي) respectively.

4 to express affirmation of a judgement or an opinion, as in,

– The ones who you have been helping all these years are criticising you.

In this sentence, the communicator is passing his or her judgement that those people do not deserve any help since they are unfairly critical of the addressee. This point of view is expressed by the relative pronoun part of the sentence. The communicator has employed a relative pronoun clause that sums up all the names of those whom the addressee has been helping.

5 to introduce a linguistic signal which enables the addressee to infer what the communicator is going to say next, as in:

– We want law and order to prevail in the society but those who violate the law will be dealt with harshly.

In this sentence, the communicator has provided the linguistic signal (يَخالفون القانون – to violate the law) which sets the scene and psychologically prepares the addressee that a tough warning statement is going to be said. In other words, by listening to the first part of the proposition which includes a given expression, the addressee can make an inference about the rest of the propositional content, i.e. he or she can deduce what the communicator is going to say next. The linguistic signal (يَخالفون القانون) that is introduced by the musnad ilaihi relative pronoun (الذي) who (plural, masculine)) enables the addressee to infer something negative which is (سيحاسبون حساباً عسيرًا – they will be dealt with harshly).

Similarly, in:

– Those who did not listen to the teacher’s advice failed the exams.

We have in this sentence a double pragmatic function. This sentence pragmatically signifies praise to (المعلم – the teacher) and dispraise to (الذين لم يسمعوا نصيحة المعلم – those who did not listen to the teacher’s advice).
The linguistic signal made by (لم يسمعوا) – did not listen) enables the addressee to deduce something negative before the communicator has finished his or her statement. In these sentences, the musnad ilaihi relative pronoun (الذين) introduces a linguistic clue that enables the addressee to infer what the rest of the sentence will be about. This is referred to in Arabic rhetorical studies as al-īmā’ (linguistic signalling).

6 to express disapproval of mentioning one’s name, as in:

إتصلت في اللي أتهكم بسرقة سيارتها – The one who accused you of stealing her car has contacted me.

Thus, the relative pronoun introduces the information that refers to the name of someone who the addressee does not like to hear. The communicator appreciates the addressee’s ill-feelings towards someone and refers to him or her indirectly through the musnad ilaihi relative pronoun (التي). Thus, the text producer takes into consideration the psychological state of the addressee.

4.8.2.3.6 DEFINITENESS BY A CONSTRUCT NOUN PHRASE

The occurrence of al-musnad ilaihi as a construct noun phrase achieves a number of pragmatic functions such as:

1 to achieve brevity, as in:

سافر صديقي – My friend has travelled.

In this sentence, al-musnad ilaihi (صديقي – my friend) is shorter than its original persiphrastic expression (سافر الصديق الذي ينتمي لي). The construct noun phrase (صديقي – my friend) is employed in order to avoid listing long details.

2 to denote contempt, as in:

دخل ابن المجرم – The criminal’s son came in.

The communicator has employed al-musnad ilaihi (ابن المجرم – the criminal’s son) in a construct noun phrase instead of the explicit reference to al-musnad ilaihi’s name.

3 to avoid long listing of names, as in:

ألتق طلاب القسم على تأجيل الامتحان – The students of the department agreed to postpone the exam.

Instead of listing the names of all the students, the communicator employs the construct noun phrase (طلاب القسم – the students of the department).
to denote insult, as in:

– Evil’s friends are coming.

In this sentence, the construct noun phrase (اصدقاء السوء) is al-musnad ilaihi which is employed by the communicator as a means of insult to them.

4.8.2.3.7 DEFINITENESS BY VOCATIVE PARTICLE (يا)

This mode of discourse has the following pragmatic functions:

1. avoiding embarrassment when calling someone you do not know, as in:

– O brother, where is the hospital?
– O gentleman, is the she-doctor available?

In these sentences, the communicator does not know the addressee but wants an eye-contact with him or her when asking for help or details. This kind of speech act also shows respect to the addressee. Al-musnad ilaihi noun phrases are (أخ – brother) and (رجل – gentleman) and the vocative particle (يا – O) rhetorically functions as a musnad.

2. reference to a problem which the communicator wants to diagnose to the addressee who he or she knows, as in:

– O young man, take care of your studies and do not waste your time.
– O young lady, higher education is not exclusive to males only.

In these sentences, the communicator provides academic advice and is acting like a personal tutor of the addressee students. Through the employment of al-musnad vocative particle (يا – O), the communicator has defined al-musnad ilaihi noun phrases (غلام – young man) and (فتاة – young lady).

4.8.2.4 Indefiniteness of al-musnad ilaihi

Definiteness is the usual grammatical feature of al-musnad ilaihi. However, al-musnad ilaihi can also be employed in the indefinite form for some pragmatic functions such as:

1. to denote generalisation, as in:

– If one of the students asks you about me, tell him I am not available.
– If anything happens, let me know immediately.
In these sentences, al-musnad ila hi is represented by the indefinite nouns 
(– one) and (– anything) which do not refer to a specific student or thing 
but to any student and anything in general.

2 to denote unknown information, as in:

سلَّمَ تَلمِيدُ عَنكَ يومٍ امس
– A student asked about you yesterday.
حضر وزیر اجتماع اليوم
– Today’s meeting has been attended by a Minister.

The indefinite nouns (– a student) and (– a Minister) are al-musnad ila hi and convey new information to the addressee.

3 to denote protection by hiding the identity of the person, as in:

أخبرني طالبَ عندَكَ كسرَ الباب
– A student told me that you broke the door.
أخبرني شخصَ عندِكمّ ترميم صورة الرئيس
– Someone told me that you have torn up the President’s picture.

The communicator does not want to reveal the identity of the name of the student 
who told him or her about the broken door nor does he or she want to reveal the 
identity of the person who reported the news about the President’s picture. 
Through the employment of an indefinite musnad ila hi, this pragmatic function 
is achieved. This is done by (– a student) and (– a person).

4 to denote multitude, as in:

إِنَّ أَهَانُوكَ فَقَدْ أَهَانُوْنَ مِنْ قَبْلِكَ
– If they insulted you, so many teachers were insulted before you.
إِنَّ انتقادوكَ فَقَدْ انتَقادُوْنَ مِنْ قَبْلٍ
– If they criticised you, so many Ministers were criticised before you.

In these sentences, al-musnad ila hi nouns (– teachers) and (– Ministers) appear in the indefinite form to designate multitude and that these 
actions denoted by the verbs (– to insult) and (– to criticise) have been 
recurrent.

4.8.2.5 Foregrounding of al-musnad ila hi

Foregrounding al-musnad ila hi is an effective mode of discourse that achieves 
the pragmatic function of affirmation of various pragmatic significations. 
Grammatically, this is a nominal word order in which we have a sentence-initial 
al-musnad ila hi noun phrase for a specific communicative function. 
Pragmatically, its counterpart verb-initial sentence is stylistically less effective 
and does not designate affirmation.
There are eight contexts of situation that require the foregrounding of al-musnad ilaihi in order to achieve affirmation. In other words, the foregrounded musnad ilaihi fulfils eight pragmatic functions. These pragmatic functions occur in the following contexts in which al-musnad ilaihi is foregrounded:

1. **when disbelieving a claim put forward by an opponent**, as in:

   - The government claims that it is fighting against corruption while the President’s son has been buying houses in Europe.
   - You tell me that you will take your studies seriously but in fact you miss five lessons a week.

   Thus, in order to rebut the opponent’s claim, a nominal sentence with a foregrounded musnad ilaihi is required because it is stylistically more effective than verb-initial constructions like:

   تدعي الحكومة أنها تحارب الفساد، والرئيس يشتري البيوت في أوربا
   تقُول لي بأنك ستتأخذ الدراسة بجد، وأنت تَغيث خمس دروس في الأسبوع

   In these sentences, al-musnad ilaihi noun phrases are (ابن الرئيس – the President’s son) and (أنت – you).

2. **when expressing astonishment at something unbelievable or when going against expected social norms**, as in:

   - The ox laughed.
   - A three-year old child lifts 50 tons of weight.
   - The thief has become the manager of the bank.

   In these constructions, the foregrounded musnad ilaihi noun phrases are (الثور – the ox), (طفل – a child), and (النصب – the thief).

3. **when the communicator wants to instil fear or discipline into the addressee**, as in:

   - The police are going to open fire on anyone after 8 p.m.
   - My father has decided not to buy you the toy if you do not do your homework.

   - وُلَدَتْ صُدُورُ كُلُّ فَرَد بعد الساعة الثامنة مساءً
   - ﻣَنْ ﻣَنْ أَنَّ لَا يُشْتَري اللعبة لِكَ إِذَا ﻣَنْ ﻣَنْ ﻣَنْ ﻣَنْ
In these sentences, al-musnad ilaihi noun phrases (الشرطة – the police) and (والدي – my father) are placed sentence-initially for the pragmatic function of affirmation that generates fear and discipline respectively.

4 when the communicator wants to rebut the opponent’s denial of something, as in:

لا، أنت تعلم جيداً كل شيء. أنت تريد أن تتهرب من المسؤولية. أنت غير متصف.

No, you know everything very well. You want to run away from the responsibility. You are not fair.

In these sentences, the communicator has foregrounded al-musnad ilaihi element (أنت – you) three times because he or she tries to rebut his or her opponent’s earlier statement which is:

آسف جدًا، أنا لا أعلم أي شيء عن هذه المشكلة.

– I am sorry. I do not know anything about this problem.

5 when the communicator wants to praise someone and highlight a characteristic feature in order to eliminate doubt in his or her proposition, as in:

– سليم يترأس بأمواله سرًا وعلانية.

Sālim spends his money in charity secretly and openly.

– عائشة تزود مجنحًا بمساعدة اللاجئين.

‘A’ishah has donated her jewellery to help the refugees.

– هنالك يبذل قصارى جهد.

– He is trying his best.

In these sentences, the communicator has foregrounded al-musnad ilaihi noun phrases (سليم – Sālim), (عائشة – ‘A’ishah), and (هو – he) in an attempt to affirm his or her positive feedback about the people praised. This pragmatic function is achieved only when the actions denoted by the verbs are unprecedented or unheard of before in the community. In other words, the addressee does not realise this fact about al-musnad ilaihi’s action. Therefore, we cannot have a foregrounded musnad ilaihi noun phrase for an action that is recurrently done by someone and is known to the community. For instance, when someone is well-known for going on holidays, it is stylistically incorrect to say:

– أمير سافر إلى إسبانيا.

`Āmir travelled to Spain.

The effective style that suits the recurrent action of (السفر إلى أسبانيا – travelling to Spain) should be a verb-initial construction (ي скаfort عامر إلى أسبانيا).

6 when the communicator wants to reassure the addressee, as in:

لا تخاف. مدير سيعذرك هذه المرة.

لا تخزن. نحن جميعنا معك.

Don’t worry. The manager will forgive you this time. Don’t worry. We are all behind you.

Reassurance, therefore, requires a foregrounded musnad ilaihi noun phrase, as in (المدير – the manager) and (نحن – we) earlier.
7 when the communicator wants to affirm the negation of something, as in:

– يُـتَخَذُ زِيدَ َأَصدقاءً مـن أَعـداء أبيه وَهَم يَعْرَفون ذَالـك حيـدًا ـ Zaid makes friends of his father’s enemies and they know this well.

– زـيدَ يَتَنَـمَّـؤُـهُ مـن يد سالـمة وَهَيـنِ لا يَفْـهم شَيـئاً فـي هـذَا الاحـتِصـاص ـ Zaid is taught by Salmā and she does not know anything about this field.

The musnad ilaihi noun phrases (هم – they) and (هي – she) are foregrounded to confirm the negation of an earlier statement said by the same communicator. The earlier statements of these sentences are (يَتَخَذُ زـيدَ أَصدقاءً مـن أَعـداء أبيه) and (زـيدَ يَتَنَـمَّـؤُـهُ مـن يد سالـمة). Therefore, this mode of discourse occurs inter-sententially where a foregrounded musnad ilaihi noun phrase is required in the second sentence that follows an earlier proposition.

8 when the communicator wants to dispel any doubt in the addressee’s mind, as in:

– هذا غير صحيح. أنا سمعت بالخبر المُحِّزن قـِبـل قليل ـ This is not true. I have heard this sad news a short while ago.

This is a speech act produced by a second communicator in response to the first communicator’s statement. The communicator here has foregrounded al-musnad ilaihi (– I) in order to eliminate the suspicion in the first communicator’s mind who has said to him or her the following speech act:

– ِزيدي لَكِ لم تسمع خبر وفاة رئيس الجامعة ـ You seem not to have heard the news of the Vice-Chancellor’s death.

Thus, the second communicator produces this sentence with a foregrounded musnad ilaihi (إني) in an attempt to confirm his or her awareness of the situation in the university. Similarly, in:

Communicator 1: – أَطْرُأَـنَ أَنَّ سَمِيرَ سِيْغِـيـب عَن الـإِجْتِـمَأَع لَأَنَّ زِوْجِهَهُ فِي المُـسْتَـشْـفي: ـ I think Samīr will not attend the meeting because his wife is in hospital.

Communicator 2: – سَمِيرُ اَتَّـصِلـُ بِيَّ بـِنْسَـاء وَأَكَّد رَغْـبَـتَهُ فِي حضور الاجتماع: ـ Samīr has contacted me half an hour ago and confirmed his willingness to attend the meeting.

In his or her response to communicator 1, communicator 2 employs a foregrounded musnad ilaihi (سَمِير) to dispel the unfounded doubt and suspicion as well as to affirm that the information relayed by communicator 1’s speech act is inaccurate.
4.8.2.6 Backgrounding of al-musnad ila′ihi

Grammatically, al-musnad ila′ihi occurs before its counterpart al-musnad. However, Arabic grammar allows the syntactic process of backgrounding al-musnad ila′ihi. Backgrounding is a universal linguistic feature but its pragmatic functions are language-bound.

4.8.2.6.1 Grammatical Factors of Backgrounding

There are grammatical factors that allow al-musnad ila′ihi to be backgrounded. These are:

1. When al-musnad ila′ihi occurs after the verb, i.e. as a subject, in verb-initial sentences, as in:
   
   – The doctor has arrived.
   
   where (الطبيب – the doctor) is the musnad ila′ihi.

2. When al-musnad ila′ihi occurs as the subject in passive voice syntactic structures, i.e. nā′ib al-fā′il, as in:

   – The letter has been sent.
   
   where (الرسالة – the letter) is the musnad ila′ihi.

3. When al-musnad ila′ihi occurs in interrogative sentences, as in:

   – Where is the university?
   – Who are you?

   where the interrogative particles (أين – where) and (من – who) act as the musnad ila′ihi.

4.8.2.6.2 Pragmatic Functions of Backgrounding

Al-musnad ila′ihi can be backgrounded by the text producer in order to achieve the following pragmatic functions:

1. To denote specificity, as in:

   – The final decision is to the manager.

   – The choice is yours.

In these sentences, al-musnad ila′ihi noun phrases (القرار – the decision) (للمدير – to the manager) (الخيار – the choice) (لك – yours) perform the pragmatic function of specificity and should be highlighted by placing them sentence-initially before al-musnad ila′ihi.
2 to express announcement of positive or negative unknown information, as in:

في صحة جيدة أنت – You are in good health.
في خطر نحن – We are in danger.

In the first example, the communicator as a doctor delivers good news (في صحة جيدة – in good health) that is unknown to the patient addressee, and in the second example, the politician delivers bad news (في خطر – in danger) which is unknown to the nation. In both cases, the unknown good and bad news which represent al-musnad can be highlighted for their communicative value and placed sentence-initially while al-musnad ilaihi is backgrounded. The same applies to greeting expressions like:

سنَعَد صيامْك – Good morning.
طَاب صيامْك – Good morning.
طَاب يومْك – Good day.

where al-musnad ilaihi expressions (سنَعَد صيامْك – your morning) and (طَاب يومْك – your day) are backgrounded while al-musnad expressions (سنَعَد / طَاب – good) are foregrounded to deliver cheerful words that are pleasant to the addressee. These greeting grammatical structures are stylistically more effective than their counterparts (صيامْك طَيِّبْة) (صيامْك سنِعِيد), (صيامْك طَيِّبْة) (صيامْك طَيِّبْة), and (صيامْك طَيِّبْة).

3 to denote supplication, as in:

مبارك زواجْك – May your marriage be blessed.
مقبول صيامْك – May your fasting be accepted.

The communicator wishes the addressee a happy marriage and an accepted fasting. In this context of supplication, al-musnad ilaihi noun phrases (مبارك زواجْك – your marriage) and (مقبول صيامْك – your fasting) are usually backgrounded.

4 to denote praise and dispraise, as in:

يَعْمَر الصديق سالم – What a good friend Sālim is.
بنس الشركَة الخائِن – What a bad friend the traitor is.

In these sentences, al-musnad ilaihi noun phrases (سالم – Sālim) and (الخائِن – the traitor) are foregrounded.

5 to denote sympathy, as in:

مسكين سالم – Sālim is pathetic.
مظلوم أنت – You have been done injustice.
The communicator is sympathetic with al-musnad ilaihi elements (سلم – Sālim) and (انت – you) which are backgrounded. Sympathetic expressions which represent al-musnad are placed sentence-initially for their high communicative value.

6 to denote glorification, as in:

- عادلة اننت
- حريص زيد

The backgrounded noun phrases (انت – you) and (زيد – Zaid) are al-musnad ilaihi in these sentences. The communicator attempts to glorify the positive characteristics of the addressee by placing al-musnad elements sentence-initially.

7 to denote suspense through postponement of news after long details, as in:

- إن في اعتنائك بدعوسك وحضورك كل يوم وتسليم الواجبات المنزلية وعدم مخالفته قوانين الجامعة احتراما لوالديك

Your concern about your studies, handing in your homework, and not violating the University's rules are respect to your parents.

- إن في قبوله شروط الاتفاقية وحضوره اجتماع القمة في موسكو دليلا على إخلاص نيته

His acceptance of the treaty's conditions and attendance of Moscow's summit are evidence of his good intention.

In these examples, the communicator initiates his or her proposition with long details postponing the news till the very end to achieve suspense. This stylistic technique is achieved through the backgrounding of al-musnad ilaihi noun phrases which are (احتراما – respect) and (دليلا – evidence).

8 to denote restriction, as in:

- سالم

where al-musnad ilaihi (سلم) is backgrounded because it is employed for the pragmatic function of restriction. In other words, the communicator has given a very specific national feature (عربي – an Arab) to al-musnad ilaihi only and not to someone else in that particular context of situation.

Also, in:

- لكم رأيكم ولي رأي

where al-musnad ilaihi noun phrases (رأيكم – your point of view) and (رأي – my point of view) are foregrounded because of restricting one thing which is (دلوك) to them only, and also due to restricting another thing which is (رأي) to me only.
4.9 Al-musnad

The predicate in Arabic rhetoric is referred to as al-musnad, i.e., that which leans upon or is supported by the inchoative (al-musnad ila'ih). Al-musnad is a vital element in Arabic basic sentences. Like al-musnad ila'ih, the rhetorical category al-musnad can semantically be undertaken by human, non-human, animate and inanimate noun phrases.

4.9.1 Grammatical functions of al-musnad

Grammatically, al-musnad occurs in the following grammatical environments:

1. it occurs in verbal sentences;
2. it occurs in nominal sentences.

Most importantly, al-musnad performs one of the following grammatical functions:

1. in a verbal sentence, al-musnad occurs as the verb of the proposition, as in:
   - The baby slept.

   The verb (– slept) is al-musnad of the sentence. If the word order of this verbal sentence is changed to (– the baby slept), the verb ( ) still functions as al-musnad component of the sentence. Most importantly, the occurrence of al-musnad as a verb signifies non-continuity and renewal of an action. Thus, the action of (– sleeping) does not last long but it can be renewed by al-musnad ila'ih which is (– the baby). The same applies to:
   - Zaid is teaching.

   where al-musnad is a verb predicate to signify non-continuity and renewal of the same action at different times. It is also interesting to note that the verb maintains its rhetorical function of musnad when it occurs in an interrogative construction, as in:
   - Will you study or eat first?

   where the verb (– to study) acts as the musnad and (– you) as the musnad ila'ih.

2. in a nominal sentence without a verb, al-musnad occurs as a noun predicate of an inchoative, as in:
   - Zaid is a teacher.
where the inchoative (al-mubtada’) is (زيد) and the noun predicate (al-khabar) is (معام) which is al-musnad. Al-musnad is used as a noun predicate so that it signifies continuity and state. Thus (معام – teacher) is a noun musnad to denote a given state and continuity of this particular status and profession.

In some sentences like (زيد أدواته مُنظمة) – Zaid, his equipment are organised), the entire nominal sentence (زيد أدواته مُنظمة – his equipment are organised) acts as the musnad.

3 the inchoative of a thematic syntactic structure where the theme component is al-musnad, as in:

سلمى سافر أبوها – Salmā, her father travelled.

In this sentence, we have the theme (المحذوفة انحو) which is ( وسلمى) and the rheme (المحذوفة انحو) which is ( سافر أبوها) that has an anaphoric reference (دامير ‘ايد) which is the (ها – her) that refers to the theme. Rhetorically, the rheme component (سافر أبوها) functions as al-musnad. Grammatically, the rheme unit represents a verbal sentence which performs the grammatical function of a predicate (khabar).

4 the inchoative which has a subject (فعل) or a subject of a passive sentence (نائب الفاعل) that stands for the predicate, as in:

أقادم أمت إلى الخفيلة؟ – Are you coming to the party?
أمنهلة الواجبات؟ – Is school work neglected?

where al-musnad elements are represented by (قادم – coming) and (مهملة – neglected).

5 the predicate of kāna and its set, as in:

كان الطعام لذيذًا – The food was delicious.

where (ذيدا) – delicious is al-musnad, i.e. the predicate of kāna.

6 the predicate of inna and its set, as in:

إن الجهل خطير – Ignorance is dangerous.

where (خطير – dangerous) is al-musnad, i.e. the predicate of inna.

7 the verbal noun, as in:

شنان ما بين البلدين – How different the two countries are.

where al-musnad is (شنان – how different). It is worthwhile to note that the musnad ilaahi in this sentence is the particle (ما). However, semantically speaking, the musnad ilaahi should be the entire unit (ما بين البلدين – between the two countries).
8 the second object of verbs that require two objects, as in:

– I have found knowledge useful.

where al-musnad is (نافع – useful). This is due to the fact that the underlying grammatical structure is (نافع – Knowledge is useful) where (نافع) is al-musnad, too.

9 the third object of verbs that require three objects, as in:

– The teacher informed the students that the exam would be easy.

where al-musnad is (سهل – easy). This is due to the fact that the underlying grammatical structure is (سهل – The exam is easy) where (سهل) is al-musnad, too.

10 the nominalised noun that replaces the verb, as in:

– Be patient in gaining knowledge.

where the nominalised noun (صبراً – patience) is al-musnad which originally was a verb (صبر في محاول تخصص العلم – Be patient in gaining knowledge).

Also, in:

– To parents, do good. Q2:83.

where al-musnad is the nominalised noun (إحسانًا – doing good) which is morphologically related to the verb (أحسن – to do good), i.e. the sentence structure with a verb is (أحسن – Do good to parents).

11 the prepositional phrase (shubh jumlah (الجمر والجمير)), as in:

– Zaid is in the garden.

– The credit is to you.

– There are advantages to knowledge.

where the prepositional phrases (في الحديقة – in the garden), (لك الفضل – to you), and (للعلم – to knowledge) are the musnad components of these sentences.

12 the vocative particle (يا – O), as in:

– O, gentleman.

– O, brother.

the praise word (بَلَدٍ – wonderful) and the dispraise word (يَبَّسٍ – bad), as in:

– How wonderful the sincere friend is.
– What a bad friend Sālim is.

where the lexical items (بَلَدٍ) and (يَبَّسٍ) have the rhetorical function of musnad while (الخَالِصُ – sincere) and (سَلَامٌ – Sālim) act as the musnad ilaihi. This is because in Arabic grammar, the musnad elements (بَلَدٍ) and (يَبَّسٍ) act as frozen verbs (فَيْلٌ جَمِيدٌ). At the same time, these speech acts constitute two units: the first is represented by (بَلَدٍ) and (يَبَّسٍ) which rhetorically function as the musnad and the second unit comprises (الخَالِصُ) and (سَلَامٌ) which function as the musnad ilaihi. Thus, grammatically, the first unit consisting of (بَلَدٍ) and (يَبَّسٍ) acts as a foregrounded predicate while the second unit comprising (الخَالِصُ) and (سَلَامٌ) performs the grammatical function of a backgrounded inchoative.

14 the interrogative particle of a nominal interrogative speech act, as in:

– Where is the hospital?
– Who are you?

where the interrogative particles (أين – where) and (من – who) rhetorically function as al-musnad in the above nominal interrogative sentences. It is important to note that these musnad interrogative particles perform the grammatical function of a foregrounded predicate (khabar muqaddam) and their musnad ilaihi elements (المَستَفْعَفِي – the hospital) and (أنتِ – you) are the backgrounded inchoative (مُبَتَّدَا’ mu‘akhkhar). However, if we have an interrogative speech act with a verb, as in:

– What do you want?
– Who studied?
– Did Sāim say the truth?

the interrogative particles (ماذا تريدة – what), (من – who)32 and (هل – did) do not perform the rhetorical function of musnad. The role of musnad is taken by the verbs (تريدة – to want), (درس – to study), and (قيل – to say) whose musnad ilaihi elements are represented by the implicit pronouns (أنتِ – you) and (هو – he) as well as by the explicit noun (سَلَامٌ – Sālim). Thus, in a verbal interrogative speech act, the interrogative particle acts neither as a musnad nor as a musnad ilaihi. The same rule applies to interrogative speech acts with active or passive participles, as in:

– Is the doctor coming?
– Is the matter understood?
where the active participle (قادَم — coming) and the passive participle (مفهوم — understood) are the musnad and the nouns (الطبيب — the doctor) and (الأمر — the matter) are the musnad ilaihi.

4.9.2 Linguistic features and pragmatic functions of al-musnad

The present account is an analysis of the status of al-musnad in terms of its linguistic features and pragmatic functions. The pragmatic functions of al-musnad are grammar-governed. The following is an explicated account of the major linguistic features of al-musnad together with the pragmatic functions of each linguistic characteristic feature.

4.9.2.1 Definiteness of al-musnad

The linguistic feature of definiteness of al-musnad is the expected grammatical norm in Arabic rhetoric. However, the employment of al-musnad in the definite form conveys the following pragmatic functions:

1 to denote restriction, as in:

– Salmā is the hard working.
– Aḥmad is the sincere.

In order to strictly specify a given characteristic feature to someone only and for all times, the communicator employs al-musnad in the definite form as a restriction pragmatic technique. Thus, the text producer’s intended meanings of these two sentences are:

– There is no one hard working except Salmā.
– There is no one sincere except Aḥmed.

Restriction, therefore, highlights a feature as exclusive to someone and recurrent all the time.

2 to denote specification for contrast, as in:

– Sālim is the Ambassador and Aḥmad is the Attaché.

In this compound sentence, the communicator is trying to distinguish between two people, i.e. two musnad ilaihi nouns, one called (قائم) and the other (أحمد), and saying that they occupy different diplomatic posts. This difference is expressed by the definite musnad expressions (السفير — the Ambassador) and (الملحق — the Attaché). The pragmatic function of specification for the sake of contrast is also
applicable to contexts in which one person or thing is referred to as a benchmark for other people or things in that specific context only. For instance, in a classroom where all the students, except one, feel lazy and lack motivation, the teacher can say the following sentence:

سلمى المُتحمسة – Salmā is the motivated.

The pragmatic function of this speech act is to specify one student only and contrast her to the rest of the class. To do this, the communicator needs to employ the musnad in the definite form so that the distinct and specific characteristic feature of (سلمى المُتحمسة) is highlighted and contrasted with other students’ feature of laziness. The reason why the speech act (سلمى المُتحمسة) is not regarded as restriction is due to the fact that it applies to the classroom situation only which may not be a recurrent situation at other times.

3 provision of news that is only partially known to the addressee, as in:

زيد الفائز بالدالية الذهبية – Zaid is the gold medal winner.

This speech act occurs in a context of situation about (شخصّيّة فاز ببطولة ذهبية) – Someone has won a gold medal). Although the addressee is aware of the news that someone in his or her area, for instance, has won a gold medal, he or she does not know who this person is. The addressee asks (من هو؟ – Who is it?) Then, in the answer provided, al-musnad (الفائز) is used in the definite form to provide more details to the addressee’s partial knowledge.

4.9.2.2 Indefiniteness of al-musnad

The musnad component of the sentence can also be employed in the indefinite form to achieve specific pragmatic functions. These are:

1 to provide unknown (new) information to the addressee. This occurs when al-musnad is part of a nominal sentence without a verb, as in:

سالم السفير العراقي – Sālim is Iraq’s Ambassador.
حائرة القائد الجبهية – Khālid is the army commander.
زيد النّاشئ الشاعر – Zaid is a satire poet.

where al-musnad expressions (سفير – ambassador), (قائد – commander), and (شاعر – poet) are in the indefinite form and provide, together with their respective nouns within the construct noun phrase, new information to the addressee.

2 to glorify someone or something, as in:

المعلم المُتهمة – The teacher is a candle.
العلم نور – Knowledge is light.
where al-musnad elements (شمعة – a candle) and (نور – light) are employed in the indefinite form as a means of glorifying the importance of (المعلم – the teacher) and (العلم – knowledge).

3 to praise and dispraise, as in:

- Zaid is generous.
- Saleem is miser.

where al-musnad expressions (سخي – generous) and (مخبئ – miser) are used in the indefinite form.

Similarly, indefiniteness of al-musnad can refer to facts known to the addressee which are also related to praise and dispraise, as in:

- You are mature and he is a child.

This speech act can be used by someone as praise to an adult addressee being annoyed by a naughty child. Thus, al-musnad nouns (عاقل – mature) and (طفل – child) are employed in the indefinite form because they refer to facts that are known information to the addressee.

4.9.2.3 Ellipsis of al-musnad

The ellipsis of al-musnad component of the sentence takes place in order to achieve some pragmatic functions. These are:

1 to avoid redundancy in discourse – this occurs in response to some answers, as in:

- Zaid.

The noun (زيد – Zaid) is a musnad ilaihi which is a one-word answer to an earlier question:

- من كتب هذه الرواية الرائعة؟ – Who wrote this wonderful novel?

The one-word answer through the musnad ilaihi noun (زيد) is an elliptical answer from which al-musnad unit (كتب هذه الرواية الرائعة – wrote this wonderful novel) has been ellipted. Thus, to achieve an effective discourse, the one-word answer (زيد – Zaid) is employed rather than the full answer (كتب هذه الرواية الرائعة which is regarded as a redundant discourse. The same applies to interrogatives without a verb, as in

- من المريض (سليم – Salim) which is the musnad ilaihi whose musnad is ellipted. The full answer is (سليم المريض – Salim is the sick person.)
2 known information that can be inferred from the context, as in:

– I went out and suddenly there was a hurricane.
– I went out and suddenly there was the moon.

These grammatical patterns involve the employment of the surprise particle (إِنَّا – suddenly). In these sentences, the ellipted musnad elements are (شَيْمَةٌ – violent) and (سَلَٰطِعٌ – shining). The full non-elliptical constructions are (حَرَّجَتُ إِنَّا الإِعْصَارُ شَيْمَةٌ) and (حَرَّجَتُ إِنَّا الفَصْرُ سَلَٰطِعٌ). The context allows the addressee to infer that the hurricane is ‘violent’ and that the moon is ‘shining’.

4.9.2.4 Foregrounding of al-musnad

The usual position of al-musnad is to occur after al-musnad ilaihi. In terms of information structure, al-musnad provides unknown (new) information to the addressee, as in:

– Zaid is the Head of the Department.

where al-musnad is (رَئِسٌ – the head) and is placed, in its expected and normal position, sentence-finally because the addressee knows al-musnad ilaihi (زايد – Zaid) but does not know that Zaid is ‘the Head of the Department’. Thus, the text producer’s information structure strategy is (known information (al-musnad ilaihi) /H11001 /unknown information (al-musnad)). However, Arabic allows the foregrounding of al-musnad for pragmatic functions which are explained in the following paragraphs:

1 to denote specification, as in:

– For you is your religion, and for me is my religion, Q109:6.
– To the manager is the final decision.
– To you is your point of view and to me is my point of view.
– Life is hard work.

The first sentence is compound in which al-musnad elements are (لكم – to you) and (لي – to me). In the second sentence, the musnad is (المدير – to the manager). In the third sentence, the musnad elements are (تك – to you (feminine, singular)) and (لي – to me). In the fourth sentence, al-musnad is represented by (الحياة – hard work). In these examples, the text producers have restricted al-musnad ilaihi expressions (دينيك – your religion), (ديني – my religion), (القرار – decision), (رأيك – your (feminine, singular) point of view), (رأي – my point of view), and (الحياة – life)
to al-musnad expressions (ألك – to you), (لني – to me), (للمدير – to the manager),
(لك – to you), (للي – to me), and (تعب – hard work).

Other examples that clarify the pragmatic function of specification relayed by
a foregrounded musnad are:

عربي أنا – I am an Arab.
أمين سالم – Sālim is trustworthy.

where the musnad elements (عربي – an Arab) and (أمين – trustworthy) are
foregrounded to highlight this specific feature and restrict it to al-musnad ilaihi
(أني – I) and (سالم – Sālim) and not to someone else. In other words, these features
of (الروية – Arabism) and (الأمنة – trustworthiness) are specific to the speaker
(ن) and to (سالم) respectively.

2 to clarify vagueness and uncertainty that may arise about the state of
someone or something, as in:

Speaker 1: – I have not seen Zaid for two months.
Speaker 2: – Zaid is either ill or has travelled.
Speaker 3: – He is ill.
Speaker 3 has employed a foregrounded musnad (مريض – ill) because there has
been uncertainty about Zaid’s state by the other speakers.

3 to highlight good or bad news as unknown information to the addressee, as in:

تخرج ابنك – Your son has passed.
فشل مساعدتك – Your effort has failed.
كبيرية أنت – You are a genius.

where al-musnad is represented by the verbs (تخرج – to pass) and (فشل – to fail)
and by the adjective (كبيرية – genius) that represent either positive or negative
feedback.

4 to denote boredom on the part of the communicator, as in:

يست الدنيا – Life is miserable.

The foregrounded musnad (يست – miserable) reflects the psychological state and
pessimistic mood of the communicator. Thus, the musnad is highlighted in
a sentence-initial position.

