



Educational Challenges of Rhetorical Terminology Between the Early and Late Schools of Theology in the Digital Age - Al-Jahid and Al-Qazwini as Case Studies

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Abstract:

Arabic rhetoric is among the richest achievements of Arab heritage, yet it remains largely in its traditional form, despite its evolving aims throughout history. This necessitates a modern approach to make it accessible to both students and researchers. Given that terminological frameworks are among the most important tools for achieving this, this study examines the key distinguishing features of rhetorical terminology between the early and later schools of rhetoric, using al-Jahiz and al-Qazwini as representative examples of the former and latter, respectively. The aim is to assess the suitability of these terms to educational objectives and to provide a comprehensive understanding of the conceptual structure, aligning with the scientific nature of the discipline, which demands intrinsic study rather than external application.

Key words: rhetoric. Al jahid. Al kazwini. Terminology

Résumé :

La rhétorique arabe compte parmi les plus riches acquis du patrimoine arabe, mais elle reste largement ancrée dans sa forme traditionnelle, malgré l'évolution de ses objectifs au fil de l'histoire. Il est donc nécessaire d'adopter une approche moderne afin de la rendre accessible tant aux étudiants qu'aux chercheurs. Étant donné que les cadres terminologiques comptent parmi les outils les plus importants pour y parvenir, cette étude examine les principales caractéristiques distinctives de la terminologie rhétorique entre les premières écoles de rhétorique et les écoles

ultérieures, en utilisant al-Jahiz et al-Qazwini comme exemples représentatifs de ces deux courants, respectivement. L'objectif est d'évaluer l'adéquation de ces termes aux objectifs pédagogiques et d'offrir une compréhension globale de la structure conceptuelle, en accord avec la nature scientifique de la discipline, qui exige une étude intrinsèque plutôt qu'une application externe.

Mots-clés : *rhétorique. Al-Jahiz. Al-Qazwini. Terminologie*



Introduction:

Since its inception, Arabic rhetoric has passed through numerous stages, contributing to its development and transforming it from mere observations recording events and oral accounts into monumental works that established the foundations of Arabic rhetoric. Conversely, the emergence of theological schools played a significant role in shaping rhetorical thought, giving rhetoric a true arena linked to the Holy Quran and differing interpretations of its verses. Debates became widespread, where argumentation was the deciding factor, with the victor becoming the leader and the vanquished the follower.

Among the most prominent figures of the early theological schools were Al-Jahiz, the leading figure of the Mu'tazila, and Ibn Qutaybah, a Sunni scholar. Each of these luminaries contributed his own arguments and rhetorical acumen, and these efforts helped transcend the nascent stage, reaching a point of unprecedented maturity. As time passed, and Arabic rhetoric reached its zenith with Abd al-Qahir al-Jurjani in the fourth century, who benefited from the efforts documented in the rhetorical works that preceded him, Abd al-Qahir was able to formulate more than one rhetorical theory. Perhaps his most famous theory is the theory of "articulation" (nazm).

The final stage that historians of Arabic literature record for Arabic rhetoric is known as the stage of stagnation, during which Arabic rhetoric was placed under the influence of the later theological school, represented by Abu Yaqub al-Sakkaki, beginning with the third section of his book, *Miftah al-Ulum* (Key to the Sciences), and then by his student al-

Qazwini in **Talkhis al-Miftah** (Summary of the Key) and later in **al-Idah** (Clarification). It was said of rhetoric that it had become nothing more than rigid, lifeless forms, and al-Sakkaki was described as the "culprit".

This study aims to compare rhetorical terminology between the two theological schools, the earlier and the later, using al-Jahiz and al-Qazwini as models, in order to understand the true nature of the rhetorical contributions of both schools. What are the points of agreement and disagreement between al-Jahiz and al-Qazwini in terms of content, methodology, and objectives?

To what extent can the two schools of thought meet the educational goals required by the present age?