4.10 The verb and its attachments

The verb enjoys vital semantic and syntactic roles in the Arabic sentence. The
present account provides a syntactic, semantic, and pragmatic investigation of the
verbal sentence in Arabic from a rhetorical perspective. This analysis also provides an insight into the relevant sentence constituents that co-occur with the verb together with the grammatical status of the verb itself, i.e. whether it is transitive or intransitive, how the stylistic pattern of the sentence is shaped up, and what word order is required for a given pragmatic function. The verb’s grammatical function in the sentence is an important part of Arabic rhetorical discourse analysis. However, the verb’s influential role in Arabic rhetoric becomes evident when its function or position in the sentence influences the overall signification of the sentence. Let us consider the following speech acts:

– أنت تزور هاشم؟
– هل هاشم هو الذي تزور؟

Each of these sentences is employed for a different context of situation. The different position of the verb in these sentences has led to different pragmatic effects, i.e. different contextual implicatures. In the first sentence, the communicator urges the addressee to abandon Hāshim’s visit as there are more important things that are required to be done such as school work, gardening, and shopping, for instance. Thus, foregrounding the verb (– to visit) in the first interrogative construction aims to minimise the significance of the action of (– visiting) and implicitly highlight the importance and priority of other actions. It is, therefore, important to note that the communicator is not against the person (– Hāshim) but rather against the idea of visiting him. In the second sentence, however, the communicator highlights the constituent (– Hāshim) by placing it sentence-initially. Thus, the pragmatic function of this word order is to remind the addressee that (– Hāshim) is not worthy of the visit, i.e. there are other people who are more worthy of the visit than (– Hāshim). Therefore, the communicator in the second sentence is not against the action of (– visiting) but against the person (– Hāshim).

4.10.1 What are the verb’s attachments?

In Arabic rhetorical studies, the verb is investigated in terms of other sentence constituents that co-occur with it. These constituents that are related to the verb are called ‘attachments’. The notion of verb’s attachments is concerned with the grammatical processes in the verbal sentence and have semantic and pragmatic impact on the overall signification of the proposition. The major attachments of the verb are the subject, the object, the prepositional phrase, the circumstantial noun phrase, the temporal noun phrase, and the conditional particle.
There are two verb categories: transitive and intransitive. A transitive verb takes one or two objects, while an intransitive verb does not take an object, as in:

1. Sālim has arrived.
2. Zaid has written a letter.
3. The boy gave the poor man a piece of bread.

where the verb (وصول – to arrive) in sentence 1 is intransitive, the verb (كتب – to write) in sentence 2 is transitive whose object is (رسالة – a letter), and the verb (أعطى – to give) in sentence 3 is also transitive with two objects (الفقير – the poor man) and (خبزة – a piece of bread). However, a transitive verb can also occur without an object, as in (أكلت الفطائر – The girl has eaten).

The verb whether transitive or intransitive can be foregrounded or backgrounded according to the context of situation and the intended pragmatic meaning the communicator wishes to relay to the audience. The pragmatic functions of a foregrounded or backgrounded verb have been accounted for in our discussion of al-musnad ilaihi and al-musnad in 4.8 and 4.9 earlier.

**CONDITIONAL AND HYPOTHETICAL SENTENCES**

Conditional sentences consist of two parts: part one is called protasis (فيَلَ الشَّرَط) and part two is called apodosis (jawābah al-sharṭ). Semantically, apodosis is dependent upon protasis. In other words, the action or state expressed by the verb in apodosis will not take place if the action or state expressed by protasis has not taken place. Let us consider the following example:

– If you study, you will succeed.

where protasis is (إن، إذا، إذا) and apodosis is (تنتجه – you will succeed).

Thus, (الدراسة – studying) will not take place unless (إن، إذا) takes place.

In Arabic rhetorical studies, the major conditional particles are (إن، إذا) which mean (if). The particles (إن) occur in conditional sentences while (إذا) occurs in hypothetical sentences. The conditional particles (إن، إذا) co-occur with the present and the past tenses which signify the future tense. However, they have distinct pragmatic meanings. The conditional particle (إذا) signifies that the action denoted by the verb is certain and affirmed to take place, while the conditional particle (إن) signifies that the action denoted by the verb is not certain to take place and cannot be affirmed, as in:

إذا وصلت فاستقبلني في المطار – If I arrive, receive me at the airport.

إن، إذا وصلت فاستقبلني في المطار – If I arrive, receive me at the airport.
The employment of the conditional particle (إذا) in the first sentence designates certainty and affirmation of (وصول – arrival) while the use of (إين) in the second sentence alludes to uncertainty and non-affirmation of (وصول – arrival). In other words, (إين) denotes a sense of scepticism in the communicator's mind. However, the conditional particle (لو) usually co-occurs with and signifies the past tense. The particle (لو) forms a hypothetical clause. It, therefore, signifies that the action denoted by the verb has not taken place. In other words, it implies that what is supposed either does not take place or is not likely to do so, as in:

 لو درس الولد ننجح – If the boy studied, he would have succeeded.

Thus, because of the conditional particle (لو – if), the addressee discerns scepticism about the (نجاح – success) of (الولد – the boy).

4.10.1.2 The pragmatic functions of object

The object is a sentence constituent that is affected by the action denoted by the verb and executed by the subject. Thus, it occurs in sentences with transitive verbs. The present section provides an account of the pragmatic reasons that allow the object to change its position in the sentence and influence it to occur sentence-initially. This section will also investigate why the object is at times ellipted in some sentences.

4.10.1.2.1 FOREGROUNDING OF THE OBJECT

The object noun (phrase) occurs in transitive verbal sentences. It usually occurs after the verb, i.e. sentence-finally. However, due to some pragmatic reasons, the object is foregrounded, i.e. placed sentence-initially. There are two major pragmatic functions of foregrounding the object. These are:

1 Specification If the communicator wants to affirm to his wife that he loves her only and no one else, he is required to tell her (أحبك – You only I love) where the object pronoun (أنت – you (feminine, singular)) is foregrounded for the pragmatic function of specification, i.e. the husband has specified his wife as his only sweetheart and has implicitly negated his love to any other lady.

2 Clarification When there is misunderstanding about something between the communicator and the addressee, the object is foregrounded to affirm and clarify the matter, as in:

 سالم زرت – Sālim I visited.
where the object (سامى) is placed sentence-initially to clarify to the addressee who wrongly thought that the communicator has visited someone else and not (سامى). If the communicator wishes to add further confirmation to the same speech act, this can be done by saying:

سامى زرت ولا غيره

where (ولا غيره – no one else) is an extra confirmation expression for further clarification.

4.10.1.2.2 ELLIPSIS OF THE OBJECT

The object noun (phrase) is ellipted for specific pragmatic reasons. These are:

1 Brevity When the object can be easily inferred by the addressee, the communicator resorts to brevity, as in:

أنا أصغي إليه

أقرست سامى

In the first elliptical sentence, the object (أدني – my ear) is ellipted. The underlying syntactic structure, therefore, is (أنا أصغي أدنى إليه – I have made my ear listen to you). Similarly, in the second elliptical sentence, the object (مال – money) is ellipted for brevity. Thus, the underlying structure is (أقرست سامى مالا – I lent Sâlim some money).

2 Generalisation The ellipsis of the object designates something general that applies to every one, as in:

الطلاب لا يُسر

The standard of students does not please.

This is an elliptical sentence whose object (كل أحد – any (every) one) is ellipted so that the pragmatic function of generalisation can be achieved. The non-elliptical structure is (واقع الطلاب لا يُسر كل أحد). The elliptical sentence means that ‘everyone is not happy with the standard of the students’. Also, when someone hurts your feeling, you say:

قد كان منك ما يُولم

There has been something from you that hurts.

In this elliptical sentence, the communicator has generalised by taking out the object (ي – me) which should be suffixed to the verb (يُولم – to hurt), i.e. (يُولم). Also, in order to achieve the pragmatic function of generalisation, there is another object ellipted which is (كل إنسان – every human being) that should have occurred after the verb (يُولم). Therefore, the non-elliptical structure of
the above sentence is:

قد كان منك ما يوقظني ويزعم كل إنسان
– There has been something from you that hurts me and hurts every human being.

Similarly, in the Qur’anic example:

الله يدعو إلى دار السلام
– God invites to the home of peace, Q10:25.

whose ellipted object is ( كل أحد – every one). The underlying non-elliptical form of this sentence is ( الله يدعو كل أحد إلى دار السلام – God invites every one to the home of peace).

3 highlighting the subject as the doer of an action, as in:

قتل سالم
– Sālim has killed.

In this elliptical sentence, the communicator’s main focus is on the subject ( سالم ) as the doer of the action denoted by the verb ( قتل – to kill) rather than on the object which, for this contextual reason, is not highlighted and, therefore, is ellipted. The non-elliptical form is ( قتل سالم شخصا – Sālim has killed someone.)

4.11 Restriction

The present account investigates the restriction mode of reporting discourse. It provides a definition of the rhetorical notion of restriction, its linguistic features, and the stylistic means that enable the language user to produce restriction propositions. We shall also investigate the rhetorical constituents and categories of restriction. Furthermore, the present discussion highlights the prominent pragmatic functions of restriction.

4.11.1 What is restriction?

Linguistically, it is derived from the verb ( مَكَشَّر – to restrict, to shorten). Thus, it semantically alludes to ( الإلزام – binding, i.e. someone or something being inseparable from someone or something else) and ( الحبس – confinement). In other words, we restrict our statement by putting it, so to speak, in ‘solitary confinement’. Rhetorically, the notion of restriction means ‘to restrict someone or something by something else’. In a restriction proposition, we have the restricted (الماشير) and the restricted-to (الماشیر ‘الإی) which are called ‘the two ends of restriction’ (تارفان الزائر). For instance, in ( لا خالق إلا الله – there is no creator but God), we have restricted the feature of ( الخلق – creation) to ( الله – God).
Thus, the two ends of restriction are (لا خانق – no creator) which is the restricted and (الله – God) which is the restricted-to.

Therefore, two ends of restriction, i.e. the restricted and the restricted-to, can be pinpointed by their linguistic environment. The restricted-to occurs in the following linguistic positions:

1. after the exception particle (لا), as in:

ما سالم إلا طبيب

Sālim is but a doctor.

where (طبيب – doctor) is the restricted-to.

2. after the exception particle (إذما للمعلوم رحمة), as in:

إذما المعلم رحمة

– The teacher is but a mercy.

إذما ينجح المتهد

– The hard working is but the successful.

where (رحمة – mercy) and (المتحدد – the hard working) are the restricted-to.

3. after the co-ordination particle (و), as in:

ما سالم طبيب لا معلم

Sālim is a doctor not a teacher.

where (طبيب – a teacher) is the restricted-to.

4. after the co-ordination particles (ولكن) and (بلك), as in:

ما سالم معلم بل طبيب

Sālim is not a teacher but a doctor.

ما سالم معلماً لكن طبيباً

Sālim is not a doctor but a doctor.

where the restricted-to is (طبيب – a doctor).

Restriction is a rhetorical means of succinctness and a stylistic technique of affirmation of the reporting proposition. But how can a speech act be affirmed by means of restriction, one may wonder. Let us consider the following sentence:

إذا زيد حارك

– Zaid is but your neighbour.

This is a reporting statement that employs the stylistic mechanism of restriction in order to achieve affirmation and eliminate doubt and scepticism through the employment of the restriction particle (لا – but). Thus, the communicator is reminding the addressee of the known fact that this person referred to as (زيد – Zaid) is (حارك – your neighbour), i.e. highlighting the notion of (الجيرة – neighbourly relations) which underlies respect, assistance, and friendly social relations. Without the restriction particle (إذما), the proposition (إذا زيد حارك – Zaid is your neighbour) loses its rhetorical taste and effectiveness, and most importantly it does no longer have the pragmatic function of affirmation. Let us
consider the following sentences in order to appreciate the pragmatic function of affirmation through the employment of the stylistic technique of restriction:

1. Labour won the general elections.
2. The Conservatives did not win the general elections.

where the first sentence denotes the ‘winning’ of the Labour party while the second sentence denotes the ‘loss’ of the Conservative party. In other words, the former signifies a ‘positive’ judgement while the latter signifies a ‘negative’ judgement. Rhetorically, however, an effective discourse should employ the mode of restriction to highlight the distinct judgements. Rhetorically, therefore, we have to say:

3. No one won the general elections except Labour.

Thus, the communicator has achieved the pragmatic function of affirmation through the implicit negation via the restriction particle (لا) which has excluded the other rival party from achieving victory without even making any written reference in the sentence to the Conservatives. But how can we talk about restriction as a rhetorical means of succinctness? The answer lies in the two sentences 1–2 that refer to two distinct judgements. Verbosity will take place if the communicator says:

4. Labour won the general elections and the Conservatives did not win in these elections.

Thus, the only way to achieve succinctness is to combine sentences 1 and 2 using the restriction mode of discourse in order to get sentence 3.

4.11.2 The linguistic tools of restriction

Restriction as an effective mode of reporting discourse is realised through the employment of special linguistic tools. These are:

1. The negation particle (لا) or (ما) plus the exception particle (لا... ي)، i.e. (لا... ي)، as in:
   - There is no ally except you.
   - There is no god except God.
   - Zaid is but a lecturer.

The restricted nouns are (ally), (god), and (Zaid) and the sentence constituents that are the restricted-to are (you), (God), and
(لا – lecturer) respectively. Notice that the restricted element occurs before the exception particle (لا) and the restricted-to occurs after this exception particle.

2 The exception particle (إِنْما), as in:

إِنْما هُوَ قَانِدَكُمْ – He is but your leader.
إِنْما يُحْرَضُ عَلَى مَسْتَقِيمِهِ المَجْهَد – No one is conscientious about his future except the hard working.
إِنْما الأَعْمَالُ بَالْبَيْنَاتِ – Deeds are but by intentions.

where the notions of (قيادة – leadership), (الحرص – conscientiousness, i.e. the verb (حرص – the hard working), and (الآمال – intentions) are restricted to (هو – he), (المجتهد – the hard working), and (الأعمال – deeds) respectively. Therefore, the nouns (قائدكم – your leader), (المجتهد – the hard working), and (الآمال – intentions) are the restricted-to.

3 The coordination particles such as (و), (و), and (لكن), as in:

– سامِم لا يُطِبُبُ لَا مَعْلَمَ – Sālim is a doctor not a teacher.
– سامِم لَا يُطِبُبُ بِلِّي طَبِيِّا – Sālim is not a teacher but a doctor.
– مَا ساَمِم بَعْضَهُ لَكُنْ وَطلِيبٍ – Sālim is not a teacher but a doctor.

where (سامِم) is restricted to the profession of (طب – medicine) in the above three reporting sentences. Thus, the restricted is (سامِم) and the restricted-to is (معلم) in the first sentence and (طبيب) – doctor is the restricted-to in the second and third sentences.

It is worthwhile to note the following three grammatical requirements without which the communicator cannot produce a restriction mode of discourse. These are:

i before (و), there should be no negation,
ii before (و) and (لكن), there should be negation, and most importantly,
iii the particle (لكن) should be without the conjunctive element (و), i.e. it should not be (ولكن).

4 The employment of foregrounding, as in:

إِلَيْكِ أُشْكُو – To you I complain.

where restriction is achieved through the foregrounding of the prepositional phrase (إليك – to you). Thus, restriction is given to the addressee (انت – you), i.e. the restricted is (شكوى – the complaint) and the restricted-to is (إليك), i.e. (إليك – to you). Other examples of foregrounded sentence constituents that signify restriction are:

– ماشِياً حِتْتُ – Walking I came.
– مغرِبٌ وَ زِيدُ – A Morocan is Zaid.
– القهوةُ شربتُ – The coffee I drank.
where all the initial lexical items (walking), (a Moroccan), and (the coffee) are the restricted-to while the last lexical items are the restricted.

5 The detached pronoun, as in:

-Zaid, he is the sincere friend.

where the detached pronoun (he) is employed as a linguistic means to achieve restriction. The restricted-to in this example is (the sincere friend) and the restricted is (Zaid). This is equivalent to (the sincere friend of Zaid).

6 The definite article, as in:

-Zaid is the one who is resigning.

where the communicator has restricted the (resignation) for (Zaid) only and has achieved the mode of restriction via the employment of the definite article (the). Thus, the restricted is (resignation) and the restricted-to is (Zaid).

### 4.11.3 The modifier and modified

In the rhetorical analysis of a reporting proposition that employs restriction as a mode of discourse, we encounter two important rhetorical expressions used to diagnose the rhetorical functions of the sentence constituents. These are called the modifier and the modified. Consider the following example:

-Spring has started.

In terms of the rhetorical notion of restriction, this reporting sentence consists of a modifier (to begin) and a modified (spring). The modifier in rhetorical studies, and in terms of restriction, can be a verb, an active participle, or a passive participle. Grammatically, however, (to begin) is a verb and (spring) is a subject. Therefore, it is imperative to note that syntax is a distinct discipline from rhetoric and that grammatical functions are not applicable to rhetorical analysis (see 1.2). In grammar, the ṣifah is referred to as (attribute). In other words, the technical jargon is distinct. Let us consider another example:

-Spring is beautiful.

Rhetorically, this reporting statement consists of a modified (spring) and a modifier (beautiful). Grammatically, however, (spring) is an inchoative (mubtada’) and (beautiful) is a predicate (khabar).
In terms of the rhetorical functions of the restricted (al-maqṣūr) and the restricted-to (maqṣūr ʿalaihi), we have:

1 Restriction of a modifier to a modified
This means that we restrict a specific feature, i.e. a modifier, to a specific person or thing, i.e. the modified, and that this particular feature becomes exclusive to that person or thing and no one else can share it, as in:

– There is no creator but God.

where the feature, i.e. the modifier, (الخَلَق – creation) is exclusive to the modified (الله – God) and no one else shares it with Him.

2 Restriction of a modified to a modifier
This means that we restrict a specific modified person or thing to a specific feature, i.e. a modifier. The modified becomes known by or specialist in this particular feature. However, other people may share this feature with the modified, as in:

– Zaid is but a doctor.

where the modified is (زيد – Zaid) and his feature, i.e. modifier, is the profession of (الطب – medicine) which he practises and through which he has become well-known in the community. However, there may be other people in the community of the same profession. It should also be pointed out that no one or thing possesses one feature only. Zaid, in the above example, may have other minor features such as writing poetry, but he is not well-known by this secondary feature.

4.11.4 Categories of restriction

Restriction is divided into two main categories: intrinsic and supplementary. The latter is subdivided into three categories: inversion restriction, solo restriction, and designation restriction. The categories of restriction are explicated in the following paragraphs:

1 Intrinsic restriction
This applies to a restricted feature that is a genuine part of the real nature of the restricted-to, as in:

– There is no creator but God.
– There is no creator other than God.
– No one rules Iraq but the Iraqi.

In this intrinsic restriction mode of discourse, the communicator aims to highlight that the feature of (الخَلَق – creation) is restricted and exclusive to
(الله – God) only and that no one else is able to create, i.e. to share this particular feature with God. Likewise, the feature of (الحكم – ruling) is made exclusive to the Iraqis, i.e. no other nationality is allowed to do so. Therefore, the restricted-to elements are (الله – God) and (العراقي – the Iraqi) while the restricted elements are (الفنان – creator) and (السياسي – to govern Iraq).

2 Supplementary restriction

This applies to a restricted feature that is given specifically to the restricted-to, as in:

ما كتب إلا سالم

– No one wrote but Sālim.

This reporting sentence represents a supplementary restriction mode of discourse because the communicator aims to convey the intended message that the feature of (الكتابة – writing) is given specifically to (سالم) rather than to anyone else in the class or the community. Also, consider the following example:

إذا زيد طبيب

– Zaid is but a doctor.

The communicator aims to restrict the feature of (الطبيب – medicine) specifically to (زيد) and make it restricted to him. Therefore, (زيد) is the restricted and cannot have other features such as (مؤرخ – a historian), (فلاح – farmer), or (مصلح سيارات – car mechanic). In other words, the restricted should enjoy one feature only. It is imperative to note here that the features of ‘writing’ and ‘medicine’ can be practised by other people somewhere else.

However, supplementary restriction is subdivided into three other kinds of restriction and is concerned with the psychological state of the addressee. These are:

i Inversion restriction

This mode of discourse applies to the addressee who thinks of something that is counter to the fact, as in:

ما أنا إلا صديق

– I am but a friend.

ما زيد إلا طبيب

– Zaid is but a doctor.

In this inversion mode of discourse, the communicator aims to rectify the addressee’s misconception or wrong opinion. In the first sentence, the addressee wrongly thinks that (أنا – I) am his or her opponent or rival. To highlight his or her misconception, I, the communicator, resort to inversion restriction mode of discourse and affirm the restricted feature (الصداق – friendship) to myself (أنا – I). Similarly, in the second sentence, the addressee holds the view that (زيد) is (فلاح – farmer). Thus, inversion restriction is employed and the restricted feature of (الطبيب – medicine) is given to (زيد) to correct the addressee’s wrong opinion about the profession of (زيد). Similarly,
if someone wrongly thinks that I am a student, but in fact I am not, I correct
his or her judgement by saying (إِنِّمَا أَنَا أَسْتَاذُ – I am but a lecturer).

ii Solo restriction This category of restriction applies to a confused addressee
who wrongly thinks that a feature belongs to more than one person, as in:

ما السارِق إلا زَيْدَ  – The burglar is but Zaid.

When the addressee wrongly thinks that both (زَيْدُ – Zaid) and (هَاشَمُ –
Hāshim) are the burglars, the communicator employs the solo restriction
mode of discourse which diagnoses the individual to whom the specific
feature of (السرقة – burglary) is restricted. Thus, the above sentence implicitly
signifies that (هَاشَمُ) is innocent.

Similarly, when the addressee wrongly thinks that you are a full-time
student and a worker in a take-away restaurant at night, you need to say:

ما أَنَا إِلَّا طَالِبٌ  – I am but a student.

Thus, you have eliminated the other feature wrongly attributed to you.

iii Designation restriction This restriction mode of discourse applies to a scep-
tical addressee, as in:

إِنَّمَا الفَائِزُ زَيْدٌ  – The one who won is Zaid.
ما زَيْدٌ إِلَّا طَبيبٌ  – Zaid is but a doctor.

The first sentence is employed by the communicator as an answer to
an addressee who is not sure whether (زَيْدُ – Zaid) or someone else such as
(سَلِيمُ – Sālim) or (هَاشَمُ – Hāshim) is the (الفائز – winner). Similarly, the second
sentence is an answer to an addressee who is not sure whether (زَيْدُ) is a doctor
or a nurse.

4.11.5 Forms of restriction

To sum up the linguistic modes of restriction and the rhetorical functions of the
constituent units of the restriction sentence, we provide the following six forms
of restriction in Arabic together with their relevant ends of restriction:

1 The first form of restriction involves the negation particle (لا) or (لا) + the
restriction particle (ال). As a rhetorical rule, the restricted element (الماضِر) occurs
after the negation particle while the restricted-to (الماضِر ‘الإِلَيْهِ) occurs
immediately after the restriction particle, as in

– Zaid is a student.
– Who dares wins.

where ( – a student) and ( – one who dares) are the restricted-to.

2 The second form of restriction involves the exception particle ( ). As a rhetorical rule, the element that comes immediately after ( ) is the restricted while the last element of the sentence functions as the restricted-to, as in:

إذا الفائز زيدٌ

– Zaid is the winner.

where ( زيد ) is the restricted-to.

3 The third mode of restriction is achieved through the coordination particles ( ) (لا), ( ), (لكن), as in:

سالم طبيبٌ لا معلمٌ
– Sālim is a doctor not a teacher.
ما زيدٌ فقيرٌ بل غنيٌّ
– Zaid is not poor but rich.
ليس الطالب غبياً لكن ذكيًا
– The student is not stupid but clever.

where the restricted-to elements are ( – teacher), ( – rich), and ( – clever).

4 The fourth form of restriction involves foregrounding and backgrounding (taqdim wata’khār), such as foregrounding the predicate and backgrounding the inchoative, the foregrounding of the predicate of ( ) (كان), the foregrounding of the circumstance element, or the foregrounding of the direct object, as in:

الفروحة شربت
– The coffee I drank.
مانيها جاءت
– Walking I came.
زيد المستقبلي
– The one who resigned was Zaid.
في المكتبة قابلتها
– In the library I met her.
معلمُ أنا
– A teacher I am.

where the restricted-to elements are foregrounded, i.e. fronted, which are ( – the coffee), ( – walking), ( – Zaid), ( – in the library), and ( – a teacher), respectively.

5 The fifth form of restriction is achieved through the employment of the detached pronoun, as in:

المتفوقون هم الرصيد
– The educated are the asset.

where the restricted-to is ( – the educated).
6 The sixth mode of restriction involves definiteness, i.e. the employment of the definite article (ال)، as in:

\[ \text{Zaid is the Ambassador.} \]

where the restricted-to element is represented by the definite noun (السفير – the Ambassador).

4.11.6 Pragmatic functions of restriction

Through the restriction mode of discourse, the communicator attempts to relay variegated pragmatic functions. These include:

1 Specification, as in:

\[ \begin{align*}
&\text{I love no one except my wife.} \\
&\text{No one will succeed except the hard working.}
\end{align*} \]

where the communicator specifies (الحب – love) to (الزوجة – the wife) and (النجاح – success) to (المجتهد – the hard working).

2 Succinctness, as in:

\[ \begin{align*}
&\text{No one will win except the strong.}
\end{align*} \]

This sentence is more succinct and rhetorically more effective than its counterpart:

\[ \begin{align*}
&\text{The strong has won and the weak has not won.}
\end{align*} \]

3 Affirmation, as in:

\[ \begin{align*}
&\text{Sālim is but right.} \\
&\text{Zaid is but wrong.}
\end{align*} \]

The pragmatic function of affirmation is achieved by these sentences through the employment of the stylistic technique of restriction. This restriction mode of discourse is employed with the addressee who is a denier (مكفر) of what the proposition is asserting. Affirmation, however, will not be achieved by the sentences’ counterparts that do not employ restriction: (سالم مصيب – Sālim is right) and (زيد مخطئ – Zaid is wrong).

4 Drawing addressee’s attention to a given fact, as in:

\[ \text{Zaid is but your lecturer.} \]

where the communicator is drawing the addressee’s attention to the fact that because (زيد) is his or her lecturer, he, i.e. Zaid, should be respected and taken
seriously. It should be noted that the addressee is aware of this fact and does not deny it but the communicator attempts to highlight it to him or her. Likewise, when you tell your own sister (إِنَّا أَخُوَّكَ – I am but your brother), the communicative function of your speech act is to draw your sister’s attention to the notion of (الأخوة – brotherhood) rather than reminding her of this already known notion.

5 allusion to an implicature that has the opposite signification to that expressed by the surface structure, as in:

إِنَّا نَسْتَغْلِبُ نَصِيحَةَ الْعَلِيمِ الَّذِينَ يَحْرَصُونَ عَلَى مَسْتَقِيمِهِمْ.

The ones who listen to the teacher’s advice are but those who care about their future.

The surface structure signification of this sentence refers to those who take their teacher’s advice seriously and care about their future. However, this restriction sentence makes an allusion to those who do not listen to the teacher’s advice and are careless about their future. Thus, the restricted elements are (the ones who listen to the teacher’s advice) and the restricted-to elements are (الذين يحرصون على مستقبلهم – are but those who care about their future).

Likewise, in:

إِنَّا الصَّدِيقِ عَنَّدَ الطَّيِّبِ.

The friend indeed is but the friend in need.

which is said by a communicator who is in need of help from his or her so-called friend who is aware of the communicator’s desperate need but is apathetic towards him or her. Thus, the communicator is alluding and signalling to the addressee the underlying message that ‘your are not a true friend’. It should be noted that the pragmatic function of allusion is achieved only by the restriction particle (إِنَّا). The restricted element is (الصديق – friend) and the restricted-to element is the expression (عَنَّدَ الطَّيِّبِ – in need).

4.12 Conjunction and disjunction

The present section provides an account of the cohesion process at the sentence level from a rhetorical perspective with reference to the conjunctive particle (و). Conjunction is the antonym of disjunction. Conjunction and disjunction are grammatical processes that have a semantic bearing on the sentence. When they are investigated outside the discipline of word order (‘ilm al-ma‘āni), they become part of the rhetorical discipline of embellishments (‘ilm al-badī) (see Chapter 6) and are called polysyndeton and asyndeton, respectively.
4.12.1 Conjunction

Arabic rhetorical studies have focused mainly on the conjunctive element ( – and) with reference to Qur’ānic discourse. The study of conjunction also includes the rhetorical investigation of other conjunctive particles such as the (ث) and ( – then). In 4.11.2, we discussed the co-ordination particles (لكن – but) which are employed for the rhetorical function of restriction. When conjunction occurs between two sentences, the first sentence which occurs before the conjunction element is called the ‘original’ sentence while the second sentence that occurs after the conjunction particle is called the ‘joined’ sentence.

4.12.1.1 The linguistic environment of conjunction

This is an account of conjunction at word and phrase level, i.e. the cohesion process through conjunction between individual words and between phrases of more than one lexical item. In Arabic rhetoric, conjunction refers to the tying up of two or more lexical items of different grammatical categories within a given proposition to get one of the following grammatical structures:

1 a compound noun phrase, as in:
  – Zaid and Sālim came.
  – Salmā bought a book and a pen.
  – The book, the pen, and the paper are on the table.

where conjunction is achieved through the conjunctive particle (و) that has been used between the two nouns (زید) and (سالم) in the first sentence, between the two nouns (كتاب) and (قلم) in the second sentence, and between the three nouns (الكتاب) and (القلم) and (الورق) in the third sentence.

2 a compound adjective, as in:
  – Rhetoric is a useful, interesting, and practical subject.
  – This is a serious and sensitive matter.
  – Meat is useful and harmful at the same time.

where the conjunctive particle (و) is employed in the first sentence to bind the three adjectives (عمال) – useful, (شیع) – interesting, and (عملی) – practical. The (و) is also used in the second sentence to link the two adjectives (خطر) – serious and (حساس) – sensitive. In the third sentence, the conjunctive element (و) is employed to tie up two antonyms (مفيد – useful) and (ضرار – harmful).
3 a compound prepositional phrase, as in:

أدرُمُ في البيت و فِي المكتبة – I study at home and in the library.

In this sentence, the two prepositional phrases (في المنزل – at home) and (في المكتبة – in the library) are tied up by the conjunctive element (و).

4 a compound active participle, as in:

زيدُ كاتِبًا و ناقد – Zaid is a writer and a critic.

where the two active participles (كاتب – writer) and (ناقد – critic) are linked by the conjunctive element (و).

5 a compound passive participle, as in:

هذه رسالة مطبوعة ومختومة – This is a typed up and sealed letter.

where the conjunctive particle (و) is employed to link between the two passive participles (مطبوعة – typed up) and (مختومة – sealed).

Conjunction also means the binding of two or more propositions by the conjunctive element (و) to get a compound sentence, as in:

ذهبَ إلى السوق و اشترِت بعض الفاكهة – I went to the market and bought some fruits.

where we have two independent sentences (ذهبَ إلى السوق – I went to the market) and (اشترِت بعض الفاكهة – I bought some fruits) which are linked by (و).

4.12.1.2 The linguistic prerequisites of conjunction

This is an account of conjunction at sentence level. Conjunction between two propositions has to be made with the conjunctive particle (و) when the following conditions are available:

1 The two nominal sentences are reporting, as in:

الطلابُ في المكتبة والمدرّسون في الاجتماع – The students are in the library and the teachers are in the meeting.

where the first reporting nominal sentence (الطلاب في المكتبة – the students are in the library) is conjoined to the second reporting nominal sentence (المدرّسون في الاجتماع – the teachers are in the meeting). The same thing applies to the following nominal sentences:

الصدق يَنير حالتَه و الكذب يَهمل صاحبته – Truthfulness saves and lying destroys.

الحلال بَين و الحرام بَين – Lawful things are clear and unlawful things are clear.
2 The two verbal sentences are reporting, as in:

- Sālim bought the train ticket and travelled to Scotland.

This applies to verbal sentences whose second sentence consists of a verb and an implicit subject referring back to the first explicit subject. The second reporting verbal sentence is (he) travelled to Scotland) whose subject is the implicit pronoun (he) referring to the subject (Sālim) in the first reporting verbal sentence (Sālim bought the train ticket). The same applies to:

- The teachers helped the poor and respected all people.

3 The two sentences are informing, as in:

- Work hard and abide by the law.

where we have the second sentence (abide by the law) as informing that is conjoined to the first informing sentence (work hard).

4 The first sentence is informing and the second is reporting, as in:

- Carry on reading and I shall reward you with a cash present.

where the second reporting sentence (I shall reward you with a cash present) is conjoined to the first informing sentence (carry on reading).

5 The second part of the sentence is a circumstance nominal sentence which resumes a meaning not related to the first part which is also a grammatically independent sentence, as in:

- Zaid came while the sun was up.

where (the sun was up) is an independent circumstance nominal construction whose underlying verb is (to rise, to be up). Thus, the verb of the second sentence does not belong to the verb (to come) of the first sentence. Also, there are two different subjects (Zaid) and (the sun). Because we have resumed a new proposition, conjunction is required (see point 4 in 4.12.2.3 later in the chapter).

6 The second part of the sentence is a circumstance nominal sentence whose subject is an explicit pronoun that may or may not refer to the same subject of the first sentence, but most importantly, there is a semantic relationship between the
circumstance sentence and the first sentence, as in:

– Samīr came (and he is) smiling.
– Salmā saw Zaid (and he is) walking fast.

In each of these examples, there is a logical relationship between the first sentence and the circumstance sentence that follows. In the first example, the circumstance sentence ( – he is smiling) is related to the initial sentence ( – Samīr came). In the second example, the circumstance sentence ( – he is walking fast) is related to the initial sentence ( – Salmā saw Zaid).

Thus, conjunction is stylistically required.

4.12.1.3 The semantic prerequisites of conjunction

The grammatical process of conjunction, at both word and sentence levels, does not take place haphazardly but rather is semantically regulated. In other words, there is a semantic condition that needs to be observed in order to achieve syntactic structures that enjoy semantic acceptability. Rhetorically, the imperative semantic condition of conjunction is common signification (al-jāmi‘ī). The semantic notion of common signification is concerned with the logical relationship, the general meaning, and semantic relevance that are shared by and that are concurrent between the two words, the two phrases, or the two propositions that are linked by the conjunctive particle (و), as in:

1 – Zaid reads and writes.
2 – Zaid laughs and cries.
3 – Unity is strength and division is weakness.
4 – Zaid is a writer and a lecturer.
5 – Zaid is a lecturer and Sālim is a doctor.
6 – Zaid works in London and lives in Leeds.
7 – Khawlah is Zaid’s wife and Salmā is Aḥmad’s wife.