Al-Jahiz's Rhetorical Terminology: Some might consider discussing al-Jahiz's rhetorical terminology to be on par with that of al-Qazwini, given that many critics and rhetoricians view al-Jahiz as the founder of Arabic rhetoric in its earliest form. If this is indeed the case, then by studying al-Jahiz's works, we are encountering the cradle of rhetorical terminology before it developed and reached its final form, which has remained largely unchanged.

Al-Jahiz's rhetorical terminology is considered relatively recent, which is not surprising given his status as one of the founders of rhetorical studies. Even if his star rose and his stature in rhetorical research increased, his work would inevitably have its shortcomings.

We will now examine some of the distinctive features of rhetorical terminology in al-Jahiz's work:

1- Digression:

For al-Jahiz, digression is the shift from what might be considered outside the main topic to something else, so as not



to bore the reader or listener. It stems from the art of conversation, and he explicitly stated: “I know that if I were to explain the meanings and unusual expressions of these poems, it would complete the book and be more beneficial to those who read these chapters, but I know how people tire of books when they are too long”.

He also says: “I have resolved –and God is the One who grants success–to embellish this book and elaborate its chapters with rare examples of poetry and various types of hadith, so that the reader of this book may move from one chapter to another and from one form to another. For I have seen that ears tire of melodious voices, beautiful songs, and eloquent melodies if they are prolonged. This is only because of the path of leisure, which, if prolonged, leads to heedlessness. If the ancients followed this approach with shorter books, then this method is even more appropriate for longer and more numerous works. Our aim in all of this is only that you may benefit from it”.

This clearly demonstrates his intention in using digression to captivate the reader by providing a moment of respite, preventing boredom and the subsequent abandonment of reading or listening. While he acknowledges its permissibility, some readers and listeners may perceive this technique as a digression or excessive length where brevity is required, given that it can sometimes occupy several pages in a book or numerous verses in a poem. However, Al-Jahiz maintains that the primary purpose of digression is to provide benefit.

2 -Considering the Context:

This is one of the concepts that Al-Jahiz paid close attention to, devoting considerable attention to it throughout his writings. Indeed, Al-Jahiz was among the first to recognize the varying degrees of eloquence, particularly in the Holy Quran. He justified this by explaining that Quranic discourse differentiates between the circumstances and positions of the audience. He also cited numerous examples from classical Arabic literature, such as the saying of Du'ad ibn Hariz al-Iyadi:

They deliver lengthy speeches, and sometimes only subtle hints, fearing the watchers.

He then commented on this by saying, "So, as you see, he praised length where appropriate and brevity where appropriate".

Al-Jahiz mentioned that eloquent speakers, when delivering speeches to reconcile tribes, would speak at length, and when reciting poetry in praise of kings between two parties, they would also speak at length. Length has its place, and that is not a mistake, and brevity has its place, and that is not a sign of weakness.

He said elsewhere, "Whoever truly understands meaning will ensure that the name is fitting, and the situation is fitting, and that the name is neither superior nor inferior, neither deficient nor shared, nor ambiguous. Furthermore, he will remember what he began his speech with, and his examination of its sources will be in proportion to his examination of its contents. His expression will be elegant, and he will be prepared for the gravity of such situations. The essence of the matter lies in making each group understand according to their capacity and addressing them according to their level of understanding." Despite the richness and



complexity of the topic of contextual appropriateness, and its prevalence in most of al-Jahiz's books, he did not dedicate a specific section to it. Rather, the subject of contextual appropriateness was scattered throughout his works. However, he discovered many secrets and subtleties of considering contextual appropriateness, and he was aware of it as a concept that should be adhered to in all speech, so that the speech achieves its intended purpose in the best possible way.

3 -Arrangement:

Al-Jahiz discussed arrangement and titled one of his books "The Arrangement of the Qur'an." He argued that the Book of God is miraculous in its exquisite arrangement, "which no human being can replicate." He mentioned the term arrangement when discussing the arrangement of speeches, the arrangement of the Qur'an, and the arrangement of meanings. Much of his study of arrangement was based on examples from the speech of the Arabs. He cited a verse that Khalaf al-Ahmar attributed to the Arabs:

"Some of the poetry of the people is the offspring of a single father, which strains the tongue of the memorizer".