In these sentences, conjunction has taken place between various grammatical categories that enjoy a common signification. In other words, there is semantic relevance between the actions denoted by the verbs ( – to read) and ( – to write) in sentence 1, between the antonyms ( – to laugh) and ( – to cry) in sentence 2, between the antonyms ( – unity) / ( – division) and ( – strength) / ( – weakness) in sentence 3, between the professions ( – writer) and ( – lecturer) in sentence 4, between the two propositions that signify the
professions (لاستاذ – lecturer) and (طبيب – doctor) of the relevant subjects in sentence 5, between the two reporting propositions that refer to the same subject (زيد – Zaid) and the two verbs (يُعمل – to work) and (يَعِيش – to live) in sentence 6, and between the two reporting propositions that refer to the identity of two subjects and their predicates (زوجة زيد – Zaid’s wife) and (زوجة أحمد – Ahmad’s wife) in sentence 7.

However, conjunction cannot be made between any of the grammatical categories if there is no common signification available between the constituents that we need to link, as in:

1 – Zaid is tall and sleepy.
2 – Zaid works in the university and Su‘ād sleeps early.
3 – Sālim is a doctor and Salmā is blonde.
4 – Al-Aqqād is a writer and the war is a tragedy.

Although these sentences 1–4 are grammatical, they are semantically unacceptable because of the absence of relevance between the adjectives ( طويل – tall) and (نائم – sleepy) in sentence 1, between the two reporting propositions whose subjects have verbs (يُعمل – to work) and (يَتَنَامَ – to sleep) that denote semantically irrelevant actions to each other in sentence 2, between the two reporting propositions whose subjects have distinct predicates (مريض – ill) and (شقراء – blonde) in sentence 3, and the absence of relevance between the two reporting propositions whose predicates (كاتب – writer) and (عاصفة – tragedy) refer to two irrelevant matters in sentence 4.

4.12.1.4 Other forms of conjunction

Arabic rhetoric also accounts for other forms of conjunctions such as the temporal conjunctive elements (ثم – and then) and (ف – and then). However, classical Arab rhetoricians have not offered a detailed account of these two semantically distinct conjuncts. These two conjunctive particles express a time sequence relationship between sentences, as in:

دخل زيداً فجلس – Zaid came in and then sat down.
دخل زيداً ثم جلس – Zaid came in and then sat down.

There is a semantic distinction in Arabic between the temporal conjunctive elements (ثم) and (ف). The use of (ف) signifies an immediate action without delay.
Thus, the first sentence means (Zaid came in and immediately sat down). However, the employment of (ثم) signifies a delay in action, i.e. a temporal gap between the actions denoted by the verbs in the sentence. Thus, the second sentence accurately means (Zaid came in and after a while he sat down). Examples of the other temporal conjunctive elements in Arabic are provided in point 4 in the following paragraphs.

Although our main concern in the present work is with the rhetorical account of conjunctive elements that have been dealt with by classical Arab rhetoricians, we have felt that it is worthwhile to provide an outline of other forms of conjunction that occur in modern standard Arabic. These are ones such as:

1 additive conjunctive elements such as:
(إضافة إلى ذلك / علاوة على ذلك)

Zaid has donated a million US Dollars. Moreover, he bought all the equipment for this project.

(The UN Security Council has issued a resolution lifting all forms of sanctions imposed on Iraq from the beginning of next month. On the other hand, the British government has also agreed to resume its diplomatic representation with Iraq and to re-open its embassy in Baghdad.

(كما – also)

Zaid is going to visit Cairo. Also, he will visit Paris on his way back to Germany.

(ومن الجدير بالذكر / جدير بالذكر)

It is worth mentioning that Faḍīlah is the daughter of an Arab head of state.

Faḍīlah has bought 5 de luxe flats in central London. It is worth mentioning that Faḍīlah is the daughter of an Arab head of state.
2 adversative conjunctive elements such as:

- however, but

The Prime Minister pledged that he would not increase taxes. However, he abandoned his promises after he has won the elections.

- nevertheless

Zaid has not talked to me throughout the last year. Nevertheless, I visited him in hospital yesterday.

- although

Su‘ād attended the meeting although she was ill and very busy.

3 causal conjunctive elements such as:

- since, because

Water is essential for life for without it, man, animals, and plants would have died.

- consequently, for this reason

Zaid thought that study is amusement. For this reason, he failed his exams.

- therefore

Education, health, and the elimination of unemployment are the matters which concern the citizen. Therefore, we have to focus on them during our election campaign.

- because

We failed in the elections because we did not focus on the education and health.
We lost the elections because we did not focus on education, health, and unemployment.

4 Temporal conjunctive elements such as:

\( / – \text{meanwhile} \)

I was having my dinner with my family. Meanwhile, the telephone rang.

\( / / – \text{at the same time} \)

Zaid opened the conference at 9 a.m. At the same time, Salmā opened the science and humanities library in the University of Leeds.

\( / – \text{finally, in the end} \)

I advised him several times. Finally, I left him for himself.

\( / – \text{whenever} \)

– You interrupt me whenever I talk.

\( / – \text{Let me know whenever you get to the hotel.} \)

4.12.2 Disjunction

Disjunction refers to the absence of any conjunctive particle particularly the co-ordination particle (و). In other words, disjunction denotes zero conjunction. The present discussion provides a rhetorical account of the occurrence of disjunction and its pragmatic functions at sentence level.

4.12.2.1 Pragmatic functions of disjunction

The major pragmatic function of disjunction is affirmation. There are two categories of affirmation that can be achieved through disjunction:

1 Lexical affirmation This refers to the repetition of the same lexical item in order to highlight its signification and what it alludes to. Lexical affirmation
occurs in both reporting and informing modes of discourse, as in:

– The ambulance has arrived, has arrived.
– Carry on, carry on with your work.

2 Semantic affirmation This is concerned with the employment of specific expressions such as ( – himself), ( – herself), ( / – all of them), and ( – in all its details). Semantic affirmation occurs in both reporting and informing modes of discourse, as in:

– The manager himself will attend.
– All the children all of them came.
– You come yourself.
– I have implemented the instructions in all their details.

4.12.2.2 The semantic prerequisites of disjunction

Rhetorically, disjunction is allowed in Arabic if one of the following conditions is met:

1 Complete relatedness This refers to the sequentiality of the same notion in the second sentence and its semantic connection with the first sentence, as in:

– This is a fact. No one has any doubt about it.
– The Prime Minister confirmed that he would reduce taxes and improve the health service but has not implemented any of them. He deceived his party and all people.

The Prime Minister confirmed that he would reduce taxes and improve the health service but has not implemented any of them. He deceived his party and all people.

Study to get high marks. Study to achieve a better future.

– Look after your health. Clean your teeth.

In each of the above examples, there is complete semantic relatedness which expresses conceptual sequentiality that holds between the second sentence and the first. For this reason, disjunction is stylistically required to achieve effective
discourse. Each of these examples consists of two sentences. The second sentence performs the pragmatic function of affirmation confirming the main thesis of the first sentence. The second part of the first sentence begins with (لا يشكّك – does not doubt), the second part of the second sentence begins with (خدع حزبه – deceived his party), the second part of the third sentence is (يدرس – study), and the second part of the fourth sentence begins with (يصفح – clean) which all have been used with zero conjunction for rhetorical effect. Other useful examples are those such as:

- احترم الناس لاحترامٍ أنشأه. Respect people. Do not regard anyone with contempt.
- قلّت لك أدرسي لا تضيعي وقتك. I told you to study. Do not waste your time.

2 Complete non-relatedness  Stylistically, disjunction is required when there is complete non-relatedness that takes place either when we have two sentences each of which has a different mode of discourse, or when there is no conceptual relatedness between the two sentences. The stylistic environments of this mode of disjunction are explicated in the following paragraphs:

i Different modes of discourse such as the first mode is reporting while the second is informing, as in:

- تخرج الطلاب وفقهم الله. The students have graduated. May God make them successful.
- إقرأ هذين الكتابين، التعليم يحتاج إلى صبر. Read these two books. Education needs patience.

In the first two examples, (تخرج الطلاب) and (مات زيد) are reporting sentences followed by informing sentences (وفقهم الله) and (رحمه الله), i.e. a supplication. Also, in the third example, we have an informing mode of discourse (إقرأ هذين الكتابين) followed by a reporting sentence (التعليم يحتاج إلى صبر) followed by a report- ing sentence (education needs patience). Thus, disjunction is stylistically required in these three sentences.

ii Conceptual non-relatedness when the communicator produces two propositions that lack a conceptual bond, as in:

- خديجة طالبة جامعية، الشتاء بارد في أوروبا. Khadijah is a university student. Winter in Europe is cold.

where there is no logical connection and no conceptual sequentiality between the two sentences (خدمة طالبة جامعية – Khadijah is a university student) and (الشتاء بارد في أوروبا – Winter in Europe is cold).
This is an account of the linguistic environment in which zero conjunction is required. Disjunction occurs in one of the following linguistic environments:

1. Disjunction occurs when listing several adjectives modifying the same individual, as in:

   I am impressed by the hard working, motivated, patient, contented, and forgiving student.

2. Disjunction occurs between two noun phrases both describing the same person. Within each noun phrase, however, there is a conjunctive element (ب) between the two nouns or the two adjectives, as in:

   I am impressed by Sālim. He is a father and a husband, a student and a worker.

   where the two nouns of each noun phrase (أب وزوج – a father and a husband) and (طالب وعامل – a student and a worker) are joined by the conjunctive element (ب). However, there is disjunction between these two noun phrases.

3. Disjunction occurs between two propositions that have a common signification, i.e. semantic relevance, between them. The second proposition provides more information about the subject of the first sentence and thus serves as an affirmation, as in:

   عمو طالب مجهد، إنه أكثر الناس حرصاً

   Amru is a hard working student. He is the most conscientious person.

   سلمى زوجة رائعة، إما يحب زوجها ومتموه

   Salmā is a wonderful wife. She loves and respects her husband.

   الجرجماني عبقري، كان أفضل عالم في البلاغة

   Al-Jurjāni is a genius. He was the best scholar in rhetoric.

   Since the two reporting propositions are relevant to each other due to the common signification (al-jāmi‘) that binds them, disjunction becomes a stylistic requirement.

4. Disjunction occurs when the second sentence is a circumstance, as in:

   جاء رابتعاً ضاحكاً

   Zaid came laughing.

   جاء رابتعاً بضحك

   Zaid came, (he was) laughing.
We have two kinds of circumstance, the first is represented by a single word as in the first sentence whose circumstance is (ضاحك - laughing). This is not our concern here as far as disjunction is concerned. However, the second kind of circumstance is a complete sentence as in the second example here whose circumstance part is (يضحك - he was laughing) which includes an implicit subject (هو - he) and for this reason, the circumstance is a sentence in its own right. Circumstance sentences such as (يضحك) require zero conjunction. This is due to the semantic fact that we have attributed the two actions denoted by the two verbs (came - to come) and (يضحك - to laugh) to the same subject ( ). Semantically, the second example is synonymous to the first. Grammatically, (ضاحك) and (يضحك) perform the grammatical function of circumstance (see point 5 in 4.12.1.2 earlier).

4.13 Succinctness, verbosity, and moderation

An effective communicator aims to achieve effective discourse that expresses his or her feelings, ideological state, and points of view through one of the three modes of discourse: succinctness, verbosity, or moderation. However, discourse cannot be effective if it is incompatible with the psychological or ideological state of the addressee and the context of situation. Having this in mind, an effective communicator is aware of the context that requires succinctness and the context which necessitates verbosity.

4.13.1 Succinctness

Succinctness is concerned with effective communication and the production of a given proposition with minimal lexical items. However, succinctness in discourse should not lead to ambiguity and the addressee should have access to contextual clues that enable him or her to infer the implicature of a given proposition. Rhetorically, succinctness is a stylistic technique which the communicator adopts in various text types such as advertisements, faxes, text messages, censure, imploring, complaint, gratitude, apology, condolence, reward and punishment, rebuke, income tax letters, heads of state letters, government letters, and notes such as personal messages and diary appointments. The main pragmatic reasons for succinctness are the need to achieve brevity, avoiding boredom to the addressee, ease of processing the information by the addressee, and limitation of time and space on the part of the communicator. There are two categories of succinctness: (i) brevity succinctness, and (ii) elliptical succinctness. These are expounded by the following sections.
4.13.1.1 Brevity succinctness

This is a succinct mode of discourse that does not involve ellipsis. Qur'anic discourse is marked by this rhetorical feature, as in:

- Cooperate in righteousness and piety, but do not cooperate in sin and aggression, Q5:2.
- Take what is given freely, conjoin what is good, and turn away from the ignorant, Q7:199.

which are charged with moral teachings and represent a code of conduct. We also encounter other succinct propositions that are taken as wise sayings such as:

- The intention of the believer is better than his or her deeds.
- Effective discourse has magical impact.
- He or she who knows his or her value will not perish.
- Unity is strength.
- The upper hand is better than the lower hand.
- If you do not feel ashamed, do whatever you want.
- Greed kills.
- Abandoning evil is charity.

4.13.1.2 Elliptical succinctness

This is a mode of discourse that involves ellipsis. Consider the following example:

1. Who signed the agreement?
2. Zaid.

The communicator in speech act 2 has answered the question with an elliptical speech act using a single word (مَنَّ الَّذِي وَقَعَ الإِنْفَاقَةُ) which is an example of succinctness. Had the speaker of speech act 2 employed the full answer (مَنَّ الَّذِي وَقَعَ الإِنْفَاقَةُ - Zaid signed the agreement), he or she would have provided an answer marked by verbosity. Another example of elliptical succinctness is:

1. Did Kawthar attend yesterday's meeting?
2. Yes.
where sentence 2 is elliptical and the full linguistic construction is:

- Yes, Kawthar attended yesterday’s meeting.

It is worthwhile to note that in simile (see 5.3), the ellipsis of the simile feature (wajhu al-shabah) has the rhetorical function of elliptical succinctness (ījāz ḥadhīf), as in:

- The courage of Zaid is like that of the lion.

which is a speech act marked by verbosity because the simile feature (شجاعة – courage) is mentioned by the communicator. Thanks to elliptical succinctness, we can produce the rhetorically more effective speech act:

- Zaid is brave like a lion.

which is more succinct than its counterpart mentioned earlier.

### 4.13.2 Verbosity

Verbosity is a rhetorical technique that aims to provide informativity to the addressee using more lexical items than is actually required. Some of the linguistic forms of verbosity are parenthetical clauses which are employed by the communicator for different pragmatic functions. Rhetorically, however, verbosity is an effective mode of discourse that can deliver several pragmatic functions. The pragmatic functions of verbosity are:

1. to influence the addressee and raise his or her sympathy and affection, as in:

   أعتذرُ على عدمُ تمكِّني حضور اجتماع يوم أمس لظروف عائلية طارئة حيثُ اضطررت إلى اصطحاب زوجي إلى المستشفى لولادة والبقاء معها طيلة النهار.

   I apologise for not being able to attend yesterday’s meeting because of some urgent family circumstances. I had to accompany my wife to the hospital to give birth and had to stay with her all day.

   Although this is an informative discourse, it is marked by verbosity which is represented by the details ( حيثُ اضطررت إلى اصطحاب زوجي إلى المستشفى لولادة والبقاء معها طيلة النهار) I had to accompany my wife to the hospital to give birth and had to stay with her all day). However, verbosity is deliberately provided on the part of the communicator to raise the addressee’s affection.
2 to achieve affirmation, as in:

I read the book page by page, and carefully considered it word by word.

where the communicator could have said: (I have read and considered the whole book.)

The pragmatic function of affirmation can also be achieved through the grammatical means of parenthesis, as in:

Zaid urged the students who did not listen to his advice earlier to hand in the home work exactly on time.

where (who did not listen to his advice earlier) is a parenthetical clause that aims to affirm the fact that the teacher has indeed advised his students before about the same problem.

3 to express respect to the addressee, as in:

– With respect to you, you are wrong.

where (with respect to you) is a parenthetical construction added by the communicator for the pragmatic function of respect to the addressee.

4 to avoid ambiguity, as in:

I have informed Sālim, the third year student in the Law Department, to attend the annual meeting of the Arab Society.

where the parenthetical clause (the third year student in the Law Department) is embedded by the communicator to eliminate any possible confusion because there is another student with the same name whom the addressee knows but is not in the Law Department.

5 to provide clarification, as in:

The worst two diseases that inflict the nation are: ignorance and racism.

Zaid has two characteristic features which all people like: truthfulness and patience.
where the details (الجهل والعنصرية – ignorance and racism) and (الصدق والصبر – truthfulness and patience) provide more clarification about what is mentioned in the first part of the proposition.

However, too many details make the text non-effective and make it marked by bombast and prolixity in which case the text becomes boring due to the stylistic fact that it is unnecessarily protracted. Verbosity is also employed by the communicator in various text types such as reconciliation, praise, dispraise, admonition, public speeches, congratulation, manuals, and profile reports.

4.13.3 Moderation

Moderation is a mode of discourse that does not require any extra words and whose signification gets imbalanced if something is taken out of it. It is the middle way between succinctness and verbosity. Moderation is defined as the way to convey meaning with equal lexical items without anything more or less. It is the mode of discourse that does not require any more extra words, as in:

- The lawful is clear and the unlawful is clear.
- Deeds are according to intention.
- If you look closely ahead of you, you will be guided, and if you search for ways of guidance, you will find them.

4.14 Conclusion

The order system (النازم) and word order (ِالخليط المجرى) are synonymous expressions that functionally refer to the same rhetorical notion. These two notions have been employed synonymously and interchangeably by classical Arab rhetoricians. Although the two notions overlap and are both semantically oriented and grammar-based, the order system has been employed mostly in connection with the theological notion of the i*jaz of Qur’anic style. The word order notion, however, has been used as a rhetorical jargon which refers to the syntactic word orders in Arabic discourse in general, including Qur’anic Arabic. In Arabic rhetoric, there is a strong interrelation between linguistic structures and pragmatic effects. The organisation of lexical items within a given speech act directly affects the way it is processed and taken on board by the targeted audience. Thus, there is an intimate bond between the linguistic form of a given sentence and its pragmatic interpretation. In other words, different word orders generate distinct contextual implicatures and consequently different perlocutionary effects.
Language involves interpersonal communication. As communicators, we produce different types of speech acts with distinct pragmatic values. Reporting has two rhetorical functions: reporting value with a high communicative benefit to the addressee, and a reporting added value with a low communicative value to the addressee. There is a close relationship between the context of situation, the psychological and ideological state of the addressee and the two modes of discourse, reporting and informing. For instance, when someone speaks to someone else higher in status such as a Prime Minister or a manager, the speech act is context-sensitive. We may say:

– Allow me, Mr President, to speak about this matter.
– Mr President allows me to speak about this matter.

Rhetorically, the first speech act is an informing mode of discourse although it has the underlying signification of a plea. Yet, it remains, rhetorically speaking, as a command which is why it is incompatible with the context of situation. One cannot give orders to some higher up in the social or administrative hierarchy. Therefore, the second speech act is the appropriate mode of discourse which is a mode of requesting reporting that is coupled with politeness and etiquette. Thus, it is stylistically more effective and context-sensitive.

We can safely claim, therefore, that there is an underlying level of semantics within the rhetorical level of Arabic discourse. The surface structure meaning of a given syntactic construction provides the outward rhetorical façade of the proposition. However, the same proposition has an underlying signification that matches the intended message of the text producer. Through the rhetorical means of word order, Arabic can stylistically achieve this communicative goal. Consider Q7:29:

– My Lord has ordered justice and that you maintain yourselves at every place of prostration, Q7:29.

Linguistically, there are two grammatical units in this speech act: the first unit starts with the verb (أَمَرْتُ) بالفِسْطِ وَأَقِيمْوا وَهَوَّاهُمْ عَنْ كُلٍّ مَسْجِدٍ and the nominalisation form (القِسْطِ). Unit two is (أَقِيمُوا . . .) which is conjoined to (مَأَتِّفَاهُ عَلَى) unit one. However, the first lexical item of unit two (أَقِيمُوا) – to maintain) occurs in the verb form and not in the nominalisation form as we have expected to match the
grammatical pattern of unit one. Therefore, stylistically, unit two should have been (أمّر ربي (بالقصر وإقامة) ووجهكم عند كل مسجد). The word order in Q7:29 is not without a good communicative reason. Rhetorically, this speech act is divided into two modes of discourse:

1. a request reporting mode where the past tense verb form is employed (أمر ربي بالقصر);
2. a request informing mode where the imperative verb form is employed (أقيموا).

The rhetorical reason for this particular word order is that the employment of a request reporting in unit one has the possibility of being true or false. In other words, the communicator is reporting to the addressee what he or she is required to do. The addressee may believe or disbelieve the communicator. However, to highlight the value of ‘praying’ to the addressee, the text producer intentionally selects the mode of request informing that does not allow the possibility of being true or false. In other words, the shift in mode of discourse from the reporting in unit one to informing in unit two is primarily to eliminate the addressee’s verdict of true or false on the communicator’s statement.

In Arabic rhetoric, the employment of affirmation tools is not required to an open-minded addressee. However, it is preferable to employ an affirmation particle to a sceptical audience, but rhetorically, it is compulsory to employ affirmation tools when addressing a denier. Due to the fact that an informing discourse does not usually accept affirmation tools, we can diagnose an overlap between the non-request informing mode of discourse where oath particles are employed and the reporting mode of discourse in which affirmation tools are used. We can also suggest that the non-request informing mode of hope (الرجاء) should be included with the request informing mode of wish (التامين). The other suggestion is that the non-request informing mode of discourse has hardly any rhetorical contribution in Arabic stylistics, and, therefore, it can be taken out of Arabic rhetoric. Non-request informing is best suited for Arabic grammar.

The rhetorical discipline of word order illuminates the stylistic mechanisms available to the language user for effective discourse. Foregrounding and backgrounding are not haphazard grammatical processes; a verbal sentence is pragmatically distinct from a nominal sentence, the conditional particles (إذا) and (إن) are not synonymous, scepticism can be eliminated through the employment of the restriction particle (إذًا), and affirmation is achieved and verbosity is eliminated through the employment of restriction particles (إلا ... ما). To achieve an effective speech act through succinctness, the text producer is required to deliver his or her linguistic construction with a minimum number of words.
This objective is made possible for the Arabic language user through the employment of restriction mode of discourse. Similarly, to win the hearts and minds of the audience and extinguish their scepticism, the communicator is able to resort to the employment of the restriction particle (إنهما) which rhetorically functions as an implicit rebuttal tool. It is a doubt buster particle in Arabic. Through ‘ilm al-ma‘āni, the language user has become aware of the effective employment or ellipsis of conjunction elements in the sentence. The effective communicator may choose to select succinctness, verbosity, or moderation in his or her discourse. This is not what rhetoric is about. Rhetoric is all about the compatibility of discourse with the context of situation. It is text in context.
5

FIGURES OF SPEECH

5.1 Introduction

The traditional meaning of ‘figurative’ has always involved a contrast with the ‘proper’ meaning of a given word, its supposed rightful meaning, the idea which comes directly to mind when the word is employed. Figures of speech twist the meaning of the word – the Greek word for figures of speech is *tropē* which means ‘turn, twist’. The figurative system of language has rhetorical and political force. The word is as powerful as the bullet. Thus, figures of speech have psychological force and are the chief element of eloquence and the skill to convince your audience of the truth of your thesis. The present chapter provides a detailed account of the figures of speech which are referred to as ‘ilm al-bayān in Arabic rhetoric. The three major figures of speech that have featured in Arabic rhetorical studies are simile, allegory, and metonymy. An explicated analysis is furnished by the present discussion in which we investigate the definition of ‘ilm al-bayān and simile, the components, ends, categories, and types of simile as well as the pragmatic functions of simile. This chapter also investigates allegory in Arabic, the lexical and cognitive clues in allegorical propositions, cognitive and linguistic allegories, the relationship between the verb and its allegorical subject, the pragmatic functions of cognitive allegory, and the two categories of linguistic allegory which are metaphor and hypallage. Metonymy in Arabic is also accounted for in the present discussion as well as its categories. It is worthwhile to note that simile is culture-specific. In other words, semantically speaking, what is a simile in Arabic may not be appreciated by speakers of other languages such as English. This is due to the fact that the two languages, Arabic and English, have distinct connotative significations to the same expression which denotatively represent the same entity (see 5.3.1 later).
5.2 What is ‘ilm al-bayan?

Linguistically, the expression (بيان) meaning ‘to become clearer and more transparent, to clarify something’. Also, its morphologically related verb (استبان) means ‘to appear on the surface’, as in (المام) – the matter has become clearer). Thus, ‘al-bayān’ is the nominalised noun meaning ‘clarity and unveiling’ and the adjective (ميّن) means ‘clear, manifest’. Therefore, ‘ilm al-bayan signifies the eloquent discourse that uncovers the emotional feelings of the communicator and exposes them to the addressee. Thus, we have (إنّ مِن البيان للسحر) – Eloquence is something magical) and (زيد أنيّ مِن سالم – Zaid is more eloquent than Sālim, i.e. Zaid’s speech is stylistically clearer). The communicator whose discourse is marked by ‘bayān’ means that he or she is an able communicator who has managed to unearth his or her intended meanings and bring to light his or her hidden thoughts and feelings. ‘Ilm al-bayan is the discipline through which we can discern a single meaning by expressing it clearly in different ways. It is through this discipline that we are able to appreciate how a given meaning is channelled to the addressee by simile, metaphor, or metonymy modes of discourse. Rhetorically, ‘ilm al-bayan is the discipline through which we can shape up the aesthetic form of the proposition and vary the style in order to expose the required signification. The major constituents of the rhetorical discipline of ‘ilm al-bayan are illustrated in Figure 5.1.

![Figure 5.1 Constituents of figures of speech in Arabic rhetoric.](image-url)
The foundation of the rhetorical discipline of ʻilm al-bayān has been laid down by Abu ʻUbaidah Maʿmar b. al-Muthannā (110–209 or 213 H) in his book Majāz al-Qurʾān. Other rhetoricians such as al-Jāḥiz (d. 255 H), Ibn al-Muʿtaṣim (d. 296 H), Qudāmah b. Jaʿfar (d. 337 H), and Abu Hilal al-Askari (d. 395 H) have also shown interest in ʻilm al-bayān. It has been made an independent rhetorical discipline by ʻAbd al-Qāhir al-Jurjāni (d. 471 or 474 H) who has given ʻilm al-bayān a comprehensive account in his book Asrār al-Balāghah.

5.3 Simile

The present account investigates simile as a rhetorical mode of discourse in Arabic. This discussion also provides a linguistic, rhetorical, and pragmatic analysis of simile in Arabic. The rhetorical analysis of simile includes an explicated discussion of the simile components, the simile feature, the simile element, simile categories, and the different kinds of simile which we encounter in Arabic together with the pragmatic functions of simile in Arabic speech acts.

5.3.1 What is simile?

Simile in Arabic rhetoric is referred to as (فَنُ التَّشَبِّهُ – the art of likening). It is an aesthetic and skilful mode of discourse whose major pragmatic aims are to clarify an opinion or a feeling, to bring two significations close to each other, and to compare a given entity with another in praise, dispraise, ornamentation, or repugnance. Therefore, as a linguistic and aesthetic skill, simile varies from one text producer to another in quality, effectiveness, and most importantly, in the impact upon the text receiver. Simile refers to someone or something sharing a feature of someone or something else where a common signification is established through one of the simile particles or via the relevant context. The rhetorical analysis of simile requires the investigation of the two simile ends (تَارَفَاءُ التَّشَبَّه). These are the likened-to (المسَباب) and the likened (المسَباب بِهِ) entities. Also, simile has four components and is divided into four categories. In any simile construction, the likened should be of a higher status whose characteristic feature is greater than that found in the likened-to. For instance, when we say (مَلَامٌ كَالْعَسل – words like honey) or (وَجَةٌ كَالْقَمْر – a face like the moon), we are comparing (مَلَامٌ – words) to (الْعَسل – honey) in terms of sweetness and (وَجَةٌ – face) to (الْقَمْر – moon) in terms of beauty and brightness. Thus, rhetorically, the likened-to elements are represented by (مَلَامٌ) and (وَجَةٌ) and the likened elements are (الْعَسل) and (الْقَمْر). However, the 'sweetness' of honey and the 'brightness and beauty' of the moon cannot be matched and are stronger than the features of other entities.
In Arabic, there are certain expressions with which the comparison is made in order to construct a simile. For instance, a generous man is likened to (البحر – the sea) or (المطر – rain), a knowledgeable person is likened to (البحر – the sea), a courageous man is likened to (الأسد – the lion), a beautiful face is likened to (الشمس – the sun) or (القمر – the moon), a pretty face is also likened to (الدنار – the Dinár), a daring person is likened to (السيوف – the sword), someone of a high status is likened to (النجوم – the stars), a patient person is likened to (الجبيل – the mountain), false hopes or wishful thinking is likened to (الأحلام – dreams), black hair is likened to (الليل – the night), grey hair is likened to (النهار – daylight) or (السيوف – bright-ness of the sword), clear water is likened to (اللّحِجَّين – silver), the night is likened to (البحر – the sea waves), the army is likened to (البحر الزاخر – swollen sea), horses are likened to (الريح – the wind) or (البرق – lightning), stars are likened to (الأزهار – roses) or (الثمر – pearls), the teeth are likened to (البرد – snow, ice) or (اللؤلؤ – pearls), ships are likened to (الجبال – mountains), small streams or brooks are likened to (الحيتان الملفوفة – twisted snakes), the white spot on the horse’s face is likened to (الحلال – the crescent), the cowardly person is likened to (النهاية – a fly) or (الغزل – ostrich), the niggardly, the low and the wicked are likened to (النمر – the fox), the reckless and purposeless are likened to (الفارس – a moth, butterfly), the despised is likened to (الكوت – the tent peg), the harsh person is likened to (الحديد – iron) or (الصخر – stone), the stupid person is likened to (الحمار – the donkey) or (البومة – the owl), and the greedy person is likened to (الأرض المنجمية – barren land).

However, because Arabic and English are culturally distinct languages, the Arabic simile may not relate to an English speaking addressee. For instance, an English addressee may not be impressed by an Arabic simile using (الفيضانات الماء – the rain), (الأسماء السماوية – the clouds), (الحمار – the donkey), or (البومة – the owl) since these expressions denote distinct connotative overtones in the two cultures.

### 5.3.2 Simile components

Simile is realised through the following four components:

1. **The likened-to** This is the entity, i.e. a person or thing, that is likened to another entity which is the likened. In other words, the likened-to is attached to another entity with regards to a given prototypical feature that is an intrinsic feature of the likened entity but is borrowed for another entity, i.e. for the likened-to, in order to establish a semantic relationship between the two entities through this borrowed feature and also to relay a given pragmatic function.

2. **The likened** This is the original entity to which another entity, i.e. the likened-to, is attached. In other words, an inherent feature of the likened is attached
to another entity to establish the simile relationship. It is worthwhile to note that the likened-to and the likened components constitute the two ‘simile ends’.

3 The simile feature This refers to the feature that is common to both simile ends. This shared feature, however, should be more intrinsic and inherent in the likened entity than in the likened-to. The simile feature\(^2\) may not be employed by the communicator in order to produce a succinct proposition, as in:

\[
\text{– The apple is as sweet as honey.}
\]

where the simile feature (الحلوة – sweetness) common to both simile ends (الحلوة – the apple) and (السل – the honey) is not mentioned.

4 The simile element Simile can be achieved through the employment of one of the following elements:

i a particle like (كـ) meaning (as, like), as in:

\[
\text{– Zaid is like a lion.}
\]

\[
\text{– He is talking as if he was an important man.}
\]

ii a noun like (مثل) meaning (as, like), as in:

\[
\text{– Zaid is like a lion.}
\]

iii a verb like (يُضَارَع، يُحاكي) meaning (as, like), as in:

\[
\text{– Zaid is like a lion.}
\]

To put these four simile components into practice through a single example, let us rhetorically analyse the following example:

\[
\text{– Zaid is like a lion.}
\]

where the noun (زـيد – Zaid) represents the likened-to, the noun (أسـد – the lion) represents the likened, the particle (كـ – like) represents the simile element, and the implicit notion (الشجاعة – courage) represents the simile feature which is a semantic link that is common between and shared by both nouns (نـي) and (أسـد).

5.3.2.1 The simile feature

In terms of the simile feature, we have nine forms of simile:

1 Single simile This refers to the simile which includes one simile feature that is shared by the likened-to and the likened. The simile feature, however, is not
mentioned, as in:

- Your cheeks are like the rose.

where the simile feature (الجمال – redness) is the only feature that can be shared by the two ends of simile, the likened-to (الخدود – the two cheeks) and the likened (الوردة – the rose).

2 Multiple simile This kind of simile is achieved when an entity is likened to another entity which has several features, as in:

- Sālim is like his father in manners, walking, height, and voice.

where the likened entity (والد – father) enjoys many features such as (أخلاقاً وممّه وطولًا وصوته) – manners, mode of walking, height, and voice). This also applies to the following example:

- Your lesson is like honey in benefit, taste, and ease of digestion.

3 Compound simile This refers to the likening of one image to another. This is also referred to as ‘imagery simile’, as in:

- Stars are like water bubbles.

where the likened-to (النجوم – the stars) is compared to the likened (فقاعات الماء – the water bubbles) which are characterised by the features of (الإباضة – roundness), (الليصف – brightness), and (البيض – whiteness). These compound features have led to the construction of a compound simile. This is an image versus another, i.e. an imagery simile. Most importantly, because the constituent features of the likened complement each other, none of them can be taken out.

However, in multiple simile, we can take out a feature or even two in the comparison. For instance, we can say:

- Sālim is like his father in manners and walking,

(i.e. ‘but not in voice and height’). The latter example is still considered as a multiple simile although some features are taken out. Other examples of a compound (imagery) simile are:

- You are like someone seeking refuge to escape injustice by going to Pharaoh.
Because (Pharaoh) is the symbol of justice, the image is established.

His eyes are dangling in a tunnel like a half lit lamp in a hat.

We have the image of the dangling eyes due to his serious illness and the image of a lamp that is half lit due to lack of oil.

Your tears are like the pearls.

The image in this compound simile is embodied in the likened (اللائي – the pearls) which includes the multiple characteristic features (الجمال، البياض، الشفافية، اللمعان – brightness, transparency, whiteness, beauty).

However, in terms of the presence or absence of the simile feature, we have two forms of simile which are synopsis and detailed:

4 Synopsis simile This kind of simile occurs when the simile feature is ellipted, as in:

Your speech is like honey.

where the simile feature (في حلاوته/ حلاوة – in its sweetness), for instance, is missing.

5 Detailed simile This kind of simile occurs when the simile feature is mentioned, as in:

Your speech is like honey in its sweetness.

where the simile feature (حلاوة – sweetness) is employed.

Also, in terms of the ellipsis of the simile feature and the simile element, we have one form of simile:

6 Effective simile as in:

Sālim is a lion.

where the simile feature (في شجاعته – in his courage) and the simile element (ك – as, like) are missing.

However, in terms of the reverse order of the likened-to and the likened, we get the following form of simile:

7 Reverse simile as in:

The lion is like Sālim.
The full moon is like your face.

In the above two examples, the order of this simile is reversed where the likened-to (al-mushabbah) elements are (الأسد – the lion) and (النمر – the full moon) and the likened (al-mushabbah bihi) elements are (سالم – Sālim) and (وجهك – your face).
However, the expected order of simile should be (Sālim is like the lion) and (your face is like a full moon) where the likened-to are (Sālim) and (your face) and the likened are (the lion) and (the full moon).

When the communicator provides a reporting proposition that does not include the likened-to and the likened but instead an implicit reference to their common feature is made, the following simile is constructed:

8 Implicit simile as in:

– The sunlight is stolen from her forehead.
– The full moon feels jealous of your beauty.
– The wet person is not scared of the rain.
– The slaughtered sheep does not feel the pain of pulling off its skin.

In these examples, we have implicit similes which can be presented explicitly in the following counterpart sentences:

– Her forehead is like the sunlight.
– Your beauty is like a full moon.
– I am like a wet person.
– You are like a slaughtered sheep.

9 Imaginary simile as in:

– Her face is like a ghost.

where the likened-to is (her face) and the likened is (the ghost). This is called imaginary simile because ‘the ghost’ does not exist in real life. It is merely an imagination.

5.3.2.2 The simile element

In the construction of a simile, the element may or may not be employed. In terms of the occurrence of the simile element, we have two forms of simile:

1 Unrestricted simile This refers to the simile whose element is mentioned, as in:

– The book is like a friend.
– Life is like a guest.
This kind of simile is also called ‘explicit simile’ because its element is employed explicitly. Thus, unrestricted simile is the opposite of confirmed simile. The Arabic word (mursal) signifies that this form of simile is unrestricted.

2 Confirmed simile This refers to the simile whose element is ellipted, as in:

- The child walks (like) a tortoise.
- The teacher is (like) the clouds.

where no simile element such as the (ـ كـ like, as) is used. This kind of simile is also referred to as ‘implicit simile’ because its element is implicit.

5.3.3 Absence of simile element and feature

Rhetoric is defined as succinctness. This applies to simile, too. Let us consider the following example:

- Zaid is like the sun in shining.

In this simile example, we have all the required constituent rhetorical ingredients of simile such as the likened-to (زـيد) – Zaid), the likened (الـشـمس – the sun), the simile element ( مثل – like), and the simile feature (الإـشراـق – shining). This detailed mechanism of expressing one’s feelings has not in fact elevated much of the status of the likened-to (Zaid) in terms of rhetorical and stylistic effectiveness. This is attributed to the fact that the communicator has referred to a single feature only which is (الإـشراـق – shining). In other words, the characteristic features of the likened-to are restricted by the text producer who has also made an evident distinction between (Zaid) and (the sun) due to the employment of the simile element (مثل – like). Therefore, the above simile example lacks effectiveness and is not regarded as succinct. However, the problem will not be eliminated by saying:

- Zaid is a sun in shining.

where we have taken out the simile element (مثل – like) and thus produced two kinds of simile at the same time: ‘confirmed’ because the simile element is ellipted and ‘detailed’ because we have mentioned the simile feature (الإـشراـق – shining). However, the aesthetic value of this simile is not elevated enough to match the nice character of the likened-to (Zaid). The problem will not be eliminated either by saying:

- Zaid is like the sun.

because the employment of the simile element (مثل) has made the distinction more salient, established the separation between the two ends of simile, the likened-to
(زيد – Zaid) and the likened (الشمس – the sun), and has also made the first end, i.e. the likened-to, different from the second end, i.e. the likened. Thus, the problem of effectiveness has not been solved by the last stylistic pattern although the communicator has produced two kinds of simile at the same time: 'long' because the simile element (مثيل) is used and 'synopsis' because the simile feature (الإشراق – shining) is ellipted. Although the last pattern of simile is rhetorically better than the previous two examples, the most aesthetically and stylistically effective simile mode of discourse in Arabic is:

زيد شمس – Zaid is a sun.

The above example (زید شمس) is stylistically elevated and rhetorically effective due to the following rhetorical facts:

1. The communicator has employed a 'confirmed' simile by taking out the simile element (مثيل).
2. The communicator has successfully managed at the same time to deliver a 'synopsis' simile by avoiding the use of the simile feature (الإشراق – shining).
3. The communicator has managed to produce a succinct mode of discourse.
4. Semantically, the communicator has removed the distinction between the characteristic features of (Zaid) and (the sun) and made the two different entities identical in everything. In other words, (Zaid) and (the sun) are now a single entity.
5. Pragmatically, (Zaid) has received the well-deserved praise by the communicator. Zaid is described as a person of an extremely high status, as high as the sun, i.e. no one can match him, he is the source of enlightenment and light to all people, the source of happiness, warmth, prosperity, civilization, and life, i.e. without the sun, prosperity cannot be attained, life and civilization will discontinue too. Exactly like the sun, Zaid will not be hated by people when he is away, and they look forward to see him and enjoy his presence, and when he is away for longer periods of time, cold and miserable conditions prevail. Zaid’s might is also reflected by this simile. When he is too close, his opponents cannot win. The sun can burn. Thus, the aesthetic portrait, i.e. imagery, has widened considerably through the last simile stylistic mechanism. For this rhetorical reason, the poet al-Nabighah says in his praise poetry:

"إنه شمس والملوك كواكب – You are a sun and the other kings are stars.

Therefore, succinctness, as a major rhetorical pragmatic criterion, has been established by the stylistic pattern (زید شمس – Zaid is a sun) which is called 'effective simile'.
5.3.4 Simile categories

In terms of the two ends of simile, i.e. the likened-to and the likened, simile is divided into the following four categories:

1 Perceptible–perceptible simile  This refers to the simile whose two ends belong to one of the five senses, i.e. sight, hearing, smell, taste, and touch. Therefore, both the likened-to and the likened are similar because both are perceptible entities, as in:

The sight sense: (شَنْعُرُ لَيلَّ كَلْلِيلُ) – Laylā’s hair is like the night.)
where both the likened-to ( الشعر – the hair) and the likened (ليل – the night) can be seen.

The hearing sense: (صوتها مثل النندليب) – Her voice is like a nightingale.)
where both the likened-to (صوت – voice) and the likened (الندليب – nightingale) can be heard.

The smell sense: (رائحة فمك كالمسك) – The smell of your mouth is like musk.)
where both the likened-to (رائحة الفم – smell of the mouth) and the likened (المسك – musk) can be smelled.

The taste sense: (هذَهِ التفاحة كالحلال) – This apple is as sweet as honey.)
where both the likened-to (التفاحة – the apple) and the likened (الحلال – the honey) can be tasted.

The touch sense: (جسدك كالحرير) – Your body feels like silk.)
where both the likened-to (جسم – body) and the likened (الحرير – silk) can be touched.

2 Cognitive–cognitive simile  This category refers to the simile whose both ends belong either to cognition or emotional feelings:

i cognition, rather than the five senses, is represented by expressions like (امل – hope), (العلم/المعرفة – knowledge), (الجهل – ignorance), (الغباء – stupidity), (الشجاعة – intelligence), (الأخلاق – courage), (الأخلاق – good manners), (الأدب – politeness), and (وجهة نظر / رأي – an opinion). In other words, these expressions designate abstract nouns, as in:

العلم كالحياة – Knowledge is like life.

However, cognition only can be employed to construct a cognition–cognition simile which does not exist in real life. Therefore, this is referred to as
imaginary simile, as in:

- Your teeth are like those of the demon.
- His head is like the devil's.

Although ‘the teeth’ and ‘the head’ can be seen with regards to the likened-to, they do not exist in reality with regards to the likened entities (الغول – the demon) and (الشيطان – the devil). Thus, it is merely an imagination on the part of the communicator.

ii emotional feelings like ( السعادة – happiness), (الخوف – fear), (الغضب – anger, rage), (الحزن – sadness), (الألم – pain), and (الجوع – hunger), as in:

- الجوع عذابٌ – Hunger is torture.

where both the likened-to (الجوع – hunger) and the likened (عداز – torture, punishment) are entities that express emotional feelings.

3 **Cognitive–perceptible simile**

This is when one end of the simile is cognitive while the other end is perceptible, as in:

- أرائكً كظلام الليل – Your ideas are like the darkness of the night.
- القناعة حلوة كالعسل – Contentedness is as sweet as honey.

where the likened-to nouns (أرائه – ideas, views) and (قناعة – contentedness) represent cognitive entities while the likened nouns (ظلمة الليل – the darkness of night) and (العسل – honey) represent perceptible entities that can be seen, felt, and tasted.

4 **Perceptible–cognitive simile**

This refers to the category of simile whose first end is perceptible while the other is cognitive, as in:

- صوتك أمّ – Your voice is hope.

where the likened-to noun (صوت – voice) represents a perceptible entity that can be heard while the likened noun (أمل – hope) represents a cognitive entity that can be experienced.

5.3.5 **Types of simile**

There are 14 types of simile based on the simile feature, the simile element, and the two ends of simile which have been accounted for in 5.3.2.1, 5.3.2.2, and 5.3.4 earlier. These are:

1. single simile, as in (نصيحتك كالدواء – Your advice is like medicine.)
2. multiple simile, as in (هذا الرئيس كسابقه في الكذب والفساد والجهل والرياء – This President is like his predecessor in lying, corruption, ignorance, and double-standard).
3 compound simile, as in (الشمس مثل الكرة الذهبية – The sun is like a golden ball.)
4 synopsis simile, as in (كُلامك كالعسل – Your speech is like honey.)
5 detailed simile, as in (كُلامك كالعسل حلاوة – Your speech is like honey in sweetness.)
6 unrestricted simile, as in (نصيحتك كالذهب – Your advice is like gold.)
7 confirmed simile, as in (نصيحتك ذهبية – Your advice is gold.)
8 perceptible–perceptible simile, as in (هذا العصير كماء البحر – This juice is like sea water.)
9 cognitive–cognitive simile, as in (الجوع كالساعة – Hunger is like despair.)
10 cognitive–perceptible simile, as in (حظي كذئب في يوم عاصف – My luck is like flour in a gusty day.)
11 perceptible–cognitive simile, as in (هذا العطر كالساعة – This perfume is like happiness.)
12 imaginary simile, as in (جسمه كجسم الديناصور – His body is like that of the dinosaur.)
13 reverse simile, as in (النار كالنفاق – Fire is like hypocrisy.)
14 effective simile, as in (زياد أسد – Zaid is a lion.)

These forms of simile are illustrated in Figure 5.2.

5.3.6 Pragmatic functions of simile

Generally, the use of simile achieves the rhetorical function of hyperbole. However, there are specific pragmatic functions which the communicator
attempts to achieve through the simile mode of discourse such as:

1. to provide clarification, as in:
   - The giraffe is like a camel but without a hump.

2. to identify a specific feature, as in:
   - Jealousy is like fire eating itself.

3. to praise someone, as in:
   - You are a sun and the others are stars.

4. to dispraise someone, as in:
   - Zaid eats like a beast.

5.4 Allegory

In Arabic rhetorical studies, allegory stands for al-majāz. In this section, we shall provide a linguistic and pragmatic account of allegory as a rhetorical mode of discourse in Arabic. In our present analysis, a linguistic and rhetorical definition of allegory is also given together with its prerequisites. We shall also investigate the two major categories of allegory which are cognitive and linguistic allegories, the various semantic relationships between the verb and its allegorical subject, and allegorical and non-allegorical attribution. The present account also investigates metaphor as a category of linguistic allegory, its components, together with the various kinds of metaphor. Hypallage, as a form of linguistic allegory, will also be accounted for together with its semantic relationships. Figure 5.3 illustrates the constituents of allegory in Arabic discourse.

5.4.1 What is allegory?

Linguistically, (المجاز) is morphologically related to the verb (جاز – to pierce through something, to penetrate, to go beyond). Based on this sense, the verb (جاز) is employed to signify ‘going through and reaching an unintended objective’. Thus, (تجوز محمود في كلمه) means (Maḥmūd has used allegory in his discourse). Therefore, rhetorically, al-majāz signifies ‘the word’ that is transferred from its denotative, i.e. intrinsic/non-allegorical, meaning to another meaning, i.e. non-intrinsic/allegorical meaning, which is intimately associated with the inherent non-allegorical meaning. In other words, there is a semantic link [(‘الإثاث’ or (جامي’))]
Figure 5.3 Constituents of allegory in Arabic rhetoric.
between the denotative signification and the allegorical signification, provided there is a clue (qarānah) that indicates the non-occurrence of the denotative signification. There are two kinds of clue:

1 *Lexical clue*  This is represented by an explicit lexical item in the proposition, as in:

– I visited the sea in his office.

where the lexical clue is (في مكتبه – in his office) which enables us to discern that the object noun ( البحر – the sea) is employed to signify an allegorical meaning, namely (بحر – a very generous person, or a very knowledgeable person).

2 *Cognitive clue*  This is represented by our mental faculties, i.e. common sense, that enable the language user and the addressee to discern the implicit underlying subject, for instance, of the proposition, as in:

– The examples increased the students’ understanding.

There is no lexical clue in this example. The verb (زاد – to increase) is attributed to the non-intrinsic, i.e. allegorical, subject (الأمثلة – the examples) which is, in fact, the ‘cause’ rather than the intrinsic subject. The intrinsic subject is implicit ‘doer’, which is (المعلم – the teacher), and is cognitively understood by the addressee. Thus, we have a cognitive clue by which our common sense and mental faculties enable us to discern who the allegorical or the non-allegorical subject is (see 5.4.2.1 point 1).

It is worthwhile to note that the semantic link is referred to as (wajh al-shabah – the simile feature) in the analysis of simile (see 5.3.2.1). In the light of this rhetorical definition, allegory is characterised by three main prerequisites:

1 There should be a semantic link that makes possible the transfer of the lexical item from its intrinsic signification to a non-intrinsic signification.
2 The semantic link may be based on similarity or dissimilarity.
3 There must be a lexical clue available that indicates the distinction between the denotative lexical item from the allegorical one, as in:

– Zaid has drunk the Nile water.

Denotatively, the sentence means that (Zaid) has drunk all the Nile water. Allegorically, however, it means that (Zaid has drunk some water from the Nile). The semantic link is (شرب الماء – the drinking of water) and the lexical clue is the verb (شرب – to drink) whose occurrence does not allow the denotative, i.e. non-allegorical, meaning to take place due to its impossibility.
5.4.2 Categories of allegory

Allegory (al-majāz) is divided into two major categories: cognitive and linguistic. The following sections provide an explicated account of these two forms of allegory.

5.4.2.1 Cognitive allegory

Cognitive allegory refers to attributing the meaning of the verb to someone or something other than what is referred to by the verb itself as it appears in the proposition, as in:

\[ \text{جار زمن} \] – Time oppresses.

This is an example of a cognitive allegory because (الزمن – time) does not oppress but rather the action of (الجر – oppression) takes place during it. Thus, the verb (جار – to oppress), i.e. al-musnad, is attributed to its musnad ilaihi (الزمن). This attribution (الإسناد) of the verb (المسناد) to the subject (المسناد الاله) is allegorical. Therefore, in the above example, we have got non-intrinsic, i.e. allegorical, attribution. The clue (القارننه) here is cognitive because common sense tells us that time cannot oppress and that this is an action carried out by a human entity that runs a regime or an institution. For this reason, cognitive allegory requires acute discernment to uncover the underlying intrinsic subject. However, the attribution of al-musnad (the verb) to its intrinsic musnad ilaihi is referred to as intrinsic, i.e. non-allegorical, attribution, as in:

\[ \text{سافر زيد} \] – Zaid has travelled.

where we have attributed the action of (السفر – travelling) denoted by al-musnad (سافر – to travel) to (زيد – Zaid) which is al-musnad ilaihi.

The relationship between the verb and its non-intrinsic, i.e. allegorical, subject takes one of the following semantic forms. It should be pointed out, however, that in all these forms, there is a cognitive clue through which we can discern the relationship and the attribution:

1. Cause relationship, as in:

\[ \text{بنيت الحكومة عدة مستشفيات في البلاد} \] – The government built many hospitals in the country.

In this example, the communicator has attributed the action denoted by the verb (بني – to build) to (الحكومة – the government). However, ‘the government’ is made
up of a Head of State and many other Cabinet Ministers who are in charge of running the country but they have not in fact done the action of building the hospitals. They have only issued a decree or a directive to build these hospitals and these instructions have been the ‘cause’ of building the hospitals. The actual action of building has been carried out by the builders and their teams of workers. Thus, the communicator has attributed the verb (بناء) to an allegorical subject which is (الحكومة) and the non-allegorical/intrinsic subject is (البنان والعمال – the builders and workers). Therefore, the semantic link which has allowed this attribution is the ‘cause’ and the clue is the addressee’s cognitive faculty which has enabled him or her, as a text receiver, to discern the intrinsic attribution, i.e. who the intrinsic underlying subject is, i.e. who the actual performer of the action of building is. Thus, the attribution of the action denoted by the verb to the allegorical subject in the above example is due to the cause relationship.

Also, in:

– Problems have changed his hair.

In this example, the action of (تغيير – change) denoted by the verb (غير – to change) is attributed to the non-intrinsic subject (المشاكل – problems). However, the underlying intrinsic, i.e. non-allegorical, subject is (ضعف في جذور الشعر – weakness in the roots of the hair) which is implicit and is cognitively understood by the language user and the addressee. This also applies to:

– Money does everything in life.

in which the non-allegorical subject is cognitively understood as (الشخص الثري – the wealthy person) rather than the allegorical subject (المال – money).

Similarly, in:

– The rain made the plants grow.

where we have the allegorical subjects (المطر – the rain) and (البرد – the cold weather) but the non-allegorical subjects are attributed to (الله – God) who has used ‘the rain’ and ‘the cold weather’ as causes for (نبات أو نمو الزرع – causing the plants to grow) and (القتل – causing someone to die).

2 Time relationship, as in:

– Whoever time has pleased him or her once, he or she must have been displeased by other times.

The communicator has attributed the actions denoted by the verbs (سر – to please) and (ساء – to displease) to the allegorical subject (زمن – time). The non-allegorical
subject, however, should be (الأسئلة والأفواج – misfortunes and calamities). The attribution of the verb to the allegorical subject in this example is due to the time relationship.

Also, in:

- The days will show you the reality of the matter.

where the action denoted by the verb (تكتشف – to show) is attributed to the allegorical subject noun (الألبوم – the days) but in fact the underlying non-allegorical subject is (الناس – people).

Similarly, in:

- Old age has destroyed him.
- Experience has made him mature.
- We spent a happy day.
- A miserable night passed by him.

where the actions designated by the verbs (أهلك – to destroy), (أنضج – to make someone mature), (قضي – to spend), and (مر – to pass by) are attributed to the allegorical subjects (الشيخوخة – old age), (التجربة – experience), (يوما سعيدا – a happy day), and (ليلة باينة – a miserable night). However, the non-allegorical subjects of the above four sentences are (ضعفه بدنه – weakness of his body), (التفاعل مع الناس – interaction with people), (حالة – a party), and (ظروف صعبة – difficult circumstances, or مشكلة عويصة – a complicated problem) respectively.

3 Place relationship, as in:

- The streets have become crowded by people during the ید time.

The action denoted by the verb (أزدحم – to be busy) is attributed to the allegorical subject (الشارع – the streets). Since this subject noun is inanimate and cannot perform this action, the non-allegorical underlying subject is in fact (الناس – the people), i.e. it is the people who get crowded and the streets are the places where the action of (الإزدحام – crowding) takes place. Thus, the attribution is due to the place relationship.

Also, in:

- Rivers flow in the city.

where the allegorical subject is (الأنهار – rivers) while the underlying non-allegorical subject is (المياه – water) and the noun (الأنهار) is the place, i.e. the container, where (المياه – water) flows.
Similarly in:

\[
\begin{align*}
\text{قاضٍ} &\quad \text{الفَال} \\
\text{هُو} &\quad \text{الْمُتَابِح}
\end{align*}
\]

where we have allegorical subjects (الْفَال – the cup) and (الْمُتَابِح – the valley) whose non-allegorical underlying subjects should be (الماء – the water) and (الْفَضْحَان – the flood, i.e. مِياءَ الْفَضْحَان – the flood water).

4 Morphological relationship, as in:

\[
\begin{align*}
\text{جَنَّٰنُ} &\quad \text{جُنُونُ} \\
\text{الرَّجُل} &\quad \text{عَنَّمَا} \quad 
\text{سَرَقَت} \\
\text{سَيَارَةً}
\end{align*}
\]

In order to appreciate the morphological relationship, we need to provide the literal translation of this example which is (The man’s madness became mad when his car was stolen). In this kind of attribution, we find the allegorical subject morphologically related to the verb. For instance, in the above example, the verb (جَنَّ – to be mad) is attributed to the morphologically related allegorical subject (جُنُون – madness) which is a nominalised noun. The verb should have been attributed to the non-allegorical subject (الرَّجُل – the man). The attribution that has occurred in the above example is due to the morphological relationship.

Also, in:

\[
\begin{align*}
\text{جَدًّا} &\quad \text{جَدُّ} \\
\text{الْطَلَابِ} &\quad \text{الْطَلَابِ}
\end{align*}
\]

Again, we need the literal translation which is (The seriousness of the students have become serious). Thus, the verb (جَدُّ – to become serious) is attributed to the allegorical subject (جَدًّا – seriousness) which is a nominalised noun that is morphologically related to the verb (جَدُّ). The non-allegorical subject is in fact (الطَلَابِ – the students).

Similarly in:

\[
\begin{align*}
\text{كُتِبَ} &\quad \text{كِتَابٌ} \\
\text{رَأى} &\quad \text{رَأَى}
\end{align*}
\]

where we have the verbs (كُتِبَ – to be written down) and (رَأى – to be told) are attributed to the allegorical subjects (كِتَابٌ – his marriage contract) and (رَأَى – his tale) of the above passive sentences. These subject noun phrases are morphologically related to their relative verbs (كُتِبَ – to write) and (رَأى – to tell a tale) respectively.

5 Subject relationship, as in:

\[
\begin{align*}
\text{إنَّ} &\quad \text{وَعَدَّ} \\
\text{مَلِيِّٰاً}
\end{align*}
\]

The literal translation (his pledge will definitely be made) is required to appreciate this form of relationship. The communicator has employed allegorically the
passive participle (ـًا) but in fact the non-allegorical active participle (ـًا) should have been employed instead.

Also, in:

إنَّ دارةً مستورةً – His house is sheltering his family.

In this speech act, the communicator has employed a passive participle (ـًا – sheltering). However, the subject relationship is evident through the literal meaning (إنَّ دارةً سارةً – his house is sheltering his family) where the speaker’s speech act actually implies the use of a non-allegorical active participle (ـًا – sheltering) instead of the passive participle.

6 Object relationship, as in:

 حياتَ زيدَ راضيةً – Zaid lives a pleasant life.

In this example, the active participle (ـية – pleasant) is allegorically employed instead of the expected passive participle (ـية – something to be pleased with). Therefore, the active participle has been, in fact, allegorically attributed to the object, i.e. the passive participle, (ـية). Therefore, the non-allegorical passive participle should have been used and the sentence should read:

(عيش زيدَ راضيةً عنها) – Zaid lives a life he is pleased with.)

Similarly in:

الطريق الخارجيُّ أمنٌ – The motorway is safe.

زيدَ بيتة عامرَ – Zaid’s house is well-furnished.

الاقتصاد في وضع راضٍ – The economy is in a satisfactory condition.

In these speech acts, the communicator has allegorically employed the active participles (ـ safe), (ـ – well-furnished), and (ـ – a satisfactory condition). The communicator’s underlying signification in fact alludes to the passive participle. Thus, the above speech acts should be understood as (الطريق الخارجيُّ محمَّد – the motorway is safe-guarded), (زيدَ بيتة ممَّورَ – Zaid’s house is furnished very well and is blessed), and (الاقتصاد في وضع مرضيٍّ عليه – the economy is in a state which everyone is satisfied with) which reflect the meanings of the passive participles as objects.

5.4.2.1.1 PRAGMATIC FUNCTIONS OF COGNITIVE ALLEGORY

The communicator employs propositions with cognitive allegory for a number of communicative functions such as:

1 Succinctness and effectiveness The major objective of an effective discourse is succinctness. Cognitive allegory is a linguistic vehicle through which the
communicator achieves the rhetorical objectives of succinctness and effectiveness. A cognitively allegorical mode of discourse is more succinct than a non-allegorical expression, as in:

– The British Prime Minister has moved his cabinet headquarters from London to Edinburgh.

which is more succinct and effective than its non-allegorical counterpart here:

أصدر رئيس الوزراء البريطاني أمرًا بنقل مقر حكومته من لندن إلى ادنبرة وقامت شركات نقل الآثاث بإرسال سياراتها وعمالها لنقل آثاث ومعدات الوزراء من لندن إلى ادنبرة.

The British Prime Minister has issued an order to move his cabinet headquarters from London to Edinburgh and the removal companies have sent their vehicles and workers to move the furniture and equipment of the Ministers from London to Edinburgh.

2 Non-conviction of the non-allegorical subject Through cognitive allegorical discourse, the communicator attempts to protect the identity of the non-allegorical doer of the action denoted by the verb, as in:

– As for Zaid, his foolishness has killed him.

By attributing the action denoted by the verb (قتل – to kill) to the allegorical subject (غباء – foolishness), the communicator has, in fact, covered up for the real murderer who is the non-allegorical, i.e. the intrinsic, subject. Rhetorically, the allegorical subject (غباء) is the cause of (مقتل زيد – Zaid’s murder) but the real murderer’s name has been concealed. This mode of discourse is adopted by the communicator who wants to defend rather than to incriminate the non-allegorical subject.

3 Aesthetic effect The communicator may wish to add an aesthetic touch to his or her discourse in order to produce an impact on the text receiver through a cognitively allegorical proposition as we have seen in 5.4.2.1 earlier. It is a stylistic attempt that allows the communicator to make his or her imagination wild by going beyond the linguistic limits of Arabic without violating the textual feature of acceptability.

5.4.2.2 Linguistic allegory

This applies to lexical items which are transferred from their intrinsic meaning to another non-intrinsic meaning where we have a semantic connection as well as a similarity between the two meanings through a lexical clue. Linguistic allegory is
sub-divided into two major figures of speech: (1) metaphor and (2) hypallage. These are expounded in the following sections.

5.4.2.2.1 METAPHOR

In Arabic rhetoric, metaphor is referred to as al-istiṣārah which is a form of linguistic allegory and is regarded as the peak of figurative skills in spoken or written discourse. Metaphor is the master figure of speech and is a compressed analogy. Through metaphor, the communicator can turn the cognitive or abstract into a concrete that can be felt, seen, or smelt. Linguistically, ( metaphor) is derived from the verb ( أعار – to borrow), i.e. borrowing a feature from someone or something and apply it to someone or something else. Rhetorically, however, metaphor is an effective simile whose one end of the two ends, i.e. the likened-to (al-mushabbah) and the likened (al-mushabbah bihi), has been ellipted. Yet, metaphor represents a highly elevated effective status in Arabic rhetoric that cannot be attained by effective simile (see 5.3.2.1, number 6).

In metaphor, the relationship between the intrinsic and non-intrinsic signification is established on the similarity between the two significations, i.e. there is a semantic link (‘alāqah) between the two meanings. The metaphorical meaning, however, is discernible to the addressee through the lexical clue (al-qaranah) available in the speech act, as in:

– People are frightened of Jarīr’s lightning.

In this metaphorical proposition, the linguistic clue is represented by ( جرير – Jarīr) which enables us, as text receivers, to discern the fact that the metaphorical expression ( قواطع – lightning) is not, in fact, coming from ( السماء – the heavens) but rather from a satire poet who is human and known to us as ( جرير). Thus, the linguistic clue does not allow the occurrence of the intrinsic signification. Therefore, ( قواطع) is understood as ( شعر هجاء – satire poetry), ( كلمات بذينة – nasty words), or ( النقد لاذع – pungent criticism). Hence, there is a similarity in the non-metaphorical signification of the expression ( قواطع – lightning) which comes from the heavens causing destruction and the metaphorical signification of the expression ( قواطع – lightning) which is employed by the proposition above that signifies ‘satire poetry’, ‘nasty words’ or ‘pungent criticism’ that can also cause destruction such as that of people’s reputation. Thus, semantically, similarity in signification is the major element of metaphor in Arabic rhetoric.

5.4.2.2.1.1 Metaphor components

In Arabic, metaphor consists of three major components. Due to the fact that there are different kinds of metaphor, these three
components may not be all available in a single metaphor. The metaphor components are:

1. the borrowed-from – this is equivalent to the likened element in simile;
2. the borrowed-to – this is equivalent to the likened-to in simile;
3. the borrowed – this is the borrowed lexical item taken from the borrowed-from and given to the borrowed-to.

To explain the above three metaphor components, let us consider the following example:

\[
\text{ـ زيد اسد} \quad \text{Zaid is a lion.}
\]

where the noun (ـ زيد – Zaid) represents the borrowed-to, the noun (أسد – lion) represents the borrowed-from, and the semantic feature (الشجاعة – courage) that is shared by and establishes the link between (ـ زيد) and (أسد) is the borrowed.

5.4.2.2.1.2 Types of metaphor In Arabic rhetorical studies, metaphor is divided into the following major kinds as illustrated by Figure 5.4. The six forms of metaphor in Arabic discourse are explicated in the following:

1. Explicit metaphor Since metaphor is a form of an effective simile, explicit metaphor is a mode of discourse whose likened element is maintained but its likened-to element is ellipted, as in:

\[
\text{ـ إحذر سينا بين فلكك} \quad \text{Beware of the sword between your two jaws.}
\]

\[
\text{في فم ليلي بردى منتصد} \quad \text{There are well-arranged pieces of hail in Layla’s mouth.}
\]

Figure 5.4 Types of metaphor in Arabic discourse.
where the lexical clue in the first example is (بين فكك – between your two jaws) and in the second example is (في فمك – in the mouth). The likened element is (سيف – sword) in the first example and in the second example it is (برد – pieces of hail). The likened-to elements (اللسان – the tongue) in the first example and (الأثنان – teeth) in the second example are ellipted.

Similarly, in:

عقد زيد قرانة على زهرة من زهور المجتمع – Zaid signed the marriage contract with a flower from the flowers of the society.

where the likened, i.e. the borrowed-from, element (زهرة – flower) is mentioned in the speech act but the communicator has taken out the borrowed-to, i.e. the likened-to, element which is (فتاة جميلة – a beautiful girl) from this speech act. The lexical clue in this speech act is (عقد قران – marriage contract).

أقبل البحر يمشي – The sea came walking.
ناظر سالم بحرا – Salim debated with a sea.

where the likened elements ( البحر – the sea) and (بحرا – a sea) are explicitly mentioned while the likened-to elements (الرجل الكريم – the generous man) and (عالم – a scholar) are ellipted. In these speech acts, the lexical clues are (يمشي – to walk) and (ناظر – to have a debate with someone).

طلغ البدار علينا – The crescent has come out for us.

where the likened element (البدار – the crescent) is mentioned but the likened-to element (رجل رفيع الدرجة – a man of a high status) is ellipted. In this example, we have a lexical clue which is (طلغ – to come out).

2 Implicit metaphor Implicit metaphor is achieved through the ellipsis of the likened element from a given proposition, as in:

إحذر اللسان العضب – Beware of the acid tongue.
سلمي أسنان يُفَذَرُ ثمنها الجوهري – Salmā has got teeth whose value can only be appreciated by a jeweller.

where the lexical clue in the first example is (العضب – acid) and in the second example is (ثمنها الجوهري – whose value can only be appreciated by a jeweller). The likened elements (سيف – the sword) in the first example and (برد – pieces of hail) in the second example are ellipted while the likened-to elements (اللسان – the tongue) in the first example and (الأثنان – the teeth) in the second example are kept by the text producer.
Similarly, in:

- Wars burn the green and the dry.
- They launched the war, they were killed and shook hands with their fate.

where the borrowed-from, i.e. the likened, elements represented by (النار – fire) and (الناس – people) are ellipted but the text receiver can discern the meaning from the feature (الحروب –燃烧) that alludes to (النار – destruction, i.e. the wars) and from the feature of (المصافحة – shaking hands) that alludes to (الناس). However, the likened-to, i.e. the borrowed-to elements (الحروب – wars) and (المصافحة – to shake hands) are maintained. In these examples, we have cognitive clues represented by (الأسلحة – weapons) that are used in (الحروب – wars) that cause (الإحرار) and the implicit plural pronoun (هم – they (a human animate subject)) in the verb (شنو – to launch) which has the prototypical human feature of ‘shaking hands’. Our common sense has enabled us to discern this signification.

I can see heads that have become ripe and time has come to pick them up and I am the one for this task.

where the likened element (الثمرات – the fruits) is ellipted whereas its likened-to element (رووس – heads) is mentioned. To enforce the effectiveness of this implicit metaphor, the communicator, who is al-Hajjāj, has employed other lexical elements which are (أينعت – to become ripe) and (حان قطفها – their time to pick up is due now).

3 Proverbial metaphor The simile feature is taken out from the proverbial metaphor while other metaphor components are maintained. Unlike other kinds of metaphor, proverbial metaphor occurs as a whole proposition rather than being represented by an individual lexical item. It is important to note that there is no lexical clue in this kind of metaphor. The clue is cognitive because the addressee can discern the meaning through the cognitive faculty and common sense, as in:

- You are flogging a dead horse.
- Do not disperse pearls in front of the pigs.

These are proverbial metaphors that are said to someone who does not understand or listen to any advice or admonition.

Pasture on garbage.
This proverbial metaphor is said to people who pretend to be friends but, in fact, they have hidden grudge against each other. Also, in:

- أنت تخطط على الماء – You are writing on water.
- أراك تنفخ في غير فحم – You are not blowing in coal.
- أنت تصرخين في واد – You are yelling in a valley.

which are used to refer to someone who is doing something with no fruition or success. These proverbial metaphors also mirror a mental image of ‘someone drawing or writing on water’, ‘someone blowing in fire’, and ‘someone yelling in a valley’. In all these examples, the borrowed feature, i.e. the simile feature, is (عدد الفائدة – futile action, uselessness).