The phrase "offspring of a single father" means children of one man from different mothers. Despite the common misconception among the general reader that al-Jahiz did not attribute eloquence to knowledge of word meanings, since such knowledge is common to both the general public and the elite, the truth of the matter, and what is relied upon in his assertion that the essence of speech lies in words, is not that he was referring to words in isolation, with their inherent movements, pauses, and rhythms, but rather to their

interrelation with other words, forming a harmonious unity where each word connects to the others in a coherent structure that we call arrangement and composition.

This also clearly indicates that al-Jahiz was referring to arrangement in speech, not to individual words. To argue otherwise, in our view, is a limited reading of al-Jahiz's writings. Further supporting this view is his reference to Bishr ibn al-Mu'tamir's earlier opinion that eloquence lies in the sweetness of expression and the beauty of meaning. **5. Parallelism:** Al-Jahiz mentioned examples of parallel speech and referred to parallel and non-parallel speech, but he did not clarify or differentiate between them, even though the examples he cited point to the meaning of parallelism and equivalence between sentences and phrases. While he mentioned it in various places in his book "Al-Bayan wa al-Tabyeen" (The Eloquence and Exposition), we find no trace of it in his book "Al-Hayawan" (The Book of Animals). In fact, the places where he mentioned this term in "Al-Bayan wa al-Tabyeen" were not explained, except briefly. What he did explain was limited to clarifying some of its terms, without indicating the specific instance of the example in any of the three places where it appeared.

Perhaps the clearest instance is when he mentioned it in the context of distinguishing between prose, rhyme, and rhymed prose, saying: "Prose: scattered speech; rhyme: the endings of verses of poetry; rhymed prose: parallel speech without meter".

Perhaps this definition he mentioned as a concept of "rhyme" makes the term "dual" somewhat clearer. Among the examples he cited is the Prophet's saying—peace and blessings be upon him—regarding Mu'awiya: "O God, teach



him the Book and the reckoning, and protect him from punishment".

4 .Ambiguity:

Al-Jahiz followed in the footsteps of his predecessors who alluded to it, even if they did not intend it as he did, for he meant by it concealment and the use of trickery. Among the few contexts in which he mentioned it is his statement: "God – Exalted is He – named the disbeliever who conceals his faith and hides the opposite of what he conceals as a hypocrite, based on the cunning and deceitfulness of the jerboa in concealing one thing from another".

5 .Eloquence:

Indeed, the concept of eloquence for Al-Jahiz is broad in its meanings, encompassing disclosure, clarification, understanding, and making others understand. Al-Jahiz said: "Eloquence is a comprehensive term for everything that unveils the meaning and removes the veil from the inner self, so that the listener arrives at its truth and grasps its essence, whatever that eloquence may be and whatever its nature." That was the evidence, because the crux of the matter and the ultimate goal toward which both speaker and listener strive is understanding and being understood. So, whatever achieves understanding and clarifies the meaning, that is eloquence in that context.

The word "eloquence" continued to carry this general meaning until it entered the realm of rhetorical study, where it acquired a different connotation than what was commonly understood. Al-Jahiz was a pioneer in using the term in its sense close to the technical meaning, and this became

particularly evident when he titled one of his books "Al-Bayan wa al-Tabyeen" (Eloquence and Clarification), compiling many rhetorical issues under this title. Perhaps we can say that the definition of Ja'far ibn Yahya, which al-Jahiz mentioned, is among the earliest written definitions of eloquence. Thumama said to him: "Thumama said: I asked Ja'far ibn Yahya: What is eloquence?"

He said: It is when the name encompasses your meaning, clarifies your intention, and makes it stand out from ambiguity, without relying on conjecture. It must be free from affectation, devoid of artifice, and free from complexity, rich in meaning." From interpretation, and this is the interpretation of Al-Asma'i's saying: "The eloquent one is he who applies the detailed explanation and makes you independent of the interpreter."