4 Enhanced metaphor In this mode of discourse, the communicator mentions in his or her discourse some lexical items that are semantically relevant to the borrowed-from, i.e. the likened, as in:

- رأيت أداة يخطب بها وأنه مخالب – I saw a lion giving a speech and has got claws.
- سمعت عصفورا يتحدث إلى الناس له ريش وأجنحة – I heard a sparrow talking to people and has got feathers and wings.
- عقد سالم قرآنا على زهرة من زهور المجتمع تملا الأفق شدئ – Zaid signed the marriage contract with a flower from the flowers of the society which (i.e. the flower) has filled the horizon with fragrance.

The lexical item (مخالب – claws) in the first example is semantically relevant to the likened noun (أسد – lion), the lexical items (ريش وأجنحة – feathers and wings) in the second example are relevant semantically to the likened noun (عصفور – a sparrow), and the lexical items (تمل الأفق شدئ – to fill the horizon with fragrance) in the third example are related semantically to the likened noun (زهرة – flower).

Similarly in:

- تبسمَ البرق فاطيماً ما حوله – Lightning smiled and illuminated what is around it.
- تحدثت شمس في الفاعة مشرقة مضيئة تذفي الناس – The sun has spoken in the hall, shining, giving light, and giving warmth to people.
- سلمت على قمر لم يكتمل شكله بعد – I said hello to a moon whose shape has not completed yet.

In these examples, the lexical item (أضاءة – illuminated) is relevant semantically to the likened noun (برق – lightning), the words (مشرقة – shining, مضيئة – giving light, and تذفي – giving warmth) are relevant semantically to the likened noun.
In this mode of allegorical discourse, the speech act contains lexical items that are semantically appropriate to the borrowed-to, i.e. the likened-to, as in:

- I saw a lion giving a speech wearing glasses and a turban.

where the lexical items (glasses and a turban) that are semantically relevant to the human noun, i.e. the likened-to, (the speaker) who is pragmatically discerned and is described as (lion) which rhetorically acts as the likened element, i.e. the borrowed-from.

Similarly in:

- The crescent promised to visit me tomorrow.

where the lexical items (to promise) and (to visit me) are semantically appropriate to a human entity which we can discern in this speech act as the likened-to (the sweetheart) who is described as (the crescent) which acts as the likened element. Of course, the implicit notion (beauty) represents the semantic link which is shared by the likened (the crescent) and the likened-to (the sweetheart).

In these three examples, the lexical items (giving useful points of view), (wearing glasses and a tie), and (speaks English fluently) are semantically relevant to the human nouns, i.e. the likened-to nouns (the manager), (a speaker), and (a beautiful girl). These likened-to, i.e. borrowed-to, nouns are discerned by the text receiver through their semantically related lexical items that have occurred with them.
6 Absolute metaphor  The text producer in this mode of discourse:

i either does not introduce any lexical elements that are semantically relevant to the likened-to and the likened, as in:

- I saw a lion in the hall.
- I listened to a sparrow giving a speech.
- Rain has fallen on the girl’s cheeks.
- A star gave a performance in the party.

where no semantically relevant lexical elements are mentioned in the above speech acts after the likened nouns ( – a lion), ( – a sparrow), ( – rain), and ( – a star). Thus, absolute metaphors are established.

ii or introduces lexical elements that are relevant to both the likened-to and the likened, as in:

- I saw a lion giving a speech wearing glasses and a turban and has got claws.
- A star gave a performance in the party, illuminated the theatre, and sang the most beautiful songs.

where, in the first example, the speech act involves the lexical items ( – wearing glasses and a turban) that are semantically relevant to the likened-to ( – the speaker) as well as the lexical item ( – claws) that is semantically appropriate to the likened noun ( – a lion). In the second example, however, the communicator has employed lexical items ( – illuminated the theatre) that are semantically relevant to the likened inanimate non-human noun ( – a star) and lexical items ( – she sang the most beautiful songs) that are semantically appropriate to the likened-to animate human noun ( – a singer).

Thus, absolute metaphors are established.

Thus, to sum up and explain further the last three types of metaphor (enhanced, naked, and absolute), we can refer to the following examples:

In enhanced metaphor, we say: ( – I have seen a lion giving a speech and has got claws.)
In naked metaphor, we say: ( – I saw a lion wearing glasses and a turban.)
In absolute metaphor, we either say: ( – I have seen a lion giving a speech.)
Or:  ( – I have seen a lion giving a speech, has got claws, and wearing glasses and a turban.)

5.4.2.2.2 HYPALLAGE

In Arabic rhetoric, hypallage is referred to as al-majāz al-mursal which is a form of linguistic allegory. Unlike metaphor, in hypallage, the semantic relationship between the lexical item that is employed in its non-intrinsic meaning and its intrinsic meaning is not based upon similarity. There should be, however, a lexical clue that designates the non-occurrence of the intrinsic meaning. In hypallage, the semantic relationship which is not based on similarity has several forms as illustrated by Figure 5.5.

Hypallage in Arabic discourse takes one of the following semantic relationships:

1 Causality relationship  In this semantic relationship, the communicator employs a lexical item, i.e. the hypallage word, which is regarded as the cause of bringing about something else. The communicator’s intended meaning, however, is the result or effect of the cause, as in:

رَعَتُ الْمَاشِيَةِ المَطرَ – The cattle has grazed the rain.

In this example, the ‘cause’ lexical item ( – rain) is mentioned. Pragmatically, however, the communicator has meant the ‘effect’, i.e. the ‘result’ of the rain

Figure 5.5  Forms of hypallage and their semantic relationships.
which is (العشب – the grass). There is, therefore, a semantic causality relationship between (الضمان – rain) and (العشب – grass), i.e. a cause-effect relationship. Thus, the lexical item (الضمان – rain) represents the hypallage whose relationship is causality.

The community’s word has diversified.

The ‘cause’ lexical item is (الكلمة – the word) whose ‘effect’ is to ‘unite’ or ‘disunite’ a group of people. Thus, hypallage is represented by the lexical item (الكلمة – the word) whose relationship is causality, i.e. the semantic link between the two meanings is the causality relationship. In other words, the ‘good word’ can lead to unity whereas the ‘bad word’ can cause disunity among people. The clue that has made us realise that the lexical items (الضمان – rain) and (الكلمة – word) are employed allegorically is our common sense. This, in fact, applies to all the other semantic relationships that are listed in the following paragraphs.

2 Result relationship  The communicator mentions the result entity but, pragmatically, he or she wants to refer to the ‘result’ of something, as in:

سقي زيد صديقه الامل – Zaid made his friend drink the sin.

The ‘result’ lexical item is (الامل – the sin, i.e. immoral acts) which implicitly alludes to (الخمر – alcohol). The communicator means that the result of alcohol is the commitment of some immoral or violent acts. Hypallage is, therefore, represented by the word (الامل). Thus, the sentence does not literally mean that Zaid has made his friend drink ‘the sin’ but rather has an underlying signification that is based on the result relationship which means that ‘Zaid has made his friend drink alcohol that will make him commit immoral acts’.

دعى زيد صديقه إلى السجن – Zaid invited his friend to prison.

In this sentence, hypallage is represented by the lexical item (السجن – prison) whose underlying signification is (الجريمة – crime). In other words, the result of committing a crime is imprisonment. Thus, the communicator’s intended underlying meaning of this example is:

(دعى زيد صديقه إلى ارتكاب جريمة – Zaid invited his friend to commit a crime).

The same semantic relationship applies to the following examples:

تناول سالم كأس الشفاء – Sâlim drank the cup of recovery.
أمطرت السماء نباتاً – The sky rained plants.
where hypallage is represented by the ‘result’ words (شفاء – recovery) and (نبات – plants), i.e. these words are the direct result of ‘recovery’ and ‘plantation’.

3 Whole-to-part relationship  This applies to the employment of a lexical item that refers to the whole but the communicator only wants to refer to a limited part, as in:

- I drank the water of Tigris.
- I swam in the sea.
- Zaid has put his finger into his ear.

In these examples, the communicator has employed lexical items that refer to the whole but in fact what he or she has meant is to refer to the part. This is achieved through the rhetorical means of hypallage and the clue to our understanding, as text receivers, remains through our cognitive faculties and common sense. In other words, one cannot drink the whole river of Tigris, swim in the whole of the sea, or put one’s whole finger inside one’s ear. In the above examples, hypallage is represented by the lexical items (ماء نبيه – Tigris water), ( البحر – the sea), and (فصل – finger) whose semantic relationship is whole-to-part.

4 Part-to-whole relationship  This semantic relationship applies to the use of a word that refers to a specific part only but the communicator wants it to refer to the whole entity, as in:

- إن العدو عيونه في كل شارع – The enemy has his eyes in every street.

Through hypallage, the communicator has employed the part (العيون – the eyes) to convey the meaning of the whole which is (الإنسان – the human individual, i.e. the spies who have got eyes as parts of their bodies).

Also, in:

- ألفت الخطيب كلمة – The speaker gave a word.

where hypallage is represented by the part lexical item (كلمة – a word) whose pragmatic non-allegorical signification is the whole speech (خطبة – speech).

5 Generalisation relationship  When a lexical item that refers to something in general is used while the communicator intends to refer to a specific meaning, the hypallage relationship of generalisation is established, as in:

- يظن الناس أن زيد فقيه – People think that Zaid is poor.
In this example, the word ( الناس – people) represents hypallage since it refers to all people in general but in fact the intended message of the communicator is to refer to one specific person who is not named rather than all people.

6 Specific relationship The communicator employs a lexical item in a non-restricted allegorical meaning while the intended, i.e. non-allegorical, signification is specific alluding to a specific person or thing, as in:

نقض البريطانيون اتفاقية تبادل الأسرى – The British have abrogated the treaty of the repatriation of prisoners of war.

where hypallage is represented by the lexical item ( البريطانيون – the British) which is used in a non-restricted meaning involving all the British people. However, there is, in fact, one British person who has performed the action denoted by the verb ( نقض – to violate) and who is the underlying non-allegorical subject, i.e. the British Prime Minister.

The same applies to:

اجتمعت قريش وتميم في مكة (Quraish and Tamīm met in Mekkah) in which hypallage is represented by the non-restricted nouns ( قريش and تميم) which are employed by the communicator in a non-restricted allegorical signification that refers to all people of the tribe of Quraish and Tamīm. In reality, however, only the leader of the tribe of Quraish and the leader of the tribe of Tamīm met. These two tribal leaders act as the non-allegorical subjects of the verb ( اجتمع – met).

7 Necessary requirement relationship This applies to the semantic relationship in which something does not take place unless something else has already taken place, as in:

طلع ضوء النهار – The day’s light has come out.

In this example, the hypallage expression ( ضوء النهار – day’s light) refers to the underlying non-allegorical meaning represented by the word ( الشمس – the sun) because ( ضوء النهار cannot take place without the ‘sun’ having been out. In other words, ( ضوء النهار) is a necessary requirement for ( الشمس).

Another example of this semantic relationship is:

دخلت الشمس من الشباك – The sun entered from the window.

where the hypallage lexical item ( الشمس – sun) refers to ( ضوء الشمس – sunlight).
It is worthwhile to note that the necessary requirement relationship (al-‘alāqah al-malzūmiyyah) overlaps pragmatically with another form of hypallage called (al-‘alāqah al-lāzimiyyah – obligation relationship) which is also a semantic relationship in which something takes place when another thing has also taken place, as in:

ملنت الشمس الغرفة – The sun filled the room.

Hypallage is represented by the lexical item (الشمس – the sun) but the communicator’s intention is the non-allegorical word (ضوء الشمس – sunlight). In other words, it is the ‘sunlight’ which has filled the room rather than ‘the sun’.

8 Past relationship

In this semantic relationship, reference is made to someone’s or something’s past, as in:

نلبس الصوف في الشتاء والقطن في الصيف – We wear wool in winter and cotton in summer.

The semantic past relationship is represented by the hypallage lexical items (الصوف – wool) and (القطن – cotton). The pragmatic meaning of this relationship is represented by the following sentence:

نلبس (ما كان) صوفا (خاما) في الشتاء و (ما كان) قطنا (خاما) في الصيف

We wear (what was unprocessed) wool in winter and (what was unprocessed) cotton in summer.

In other words, the communicator alludes to the past, i.e. the raw material from which the clothes are made.

Similarly, in:

طين أنا – I am mud.

In this example, the communicator refers to his or her past which is achieved through the employment of the hypallage word (طين – mud) because human beings’ past is that they are made of ‘mud’. Thus, the underlying signification of this speech act is (أنا مخلوق من الطين – I am created from mud).

Also, in:

عائزا اليتامى أمور الفهم – Give to the orphans their properties, Q4:2.

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The hypallage word is (الباقي) – the orphans) but the communicator does not intend to mean that the properties should be given back to the orphan when he or she is still young. However, the hypallage refers to the past status of the orphan. In other words, the allegorical signification is that the properties should be given back to whoever was an orphan but now is an adult, i.e. at the present time, he or she is no longer an orphan child but an adult, and that the money kept for him or her while he or she was an orphan child should be returned to him or her. Thus, (الباقي) means (those who used to be called ‘orphans’). This relationship between the intrinsic meaning of (الباقي) and its non-intrinsic meaning (الكبار – the adults) is a past relationship. Therefore, the underlying meaning of the sentence is:

Give the adults, who were orphans, their properties.

9 Future relationship In this relationship, you refer to the future state of someone, as in:

Abraham’s wife gave birth to a forbearing boy.
Salmā is charged with murder and drug abuse and is sentenced to life imprisonment. She is now pregnant and will give birth to a criminal baby like her.

When a child is born, he or she cannot be a criminal but the communicator has meant that in the future when this child grows up, he or she will be a criminal, too, as his mother is. Thus, the lexical item (عمران – criminal) is employed allegorically. The relationship between the allegorical and non-allegorical meaning refers to the future. Thus, this hypallage is not based on similarity between the two meanings but rather on future relationship.

The semantic future relationship also applies to the speech act said by midwives when a baby girl is born:

Allāh has bestowed upon you a beautiful bride.

where the future hypallage word is (عروس – bride) that refers to the newly born baby girl who is going to be a bride in the future.

10 Substituted relationship In this hypallage relationship, the signification of a lexical item acts as a substitute for the signification of another lexical item, as in:

Zaid ate the blood of the murdered.
Sālim took his wife’s dowry.
In this semantic relationship, hypallage is represented by the words (محمد – blood) and (مهر – dowry) which are employed allegorically. Thus, (محمد) has substituted for the non-allegorical lexical item (دبية – blood money) and (مهر) has substituted for the non-allegorical lexical item (نقود أو مجوهرات – money or jewellery).

11 Instrument relationship In this semantic relationship, the hypallage word refers to an instrument but the communicator intends to refer to the pragmatic non-allegorical meaning of the instrument word, as in:

– A tongue from you came to me which I do not like.
– She has got an acid tongue.

where the hypallage word (لغس – tongue) in the first sentence has the pragmatic non-allegorical signification of (gossip, unpleasant statements, and backbiting). The hypallage word, i.e. the instrument relationship, in the second example also alludes to the non-allegorical pragmatic meaning, i.e. the critical comments. Thus, the ‘tongue’ is the ‘instrument or tool’ used by the speaker.

This is also found in (كلية الألسن – the Faculty of Tongues) which means (the Faculty of Languages).

12 Place relationship This semantic relationship refers to lexical items that are places or institutions which are occupied by people. In other words, the communicator employs the place allegorically but pragmatically he or she intends to refer to the people who work or live in that place, as in:

– The school has decided to give the prizes to the distinguished students.
– The court has sentenced Zaid for life.
– I do not like the riding of the sea.
– Have you got a house?
– The Chamber of Deputies met.

In these examples, the hypallage words are (المدرسة – the school), (المحكمة – the court), ( البحر – the sea), (بيت – a house), and (مجلس – a chamber) which represent a place relationship whose non-allegorical significations are (المدير – the headteacher), (المفتي – the judge), (سفينة – the ship), (زوجة – the wife), and (ممثلوا (نواب) الشعب – people’s representatives).³

13 State relationship This is a semantic relationship in which the hypallage lexical item refers to the state of a person or thing. However, the non-allegorical
signification of the hypallage word refers to a place, as in:

مَات سَلَيم وَهُوَا الْآن فِي رَحْمَة اللّه – Sālim died and he is now in the mercy of Allāh.

يَعْيَشُ زَيْدُ فِي نَعْمَ وَرَفَاهَة – Zaid lives in prosperity and welfare.

where the hypallage words are (حَمْيَة اللّه – mercy of Allāh) and (نَعْمَ وَرَفَاهَة – prosperity and welfare) whose pragmatic significations refer to places. Thus, their non-allegorical meanings are (الجِنَّة – paradise) and (أوروپة – Europe) respectively.

You can also say (هو في تعاسة – he is in a miserable condition) about someone who is in prison, for instance. In other words, the hypallage word (تعاسة – a miserable condition) alludes, for instance, to the non-allegorical word (السْجُن – the prison).

The two categories of linguistic allegory and their sub-divisions are illustrated by Figure 5.6

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**Figure 5.6** Categories and sub-forms of linguistic allegory.
5.5 Metonymy

The present discussion provides a detailed account of metonymy as a rhetorical mode of discourse. It investigates its linguistic and rhetorical meanings and refers to its major pragmatic function. The discussion will also refer to the major distinction between metonymy and metaphor. We shall also discuss ambiguous metonymy and analyse metonymy’s major categories and provide a discussion that demonstrates its deeply rooted relationship to Arabic culture.

5.5.1 What is metonymy?

In Arabic rhetoric, metonymy is referred to as (الكتابة). It is a rhetorical mode of discourse which is more effective because of its succinctness and allusion, i.e. implicit reference, and is a form of hyperbole. Linguistically, the expression (الكتابة) is a nominalised noun which is morphologically related to the verb (كتاب – to allude to, to use metonymically). Thus, rhetorically, metonymy signifies the allusion to someone or something without specifically referring to his or her or its identity, as in:

– Zaid has got a lot of ashes.

where metonymy is represented by the expression (الرماد – a lot of ashes) that signifies ‘Zaid’s generosity’ because many guests visit him daily and are fed generously. Thus, a considerable amount of cooking is required which needs wood to be burned throughout the day and the night, and fire, of course, leaves ashes behind. Metonymy in classical Arabic signifies the intrinsic, i.e. non-allegorical, meaning. In other words, metonymy refers to the intrinsic signification of the lexical item employed by the communicator as it is depicted by the above example. Metaphor, however, is different from metonymy. Metaphor does not refer to the intrinsic meaning but rather to the allegorical, i.e. non-intrinsic, signification of the lexical item in a given speech act for a given communicative function. Thus, metonymy in modern standard Arabic does not mirror the intrinsic signification but rather it designates an allegorical meaning, as in:

– At the end of the academic year, the certificate arrives full of red cakes.

In this speech act, the Egyptian novelist, Najib al-Jailani, employs in his novel (حكاية جاد الله) the metonymy expression (الرماد – the red cakes) which...
signifies the failed subjects. The Egyptian head teacher encircles in red ink each failed subject so that parents and students distinguish between the pass and fail subjects.

In Arabic rhetoric, the use of metonymy should not lead to semantic ambiguity for the text receiver. In other words, text processing by the addressee is required to be straightforward and should not be too complicated. Therefore, metonymy should not require a considerable amount of text processing effort in order to discern its intended underlying signification. This is referred to as (al-khafā' – hiddenness). If metonymy is ambiguous, ‘hiddenness’ turns into (al-laḥn – grammatical unacceptability) or (al-lughz – a riddle) which are a form of discourse that attempts to employ metonymy but the underlying message turns into a code which is too ambiguous for the addressee to discern or decipher. This form of discourse has been employed since pre-Islamic times. Although it is not a favoured form of language, it has gradually become common and known as (al-mu'amā – the blinded discourse), (al-ta'miyā – blinding, concealing), or (al-ilghāz – coding). Linguistically, both expressions (lughz) and (ilghāz) are semantically related which refer to a twisted underground tunnel with several exits. Ambiguous metonymy has been favoured by ṣūfī poets whose poetry is overburdened by this form of rhetorical discourse. Through love poetry, known as ‘Prophet’s praise’, they have attempted to express their genuine love to God and the Prophet. Ambiguous metonymy is referred to nowadays as (al-ramz – symbolism) and is widely employed in symbolic poetry that is characterised by highly ambiguous metonymy expressions. For instance, we encounter metonymy expressions such as (منظر السيف) as a symbol for (a fighting nation), (منظر الفيلم) as a symbol for (a well-educated nation), (والشبل) as a symbol for (the shepherd), and (الفيلم) as a symbol for the people of a nation. Ambiguous metonymy is also found in the expression (الموت الكرم) as in:

إختار زيد العموت الكرم في 14 أكتوبر 1994 – Zaid chose the generous death on 14 October 1944.

where ambiguous metonymy lies in (الموت الكرم) meaning (suicide).

Pragmatically, however, the major function of metonymy is to allude to a characteristic feature of someone and cover it up with a given linguistic expression instead of explicitly mentioning it. This pragmatic function is employed by the communicator in both praise and dispraise. Metonymy is recurrently employed in political prose and poetic discourse in which the communicator, for fear of persecution, resorts to metonymy or rather ambiguous metonymy instead of explicit reference to something he or she is against.
Other examples of metonymy are:

- Su‘ād’s door is always open.
- Zaid’s wife never leaves the kitchen.
- Zaid’s back is strong.
- Zaid left Iraq when the red tide began.

where metonymy is represented by the expressions (بابها مفتوحة – her door is always open), (لا تغادر المطبخ – does not leave the kitchen), (ظهره قوي – his back is strong), and (المرسوم – the red tide) whose intrinsic, i.e. non-allegorical, meanings are (خليفة – generous), (كريمة – generous), (له نفوذ أي له واسطة – has authority or has influential friends in the government), and (الشيوعية – communism), respectively.

Also, in:

- نحن نلعب في الوقت الضائع – We are in the extra time.
- زيد ليس نظارة سوداء – Zaid wears dark glasses.
- عائشة تحمل غصن الزيتون – ‘A‘ishah is holding the olives’ branch.

In the above examples, metonymy is signalled by the expressions (الوقت الضائع – the extra time, literally meaning ‘the lost time’), (نظارة سوداء – dark glasses), and (غصن الزيتون – olives’ branch) which have the intrinsic meanings (طلب الثمرة قبل فوات الأوان – gaining positive results before it is too late), (التشاؤم – pessimism), and (السلام – peace) respectively.

5.5.2 Categories of metonymy

Metonymy is divided into three major categories as illustrated by in Figure 5.7.

![Figure 5.7 Categories of metonymy in Arabic rhetoric.](image-url)
The major categories of metonymy in Arabic discourse are explicated here:

1 *Metonymy of an attribute*  The expression ‘attribute’ refers to a characteristic trait such as generosity, courage, and beauty, as in:

\[- \text{Zaid’s carpet is dust.}\]

where the expression ( – his carpet is dust) is a metonymy for the attribute ( – poverty).

Also, in:

\[- \text{Sālim’s hand is clean.}\]

where the expression ( – clean hand) is a metonymy for the attribute ( – trustworthiness).

\[- \text{Laylā has got a lot of ashes.}\]

The expression ( – someone with a lot of ashes) is a metonymy for ( – generosity) since entertaining many guests requires a lot of cooking that leaves a lot of ashes behind. It is worthwhile to note that metonymy of an attribute is also referred to as ‘metalepsis’.

2 *Metonymy of a modified*  In this kind of metonymy, the modifier and the affinity are mentioned but the modified is ellipted, as in:

\[- \text{I killed the king of beasts.}\]

\[- \text{Those who pronounce the /d/ are disunited.}\]

where the metonymy expressions ( – the king of the beasts) and ( – those who pronounce the /d/) refer to the modified nouns ( – the lion) and ( – the Arabs) in the two examples respectively. Other examples are ( – I travelled to the capital of Iraq) whose metonymy of a modified is ( – the capital of Iraq) referring to ( – Baghdad), ( – the opener, i.e. ‘conqueror’ of al-Andulus) which is a metonymy for Tāriq bin Ziyād.

It is worthwhile to note here that both metonymy of an attribute and metonymy of a modified are subsumed under the rhetorical feature of periphrasis which is a mode of discourse in which the communicator employs more expressions to express a given idea instead of using a single lexical item. Periphrasis is...
a mode of discourse that is employed in:

i modifications, as in (سفينة الصحراة – the ship of the desert) which is a metonymy of a modified noun referring to ‘the camel’.

ii euphemistic expressions, as (انتقال إلى الرفيق الأعلى – he moved to the friend, most high) which is a metonymy of an attribute referring to ‘his death’ in which (الرفيق الأعلى – the best friend, most high) refers to ‘God’. Euphemistic expressions are employed in Arabic to replace reference to unpleasant occasions such as death, defeat, etc. as in:

قامت قواتنا بانسحاب تعويي في القطاع الجنوبي من ميدان المعركة

Our troops have made a tactical withdrawal in the southern sector of the battlefield.

where the euphemistic expression is (انسحاب تعويي – a tactical withdrawal) which is a stylistic measure used rhetorically as metonymy whose pragmatic function is to achieve face saving to cover up for the non-allegorical words (هزيمة – defeat) or (تفتيش – retreat).

3 Metonymy of an affinity  In this category of metonymy, the modifier and the modified are maintained but the affinity word is ellipted although it is the required element, as in:

– Glory is between ٌAbdul-Rahmān’s clothes.

– Generosity is between ٌAbdul-Rahmān’s two garments.

The communicator has not explicitly referred to the characteristic attributes (مجيد – glorious) and (كريم – generous) but, instead, has chosen to mention the nominalised attributes (المجد – glory) and (الكرم – generosity) which refer allegorically to the modified noun (عبد الرحمن – ٌAbdul-Rahmān) and alludes to them through the use of metonymy by employing the expressions (بين ثوبين – between clothes) and (بين لونين – between two garments). Thus, the addressee can discern the meaning that the attribute of ‘glory’ and ‘generosity’ belong to ٌAbdul-Rahmān since he is the one who is dressed in these garments and clothes and no one else.

Other examples of metonymy of affinity are:

– Success is his ally.

– Dignity is his companion.

– You and generosity live in the same house.

– Intelligence fills the eyes of Šāmir.

where we have the attributes (حليف – ally), (قرين – companion), (يسكنان في بيت واحد – the two live together in the same house), and (ملاء عيون – fills the eyes) employed
as metonymy expressions referring to the characteristic attributes that signify the straightforward meanings which are (ناجح – successful), (كريم – generous), and (ذكي – intelligent). Thus, the communicator could have produced the following speech acts without metonymy to replace the above ones:

- He is successful.
- He is a dignified person.
- You are generous.
- Samīr is intelligent.

However, the latter non-metonymy sentences are not as stylistically effective as their original metonymy counterparts.

5.6 Summary

Figure 5.8 provides an informative summary of the major constituents of the figures of speech in Arabic discourse.
EMBELLISHMENTS

6

6.1 Introduction

The present chapter is a detailed account of the rhetorical discipline of ʿilm al-badīr, i.e. embellishments, in Arabic discourse. The reader is introduced in the present discussion to the linguistic and rhetorical definition of embellishments, their rhetorical functions, the linguistic definition of al-badīr, the historical development of al-badīr studies together with major badīr rhetoricians and poets. This chapter also provides an in-depth explicated analysis of the two categories of embellishments in Arabic: semantic and lexical embellishments. The present analysis of ʿilm al-badīr provides 35 types of embellishments together with three forms of shift and eight forms of jinās. To set the scene for the reader, a definition of the expression ‘embellishments’ is first provided in the following section.

6.2 What are embellishments?

In Arabic rhetorical studies, embellishments are referred to as ʿilm al-badīr which is an independent rhetorical discipline through which we appreciate the mechanisms of beautifying the discourse (wujūh tahṣīn al-kalām) that is required to be linguistically unambiguous and compatible with context. Rhetorically, therefore, al-badīr refers to the discipline by which we appreciate the linguistic features that give discourse decorative elegance and acceptability provided it does not violate contextual or linguistic criteria. Rhetorically, embellishments are also referred to as al-muḥassināt al-badīrīyyah – the beautifying rhetorical features. Linguistically, al-badīr signifies ‘something invented, created but not identical to anything before it, marvellous, and unprecedented’. Thus, it is semantically identical to God’s epithet ʿĪn (He is) Originator of the heavens: ʿĪn al-samawāt wa-l-ʿārṣ – Originator of the heavens and the throne.
EMBELLISHMENTS

and the earth, Q2:117). Morphologically, al-badīr is derived from the verb (بَلْغَ - to originate, to achieve excellent results).

An embellishment is a linguistic and stylistic mechanism that aims to provide ornamentation to Arabic discourse. An effective communicator employs various modes of embellishments in his or her discourse to achieve a ‘beautiful’ and sublime style in order to influence the text receiver. Stylistically, in order to achieve this rhetorical function of embellishments, an effective text producer should attempt to avoid:

1. Inkhorn terms such as (مَتَلَمَّرَكَ – bureaucracy), (لِبَرَانْيِلَي – liberal), (مَتَلَمَّرَكَ – has become like an American), (بَرَاغَمَاتِيكي – pragmatic), (دِيكتاتورِي – dictatorial), and (هِلِيكُوبَتَر – helicopter);
2. Catachresis such as (تَشَقَّرَ الرَّئِيسَ السُّبُعَيْنَةَ فِي المُدُنَّةَ – the President deployed his tongues in the city) where catachresis is represented by the lexical item (سُبُعَيْنَة – tongues) that should be replaced by (عُيُون – eyes) which is the normal expression employed in Arabic meaning (سُبُعَيْنَة – spies), i.e. (تَشَقَّرَ الرَّئِيسَ عُيُونَهُ فِي المُدُنَّةَ);
3. Ungrammaticality which involves the violation of Arabic grammatical conventions, and most importantly;
4. Violation of contextual requirements since context is the cornerstone of Arabic rhetoric.

However, there is no harm in employing calques which are loan translations of foreign words such as (الصَّرَاعُ العَرَبِيِّ – Arab conflict), (مَحَطَّة إذاعة – radio station), (الْكَفَاخُ السَّلْحِي – hard currency) and (الْكَفَاخُ السَّلْحِي – armed struggle) as they are considered eloquent expressions and enjoy linguistic and morphological congruity.

Historically, pre-Islamic and early Islamic poetic discourse has featured some of the badīr aspects. However, the third major discipline in Arabic rhetoric, namely ‘ilm al-badīr, has been established by ‘Abd Allāh b. al-Mu‘tazz (d. 296 H) who has made ‘ilm al-badīr an independent rhetorical discipline in its own right. His approach has been supported by Abu Hilāl al-‘Askari (d. 395 H). Both rhetoricians, however, have confused some features of ‘ilm al-bayān with those of ‘ilm al-badīr. For instance, they have opted for including al-istiʿārah (metaphor) and al-kināyah (metonymy) with ‘ilm al-badīr. Thus, the features of the rhetorical discipline of ‘ilm al-badīr have begun to be confused with the features of ‘ilm al-bayān. The same applies to ‘Ali al-Jurjāni (d. 392 H). Ibn Abī al-Iṣbīr (d. 654 H), however, confuses, at times, the features of ‘ilm al-badīr with those of ‘ilm al-maʿānī. Also, there has been disagreement among Arab rhetoricians on the
independent status of ʿilm al-badīr. On the other hand, leading rhetoricians such as ʿAbd al-Qāhir al-Jurjānī (d. 471 or 474 H), al-Zamakhshari (d. 538 H), al-Sakkāki (d. 626 H), and Ibn al-Athīr (558–637) do not recognise ʿilm al-badīr as an independent rhetorical discipline. For them, ʿilm al-badīr is a marginal field, i.e. a ‘tail’ (dhail), as they call it, of Arabic rhetoric. Other rhetoricians such as al-Rāzi (d. 606 H) and al-Sakkāki have been influenced by al-Zamakhshari’s position towards ʿilm al-badīr. For other rhetoricians, such as al-Sakkāki and Badr al-Dīn b. Mālik (d. 686 H), ʿilm al-badīr belongs to eloquence (al-faṣāḥah) whereas ʿilm al-maʿānī and ʿilm al-bayān belong to rhetoric (al-balāghah). However, ʿilm al-badīr has not been without supporters who have recognised its independent status such as Qudāmah (d. 337 H), al-Askari (d. 395 H), and Badr al-Dīn b. Mālik. For this reason, it is worthwhile to provide an outline about rhetoricians who have shown interest in the investigation of ʿilm al-badīr as an independent discipline in Arabic rhetoric.

6.3 Historical review of al-badīr studies

We shall provide in the present section a chronological account of rhetoricians who have made contributions in the development of ʿilm al-badīr as a discipline in its own right within Arabic rhetoric. We shall also provide an account of poets who have written al-badīrīyyāt (badīr poems). These badīr poems are written in praise of the Prophet Muḥammad listing al-badīr features. Due to the fact that the poet attempts to list as many badīr features as he possibly can, one is able to diagnose the stylistic feature of unnaturalness (al-takalluf) in their poetic discourse. These rhetoricians are listed here:

_Ibn al-Muṭazz_ (d. 296 H)  Ibn al-Muṭazz is the founder of ʿilm al-badīr and has written his distinguished book al-badīr in 274 H. In it, he lists 18 al-badīr features and argues that the rhetorical features of ʿilm al-badīr have already been known to the Arabs since the pre-Islamic period. He is, therefore, critical of his contemporaries for their over-use of these features in their discourse.

_Qudāmah b. Jaʿfar_ (d. 337 H)  Qudāmah b. Jaʿfar is among rhetoricians who have investigated badīr features. In his book _Naqd al-Shīr_, Qudāmah lists 14 features, of which he introduces nine new ones different from those of Ibn al-Muṭazz.

_Abu Hilal al-Askari_ (d. 395 H)  Abu Hilal al-Askari also lists in chapter nine of his book _al-Sināʿatāin_ 27 al-badīr features, 14 of which are not dealt with by Ibn al-Muṭazz and Qudāmah.
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*Ibn Rashīq al-Qairawāni* (390–464 ه) Ibn Rashīq al-Qairawāni has written his book *al-*Umdah explicating 29 badi‘ features of which 20 have already been introduced by his predecessors such as Ibn al-Mu’tazz, Qudāmah, and al-‘Askari. Therefore, al-Qairawāni has introduced only nine new badi‘ features.