6 -Al-Badi:'

Al-Jahiz mentions that narrators used the term al-badi' and applied it to the novel and innovative aspects of poetic art, along with certain figurative images employed by poets, which enhance the beauty and elegance of their poetry. Commenting on a verse by al-Ashhab ibn Rumaylah:

"They are the arm of time by which one is protected, and what good is a hand that does not bear the burden of an arm"?

He explains that the phrase "They are the arm of time" is a metaphor, and this is what narrators call al-badi'. He then adds: "Al-badi' is exclusive to the Arabs, and it is because of it that their language surpasses all others and excels every tongue. Al-Ra'i frequently employs al-badi' in his poetry, Bashir is skilled in al-badi', and al-'Attabi follows Bashir's approach to al-badi' in his poetry." This means that al-Jahiz used the term "al-Badi'" (rhetorical embellishment) to



describe a "witty metaphor," but he was merely relaying the term from the narrators of poetry. The term itself is not his own; it originated with literary scholars, as it first appeared in the language of poetry reciters.

7 .Elaboration:

Al-Jahiz discussed elaboration, saying, "There remain— may God preserve you— topics that necessitate length and require elaboration. However, it is not considered elaboration unless it exceeds what is needed and stops at the desired point".

Al-Jahiz gave great importance to repetition and included some anecdotes about it. Among the interesting anecdotes he included is the following: "One day, Ibn al-Sammak was speaking, and a slave girl was listening. When he turned to her, he asked, 'How did you find my speech?' She replied, 'How beautiful it was, if only you hadn't repeated it so much.'" He said: "I repeat it until those who didn't understand it understand it." She replied: "Until those who didn't understand it understand it, those who did understand it will be tired of it." Al-Jahiz then added: "In short, there is no limit to repetition, nor is there a fixed method. Rather, it depends on the audience, whether common people or scholars. We have seen that God repeated the stories of Moses, Hud, Aaron, Shu'ayb, Abraham, Lot, 'Ad, and Thamud, as well as Paradise, Hell, and many other things, because He addressed all nations".

Perhaps we can observe from this example that Al-Jahiz's concept of prolixity differs from that of later scholars. Muhammad Ali Zaki stated that Al-Jahiz's concept of prolixity is related to lengthiness, saying: "Lengthiness and

prolixity are synonymous and the opposite of brevity for Abu Uthman. For him, they are anything that exceeds the necessary amount of speech and does not reach the desired conclusion”.

8 .Quotation:

Al-Jahiz narrated on the authority of Imran ibn Hattan that he said: “The first sermon I delivered was before Ziyad—

or Ibn Ziyad—and the people were impressed by it. My uncle and father were present. Then I passed by some gatherings and heard a man say to someone: ‘This young man would be the most eloquent of the Arabs if only his sermon included something from the Quran”.

In truth, Al-Jahiz’s statement about quotation limits it to mentioning something from the Quran specifically, and perhaps from a hadith of the Prophet (peace and blessings be upon him). This explains why they say that a sermon devoid of Quranic verses or prophetic hadiths is incomplete. 11. The Theological Approach:

Ibn al-Mu'tazz considered it the fifth of the rhetorical arts, attributing the term to al-Jahiz as the first to apply it to this type. He said, "It is an approach that al-Jahiz called the theological approach. I don't know of anything of this in the Qur'an, and it is associated with affectation—exalted is God far above that! He did not define this art, but perhaps he meant by it the adoption of the methods of philosophers and theologians in argumentation and reasoning. That is why he denied it in the Holy Qur'an".

Despite the existence of the concept, we did not find the term in any of al-Jahiz's books. However, he consistently mocked those who affected their speech in imitation of theologians.



2.1 .Terms whose meanings he mentioned without defining them:

8.1 .In jest intended to be serious:

Al-Jahiz's writings were characterized by this type, as he would include some humorous passages to engage the reader.

As previously mentioned, it appears that al-Jahiz used this approach to stimulate the reader, entertain them, and refresh their spirit, preventing them from becoming bored by the author's continued use of the same style throughout the book. This doesn't imply that the author's use of this style is a digression that might occasionally stray from the main topic, but rather a continuation and extension of what was previously discussed, employing a different style intended to breathe new life into the book.