*Al-Waṭwāt* (d. 573 ه) Al-Waṭwāt Rashīd al-Dīn al-‘Umari has written *Daqā’iq al-Shīr* which is mainly an account of ‘ilm al-badi‘ and is written in Persian and translated by Ibrāhīm al-Shawārībi. Al-Waṭwāt has provided examples from both Arabic and Persian prose and poetry as well as from his own poetry in Arabic. Al-Rāzi has been heavily influenced by al-Waṭwāt’s rhetorical studies of ‘ilm al-badi‘.

*Usāmah b. Munqidh* (d. 584 ه) Usāmah b. Munqidh has written his book *al-Bad‘all Naqd al-Shīr* which is an exclusive account of the rhetorical features of ‘ilm al-badi‘ in which he provides a detailed list of embellishments.

*Al-Sakkākī* (d. 626 ه) Al-Sakkākī has dealt with badi‘ features in his book *Muṣṭāḥ al-‘Ulūm* but does not recognise them as constituents of an independent rhetorical discipline. The most significant contribution of al-Sakkākī to badi‘ studies lies in the fact that he is credited for his insightful classification of al-badi‘ features into semantic badi‘ features (al-muḥassināt al-ma‘nawiyyah) (see 6.4.1) and lexical al-badi‘ features (al-muḥassināt al-laf‘ziyyah) (see 6.4.2).

*Ibn al-Aṭhīr* (588–637 ه) Ibn al-Aṭhīr has provided a detailed account of both semantic and lexical badi‘ features in his book *al-Mathal al-Sā‘ir*. However, he does not recognise ‘ilm al-badi‘ as an independent rhetorical discipline but rather as part of ‘ilm al-bayān.

*Ibn Abī al-Iṣbi‘* (d. 654 ه) Ibn Abī al-Iṣbi‘ has written two books on ‘ilm al-badi‘. The first is *Tahrīr al-Tabhīr* which is a list of al-badi‘ features in Arabic, and the second one is *Bad‘ ar al-Qur‘ān* which is a list of al-badi‘ features of the Qur‘ān. He confuses, at times, the features of ‘ilm al-badi‘ with those of ‘ilm al-ma‘ānī.


*Al-Qizwīnī* (666–739 ه) Al-Qizwīnī in his *Talkhīṣ al-Muṣṭāḥ* deals with ‘ilm al-badi‘ as an independent rhetorical discipline and refers to it as a stylistic mechanism through which Arabic speech acts can be coloured by various kinds of ornamentation if the context of situation is taken into consideration and ambiguity is avoided.

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6.3.1 Al-badī poets

The following is a list of prominent poets who have contributed in the development of ‘ilm al-badī through their badī poems (al-badī’iyāt):


Ibn Jabīr al-Andulusi (d. 743 H) Ibn Jabīr al-Andulusi has written a praise poem of the Prophet called al-Ḥillah al-Saiyirā fī Madīb Khair al-Warā in which he includes a long list of al-badī features.

Ṣafiyī al-Dīn al-Hilli (d. 750 H) Ṣafiyī al-Dīn al-Hilli has written a praise poem of the Prophet in which he refers to a feature of ‘ilm al-badī in each verse. He calls his poem al-Kāfiyyah al-Badī’iyah fī al-Madī’ih al-Nabawiyyah which is made up of 145 verses listing 145 badī features. He has also written a commentary on it called al-Natā’ij al-Ilāhiyyah fī Sharḥ al-Kāfiyyah al-Badī’iyah.

Izz al-Dīn al-Mūsili (d. 789 H) Izz al-Dīn al-Mūsili has written a poem on ‘ilm al-badī in which he includes a long list of its features.

ʿAʾishab al-Bāʾuniyyah (d. 922 H) ʿAʾishah al-Bāʾuniyyah has also written a 130-verse praise poem with ‘ilm al-badī features.

ʿAbd al-Ghani al-Nabulsi (d. 1143 H) ʿAbd al-Ghani al-Nābulsi has written two badī poems.

Aḥmad al-Barbīr al-Bairūṭī (d. 1126 H) has also written a badī praise poem.

Maḥmūd al-Sāʿītī (d. 1298 H) Maḥmūd al-Sāʿītī has also written a 142-verse badī poem in praise of the Prophet in which he provides a long list of al-badī features with reference to the name of each feature.

Ṭāhir al-Jazāʾiri (d. 1341 H) Ṭāhir al-Jazāʾiri has also written a badī poem called Badīʿ al-Talkhīs wa Talkhīs al-Badīʿ.

6.4 Categories of embellishments

There are two major categories of embellishments in Arabic rhetoric which have been introduced by al-Sakkāki (d. 626 H). These are semantic embellishments and lexical embellishments. Each of these two categories has several forms of embellishment. However, in both categories, different labels have been given by rhetoricians to the same embellishment. For instance, the lexical embellishment of al-jinās is a common label that has been used by Arab rhetoricians except for Qudāmah b. Jaʿfar who refers to it as al-tībāq which is a semantic embellishment that is completely different from al-jinās. We shall employ the most common label for a given embellishment but also refer to the other names of the same
embellishment. The different names of the same embellishment are noted in the glossary. An expounded account of each category of embellishment is given in the following section where an exhaustive list of the modes of semantic and lexical embellishments is provided.

6.4.1 *Semantic embellishments*

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

الله يعلم ما يسر و ما يعلن – God knows what they conceal and what they declare, Q2:77.

In this example, we have the semantic embellishment of antithesis which is represented by the words (يسر – to conceal) and (يعلن – to declare). This beautifying rhetorical feature of antithesis will still be maintained even if we provide synonyms to the embellishment words. Thus, we can say:

الله يعلم ما يخفون وما يظهرون – God knows what they conceal and what they declare.

The following are the various types of semantic embellishments in Arabic discourse as illustrated by Figure 6.1.

*Figure 6.1 Semantic embellishments in Arabic rhetoric.*
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The most common semantic embellishments in Arabic are:

1 Affirmed dispraise  This is the opposite of asteism where the positive feature is negated and the negative feature is employed in an exception construction, as in:

- زيد لا خير فيه إلا أنه يتصدق بما يسرقه
- سالم لا خير فيه إلا أنه يسيء إلى من أحسن إليه

In these examples, the positive feature (_good) is negated but the negative features (to steal) and (to treat badly) occur in the exception part of the sentence that begins with the exception particle (لا – except).

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

- زيد فاسق إلا أنه جاهل

where the negative feature ( فاسق – defiantly disobedient) is not negated and is followed by another negative feature ( جاهل – ignorant) that occurs within an exception construction.

2 Antithesis  Linguistically, antithesis means the combination of two things. Rhetorically, however, it means the combination of two opposite things whether they are allegorical or non-allegorical. There are two kinds of the semantic embellishment of antithesis:

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

- وما يستوي الأعمى وال بصير . ولا الظلمات ولا النور
- Not equal are the blind and the seeing, nor are the darkness and the light, Q35:19–20.

The non-negated antithesis is represented by the antonyms (الأعمى – the blind) and (ال بصير – the seeing) in the first sentence, and by the antonyms (الظلمات – the darkness) and (النور – the light) in the second sentence.

-  تؤتي الملك من تشاء وتنزع الملك ممن تشاء
- You give sovereignty to whom You will and You take sovereignty away from whom You will, Q3:26.

where non-negated antithesis is represented by the antonyms ( تؤتي – to give) and (تنزع – to take away).
It (the soul) will have the consequence of what good it has gained, and it will bear the consequence of what evil it has earned, Q2:286.

where the antonyms (لها – for it) and (عليها – against it) have achieved non-negated antithesis.

They are forceful against the disbelievers, merciful among themselves, Q48:29.

Zaid is enthusiastic about his studies but is indifferent about his exams.

The antonyms through which non-negated antithesis is achieved in the last two examples are (أشدَاء – forceful) and (رحماء – merciful), and (محمس – enthusiastic) and (مهارون – indifferent) respectively.

It is interesting to note that non-negated antithesis is represented by antonyms that are either nouns as in the first example, verbs as in the second example, prepositions as in the third example, or adjectives as in the fourth and fifth examples.

ii Negated antithesis: This semantic embellishment occurs when we employ two antonyms that are negated, as in:

Do not fear the people but fear me, Q5:44.

The negated antithesis is achieved through the opposite significations of the lexical items (لا تخشوا – do not fear) and (تخشوا – fear).

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

where negated antithesis is represented by the opposite significations of the verbs (لا يخفون – do not conceal) and (يخفون – to conceal).

He helps people but does not help his father.

The negated antithesis occurs through the negated verbs (يساعد – to help) and (لا يساعد – does not help).

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

– O lamb, do not be joyful. The butcher is waiting for you.
– O چیاد, in which state have you come back?
– O iron, do not melt and change into bombs to burn the innocent.
– O spider, do not be snobbish. Your house is flimsy.

4 Asteism This form of semantic embellishment is employed to affirm praise and is achieved by negating the negative feature and employing the negative feature in an exception construction, as in:

ليس بك عيب سوى أكلك غبي – There is nothing wrong with you except that you are stupid.
ليس لك ذناب إلا الغش في الإمتحانات – You are not guilty of any thing except that you have cheated in your exams.

where the negative features (عبير – wrong) and (ذناب – guilt) are negated and followed by the negative features (غبي – stupid) and (الغش في الإمتحانات – cheating in the exams) in the first and second examples respectively.

5 Chiasmus (antimetabole) This form of semantic embellishment occurs when we have two parts of the same proposition in which the word order of the first part is reversed and placed sentence-finally, as in:

عادات السادات سادات العادات – The habits of the masters are the masters of the habits.
یخرج الحی من الميت ویخرج الميت من الحي – He brings the living out of the dead and brings the dead out of the living, Q30:19.
لا هن للهم ولا هم يحلون لهن – They (women) are not lawful for them (men), nor are they (men) lawful for them (women), Q60:10.

In the first and second examples, chiasmus is achieved through the reverse word order of the first parts (عادات السادات – the habits of the masters), (الحي من الميت – the living out of the dead) respectively. In the third example, however, chiasmus is realised by the shift from the third person feminine pronoun (هن – they (feminine)) and (لهم – to them (masculine)) in the first part to the third person masculine pronoun (هم – they (masculine)) and (لهن – to them (feminine)) in the second part of the speech act.
Other examples of chiasmus are:

– It has become clear to me that madness is an art or may be art is madness.
– I love you and you love me.
– You are not suitable for her and she is not suitable for you.

6 Conceit  This form of semantic embellishment expresses a personal evaluation of something. Conceit is employed when the communicator intends to reject explicitly or implicitly a common knowledge fact that justifies something and instead he or she provides his or her own reasons to substantiate his or her views. However, the views or reasons provided by the communicator are not necessarily true, as in:

وَمَا كَلِفَتْ الْبَدْرُ الْمُنْبِرَ قَدِيمَةً   ﻣَعْلُوًّا ﻓِي ﻋَجْبِ آثَرَ الْلَّطْمِ

The spot of the shining moon is not old but it is in her face as a trace of slapping in lamentation.

In this example, the communicator denies the fact that (– the moon spot) has been there since the universe was created but he attributes this (– spot) to the moon’s being sad and slapping her face repeatedly, i.e. it is due to (– a trace of slapping in lamentation).

Also, in:

ما بِهْ قَتَالُ اعْتِدَاهُ وَلَكِنْ یَتَقُلُّ إِخْلَافُ مَا تَرْجُو الْقِذَابُ

His killing of his enemies is not unjustified but he does not want to violate the wolves’ wish.

In this example, the communicator justifies the ruler’s murder of his opponents and the reason for the ruler’s callous action is due to the fact that the wolves are hungry for a feast and the ruler does not want to disappoint them. In other words, this is an implicit reference to the ruler’s policy that he feeds the wolves with the bodies of his opponents.

7 Epanodos  In this form of semantic embellishment, we have reference to two entities followed by elaboration for each entity, as in:

وَمِنْ رَحْمَتِهِ جَعَلَ لَكِمَا النَّيْلَ وَالْثَّهْرَ لَتَسْكَنُوا فِيهِ وَلَتَنبِعُوا مِنْ فَضْلِهِ

Out of His mercy, He made for you the night and the day that you may rest therein and by the day seek from His bounty, Q28:73.
where the two entities are represented by the noun phrase (الليل والنهار – the night and the day) which is mentioned first and followed by more descriptive details for each entity: (تنسكنوا فيه – to rest therein) refers to (الليل – the night) and (لتبثوا من فضله – to seek from His bounty) refers to (النهار – the day). The addressee is expected to discern the reference of each description.

In other forms of epanodos, the communicator refers to two entities but repeats each one together with its relevant details in the second and third compartments of the same proposition, as in:

ثامود و۳.Adam denied the striking calamity. So as for Thamūd, they were destroyed by the overpowering blast. And as for ۳.Adam, they were destroyed by a screaming violent wind, Q69:4–6.

where (ثامود و۳.Adam) are the two entities mentioned in the first compartment. In the second compartment, elaboration that (فأهلكوا بالطاغية – they were destroyed by the overpowering blast) is provided for the first entity (ثامود), and in the third compartment, the details (فأهلكوا بريح صرصر عاتية – they were destroyed by a screaming violent wind) are given for the second entity (۳.Adam).

In some epanodos speech acts, many entities are listed but the details about each entity are given immediately after each one to avoid ambiguity and misunderstanding on the part of the addressee, as in:

أحسن إلى من شئت تكن أميرُه، واستغن عنمن شئت تكن نظيرُه، واحتزع إلى من شئت تكن أسيرُه

Do good to whoever you want and you will be his or her Prince. Do not ask for help from anyone and you will be equal to him or her. Ask for help from whoever you want and you will be his or her captive.

In this proposition, we have three compartments where we have an independent entity in each compartment. Each entity is elaborated on immediately within the same compartment of the overall proposition. In compartment one, we have (أحسن إلى من شئت – do good to whoever you want) as details for (أحسن تكن أميرُه – you will be his or her Prince), in the second compartment, we have (لاستغن عنمن شئت – do not ask for help from anyone), and in the third compartment, we have (لاستغن تكن أسيرُه – you will be his or her captive) as details for (احتزع إلى من شئت – ask for help from whoever you want).

8 Epistrophe This is concerned with the repetition of the same word or expression at the end of the sentence. It is a form of epizeuxis and is available
mostly in Qur’anic discourse at âyah-final position, as in:

فَبَأَيْ أَلَئِكَمْ تَكْذِبُونَ

– So which of the favours of your Lord would you deny?

which has occurred 31 times at âyah-final position in Q55. Also, the poet Îlyâ Abu Mâdî also employs epistrophe in one of his poem in which he employs the expression (لست أدرى – I do not know) several times at the end of each stanza of the poem.

9 Epitrope This form of semantic embellishment is a linguistic technique that can be employed in argumentation and debate. The communicator accepts the thesis of his or her opponent and then employs it skilfully as ammunition in the anti-thesis against the opponent, as in:

أنت تتهتمي بتذذير ميزانية الدولة. نعم هذا صحيح، ولكن الأموال التي أنفقتها كانت في بناء المستشفيات والمدارس والطرق مما أدى إلى تحسين الخدمات العامة وانتعاش الاقتصاد وانخفاض البطالة.

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

The opponent’s thesis is (تذذير ميزانية الدولة – wasting the country’s budget) which is employed as a weapon against the opponent by the communicator’s antithesis when he or she admits (نعم هذا صحيح – yes, that is right) and then starts his rebuttal argument using the rebuttal conjunctive element (لكن – but), i.e. adât al-istîdrâk, to refute the opponent’s thesis by listing the positive achievements and how the money has been wisely spent and its positive results.

10 Epizeuxis In this mode of semantic embellishment, the communicator repeats a word or an expression for affirmation. The repeated lexical item can appear anywhere in the sentence, as in:

– إن مع الع١صر يسرا، إن مع الع١صر يسرا

Verily, with every difficulty, there is relief. Verily, with every difficulty, there is relief, Q94:5–6.

where the notion of ‘relief’ represented by the expression (إن مع الع١صر يسرا – Verily, with every difficulty, there is relief) is affirmed through repetition. In Q55, the expression (فِبَأَيْ أَلَئِكَمْ تَكْذِبُون) is repeated 31 times for affirmation.

فَقَد كَانَتْ أَمًا ضعيفة... ضعيفة في فقرها، ضعيفة في وحدتها، ضعيفة في حيرتها مع الآثار

She was a weak mother... weak in her poverty, weak in her isolation, weak in her loss with her fate.
where epizeuxis is achieved through the repetition of the lexical item (ضعيفة – weak).

11 Euphemism This mode of semantic embellishment designates the employment of an implicit reference to something unpleasant to avoid embarrassment and to express respect to the addressee, as in:

- Zaid moved to the most high best friend, i.e. (he passed away).
- Zaid moved to the mercy of God, i.e. (he passed away).

where euphemism is represented by the expressions (انتقل إلى الرفيق الأعلى) and (انتقل إلى رحمة الله) in the two sentences respectively meaning (مات – to die) which is not a euphemistic word.

Other euphemistic expressions in Arabic are (blind) for the word (أعمى).

12 Evasive response This is also called the ‘riddle in response’, i.e. to provide an ambiguous answer. In this mode of semantic embellishment, the text producer does not answer the question but gives a different answer as a rhetorical technique to surprise the questioner, as in:

A: – How old are you?
B: – From one to a thousand or even more.

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

- O God, blacken his face, chop off his neck, and let me drink his blood.

This speech act is said by a gentleman against his ruler. He was arrested and brought to trial. However, he managed to get away with it by claiming that (أردت العنبة – I meant the red grapes).

13 Exordium This kind of semantic embellishment is used in the prefatory part of a speech in which the communicator sets the scene for the addressee by referring to the major areas he or she is going to speak about. The pragmatic function of this technique is to draw the addressee’s attention to the speech. Exordium is like a brief introduction to a speech or an essay outlining what the text producer intends to discuss.
14 *Hyperbole*  The communicator attempts through this mode of semantic embellishment to describe the state of someone or something in an exaggerated manner that exceeds the customary limit, as in:

\[
\text{ظلمأت بعضها فوق بعض إذا أخرج يده لم يكد يراها} - \text{Darkness, some of them upon others.}
\]

When one puts out his hand therein, he can hardly see it, Q24:40.

where hyperbole is used in (– إذا أخرج يده لم يكد يراها) – When one puts out his hand therein, he can hardly see it).

\[
\text{تكي السماء إذا ما دعا} - \text{The heavens cry when he prays and Earth takes refuge from his prostration.}
\]

where hyperbole is conveyed through the expressions (– تكي السماءات) – the heavens cry and (– تستعيذ الأرض) – Earth takes refuge).

\[
\text{قلتلك ألف مرة لا تلعب بالنار} - \text{I told you a thousand times not to play with fire.}
\]

The hyperbole expressed by this speech act is represented by (– ألف مرة) – a thousand times).

15 *Litotes*  In this mode of semantic embellishment, the communicator negates a lexical item which is an implicit way of alluding to the synonym of the negated word, as in:

\[
\text{مهمة زيد ليست هينة} - \text{Zaid’s task is not easy.}
\]

\[
\text{سلمي ليست جميلة} - \text{Salmā is not beautiful.}
\]

\[
\text{ليس الصبح بعيد} - \text{The morning is not far away.}
\]

\[
\text{جون لا يُجيد العربية} - \text{John does not speak Arabic well.}
\]

\[
\text{زيد لا يَكرم ضيفه} - \text{Zaid is not generous towards his guest.}
\]

where litotes is represented by the negated expressions (– ليست هينة) – not easy) meaning (– صعبة) – difficult), (– ليست جميلة) – not beautiful) meaning (– قبيحة) – ugly), (– ليس الصبح بعيد) – not far away) meaning (– قريب) – near), and (– لا يُجيد العربية) – does not speak Arabic well) meaning (– يتكلم العربية بشكل رديء) – to speak poor Arabic), and (– لا يَكرم ضيفه) – is not generous towards his guest) meaning (– يبخيل) – miser), respectively.

16 *Multiple antithesis*  This semantic embellishment is a form of antithesis which consists of two or more meanings whose opposite meanings occur respectively, as in:

\[
\text{فليضحكوا قليلا وليكروا كثيرا} - \text{Let them laugh a little and then weep much, Q9:82.}
\]
Multiple antithesis is achieved by the employment of two sets of antonyms: the lexical item (يضحك – to laugh) is the antonym of (ي بك – to cry), and the lexical item (قليل – little) is the antonym of (كثير – much).

He enjoins upon them what is right and forbids them what is wrong, Q7:157.

where we have three sets of antonyms: (يحترم – to allow) is the antonym of (ي حرم – to forbid), (لهم – for them) is the antonym of (عليهم – against them), and (الطيبات – the good things) is the antonym of (الخيبات – the wrong things).

As for he who gives and fears God and believes in the best reward, We will ease him toward ease. But as for he who withholds and considers himself free of need and denies the best reward, We will ease him toward difficulty, Q92:5–10.

In this multiple antithesis, we have four sets of antonyms: (أعطي – to give) is the antonym of (ي خذ – to withhold, not to give), (أتفي – to fear God) is the antonym of (ي استغنى – to be free of need), (صدق – to believe) is the antonym of (ي كتب – to disbelieve, to deny), and (المسى – the ease) is the antonym of (العسير – the difficulty).

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

كان بإمكاني النجاح في هذه المادة ولكنك . . .

– You could have passed this module but you . . .

At this stage, and even before the teacher has finished his or her statement, the student has got enough contextual and linguistic clues that enable him or her to predict the next part of the teacher's speech act which is (كنت غائبة – you were absent). Thus, the full statement is:

كان بإمكاني النجاح في هذه المادة ولكنك كنت غائبة
Also, in:

وَمَا كَانَ النَّاسُ إِلَّا إِمَّةً واحَدَةً فَخَالَتْهَا، وَلَا كَلِمَةً سَبَقَتْ مِنْ رَبِّكَ لَفَضْلٌ لَّهُمْ

Mankind was not but one community, but they differed. And if not for a word that preceded from your Lord, it would have been judged between them, Q10:19.

An addressee with a sharp linguistic instinct will be able to predict the final section of the above proposition which is (فيما فيه يختلفون) – concerning that over which they differ).

Another example is:

فَكَلَّا أُخْذَنَا بِذَنَبِهِ، فَمِنْهُمْ مِنْ أَرْسُلَنَا عَلَيْهِ حَاصِبًا، وَمِنْهُمْ مِنْ أَخْذَتْهُ الْصِّلْحَةُ، وَمِنْهُمْ مِنْ أًخْذَتْهُ الْأَرْضُ، وَمِنْهُمْ مِنْ أَغْرَقَنَا، وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ

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

When the communicator stops at this point, the addressee should be able to predict the conclusion of this proposition which is (ولكن كانوا أنفسهم يظلمون) – but it was they who were wronging themselves).

18 Oxymoron This is achieved when the communicator places two antonyms next to each other, as in:

سَيَجْعَلُ اللَّهُ بَعْضَ عَسَرٍ يُسْرًا
جَلَّسَ الْاسْتَيْضَاءُ الْأَعْدَاءَ عَلَى طَاَوَاةِ الْمَفَاوَضَات

God will grant ease, following hardship, Q65:7. The enemy brothers sat down on the negotiating table.

where oxymoron is represented by the antonym expressions (عَسَرُ – hardship)/(يُسْرُ – ease), and (الأعداء – brothers)/(الأشقاء – enemies).

19 Paronomasia This is referred to as ‘tawriyah’ in Arabic rhetoric and is morphologically derived from the verb (warā – to cover, to hide). The semantic embellishment of paronomasia occurs when a polysemous lexical item is used in a given speech act. The word employed has two meanings: one is the surface meaning and the other is the underlying meaning which is the intended signification by the communicator. Thus, paronomasia takes place because the addressee overlooks the underlying meaning and takes into account the surface meaning only. For instance, when you are asked by someone: (أين مَعْنَىً) – Where are you
from), the addressee can employ paronomasia in his or her reply and say: (من ماء – From water). The communicator has asked about the place which the addressee has come from but the addressee does not want to give away his or her place of origin but instead provides a semantically vague response through paronomasia. The answer (من ماء – from water) alludes to the creation of man from water but there is no place called (ماء). Other examples are like:

- It is He who takes your souls by night and knows what you have committed by day, Q6:60.

Paronomasia is represented by the word (جرحتم) which has the surface meaning (جرح – to cut, to injure) and an underlying meaning (to commit sins) which is the intended signification in this example.

- The stars and trees prostrate, Q55:6.

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

20 Personification

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

- Even stones denounce these horrible crimes.

Personification is achieved through the lexical items (السماء والأرض – the heavens and earth), (النجم – the fox), (الدجاجة – the chicken), and (الحجر – the stones) in the above examples respectively. Human actions denoted by the verbs are attributed to non-human entities. These actions are (أبن – to decline, يحمل – to bear,
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– to fear) in the first example, (إِنسَنَم) – smiled, (أَخَبرَ) – trying to win the trust, (إِسْتَنْكرَ) – to inform) in the second example, and (إِسْتَنْكرَ) – to denounce) in the third example.

21 Quotation This semantic embellishment refers to the quotations taken from various sources, as in:

Do not take this module lightly. You will know me when I put on my turban.

The communicator has used the quotation (مَتَى أَضْعَّ الْعَمَامَةَ تَعْرُفُونِي – you will know me when I put on my turban) which is a famous threatening expression said by the notorious ruler al-Hzjaj. Thus, the communicator has employed implicit threat through this quotation.

22 Rhetorical question This is a mode of semantic embellishment in which the communicator asks a question to which he or she is not expecting an answer, as in:

– Is not God the most just of judges?
– Did not I warn you about that before?

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

23 Sarcasm This is an indirect way of rebuking someone by saying a positive feature by which the communicator means the opposite, i.e. sarcastic, as in:

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

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

– What a just person you are.

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

Do not preach what you do not practise it is a great shame on you if you do so.

where sarcasm is expressed in this poetic speech act.
24 Scholastic approach  This mode of semantic embellishment is known as dialectical mannerism and is related to argumentation and debate. This mode of semantic embellishment is common in argumentation and scholastic speeches in which the communicator attempts to provide substantiating cognitive evidence to prove his or her point of view and rebut the opponent’s views, as in:

(لا كَانَ فِيهِمَا أَلْهَةٌ إِلَّا اللهُ لَفَّسَدُتَا) – Had there been within them (i.e. the heavens and earth) gods besides God, they both would have been ruined, Q21:22.

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

Also, in:

(إِن الَّذِينَ كَفَرُوا وَيُصِيدُونَ عَن سَبِيلِ اللَّهِ) – If you know what I know, you will laugh less and cry more. Thus, the evidence is implicit which is that they are still laughing more than crying, i.e. they still do not take the matter very seriously.

(هُوَ الَّذِي يَبْدِعُ الْخَلَقَ ثُمَّ يُبْدِعُ وَهُوَ أَحْزَنُ عَلَيْهِ) – It is He who begins creation. Then He repeats it, and that is even easier for Him, Q30:27.

The substantiating cognitive proof is embodied in (هُوَ الَّذِي يَبْدِعُ الْخَلَقَ ثُمَّ يُبْدِعُ وَهُوَ أَحْزَنُ عَلَيْهِ – that is even easier for Him) because for anyone who is able to create should be, by logical conclusion, capable of recreation.

25 Shift  The semantic embellishment of shift takes different forms whose major pragmatic function is to achieve heightened vividness and stylistic diversity. The different forms of shift are:

i  shift in tense, as in:

(إِن الَّذِينَ كَفَرُوا وَيُصِيدُونَ عَن سَبِيلِ اللَّهِ) – Those who have disbelieved and avert people from the way of God, Q22:25.

where there is a shift from the past tense (كَفَرُوا – disbelieved) to the present tense (يُصِيدُونَ – to avert).

ii  shift in verbal sentence to nominal sentence, as in:

(وَاللَّهُ خَلَقَكُمْ.. وَاللَّهُ فَضَلَّ بَعْضَكُمْ عَلَى بَعْضٍ .. وَيُبْدِدنَ مِنَ الْحَقَّ لَا يَعْلَمُ لَهُمُ الرَّزَقُ .. ءاتِرَ الْمُتَّقِينَ .. وَاللَّهُ أَحْرَجَكُمْ مِنْ بَعْضٍ أَمْهَاتٍ)
God created you... and God has favoured some of you over others... and they worship besides God that which does not possess for them provision... God presents an example... and God extracted you from the wombs of your mothers... Q16:70–78.

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

iii person shift, as in:

ثمَّ أَسْتَوَى إِلَى السَّمَاءِ وَهُوَ ذُكَّارٌ فَقَالَ لَهَا وَالْأَرْضِ إِنْتَيْنِي طَوْعًا وَكَرَّهَا قَانِتًا أَنْتِيَنَّ طَائِعِينَ، فَقَضَاهَا سَبْعَ سَمَوَاتٍ فِي يوْمَينِ، وأُوْحِيَ فِي كُلِّ سَمَاءٍ أَمْرَهَا، وَزَينَتَا السَّمَاءُ النَّذِيَّةُ بِصَابِحَةٍ وْحَفِظًا

Then He directed Himself to the heaven while it was smoke and said to it and to the earth: ‘Come (into being) willingly or by compulsion’. They said: ‘We have come willingly’. And He completed them as seven heavens within two days and inspired in each heaven its command. And We adorned the nearest heaven with lamps and as protection, Q41:11–12.

The third person singular pronoun (هو – He) referring to God has been employed in the verbs (استوى – to direct), (قال – to say), (قضي – to complete), and (أوحي – to inspire). However, shift in person takes place when the first person plural (نحن – We) is used in the verb (زيت – to adorn).

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

الله الذي أرسَلْ الرياح فتثير سحابًا سَفْنَاءً إلى بَلَدٍ مِّيْتٍ

God sends the winds and they stir the clouds, and We drive them to a dead land, Q35:9.

where tense shift is represented by the occurrence of the past tense verb (أَرْسَلَ – sent) and the present tense verb (تَثْرِيرُ – to stir), and the person shift is represented by the occurrence of the third person noun (الله – God) sentence-initially followed by its pronoun in the first person plural (نحن – We) implicitly employed in the verb (فَسْتَنَادُ – to drive).

26 *Tapinosis* This mode of semantic embellishment is employed in order to depreciate and belittle someone/something as an implicit dispraise and sarcasm, as in:

إِنْذَا زَدْتَ بَلَادِكَ الشَّهْرِ المَاضِي وصَعَدتُ الرَّبَاةَ فِي الشَّمَالِ

Zurت البلادكم الشهر الماضي وصعدت الربوة في الشمال

إِنْذَا زَدْتَ بَلَادِكَ الشَّهْرِ المَاضِي وصَعَدتُ الرَّبَاةَ Fِi البَلَادِ نُهْرٍ وعَنْدُكَمْ جِدُوْل

In my country, there is a river and you have got a stream.
Tapinosis is represented by the employment of (رَوْهَةً – hill) in the first sentence which should have been (جَبَلَ – mountain), and by the employment of (جَوْلَ – stream) in the second example which should have been (نَهُرً – river).

6.4.2 Lexical embellishments

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

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

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

– When the day of judgement appears the criminals will swear they had remained but sixty minutes.

Or:

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

Figure 6.2 illustrates the different kinds of lexical embellishments that we encounter in Arabic discourse.

The most common lexical embellishments in Arabic are explained:

1 Alliteration  The communicator may employ a number of words whose initial letters are successively identical, as in:

– They planned a plan, and We planned a plan, Q27 :50.

where alliteration is represented by the initial letter (م) of the words in the above example.
Anyone who obeys God and His messenger will achieve a splendid triumph, Q33:71.

Alliteration is achieved through the initial letter (ѳ) of the lexical items (فقد فاز فوزا).

He sat with her in an isolated place arranged by his uncle for both of them.

where alliteration is represented by the same initial letter (خ) of (خلقها – an isolated place), (خلقها – created), and (خلالها – his uncle).

2 Assonance This mode of lexical embellishment refers to the agreement in the last letter(s) of two propositions, as in:

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

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

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

O God, substitute the money for the donator, and destroy the wealth of the miser.
In the first example, assonance is achieved by the sentence-final lexical items (raised high) and (put in place) whose last three letters are identical together with the final nominative nunation ('). In the last three examples, assonance is achieved by numerical symmetry between the lexical items that produce assonance. In the second and third examples, for instance, the constituent words consist of the same number of letters among the units of the speech act. This also applies to the last example if we take out the initial word (O God).

3 Head-tail This mode of lexical embellishment requires the occurrence of a lexical item at the beginning of a proposition which, i.e. the word, is similar to the same word that has occurred at the end of the first proposition. Thus, the first word of the second sentence is called the 'head' and the last word of the first sentence acts as the 'tail', as in:

– (The woman) complaining to God. God hears whatever you both discuss, Q58:1.

where we have the head lexical item (God) at the beginning of the second sentence referring to the tail word (God) which is at the end of the first sentence.

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

where the head word is (the universities) at the beginning of the second sentence and the tail word is (universities) which has occurred at the end of the first sentence.

4 Al-jinas The word jinās is a nominalised noun derived from the verb (janasa – to be homogeneous with something else, i.e. two entities that are of the
same kind). The lexical embellishment mode of jīnāhs takes different forms as illustrated by Figure 6.3.

The different forms of jīnāhs in Arabic discourse are explicated below:

i. Complete jīnāh: This is also referred to as ‘pun’. This lexical embellishment involves two words which are identical in orthographic form and pronunciation but semantically distinct, as in:

\[ \text{أَمَامُ الْأَمَامَةَ وَقَسُّ يومَكَ بأَمَامَةٍ} \]

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

where complete jīnāh is represented by the lexical item (ساعة) that has a double signification: (the day of judgement) and (the time unit that is made of 60 minutes).

\[ \text{يَكَادُ سَنَا بِرَقْهُ يَذِهِبُ بالآبِصَارُ ، يَقْلُبُ اللَّيْلَةُ وَالْيَلِّيْلُ إِنَّ فِي ذَلِكَ لَعَلِيْرَةٌ لِأَوْلِيْ الأَوْلَادِ} \]

The flash of its lightning almost takes away the eyesight. God alternates the night and the day. Indeed, in that is a lesson for those who have knowledge, Q24:43–44.

The complete jīnāh in this example is realised through the two orthographically identical but semantically distinct lexical items (الأَبِصَارَ – eyesight) and (الأَبِصَارَ – knowledge).

\[ \text{وَدَارَهمُ فِي دَارِهِمْ وَحِيْهِمْ فِي حِيْهِمْ وَأَرْضِهِمْ في أَرْضِهِمْ} \]

This expression refers to laziness (الرَّاحَةُ) whose palm (الرَّاحَةُ) will not be full of money, i.e. the lazy person will not become wealthy.