This is why, after describing Ibrahim ibn Hani as dissolute, frivolous, and unrestrained, he said, "Were it not for the fact that this statement of his, intended as jest, falls under the category of seriousness, I would not have included it as a continuation of the preceding discussion"...

In other words, the statement that al-Jahiz attributed to Ibrahim ibn Hani, which he narrated in jest, was not presented by al-Jahiz as a joke, but rather as a serious statement, connecting it to what had already been discussed.

Among the statements attributed to Ibrahim ibn Hani is the following: "Part of the completeness of storytelling is that the storyteller be blind and an old man with a long range of voice." And the perfect instrument for the flute is that the flute be black.

2 -Completion: Among the things Al-Jahiz included in this section is that he dedicated a chapter, beginning with: "And another chapter, and they mention measured speech, praising it, preferring accurate proportions, and condemning deviations from moderation".

References to the concept of completion appeared in earlier eras, and Al-Jahiz was among the first to recognize this type. He dedicated a chapter to it in his book "Al-Bayan wa Al-Tabyeen," calling it "the riddle in the answer." He provided several examples, including what he related about Luqman the Wise, saying: Luqman said to his son while advising him: "My son, sit close to the scholars, but do not argue with them lest they despise you. Take from this world what you need, and leave the excess of your earnings for your afterlife. Do not reject the world entirely, lest you become dependent and a burden on men. Fast in a way that curbs your desires, but do not fast in a way that harms your prayers, for prayer is better than fasting. Be like a father to an orphan, and like a husband to a widow. Do not show favoritism to relatives, do not sit with fools, and never associate with two-faced people." It appears that al-Jahiz's use of rhetorical terminology remained within the same state as rhetorical studies themselves. Although the latter witnessed a very important shift in the history of rhetoric, it did not fully encompass many concepts and terms. While he alluded to some of them, he did not provide names for them, a fact we have observed in numerous rhetorical issues. This may be due to his lack of interest in terminology, given the requirements of the initial foundational stage of rhetoric.



8.2. Al-Khatib al-Qazwini:

As for al-Khatib al-Qazwini, rhetoric became more organized and structured with him. Rhetorical issues were no longer scattered throughout the book. He maintained the general framework established by al-Sakkaki in his *Miftah al-'Ulum* (Key to the Sciences). This became evident after examining his book *Al-Idah* and analyzing its rhetorical discussions and contributions. We found that he encompassed most rhetorical issues and adopted the well-known tripartite division of rhetoric, placing each term under its respective chapter.

After dedicating a separate section to eloquence and comparing it to rhetoric, he proceeded to elaborate on the divisions of rhetoric, listing the relevant terms under each. Here are some of them:

First: The Science of Meanings:

Al-Qazwini limited the science of meanings to eight chapters: the states of predicative statements, the states of the subject, the states of the predicate, the states of the verb's complements, restriction, construction, separation and conjunction, conciseness, prolixity, and equivalence. Although no one before al-Sakkaki used the term "the science of meanings" to refer to certain aspects of rhetoric, we are surprised to find the terms "meanings" and "eloquence" in use before him. Al-Zamakhshari refers to them in his commentary, al-Kashshaf, saying: "No one can delve into these truths except a man who has excelled in two sciences specific to the Qur'an: the science of meanings and the science of eloquence".

After discussing the definition of semantics, he moved on to "predicative predication," "the states of the subject," and "the states of the verb's complements." He also discussed "restriction" and "composition," and then moved on to the concepts of conjunction and disjunction. The author simply defined them as: "Conjunction is the joining of some sentences to others, and disjunction is their omission." This definition, common among earlier scholars, was not altered or modified by al-Qazwini due to its clarity and comprehensiveness. However, this did not prevent him from emphasizing its importance and explaining that some scholars limited rhetoric to the knowledge of conjunction and disjunction. This was due to the importance of understanding the intricacies of this field. He was likely referring primarily to what was mentioned in the book "Al-Bayan wa al-Tabyeen" (The Eloquence and Exposition), where al-Jahiz said: "Al-Farisi was asked, 'What is rhetoric?' He replied, 'Knowledge of conjunction and disjunction'".