Look after them in their house and greet them in their area and please them in their land.

where complete jīnāh is achieved by (دارهم – to look after them) and (دارهم – their house), (حِيْهِمْ – greet them) and (حِيْهِمْ – their area), and (أَرْضِهِمْ – to please them) and (أَرْضِهِمْ – their land).
Complete jināṣ also occurs at particle level, as in:

– Rain may fall in winter or in summer.
– Some people work from sunrise till sunset.

where complete jināṣ is achieved through the particle (ق) in the first example, and the preposition (من) in (من الناس) in the second example. In the first sentence, the first particle (ق) signifies multitude (التکثیر) while the second particle (ق) signifies paucity (التأقلل). This is attributed to the fact that rain comes down more during the winter season than during the summer season. In the second sentence, the preposition (من) in (من الناس) signifies portioning (التبثيد) while the other preposition (من شروق الشمس) in (من شروق الشمس) – from sunrise) signifies the beginning (الإبتثاد) of an event or an action.

ii Incomplete jināṣ: This form of lexical embellishment is achieved when two lexical items are different from each other in one letter only, as in:

– Zaid used to exult and behave insolently without a good reason.
– Horses are the source of benefit.

where incomplete jināṣ is achieved through the two lexical items (فرح) and (يفرح) which are dissimilar from each other in the second letter (ف) and (م) respectively.

– Between me and my home a dark night and a long way with no signs.

The lexical embellishment of incomplete jināṣ is represented by the two words (الخيل – horses) and (الخير – benefit) which are different from each in the final letters (ل) and (ن) respectively.

– Salīm took part in the race but he used to run and kick others at the same time.

where incomplete jināṣ is represented by the verbs (يركض) and (يركل) respectively.
iii Reverse jinās: This mode of lexical embellishment is also referred to as ‘anagram’ in which two lexical items consist of the same number of letters but have their order of letters different. In other words, reverse jinās involves the rearrangement of letters of a given lexical item that leads to a different lexical item of the same constituent letters, as in:

- Always glorify your Lord.

The lexical embellishment of reverse jinās is represented by the two words (ْجِرِّيْبُ) and (ْرَدّيْبُ) which have a reverse order of letters (ب + ر) and (ر + ب).

- His sword is a conquest for his allies and a destruction for his enemies.

where reverse jinās is achieved through the lexical items (فلح) and (حلف) which have a reverse order of letters (ف + ح) and (ح + ف).

- O God, hide away my mistakes and safeguard my fears.

Reverse jinās is achieved by the words (عوراتي) and (روعاتي) which have a reverse order of the first three letters because it appears in the plural form and joined up with the possessive pronoun (ي). The lexical embellishment of reverse order is better shown through the singular forms (عورة) and (روعه) where we have (ع + ر + و) and (ر + و + ع).

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

- You are not worshippers of what I worship, Q109:3.
- The book will be published by a good publisher.
- The good researcher researches in a useful subject and takes care of his research to benefit others.

where in the first example, we have the active participle (عُبِرِيْبُ) that is morphologically related to the verb (عَبِرَ) and in the second example, the verb (نَشِرَ) is morphologically related to the active participle (نَشِيرُ).
participle (باحث – researcher), the verb (يبحث – to research), and the nominalised noun (بحث – research) are all morphologically related.

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

Fabricated jinās is achieved through the two expressions (قذر شاني – has bribed me) and (قذر شاني – the value of myself) which sound alike when their constituent words are pronounced together.

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

The lexical embellishment of fabricated jinās is achieved through the two expressions (آرق ذمي – I see my foot) and (آرق ذمي – has bribed me) which phonetically sound alike when the two words are pronounced together as one unit.

vi Resemblance jinās: This mode of lexical embellishment involves two lexical items that are identical in all the constituent letters except for one letter whose place of articulation is identical to that of the other letter from the other word, as in:

Resemblance jinās is realised through the two words (أرق ذمي – radiant) and (أرق ذمي – looking) which are different in (ض – radiant) and (ظ – looking) from each other.
Phonetically, however, these two letters share the same place of articulation. Both of them are velarised sounds.

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

انثى عليه ذاك لشيء، وإنثى لحب الخير لشيء

– Indeed, he is to that a witness. Indeed, he is intense in love of wealth, Q100:7–8.

The non-resemblance jināṣ has been attained through the two words (شحيد – witness) and (شحيد – witness) whose different letters (ه) and (ن) have distinct places of articulation. The (ه) is a glottal sound while the (ن) is an alveolar sound.

وين لكل لمسة لمزة

– Woe to every scouter and mocker, Q104:1.

where non-resemblance jināṣ is represented by the two lexical items (مسرة – scouter) and (مسرة – mocker) whose distinct letters (ه) and (ن) have different places of articulation. The (ه) is a glottal sound while the (ن) is an alveolar sound.

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

ولقد أرسلنا فيهم مضررين فانظر كيف كان عاقبة المضررين

– We had already sent among them warners. Then look how was the end of those who were warned, Q37:72–73.

The lexical embellishment of distorted jināṣ is represented by the two lexical items: The active participle (مضررين – warners) and the passive participle (مضررين – those who were warned) which are semantically different due to the different case endings of the letter (ن). In the active participle word (مضررين), the letter (ن) is in the genitive case, while in the passive participle word (مضررين), the letter (ن) is in the accusative case.

الجاهل إما مفرط أو مفرط

– The ignorant is either excessive or negligent.

where distorted jināṣ is achieved by the two lexical items (مفرط – excessive) and (مفرط – negligent) which, although are both active participles, are
different in the status of the letter (د). In (مفرط), the letter (د) is not doubled while in (مفرط)، the letter (د) is doubled.

– The dress is protection from cold.

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

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

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

زید وفی وکریم وموثوق به – Zaid is faithful, generous, polite, and trustworthy.

where the lexical embellishment of metabole is achieved in the first example through a series of nouns (سیوفهم – sword), (نیرانهم – fire), and (عنفهم – violence) that modify the expression (جاها الشیعیون – the communists came). In the second example, metabole is attained through the occurrence of a series of adjectives (وفی وکریم وموثوق به – faithful, generous, polite, and trustworthy) all of which modify the noun (زید – Zaid).

6 Onomatopoeia This mode of lexical embellishment refers to the symbolism of sounds and the verbalisation of noises, as in:

لا يسمعون حسیسها – They will not hear its sound, Q21:102.

where the onomatopoeic lexical item (حسیسها – its sound) represents the sound of fire. Onomatopoeic lexical items can be semantically oriented. In other words, the sound is interrelated to the meaning of the word. In Qur’anic discourse, for instance, Q114 is heavily influenced by words that involve a sibilant sound/س/ that symbolises the sound of whispering. This is due to the fact that the leitmotif of Q114 is ‘seeking refuge in God from the whispers of Satan’. Other onomatopoeic expressions in Arabic are related to humans such as (قینقه – a loud burst of laughter), nature such as (خرير الماء – the ripple of water) and (زغاء الجمل – the rustling of leaves), animals such as (زغاء الجمل – the noise of the camel), and birds such as (زقرقة الطيور – the twittering of birds).
7 Parallelism  Parallelism in Arabic involves the repetition of the structure of a lexical item or of a phrase. Linguistically, parallelism has the function of cohesion. This mode of lexical embellishment is achieved by parallelistic grammatical constructions that can establish rhyme and assonance, as in:

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

All the points of view which have been expressed and all the research that has been published have not been taken into consideration.

where in the first example, parallelism is achieved through the two propositions (We gave them the explicit Scripture) and (We guided them on the straight path). In the second example, parallelism is represented by the phrases ( – the points of view which have been expressed) and ( – the research that has been published).

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

where parallelism is achieved between the parallelistic structures (plantation dried, udder dried), (fires broke out, facts were hidden, scandals increased), and (the eyes (spies) spread out, the prisons increased).

8 Tail-head  This mode of lexical embellishment requires the occurrence of a lexical item at the end of a proposition which, i.e. the word, is similar to the same word that has occurred at the beginning of the proposition. Thus, the last word of the second sentence is called the ‘tail’ and the first word of the first sentence is called the ‘head’, as in:

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

In this example, the tail word (to fear Him) at the end of the second part of the sentence refers to the head word (to fear) which is at the beginning of the first part of the sentence.
where the tail word (سائل – flowing) at the end of the second part of the sentence refers to the head word (سائل – miser) which is at the beginning of the first part of the sentence.

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

– Ask forgiveness of your Lord. Indeed, He is ever a perpetual forgiver, Q71:10.
– The value of knowledge can only be appreciated by a scholar.

In the first example, the tail lexical item (غفرًا – a perpetual forgiver) at the end of the second part of the sentence refers to and is morphologically related to the head lexical item (إِذَا كَانَ غَفَارة – to ask forgiveness) which is at the beginning of the first part of the sentence. Similarly, in the second example, the word (العالم – scholar) at the end of the speech act is morphologically related to the lexical item (العلم – knowledge) which occurs at the beginning of the speech act.

9 Zeugma In this mode of lexical embellishment, a lexical item may be employed allegorically in a context that is different from that used with the non-allegorical meaning, as in:

– Sأَتَبَرَّطُ إلى جملة أمور هامة – I shall touch upon a number of important matters.
– لَأَصْدَرَتِ الْحَكْمَةُ قَرْارًا يَقْضِيْ بِسْجَنِ كُلِّ مِنْ يَخْوَضُ فِي الْأَمْوَةِ السَّيِّدَةَ – The government has issued a decree to imprison any one who talks about politics.

The lexical item that represents zeugma is (يخوض) whose non-allegorical signification is (to wade in water) but its allegorical meaning is (to deal with, talk about).

– لم يتناول زيد في خطابه مَشْكِلَةَ اللاجِنِينَ – Zaid has not dealt in his speech with the problem of refugees.

where (بتناول) represents the lexical embellishment of zeugma whose intrinsic, i.e. non-allegorical, meaning is (to eat) as in (لم يتناول زيد طعامه – Zaid has not eaten his food). As a zeugma, (بتناول) signifies (to deal with, refer to).
Zaid stayed in this hotel last week.

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

The above listed lexical embellishments are illustrated in Figure 6.4.
CONCLUSION

Arab rhetoricians have been engaged vigorously in establishing a comprehensive rhetorical and stylistic system for Arabic discourse. Their effort has been culminated during the third Hijrah century by the introduction of an independent rhetorical discipline, "ilm al-badi\textsuperscript{1}, by `Abd All\textsuperscript{2}h b. al-Mu\textsuperscript{t}azz (d. 296 H), and during the fifth Hijrah century by the introduction of the two rhetorical disciplines, "ilm al-ma\textsuperscript{3}ani and "ilm al-bay\textsuperscript{4}n, by `Abd al-Q\textsuperscript{5}hir al-Jurj\textsuperscript{6}ni (d. 471 or 474 H). Arab rhetoricians and linguists have been captivated by Qur\textsuperscript{7}an\textsuperscript{ic} Arabic and its prototypical grammatical and stylistic patterns together with its lexis. Qur\textsuperscript{an}ic Arabic has provided an intriguing syntactic, semantic, stylistic, and textual study case for rhetorical analysis. During their quest for an Arabic rhetorical system, Arab rhetoricians have mixed up some of the features of one rhetorical discipline with another discipline. Although al-J\textsuperscript{8}h\textsuperscript{9}z has distinguished between the three rhetorical disciplines, there are no well-defined criteria of each discipline until the third and then the fifth Hijrah centuries. For instance, some Arab rhetoricians, like al-Zamakhshari (467–538 H), do not recognise the rhetorical discipline of "ilm al-badi\textsuperscript{1} and classify it as part of "ilm al-ma\textsuperscript{3}ani. Other rhetoricians, like Ibn al-Mu\textsuperscript{t}azz, consider "ilm al-badi\textsuperscript{1} as an independent discipline. However, he includes the features of "ilm al-bay\textsuperscript{4}n, such as metaphor and metonymy, with the features of "ilm al-badi\textsuperscript{1}. These diverse opinions in rhetorical research have frequently led to the confusion of some rhetorical features of one discipline with other features of another discipline. However, some Arab rhetoricians, like Ibn al-Ath\textsuperscript{h}r (588–637 H), have recognised one rhetorical discipline only, namely "ilm al-bay\textsuperscript{4}n. For him, the other two disciplines of "ilm al-ma\textsuperscript{3}ani and "ilm al-badi\textsuperscript{1} should be subsumed under "ilm al-bay\textsuperscript{4}n. In their distinction between rhetoric and eloquence, Arab rhetoricians have also expressed diverse opinions. For instance, al-Sakk\textsuperscript{a}ki (555–626 H) and Badr al-D\textsuperscript{i}n al-\textsuperscript{T}a\textsuperscript{i} (d. 686 H) are of the opinion that rhetoric belongs to "ilm al-ma\textsuperscript{3}ani while eloquence belongs to "ilm al-bay\textsuperscript{4}n.
Arabic rhetorical analysis has been conducted at three different levels of analysis:

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

2. The sentence level
   At the sentence level of analysis, Arab rhetoricians have attempted:
   i. to establish the theoretical framework of Arabic rhetoric;
   ii. to lay down a sound thesis for the notion of the i’jāz of Qur’anic Arabic that can be employed as a robust rebuttal against claims of ungrammaticality, semantic unacceptability, and stylistic oddity in Qur’anic discourse.

3. The text level
   At the text level, rhetoricians and Qur’anic exegetes have attempted a textual analysis of literary texts such as poetry and Qur’anic texts. Ibn Qutaibah (d. 276 H), for instance, has investigated the textual structure of the poem rather than its individual lexical items or verses only. Similarly, exegetes, like Abu Ḥayyān (d. 745 H) and al-Biqä’i (d. 885 H), have investigated Qur’anic discourse at the textual level and analysed the textual rhetorical feature of sequential connectivity and intertextuality among consecutive āyāhs and sūrah.

   Although research interest has also focused upon poetic discourse, the major driving force behind the birth and development of Arabic rhetorical studies has been the notion of i’jāz. For some Arab rhetoricians, like al-Zamakhshari (467–538 H) and al-Sakkāki (555–626 H), the notion of i’jāz can be fully accounted for by the rhetorical disciplines of ʿilm al-maʿāni and ʿilm al-bayān. Since the first Hijrah century until our present time, the number of examples quoted from the Qurʾān by Arab rhetoricians has always outnumbered those quoted from poetic discourse. Also, the major prerequisite of an exegete is the mastery of Arabic rhetoric.

   Arabic rhetoric has provided an invaluable insight into the intimate relationship between the text and its context. Arabic rhetoric has accounted for the fact that the text unfolds in a given context of situation. It has become the flesh and blood of Arabic. Thanks to Arabic rhetorical studies, we have become aware of the fact that language, i.e. a speech act, is context-sensitive. Similarly, through Arabic rhetorical studies, we have become aware of:

   1. the pragmatic functions of Arabic discourse such as the relationship between the text producer, i.e. the communicator, and the text receiver, i.e. the addressee;
   2. the psychological and ideological state of the addressee and his or her expectations;
CONCLUSION

3 contextual probabilities;
4 the careful selection of a given lexical item and its appropriate position in the proposition;
5 the right proposition used in the right situation and for the right addressee.

These discourse criteria have paved the way for the introduction of semantic syntax in Arabic as well as the pragmatic communicative functions of different word orders of the same proposition. According to this linguistic-rhetorical analysis of Arabic, we are inducted into a stimulating linguistic feature, namely, productivity. According to word order theory, the communicator can produce various syntactic structures from the same proposition. However, each word order signals a distinct pragmatic signification and each individual order is context-sensitive. In the light of rhetoric, the proposition is looked at as being pregnant with contextual probabilities.

This is not the end of the task of Arabic rhetoric. Rhetoric has an exquisite ideological power. Although rhetoric is defined as the compatibility of discourse with its context, a speech act cannot be effective nor can it have the thrust to influence the addressee’s behaviour or ideological position unless it is ‘beautified’ and ‘ornamented’ with special lexical and semantic decorative tools that belong to ‘ilm al-badī’. Therefore, an effective speech act is not achieved through the syntax of the language, its semantic conventions, or its stylistic mechanisms alone, but rather it should be sugar coated. Discourse is required to be effective, and effectiveness can be achieved through the employment of figures of speech and embellishments as decorative linguistic and rhetorical elements to consolidate the speech act’s psychological impact upon the addressee. Thus, through rhetoric, language turns into a magical social activity whose influence seeps through our daily behaviour.

Arabic rhetoric is a linguistic means to a pragmatic end. It enables the communicator to achieve stylistic diversity through the employment of lexical mechanisms such as synonymy and polysemy, the use of embellishments and figures of speech, as well as through the employment of variegated word orders as pragmatically oriented linguistic patterns. The major pragmatic objective of stylistic diversity is to avoid ennui and repetition. Given the ideological and psychological state of the addressee, the communicator has successfully entertained his or her audience stylistically.

Arabic rhetoric has taken the relationship between the speaker and the audience very seriously. The speaker must make some assumptions about the addressee’s cognitive abilities, ideological position, and contextual resources. The rhetorical classification of the addressees into the deniers, the sceptics, and
the open-minded has been a magnificent achievement for the analysis of argumentative discourse. Arabic rhetorical studies have touched upon this interesting textual linguistic phenomenon that can be considered as the birth of the third level of linguistic analysis in Arabic. In other words, we have been introduced to argumentative texts, text typology, the notion of context, the notion of elegant introduction, and the linguistic-stylistic requirements of each category of addressee. The communicator has become more aware of the tools required for each addressee in terms of affirmation particles especially in his or her argumentative discourse. However, this level of analysis could have been further developed into a fully fledged textual analysis since Arab rhetoricians have made an interesting reference during the fourth Hijrah century to text typology such as oration, correspondence, argumentation, and reporting. In other words, Arab rhetoricians have not managed to establish an independent and fully fledged textual level of analysis different from the word and the sentence levels of analysis. Although it is an account that goes beyond the sentence and their concern is with the addressee’s state, they have not applied it consistently to a running text level. They, however, referred to the linguistic and stylistic properties of argumentative propositions and the need for an effective discourse to have an elegant preamble and a conclusion.

Although the major objective of Arabic rhetoric is to achieve succinctness and effective context-sensitive discourse, there is an underlying parallel aim which is the realisation of acceptability of a given discourse. Thus, succinctness is not the only criterion of Arabic rhetoric. Acceptability is one of the standards of textuality and an important criterion of effective discourse. In other words, a text is unacceptable by the addressee if it violates the syntactic, morphological, or phonetic norms of the language regardless of its stylistic pattern and its ‘beautifying’ lexical or semantic elements.

Arabic rhetoric has illustrated the fact that Arabic is an exotic language. Arabic employs glamorous allegorical meanings which are not familiar to English on the cultural level. An interesting authentic example is the description of an Arab husband to his wife as (ءبقرة حليب – a cow that gives a lot of milk) in front of an English midwife which is meant to be a genuine compliment said in praise of his wife who has got no shortage of milk for their newly born baby. In English, however, it is an insult to a lady if she is described as a ‘cow’. Similarly, Arabic employs allegorical images such as (القتل غسلا للعار) which literally means (killing to wash away the shame) while English employs non-allegorical meaning, i.e. it is called (honour killing) whose back translation into Arabic is (القتل من أجل الشرف – the killing for the sake of honour). Even in culture material lexical items that have been borrowed from foreign languages, Arabic employs its rhetorical technique of
allegory in the process of transfer of meaning. For instance, the English expression (skyscraper) is rendered into Arabic as an allegorical expression (سحابة) where Arabic employs an image of (bullfight or locking horns) in which we have ‘a building with two horns that is engaged in butting and locking horns with the clouds’. Also, in argumentation, English employs a non-allegorical expression ‘to refute’ when someone’s thesis is proved wrong. In Arabic, however, we encounter an allegorical expression (نحش) literally meaning ‘to burn the opponent’s thesis and change it into charcoal’. Thus, it conjures up imagery. Similarly, metonymy in Arabic is culture-bound. The examples (Zaid has got a lot of ashes) and (Zaid has got a coward dog) which I give to my students in Arabic stylistics do not relate to them. Do these Arabic examples mean that Zaid received a massive gas bill or that his dog does not bark? The best approach to unearth the Arabic culture-bound rhetorical feature is to provide the intrinsic signification, i.e. non-metonymy expression which is (Zaid is very generous) for both examples. Receiving many guests a day requires continuous cooking which requires fire all the time that leaves accumulated ashes behind. The dog of the host family has become accustomed to several guests at day and night and does not bark at strangers anymore. Thus, it is described as ‘coward’ as a metonymy for the generosity of his owner. The same goes for the word ‘owl’ which has two opposite connotative meanings in Arabic and English cultures. The lexical item ( – owl) can be employed in Arabic as a metonymy for ‘utter stupidity’ whereas in English, it is the symbol of ‘wisdom’.

Whereas both Arabic and English employ rhetorical expressions for the same notion, each language employs a different metaphor. For instance, while Arabic employs (حص النبع) which literally means (to touch the pulse), English employs a different metaphor for the same speech act, namely (to test the water) which literally means (اختبار الماء). Plants that are known to the speakers of the two languages may be labelled by different rhetorical effects. For instance, in English, we encounter the expression (sunflower) which alludes to a metaphorical meaning (the flower of the sun). Arabic, however, employs an allegorical expression that mirrors a more vivid metaphorical signification. In Arabic, the word (sunflower) means ( – the worshipper of the sun). Thus, metaphor is language and culture-specific since each language shuns the metaphor of the other language.

The pre-Islamic expression (mu‘allaqāt – odes) still dwells with us as speakers of Arabic. The seven well-woven poems were hung on the walls of Ka‘bah for people to read. Morphologically, the expression mu‘allaqāt is related to the verb (‘allaqa – to hang something). However, the odes were hung in order to be read and entertain or influence the audience. Modern standard Arabic has manipulated
this semantic overtone and employed it in journalistic political discourse. The verb (‘allaqa), however, has gained another overtone or shade of meaning, namely (to comment). Thus, we encounter (ta‘liq – commentary), (ta‘liq siyāsi – political analysis, i.e. leader, leading article, or newspaper comment), and (mu‘alliq siyāsi – a political commentator). Thus, rhetorically, we still have our own mu‘allaqāt which rather than hung are written in newspapers to be read for entertaining or influencing the readers. Thus, the pragmatic purpose of (mu‘allaqāt) and (ta‘liq) is still the same.

Arabic rhetoric has enabled the linguist to appreciate the pragmatic functions of different word orders. However, these pragmatic functions are also culture-specific such as the employment in reporting speech acts of al-musnad ilaihi and the ellipsis of al-musnad ilaihi (see 4.8.2.1 and 4.8.2.2 respectively), the definiteness or indefiniteness of al-musnad ilaihi (see 4.8.2.3 and 4.8.2.4 respectively), foregrounding and backgrounding of al-musnad ilaihi (see 4.8.2.5.1 and 4.8.2.6.2 respectively), and the linguistic process of restriction (see 4.11.5).

Arabic rhetoric has sufficiently applied systematic grammatical, semantic, and phonological criteria in the analysis of a given proposition. However, Arab scholars have not been unaware of foreign rhetorical studies. Arab rhetoric has been enriched by Greek, Persian, and Indian rhetorical tradition. The third Hijrah century has witnessed a vigorous translation campaign of foreign works such as those of Aristotle on rhetoric. For instance, the notion of a reporting proposition being true or false reaches back to the writings of Aristotle. Arabic rhetoric is central to the sound appreciation of Arabic language and culture and an essential component of any Arabic undergraduate or postgraduate programme for the learners of Arabic as a foreign or second language. It is an invaluable tool for contrastive linguistic analysis, contrastive literary analysis, and translation studies. Arabic rhetoric is the bridge between syntax and semantics.

Language is an organism of sheer power. If language is the body, rhetoric is the soul. Rhetoric is the womb, the text is the foetus, and the writer/speaker is the midwife. Like the foetus, the text is wrapped up with three layers: word order, figures of speech, and embellishments. Language without rhetoric is like curry without spices. In other words, al-lughatu bilā balāghah kal-ta‘āmi bilā milḥ – language without rhetoric is like food without salt. Although grammar is an essential component of language, it is rhetoric that clothes the speech act with elegance, effectiveness, and transparency. It is this premise that Rafi‘ah al-Ṭahtāwi (1801–1873), the Egyptian man of letters, has expressed in his verse:

كلاّمٌ بلاّ نحوٍ طعامٍ بلاّ ملحٍ ونحوٍ بلاّ شعرٍ ظلامٍ بلاّ صبحٍ
A speech act without grammar is like food without salt and grammar without poetry is like darkness without morning.

For al-Taḥṭāwī, poetry in the above verse alludes to effective language with rhetorical devices. In other words, language is the weapon and words are the bullets.
GLOSSARY OF ARABIC RHETORIC

Absolute metaphor
Accusative nunation
Active participle
Acute discernment
Addressee
Affinity
Affirmation tools
Affirmed dispraise
Allegorical attribution
Allegorical subject
Allegory
Alliteration
Allusion
Ambiguity
Amphigouri
Anagram
Anaphora
Anaphoric reference
Annals
Antimetabole
Antithesis
Apocope article
Apodosis
Apology
Apostrophe
Apposition

الإستعارة المطلقة
التثورين بالفتحة
إسم الفاعل
نفاد بصيرة
المخاطب أي السامع أو الفاريء
الحالة ( النسبة )
في الكتابة
أدوات التوكيد
تأكيد الندم فيما يشبه المدح
إسناد مجازي
فاعل مجازي ( غير حقيقي)
المجاز
المجازنة الإستهلاكية
التمييز / الخفاء ( المعنى المخفى)
المعاطفة
الكلام الأجوف
( التجنيس بالقلب ، جناس القلب ، الجنس التصحيحي)
القلب
الضمير العائد على الإسم السابق له
عودة الضمير على إسم سابق له
الحويليات
العكس ( التبدل)
الطبق ( المطابقة ، التكافؤ ، التضاف)
أداة الجزم
جواب الشرط
إعتذار
مخاطبة غير العاقل
البدل

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Artistic imagery | التصور الفني
Assertive (qad) | (قد) التحقيقية
Assimilation | الدغم
Assonance | السجع
Asteism | تأكيد المدح بما يشبه الدم
Astonishment | التعجب
Asyndetic proposition | جملة ليس فيها أدوات ربط
Asyndeton | الفصل
Attachments | متعلقات
Attribution | الندان
Avoiding redundant discourse | الإحتراس عن البعث
Ayah-final words | فواصل الآيات
Backgrounded inchoative | مبديًا مؤخر
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فهم النص المحدث أو الكاتب الحبكة النصيّة
فعل ثلاثي الخبر الصادق
طريق القصر المعنى الباطني
إطار لغوي ملؤه إسلوب متكلفة
لغة متكاملة
عزم الاسترسل الخبر الكاذب
متواصلات الفعل أنواح متواصلات الفعل
جعلة فعلية الأطلاب
مخالفة القياس البداء
خشم الكلام / خسن النظم / نظام بالغ / نظام فصيح
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NOTES

1 PREAMBLE TO ARABIC RHETORIC

1 Semantics is a branch of linguistics that is concerned with the study of meaning in a given language. In linguistic analysis, the linguist is concerned with the study of the semantic properties of a given language. Semantics also deals with semantic relations such as synonymy and antonymy as well as the analysis of sentences in terms of the semantic features of the constituent lexical items. For more details, see John Lyons (1977), Semantics, 2 vols, Cambridge: Cambridge University Press.

2 In linguistic studies, pragmatics is concerned with the study of language from the point of view of the language user, i.e. the communicator, the choices he or she makes in a speech event, the influence of context or the addressee’s state on the selection of a specific syntactic structure, the communicative functions of a given speech act, the implicatures that an addressee can discern from a given sentence, and the psychological impact of a given sentence upon the addressee.

3 Linguistically, the notion of ‘proposition’ is part of grammatical and semantic analysis. This expression will be employed throughout the present work to refer to any Arabic speech act or statement in the form of a simple declarative sentence. In other words, the expression ‘proposition’ refers interchangeably to the notion of ‘sentence’. However, in Arabic rhetoric, although different syntactic constructions can express the same proposition, these distinct constructions are context-sensitive, are carefully selected by the language user, and are tailored according to the psychological state of the addressee. In other words, distinct propositions express different pragmatic functions. However, theoretically speaking, both expressions ‘proposition’ and ‘sentence’ are employed in our work to refer to a group of lexical items which express a complete thought.


5 Throughout the present work, the notion of well-formedness is employed to refer to the construction of Arabic sentences in terms of being grammatical. An effective sentence should not violate the syntactic conventions of Arabic. The result of breaking grammatical rules leads to ineffective and unacceptable discourse and the sentence is described as ‘ill-formed’ and rhetorically impotent. Thus, well-formedness is linked
to grammaticality. However, a well-formed sentence may be meaningless, as in:

- The judge has sentenced Zaid for life because he is innocent of murder.

This is an ineffective proposition because it is semantically ill-formed and its ill-formedness is attributed to the fact that it is semantically contradictory. Similarly, in:

- The baby boy has gone to the university to deliver his lecture to the students.

where ill-formedness is made because the sentence is employed in a non-allegorical sense. However, this proposition is well-formed if the text producer employs it as a metaphor to express sarcasm (see 5.4.2.2.1.2).

It is interesting to note that since the 1970s, the notions of context and text typology have received a considerable amount of interest in modern European linguistics.

2 HISTORICAL REVIEW

1 The word ‘text’ is employed throughout this work to refer to any written or spoken speech act be it a word, a sentence, or a full running text of any length. The expression ‘text producer’ applies to any communicator, i.e. speaker/writer, of any text.

2 ʿIlm al-maʿānī is a theory developed by the well-known rhetorician ʿAbd al-Qāhir al-Jurjānī (d. 471 or 474 H). It is a grammar-governed word order system that refers to the changes in the order of sentence constituents so that distinct pragmatic functions can be attained. According to this discipline of Arabic rhetoric, a speech act does not only convey thoughts but also reveals the text producer’s attitude that can be understood via the inferential ability of the addressee.

3 Abu ʿUbaidah Maʿmar b. al-Muthannā is the student of the well-known grammarian al-Khaṭṭābī al-Mādhūbī (100–175 H).

4 Al-Šarfaḥ means (dissuasion or diversion) which is derived from the verb ṣaraḥa (to dissuade or divert someone from doing something). This notion is directly related to the notion of iʿjāz of Qur’ānic discourse. This is introduced by the theologian Ibrāhīm al-Nazzām, the teacher of al-Jāḥiz, who claims that the iʿjāz of Qur’ānic discourse in terms of the linguistic and rhetorical features is mainly attributed to the fact that Allāh has dissuaded the Arabs, i.e. ṣarafahum, from producing a discourse similar to that of the Qur’ān. Among other scholastics who are proponents of al-ṣarfaḥ are al-Rūmmānī (d. 386 H) and Ibn Sīnān (d. 466 H) while opponents of al-ṣarfaḥ are those such as al-Khaṭṭābī (d. 388 H), al-Bāqillānī (d. 403 H), and ʿAbd al-Jabbār al-Asadī (d. 415 H). For further details on the notion of iʿjāz, see 2.5.

5 Aristotle wrote six books on logic which are known collectively as the Organon. These are Categoriae (Categories), De Interpretatione (On Interpretation), Analytica Priora (Prior Analytics), Analytica Posteriors (Posterior Analytics), Topica (Topics), and De Sophisticis Elenchis (On Sophistica Rekutations).

6 The context of situation and the educational state of the addressee also influence the selection of lexical items, as in:

- Please give me the salt.
which stylistically contrasts with its counterpart speech act:

إعطني خمسة غرامات من كلوريد الصوديوم من فضلك – Please give me five grams of sodium chloride.

because these two stylistically distinct speech acts occur in different contexts of situation and are produced for distinct addressees.

7 The other scholars who have provided serious work on ʾilm al-badiʿ are Qudāmah (d. 337 Ḥ) and then al-ʾAskari (d. 395 Ḥ).

8 Al-Jurjānī’s book Dalāʾīl al-Fījāz is a major work on Arabic rhetorical studies in which he provides a fully fledged theory of word order known as ʾilm al-māʿānī which literally means ‘the science of meanings’. For al-Jurjānī, however, it theoretically means ‘the meanings of syntax’, i.e. semantic syntax. The major thesis of this theory is that a given proposition can have many additional, i.e. underlying, significations different from its surface structure, i.e. explicit, meaning. This, in a way, is a theory that bears resemblance to that put forward by the American linguist Noam Chomsky in his book Syntactic Structures in 1957 and Aspects of the Theory of Syntax in 1965 in which Chomsky claims that an infinite set of sentences can be generated by a finite set of grammatical rules. In other words, various grammatical patterns can be generated from a single linguistic construction.

9 Reference to the notion of iʿjāz is usually associated with the difference in opinion on both the rhetorical and the theological levels between the two antagonists, the Muʿtazilites and the Ashʿarites. From a rhetorical studies perspective, the major difference between them is whether the iʿjāz of the Qurʾān is attributed to its eloquence or to its word order. From a theological point of view, however, their difference is more serious. The Muʿtazilites claim that the Qurʾān is created while the Ashʿarites claim that the Qurʾān is not created. The other major difference between these scholastic rivals is related to Qurʾānic expressions that signify Allāh’s epithets and names (ṣifāt waʾasmāʾ allāh). The Muʿtazilites are opposed to assign human attributes to Allāh and claim that Qurʾānic expressions such as attributes or nouns denote allegorical, i.e., non-intrinsic, significations. However, the Ashʿarites claim that these Qurʾānic expressions and Allāh’s attributes are non-allegorical and that their meanings should be understood literally even though they are shared by human features. These include words like (al-ʿarsh – the throne), (al-yad – the hand), (al-ʿayn – the eye), (baṣīr – seeing), and (samīʿ – hearing). Consequently, these differences have featured in their assignments of figures of speech in Qurʾānic discourse.

10 The rhetorical expressions al-khabar wal-tālab (reporting and requesting) are later on referred to by other rhetoricians as al-khabar wal-inshā (reporting and informing) especially by al-Jurjānī (d. 471 or 474 Ḥ) who employs them in his new rhetorical discipline of ʾilm al-maʿānī (word order). See Chapter 4.

11 ʿAli al-Jurjānī has confused the rhetorical features that belong to ʿilm al-bayān (figures of speech), such as metaphor and simile, with rhetorical features that belong to ʿilm al-badiʿ (embellishments), such as antithesis, al-jinnās and hyperbole.

12 It must be noted that due to the fact that Arabic and English are linguistically and culturally incongruous languages, the translations of the pragmatically charged inverted Arabic word orders cannot enjoy semantically equivalent English translations. Therefore, the translations may not mirror the same perlocutionary impact (see footnote 14 below) upon the Arab reader/hearer. Thus, the rhetorical effects and contextual implicatures of the Arabic sentences may not, at times, be echoed by their
English counterparts. The translation of these examples is only an approximation in terms of pragmatic signification and perlocutionary effect. On the notion of pragmatic overtones, see Chapter 4, and on the notion of perlocutionary effect, see footnote 19 in Chapter 4.

13 For Nils Erik Enkvist and others (1964: 25), style is also defined as a deviation from a norm and norms seem to be roughly circumscribed by context, including time, place, and situation. From a theoretical linguistics point of view, Arabic has basic word order and derived word order. The latter category of order is referred to as derived order since it is derived through grammatical rules from the basic order. For more details on this linguistic-stylistic feature of constituent ordering in Arabic discourse, see Abdul-Raof 1998 (chapter 3) and 2001 (chapter 1) for sentence structure in Arabic.

14 A speech act is produced as an act of communication in a given context for a given addressee in order to achieve certain perlocutionary effects on the addressee. Austin (1962: 101) defines perlocutionary effect as saying something that will often, or even normally, produce certain consequential effects upon the feelings, thoughts, or actions of the audience, or of the speaker, or of other persons; and it may be done with the design, intention, or purpose of producing them. A perlocutionary act for Austin (ibid: 109), therefore, is what we bring about or achieve by saying something, such as convincing, persuading, determining, or, even, say, surprising or misleading. For Davis (1980: 39), it is the speaker’s causing the hearer to do something. For more details on the notion of perlocutionary effect, see footnote 19 in Chapter 4.

15 The relationship between text and context has been the focus of research in modern European linguistics which highlights the universal fact that the text unfolds in its context and that style is a link between context and linguistic form.

16 This indicates that al-Zamakhshari (467–538 H) does not recognise ‘ilm al-badi‘ as an independent field of rhetorical studies and that he includes its features within the discipline of ‘ilm al-ma‘ānī.

17 The first rhetorician who has provided serious research in the field of al-badi‘ is Ibn al-Mu‘tazz (d. 296 H) whose book al-Badi‘ provides the first detailed account of embellishments in Arabic, i.e. al-badi‘ rhetorical features. Rhetoricians like Ibn al-Mu‘tazz and Qudāmah (d. 337 H) recognise ‘ilm al-badi‘ as an independent rhetorical discipline while al-Zamakhshari, al-Rāzī (544–606 H), and al-Sakkāki (d. 626 H), do not regard ‘ilm al-badi‘ as an independent rhetorical field and have merged its features with ‘ilm al-ma‘ānī.

18 Badr al-Dīn b. Mālik al-Tā‘ī is the son of the well-known Arab grammarian Ibn Mālik who wrote the Alfiyyah on Arabic grammar. It is a poem compiled of 1000 verses explaining Arabic grammatical rules.

19 It is interesting to note that a summary of an already summarised account has also appeared in the eighth Hijrah century. For instance, al-Qizwī‘i’s first book Talkhīs al-Mu‘tāb which is in itself a summary of al-Sakkāki’s book Mu‘tāb al-Ulīm is again summarised by other rhetoricians such as ‘Ali al-Subkī (d. 773 H) and Sa‘ād al-Dīn Mas‘ūd al-Taftāzānī (d. 791 H). Thus, al-Qizwī‘i’s summarised book is summarised again.

20 The verb (a‘jaza) is a quadriliteral verb with an initial hamzah (fi cil rubā‘i mahmūz), i.e. beginning with a redundant hamzah (hamzah zā‘idah). Each quadriliteral verb on the pattern of (a‘jaza) is summarised on the pattern of (a‘jaza / i‘jāz), (aslama – to become a Muslim / islām – Islam), (akhrajta – to get some thing or someone out / ikhrāj – getting some thing or someone out), and (a‘lama – to inform / i‘lām – informing).
For the Mu'tazilites, like al-Jāhiz, the expression al-faṣāḥah (eloquence) is employed whenever they refer to the notion of i'jāz of Qur'ānic style. In other words, for them, al-faṣāḥah is synonymous with i'jāz. However, the Ash'arites, like al-Jurjānī and al-Baqillānī, employ the expression order system rather than al-faṣāḥah when they deal with the notion of i'jāz. Therefore, in terms of the rhetorical analysis of the notion of i'jāz, the expression 'al-naẓm', i.e. order system, is a jargon employed by the Ash'arites while the expression 'al-faṣāḥah', i.e. eloquence, is a jargon employed by the Mu'tazilites who deny that i'jāz is attributed to order system. The Mu'tazilites also employ al-faṣāḥah to denote lexical and semantic well-formedness and consider eloquence as a characteristic feature of effective speakers.

Intertextuality is one of the seven standards of textuality developed by Robert de Beaugrande and Wolfgang Dressler (1981). It is a text linguistic feature that refers to the dependence of a text upon another. In other words, the production and intelligibility of a given text depends upon the participants’ awareness of other texts.

3 ELOQUENCE AND RHETORIC

1 The full name of this pre-Islamic poet is Rabī'ah b. Dubai'ah who was the Knight of his tribe called Bakr. Jaḥdar, however, is his nickname which means (short).
2 This is similar to stylistic oddity in English when we wrongly use the words (purse) and (handbag) with masculine nouns. In other words, these two words collocate with feminine nouns, i.e. they are items that belong to ladies. For men, the alternative words (wallet) and (bag) are used.
3 Rhetoric is aimed at the heart and mind of the addressee. This is typically true in argumentation (al-jadal) which is a vital aspect of rhetoric. The audience should be addressed according to the level of their understanding as well as their psychological and ideological state. There are free-minded people whose support to one’s argument is quite possible. Other people, however, may be sceptical of the communicator’s premise, like floating voters in an election campaign. The third category of audience is those who reject what one says. An effective communicator needs to be capable of proving a point of view correct, rebutting a mistaken opinion, and substantiating a claim. Thus, a rhetorically effective text should be pitched at the right level of the addressee’s state of mind.

4 For Sperber and Wilson (1986: 15), context is a psychological construct, a subset of the hearer’s assumptions about the world. From the context, the propositional form of the speech act and the propositional attitude expressed can be inferred (ibid: 193). For more details, see footnote 6 in Chapter 2.

5 Different word orders of a given proposition lead to distinct inferable interpretations. In other words, word order change is rhetorically and semantically oriented. Various degrees of rhetorical effect are conveyed by different written/spoken texts by different text producers who are expected to employ various sentence structures, synonyms, and forms of brevity and verbosity.

4 WORD ORDER

Information structure is primarily concerned with the order of lexical items within a sentence. In other words, it is related to the structure of sentence constituents in terms of their communicative value. Lexical items can provide either old information that is known already to the addressee or new information that is not known to the addressee. Old information usually occurs sentence-initially and new information may occur sentence-finally. Old information carries a low communicative value, i.e. low informativity, while new information relays a high communicative value. This is an account that is related to functional sentence perspective (FSP) and the Prague school of linguistics. The FSP is particularly concerned with the communicative dynamism that is attributed to information structure within a given proposition. Quirk, R., Greenbaum, S., Leech, G., and Svartvik, J. (1972) *A Grammar of Contemporary English*, London: Longman, p. 937 are critical of the grammars of the past which, in their view, have neglected this aspect of language and praise modern linguistics that has made a clear contribution to the understanding of how language works.


Pragmatic effects are context-sensitive, i.e. they are conditioned by the context of situation. The pragmatic effect is also related to the communicative function of the message.

It is worthwhile to note that the affirmation particle (انّ) should be employed in the following four linguistic environments only:

i sentence-initially, as in:

انّ زيدا بريءَ – Zaid is innocent.

ii when there is the affirmation letter (ـ) prefixed to the predicate of inna, as in:

طلنتَ انّ زيدا قائمَ – I thought that Zaid is standing.

الله يشهد انّ المناقفين كاذبون – God testifies that the hypocrites are liars, Q63:1.

iii after the oath, as in:

والله انّ زيدا بريءَ – By God, Zaid is innocent.

iv after the reporting speech initiated by verbs like (قَالَ – to say), as in:

قالَ زيدا انّ عمرا عادْنَ – Zaid said that ‘Amr was just.

قلتَ انّ اخاك مسافر – I said that your brother was travelling.
Therefore, we can only employ (لا) in the above sentences. However, we employ (ل) in the following cases:

i when its predicate does not have the affirmation letter (لا), as in:

- ُلَمْ أَكُنْ أَزَايَد قَانِم ُ- I thought that Zaid was standing.
- ُلَمْ أَعْلَم أن الحديقة جميلة ُ- I know that the garden is beautiful.
- ُلَمْ أَشْهِد أن المشكلة عريضة ُ- I testify that the problem is very complicated.

ii in interrogative speech acts, as in:

- ُأَقُول أن زَايَد بَريء ُ؟ ُ- Did you say that Zaid is innocent?
- ُأَنْظُر أن زَايَد مَريض ُ؟ ُ- Do you think that Zaid is ill?

6 Different word orders generate distinct contextual implicatures, i.e. contextual effects (see footnote 11 later). These implicatures are inferable interpretations by the addressee in the light of the surrounding context of situation. Word order is also inter-related to effective discourse and what stylistic patterns are required to gain the information needed. For instance, if my friend Ahmad is aware that (أُحْضَرني – my sister) has arrived but does not know which means of transport she has taken nor does he know which day she has arrived, Ahmad, as a communicator, needs to ask me three questions about my sister's arrival. However, he is expected to produce effective discourse. Which one of the following two sets of interrogative is a sublime effective style?

Set 1: – Did your sister arrive on Saturday or Sunday?
– Did your sister come by airplane or by car?
– Did your sister come on foot or by a means of transport?

Set 2: – Did your sister come on Saturday?
– Did your sister come by airplane?
– Did your sister come on foot?

Rhetorically, the first set represents highly effective Arabic speech acts.

7 Status is used here to refer to the occurrence of subject, its ellipsis, its definite or indefinite forms, and its foregrounding or backgrounding in a given sentence. Status is also concerned with the linguistic conditions or the environment of the grammatical category of subject and predicate and their behaviour in terms of word order within a given sentence.

8 The notion of a reporting proposition being true or false is part of philosophical semantics which is concerned with the relations between linguistic structures and the phenomena in the world to which they refer. A reporting mode of discourse also considers the conditions under which a speech act can be either true or false, and the factors which affect the interpretation of language as used. This notion also falls under the philosophy of language.
The two Arabic linguistic categories ‘al-musnad ilaihi’ and ‘al-musnad’ are derived from the verb (asnada – to attribute something to someone). Therefore, by saying ( – Zaid is ignorant), we have attributed ( – ignorance) to . Thus, is al-musnad ilaihi and is al-musnad. Arab grammarians have given five different labels to the sentence-initial noun (phrase) such as al-mukhbar ‘anhu (someone or something that is reported about), al-mu’dath canhu (someone or something that is talked about), i.e. the theme (topic) of the sentence, mubtada’ (that with which a beginning is made, i.e. grammatically meaning the inchoative), fa’il muqaddam (foregrounded ‘doer’, subject), and al-musnad ilaihi (that to which something is attributed). It is also important to note that for Sibawaihi, the mubtada’ is called al-musnad and the predicate is referred to as al-musnad ilaihi.

This is an identical approach to functional sentence perspective (FSP) of the Prague school of linguistics. For more details, see footnote 2 earlier.

For Sperber, D. and Wilson, D. (1986), Relevance: Communication and Cognition, Oxford: Blackwell, implicature is a contextual assumption or implication which a speaker manifestly intends to make manifest to the hearer. This is also to do with whether the intended interpretation of an utterance can be easily inferred by the addressee. For more details, see footnote 6 earlier.

Note the difference in spelling, functions, and stylistic patterns between the particles and . The first is an affirmation particle while the second, i.e. اما is an additive conjunctive element whose stylistic pattern is (either... or) as in:

– You either agree or withdraw from negotiations.

Most importantly, اما is not an affirmation particle.

In Arabic rhetoric, the near future with the (ـ) is referred to as al-tanfis which literally means (inhaling, airing, ventilation), i.e. the action takes place in as short a time as breathing. However, the far away future with the future particle (ـ سوف ) is called al-taswi’ which literally means (procrastination) because it takes place after a long while.

The expression ‘explicit pronoun’ employed here refers to (damir al-fas’l) literally meaning (the separation pronoun). In Arabic grammar, pronouns are treated as nouns but the explicit pronoun is grammatically a particle (harf) and not a pronoun proper. It is called ‘explicit pronoun – (damir al-fas’l) because it separates the mubtada’ (inchoative) from the khabar (predicate). For this reason, in grammatical analysis, we say (la mahalla lahu min al-i’rab – it has no place in grammatical analysis, i.e. it has no grammatical value). The explicit pronoun has the rhetorical function of affirmation. If we say:

– Samir is the manager.

grammatically, we consider the noun (المدير – the manager) as khabar. However, if we say:

– Samir is the manager.

grammatically, the noun (المدير – the manager) is regarded as an adjective. In terms of rhetorical effect, the khabar is communicatively more powerful and is of a higher rhetorical status than the adjective. Thus, (سامر هو المدير) is rhetorically more effective than (سامر هو المدير) thanks to the occurrence of the explicit pronoun (هو) that has elevated the status of the noun (المدير) to the khabar level in this speech act.

The word (لا يكون – and will be) is also spelled as ليكونا .
16 Notice that the superfluous affirmation particle إنْ occurs after the negative particle (َّنْ), while the particle (َّنْ) occurs after the adverbial particle (َّنْ).
17 The superfluous affirmation tool (َّ) co-occurs with the negation particle (َّنْ) and it always occurs in the predicate part of (َّنْ).
18 In theoretical linguistics, the employment of al-musnad ilaihi as a pronoun is referred to as co-referentiality, co-reference, or anaphoric reference (al-قَامِرُ الْقَلَامِ/application – the pronoun that refers back to the noun).
19 Perlocutionary effect is a term employed in the theory of speech acts to refer to an act, such as an act that frightens, insults, sympathises, persuades, requests, or promises, which is performed by an addressee and a particular effect is achieved on the behaviour, beliefs, feelings, etc. of the addressee. Thus, perlocutionary effect means the effect of a speech act upon the attitudes, behaviour, or beliefs of the addressee, as in the following command or request speech acts:

- إِفْتَقِ الباب رجاءً – Open the door, please.
- إِخْرِسُ – Shut up!

which have successfully managed to influence the addressee to open the door and to keep quiet. Therefore, we say the communicator has succeeded in getting the audience to bring about these perlocutionary effects that are wanted by the communicator. It signifies the fulfilment by an addressee of the communicator's intention through a given speech act. See Lyons, J. (1977) Semantics, 2 vols, Cambridge: Cambridge University Press, p. 731 and Crystal, D. (1983) A First Dictionary of Linguistics and Phonetics, London: Andre Deutsch, p. 262. See footnote 14 in Chapter 2.

20 The grammatical processes of foregrounding and backgrounding are sometimes referred to as 'right dislocation' and 'left dislocation'. The foregrounded element is referred to as 'left dislocated' for the English language. For Arabic whose writing system starts from right to left, this grammatical process should be called 'right dislocated', i.e. moving the sentence constituent to the right hand side of the sentence, i.e. Arabic sentence-initially. This process is also called extraposition. Modern European linguistic tradition has shown interest in this universal linguistic phenomenon which is found in several other languages. For more details, see Keenan, E.O. and Schieffelin, B. (1976) 'Foregrounding referents: a reconstruction of left dislocation in discourse', Berkeley Linguistics Society, 2, pp. 240–257; Andrews, A. (1985) 'The major fractions of the noun phrase', in Shopen, T. (ed.) Language Typology and Syntactic Description; Foley, W.A. and van Valin, R.D. (1985) 'Information packaging in the clause', in Shopen T. (ed.) Language, Typology and Syntactic Description, 1, pp. 282–364. In Arabic rhetorical studies, the foregrounding of al-musnad ilaihi, for instance, has several pragmatic functions (see point (3) in 4.8.2.1 and see 4.8.2.5.1). Among them is the rebuttal of an opponent's thesis, as in:

- التدخين يُعْرِمُ الرهتين (التدخين يُعْرِمُ الرهتين) – Smoking destroys the lungs.

which involves a foregrounded musnad ilaihi (التدخين) – smoking). This particular grammatical construction is employed as a response to the opponent's flawed proposition (التدخين لا يُمْرِق بضحك) – Smoking does not harm your health).

21 The theme in Arabic is a noun (phrase) that has been extrapoosed, i.e. moved, from its original position in the sentence, placed sentence-initially, is given the nominative status (حَالُ الْرَّفَ) and has an anaphoric reference (قَامِر) in the theme part of the sentence, and that the anaphora refers back to the extrapoosed theme and agrees with
it in number and gender. The theme is referred to as (al-muhaddath ʿanhu – the person/thing being talked about) or (mukhbarun ʿanhu – someone/something being informed about). In terms of information structure, the theme usually represents known (old) information to the addressee while the theme constitutes unknown (new) information to the addressee. Therefore, Arab grammarians have defined it as (huwa al-ma’lluma aw al-ma’rufu ‘inda al-mukhtābi – it is someone/something known to the addressee). For more details, see Abdul-Raof, H. (1998) Subject, Theme and Agent in Modern Standard Arabic, Surrey: Curzon, 74–113; al-Jurjum, ‘Abd al-Qamhir b. Muhammad (1984) Dalā’il al-fā’āz, Cairo: Maktabar al Khānachi; Ibn al-Anbārī, ‘Abd al-Rahmān (1886) Asrar al-ṣ-Arabiyah, Leiden: E.J. Brill; Ibn ‘Aqīl Bahā’ al-Dīn (1964) Sharh Ibn ‘Aqīl al-Iḥlāz, Cairo: al-Maktabah al-Tijāriyyah al-Kubrā, 1, p. 232; Ibn Hishām al-Anṣārī (1969) Mughni al-Labbāl la Kutub al-A’ārib, Damascus: Dār al-Fika, 2, p. 503. It is also worthwhile to mention here that this category of Arabic syntactic structures is referred to as ‘derived order’ sentences whose sentence-initial noun (phrase) is labelled as the ‘theme’ and is an extraposed constituent. It is through the grammatical process of extraposition that the theme occurs sentence-initially and is allowed to assume the nominative case marking regardless of the original case marking which reflects its original grammatical status. This category of Arabic constructions is triggered by discourse phenomena, and the re-ordering, i.e. different word orders, of the sentence constituents takes place for rhetorical purposes such as emphasis and thematisation.

22 A basic Arabic sentence refers to any simple affirmative active declarative sentence which has at least the two constituent units of subject and verb and may have other constituents such as direct object, indirect object, or an adjunct. This corresponds to the traditional transitive and intransitive Arabic sentence structure which involves a main verb as a necessary grammatical constituent. In terms of word order, any sentence constituent, such as a verb, a noun (phrase), or an adjunct can occur sentence-initially. The second category of Arabic simple sentences is that which does not involve a main verb but has one of the auxiliary sets of either (ﻚن) or (��ن). For more details, see Abdul-Raof (1998), section 2.4.2.

23 For a nominal sentence (al-jumlah al-ismiyyah, i.e. any sentence that begins with a noun (phrase) or a demonstrative pronoun), the mubtada’ (inchoative) represents the musnad ilaihi, and the khabar (predicate) represents the musnad. This includes the noun of inna and the noun of kāna (ism inna) and (ism kāna) respectively. In other words:

the mubtada’ = al-musnad ilaihi
the khabar = al-musnad

For the verbal sentence (al-jumlah al-fi‘liyyah), the subject (al-fā‘il) or the subject of the passive sentence (nā‘ib al-fā‘il) represents the musnad ilaihi, and the verb (al-fi‘l) represents the musnad. In other words:

al-fā‘il / nā‘ib al-fā‘il = al-musnad ilaihi
al-fi‘l = al-musnad

However, a nominal sentence may also contain a verbal sentence, as in:

– The one who built the school attended the meeting,

where the nominal sentence (الذي بين المدرسة حضر الاجتماع – the one who built the school) includes a verbal sentence (حضر الاجتماع – attended the meeting). In this nominal sentence, we
have the relative pronoun (al-ism al-mawṣūl) (الذي – who) acts as al-musnad ilaihi and the verb (حضر – attended) acts as al-musnad. Also, the adverbial of time/place and the prepositional phrase (shubh al-jumla) represent the musnad.

24 It is worthwhile to note that the adjective in the following sentences cannot be part of the musnad ilaihi because it is something that is extra in terms of the syntactic structure of the sentence rather than in terms of the meaning of the sentence:

- The poor student studied hard.
- The new car was destroyed.

where the musnad ilaihi noun phrases are (المدرسة – the student) and (المدرسة – the car) whose musnad elements are (درس – to study) and (درس – to be destroyed). As for the adjectives, i.e. modifiers (القريب – the poor) and (الجديدة – the new), as well as the prepositional phrase (بجد – hard), they are classified as extras (tābiti) or (faḍlah) and cannot be part of the musnad ilaihi. This is because the minimum sentence constituent units of the above sentence are:

- The student studied.
- The car was destroyed.

Grammatically, the extra elements are lexical items that are added to the basic declarative sentence structure. For instance, (الجدير – Zaid woke up) is a basic verbal declarative sentence consisting of two pillars (cumdah): a verb (حضر – woke up) and a subject noun (زيد – Zaid). Rhetorically, (حضر) is the musnad and (زيد) is the musnad ilaihi. However, one can add other extras such as a circumstance, i.e. an adverb (بجد – Zaid woke up early), a prepositional phrase (بجد من النوم – Zaid woke up from his sleep), or a circumstance (بجد مسروراً – Zaid woke up happy). However, none of these extras can be part of the musnad ilaihi or of the musnad.

25 Since the prepositional phrase (shubh jumla) always performs the rhetorical function of musnad, it maintains this function when it is foregrounded and placed after inna, as in:

- Your concern about your lessons is a sign of your conscientiousness.
- Your respect to your teachers is a sign of your respect to knowledge.
- Your concern about your lessons has a great advantage.
where the musnad units are ( – your respect to your teachers) and ( – your concern about your lessons) and their musnad ilaihi parts are ( – respect) and ( – advantage), respectively.

It also applies to longer sentences, as in:

The maintenance of human rights, the spread of justice, and the realisation of social welfare are important matters.

where the musnad element is represented by the long prepositional phrase:

– the maintenance of human rights, the spread of justice, and the realisation of social welfare whose musnad ilaihi part is the noun ( – matter).

However, if we take out the preposition ( ), we get the following grammatical construction:

Your concern about your lessons is a sign of your conscientiousness.

where the noun of ( ) which is ( – your concern about your lessons) acts as the musnad ilaihi and the noun ( ) acts as the musnad.

26 Each inchoative (mubtada’) has a predicate (likulli mubtada’in khabarun). However, an inchoative may occur without a predicate (mubtada’ khabaruhu ma dhunf, i.e. mubtada’ laisa lahu khabar). In this case, the predicate is ellipted (muqaddar, i.e. ma dhunf).

In other words, the predicate is implicitly understood by the text receiver, as in:

Speaker A: – What have you got with you?
Speaker B: – A book.

where we have the inchoative ( – a book) performing the rhetorical function of musnad ilaihi whose predicate, i.e. the musnad, is ellipted. Thus, speaker B implicitly means ( – with me a book). Therefore, the ellipted khabar ( – with me) performs the rhetorical function of al-musnad and the grammatical function of a foregrounded predicate (khabar muqaddam), while the noun ( – a book) performs the rhetorical function of al-musnad ilaihi and the grammatical function of a backgrounded inchoative (mubtada’ mu’akhkhar).

However, in:

Speaker A: – What have you bought?
Speaker B: – A book.

the noun ( – a book) is an object, i.e. it performs a grammatical function only and does not act as a musnad ilaihi. The rhetorical function of musnad ilaihi is undertaken by the implicit subject pronoun ( – I) within the verb ( – I bought) and this verb acts as the musnad for the implicit musnad ilaihi ( ). Thus, speaker B’s full
reply is:

- I bought a book.

where (كتب) is an extra element (تاجر) because it is an object.

Similarly, in:

Speaker A: - How are you?
Speaker B: - Fine.

where the answer (خير) acts as a grammatical predicate without an inchoative, i.e. the inchoative is ellipted. Thus, grammatically, the full answer of Speaker B should be:

- I am fine.

where we have an inchoative (کشف) + predicate (خبر). Thus, rhetorically, (خبر) is the musnad ilaihi and (خبر) is the musnad.

Other examples of a mubtada’ (musnad ilaihi) with an ellipted khabar (musnad) are the following constructions:

- Had it not been for Slim, I would have smacked you.
- Had it not been for Zaid, the team would have lost.

In these examples, the musnad ilaihi elements are (Slim) and (Zaid) whose musnad nouns are ellipted, which are implicitly understood as (present) which grammatically functions as the khabar. Thus, the full sentences are:

- Had Slim not been present, I would have smacked you.
- Had Zaid not been present, the team would have lost.

In other words, these latter two sentences can be reduced to their minimal constituent units that form a musnad ilaihi (mubtada’) and a musnad (khabar): (Slim) and (Zaid), respectively.

The ellipsis of the musnad ilahi subject noun phrase also occurs in the following sentences:

- I am worried that the lecture may be delayed.
- I am worried that you may be late for the lecture.

where the ellipted musnad ilaihi in the first sentence is the implicit subject (战胜) within the verb (أنا أتأخر). However, we have two ellipted musnad ilaihi elements in the second sentence which are the implicit subject (أنت Winner) within the verb (أنت تتأخر) and the subject (أنت Winner - you (singular, masculine)) within the verb (تأخر - to be late). It is also interesting to note that explicit, i.e. non-ellipted, musnad ilaihi nouns can be employed with the same verbs and sentence structures.
Thus, we can say:

یخشی زیدَ ان دیآمرالطلابُ عن المحاضرة

Zaid is worried that the students may be late for the lecture.

where we have (زیدَ) and (الطلابُ) as explicit musnad ilaihi subject noun phrases.

27 Nominalisation in Arabic is of two kinds:

1 The nominalised noun that is the verbal noun (ism al-fi’il) which is derived from the verb root, as in (كتابة – writing) which is morphologically related to the verb (كتب – to write).

2 The nominalised noun with the particle (إنُ). This category of nominalisation is referred to in Arabic grammar as (al-maṣdar al-mu‘awwal) and its grammatical pattern is ( إنُ + present tense verb), as in:

– إنْ تكتب أفضل لك

It is better for you to study.

The nominalised unit (إنُ) acts as al-musnad ilaihi and (كتبه) is the musnad. This nominalised unit (إنُ) can be made into an ordinary nominalised noun (كتب). Thus, we get (كتبه) which semantically designates the same signification.

28 It is worthwhile to distinguish between the following two syntactic structures and the rhetorical functions of their relevant constituents:

1 – This is a man.

2 – This is the man.

In sentence 1, the demonstrative pronoun (هَذَا) has the rhetorical function of musnad ilaihi and the noun (رجل) is the musnad. However, in sentence 2, the demonstrative pronoun (هَذَا) maintains the rhetorical function of musnad ilaihi but the musnad is represented by (هو الرجل) which grammatically consists of a mubtada’ and a khabar. In other words, the noun phrase (هو الرجل) acts as a unit whose rhetorical function is a musnad.

29 It should be pointed out that when al-musnad ilaihi occurs in the indefinite form, it should be foregrounded, as in all the examples of 4.8.2.4. However, when a prepositional phrase, an adverb of time, or an adverb of place is foregrounded, the musnad ilaihi occurs in the indefinite form, as in:

– There is a gardener for the garden.

– There are flowers in the garden.

– There is a man in the house.

where al-musnad ilaihi noun phrases are (بستانى – a gardener), (زهرة – flowers), and (رجل – a man) respectively which are indefinite nouns. The unmarked (expected) grammatical structures are (بستانى للفحدة), (زهرة للفحدة), and (رجل للفحدة) respectively. In these unmarked nominal sentence structures, the sentence-initial musnad ilaihi has to occur in the definite form. In other words, prepositional phrases and adverbs of time and place, which are called shubh al-jumlah, have the rhetorical function of musnad whether they occur sentence-initially (foregrounded) or sentence-finally (backgrounded).
Foregrounding al-musnad ilaihi is a stylistic shift that is prototypical to Qur’anic discourse. For the same pragmatic function, al-musnad ilaihi in Qur’anic Arabic is also foregrounded for rebuttal and substantiation. This form of word order occurs after denial statements have been made. Thus, to rebut the opponents thesis, the musnad ilaihi is fronted in the subsequent proposition, as in:

Allāh has sent down rain from the sky...Allāh created you, then He will take you in death...Allāh has favoured some of you over others in provision...Allāh has made for you from yourselves mates, Q16:65–72.

where the musnad ilaihi subject ( – Allāh) is foregrounded in the above sentences and which is also pragmatically employed as a rebuttal to the previous sentences of Q16:51–64 which allude to the denial of God’s favours and to polytheism. The same stylistic technique of foregrounding the musnad ilaihi occurs once again in Q16:78,80, and 81 for the same pragmatic function of rebuttal and substantiation as a result of the denial statements that have occurred in Q16:73–76.

According to Arabic grammar, there are two categories of inchoative (mubtada’):

1. an inchoative that requires a predicate (khabar), as in:
   
   – Spring is beautiful.

   where ( – spring) is the inchoative (i.e. musnad ilaihi) and ( – beautiful) is its predicate (i.e. musnad).

2. an inchoative that requires a subject (fā’il) or subject of a passive sentence (nā’ib al-fā’il) which stands for (yasuddu masadd) the predicate. This syntactic structure occurs only when the inchoative is an active participle or a passive participle. Let us consider the following examples:

   – Is your brother travelling to Paris?
   – Is school work neglected?

In the first speech act, the inchoative ( – travelling) occurs as an active participle. Because it is an inchoative, it requires a predicate, and also because it is an active participle, it requires a subject. It is also important to note that the active participle in Arabic performs the grammatical function, i.e. enjoys the grammatical status, of a verb. Therefore, the first sentence is semantically equivalent to ( – Has your brother travelled to Paris?) Thus, ( – travelling) performs the grammatical function of an inchoative and the rhetorical function of musnad, and ( – your brother) performs the grammatical roles of subject (fā’il) and predicate (khabar) as well as the rhetorical function of musnad ilaihi.

Similarly, in the second speech act, the inchoative ( – neglected) occurs as a passive participle. Because it is an inchoative, it requires a predicate, and also because it is a passive participle, it requires a subject of the passive sentence (nā’ib al-fā’il). Therefore, the second sentence is semantically equivalent to ( – School work is neglected). Thus, in the original sentence above, the expression ( – neglected)
enjoys the grammatical function of inchoative and the rhetorical role of musnad, and
( – school work) performs the grammatical role of subject of a passive sentence and predicate in addition to the rhetorical role of musnad ilaihi.

32 It is important to note the difference between the following constructions and their rhetorical functions:

1 – Who studied?

2 – Whoever studies will succeed.

In sentence 1, we have a verbal interrogative sentence whose interrogative particle ( – who) does not have any rhetorical function, i.e. it acts neither as the musnad ilaihi nor as the musnad. Similarly, in sentence 2, we have a conditional sentence where ( – whoever) has the grammatical function of a conditional particle which has no rhetorical function, i.e. it is neither a musnad ilaihi nor a musnad. This conditional particle is semantically equivalent to relative pronoun ( – who). Therefore, the semantic unit ( – whoever studies) as a whole performs the rhetorical function of al-musnad ilaihi and the verb, i.e. the apodosis, ( – to succeed) is the musnad.

33 There are two kinds of the particle ( ) in Arabic:

1 prohibition ( ) which occurs before the verb, as in ( – Do not sit down).

2 negation ( ) which occurs before the noun which can either be a proper noun such as ( – Zaid), ( – Salmā), ( – Europe), and ( – Baghdad) or a common noun such as ( – man), ( – woman), and ( – cat). When the negation particle ( ) occurs before a common noun, it grammatically functions like the particle ( ) and its set (inna wa akhawātuḥā). Thus, in:

– There is no one available.

– There is no man standing up.

we have the particle ( ) as part of the ( ) set which is regarded as a negation particle for common nouns, the nouns ( – one) and ( – man) are in the accusative case because they are the subjects of ( ), and ( – available) and ( – standing up) are in the nominative case because they are the predicates of ( ). However, when ( ) occurs before a proper noun, the noun takes the nominative case and grammatically functions like a co-ordination particle as well as a negation particle, as in:

– Aḥmad came not ṣAmru.

5 FIGURES OF SPEECH

1 For McLaughlin (1995: 81, 87), recent psychological theory also points to the powerful impact of figures of speech in the unconscious. Figures of speech exert a more than rational influence on readers or listeners. We might dream of being in a church, or in a black car, or of wearing a black suit, all details experientially related to funerals and the rites of death. In this case, we create a metonymy in which these
details stand in for the fear of death that we cannot face directly. What these processes suggest is that figurative activity is deeply rooted in all our mental life and that the figures of speech used in a speech act can bring us into contact with powerful psychological forces.

2 It should be pointed out that in effective simile (al-tashbih al-baligh), the simile feature (wajhu al-shabah) is equivalent to the semantic link (or semantic feature) (al-‘alāqah or al-jāmi‘) in metaphor. However, each of these two labels is ad hoc to its relevant figure of speech.

3 It is interesting to note that the hypallage word (بيت – a house) allegorically signifies (زوجة – a wife) since the ‘wife’ provides ‘the comfortable atmosphere and warmth’ for the husband. Also, the hypallage word (مجلس) refers to the non-allegorical signification (غرفة الضيوف – guests’ room).

6 EMBELLISHMENTS

1 ‘Abd Allâh b. al-Mu‘tazz is an Abbasid Caliph and is related to the Abbasid Caliph Hârûn al-Rashîd. He is a well-known poet and a distinguished man of letters. He is fascinated by al-badi‘ features which he employs recurrently in his poetry. He was murdered in 296 H.

2 Fabricated jinâs can also be represented by English expressions such as (one in two) and (four to five) which sound like (one and two) and (forty-five) respectively when they are pronounced smoothly as a unit.

CONCLUSION

1 Since the emergence of transformational generative grammar developed by Noam Chomsky in the 1960s, modern European theoretical linguists have focused on the notion of ‘generative grammar’ which claims that the communicator can generate from a finite set of grammatical rules an infinite set of syntactic structures (see Chomsky 1965). George Yule (1985) has dealt with the same notion which he calls ‘productivity’. This is also called ‘open-endedness’ or ‘creativity’ which is a universal linguistic feature concerned with the manipulation of linguistic resources by the communicator in order to produce new sentences. Productivity also denotes that the potential number of speech acts that we can produce as language users is in fact infinite.

2 The notion of standards of textuality has been introduced by de Beaugrande and Dressler (1981). They claim that textness is achieved by seven standards of textuality without which a text ceases to qualify as a text. These are cohesion, coherence, intentionality, acceptability, informativity, situationality, and intertextuality.
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