Disjunction does not mean the severing of the semantic relationship between two sentences, as the term might suggest. Rather, it means that a level of depth separates the two sentences by introducing an incidental element required by one of them. The author then moved on to explain the rules governing individual words and phrases that have a grammatical function. He stated, "If a phrase follows another phrase, the first one either has a grammatical function or it does not." He then mentioned that if the intention is to establish a shared grammatical function between them, the phrase is conjoined to the first, as in the verse: "He knows what enters into the earth and what comes out of it, and what descends from the sky and what ascends therein" (Saba' 2),



and the verse: "And Allah withholds and grants abundance, and to Him you will be returned" (Al-Baqarah 245).

The author dwells at length on this topic, elaborating on it in detail and at length, in a manner not found in the works of his predecessors. Although Abd al-Qahir al-Jurjani was the first to reveal the secrets of separation and connection, unveiling their mysteries in his "Dala'il al-I'jaz" (Proofs of Inimitability), al-Sakkaki and al-Qazwini later refined and clarified these topics.

Al-Qazwini also addressed "conciseness, prolixity, and equality," terms and styles that are not fully understood without discussing their types and providing examples, as agreeing on a specific standard for them is difficult.

He defined conciseness as "expressing the intended meaning in fewer words than commonly used," and then moved on to its opposite, prolixity, defining it as "expressing it with more words than necessary, whether the excess or deficiency pertains to sentences or other elements." As for equality, he defined it as "the expression being exactly the same as the intended meaning, neither less through omission or otherwise, nor more through repetition, completion, or parenthetical remarks." Undoubtedly, the most important of the three terms is brevity, given the ancient Arab preference for conciseness over lengthy explanations and elaborations. It is even reported that Ja'far ibn Yahya used to tell his scribes, "If you can make your writings into signatures, then do so".

The author did not deviate from the established practice of earlier scholars in combining brevity, prolixity, and equivalence under one heading.

Although other terms have been coined for these concepts, such as "restriction" and "indication" in contrast to "brevity,"

and "prolixity" in contrast to "prolixity," these three terms mentioned by al-Qazwini are the ones that gained acceptance and widespread use. The other terms became levels of these, with "prolixity," for example, becoming a level beyond prolixity and considered a burden on the meaning. Since he included metaphor among the topics to be studied in semantics, even though his predecessors studied it in rhetoric, he begins his discussion of metaphor by defining intellectual truth as "attributing an action or its meaning to what it outwardly belongs to the speaker." He divides it into four categories:

That which corresponds to reality and the speaker's belief.

That which corresponds to reality but not to the speaker's belief.

That which corresponds to the speaker's belief but not to reality.

That which corresponds to neither. It becomes clear that the reason for labeling the attribution in these two types of speech as "intellectual" is its reliance on reason rather than convention, because attributing a word is something that occurs by the speaker's intention, not by the one who established the language. Perhaps Sa'd al-Din al-Taftazani was being objective when he refuted al-Qazwini's inclusion of metaphor in the discussions of semantics, justifying his position by stating that semantics only studies the aforementioned situations insofar as the word corresponds to the requirements of the situation, and it seems that the study of intellectual truth and metaphor does not fall under this category and therefore is not included in semantics. The science of meanings, otherwise linguistic truth and metaphor are also among the conditions of the subject or predicate.



Second: The Science of eloquence

The author then moved on to the chapter on the science of rhetoric, defining it as: "The science by which one learns to express a single meaning in different ways with varying degrees of clarity".

As is the case with most later scholars, the term "science of rhetoric" became specifically associated with the second branch of eloquence, no longer corresponding to the broader term "rhetoric" which encompasses all three branches of rhetoric.

He discussed simile, metaphor, literal and figurative language, and metonymy... Since al-Qazwini was summarizing and clarifying this, he did not deviate from the pattern of division; he followed al-Sakkaki's approach, both in the general division of rhetoric (meaning, expression, and figures of speech) and in the division of each type into multiple topics. He followed Abu Ya'qub al-Sakkaki in many sections of this book, as well as in his division of figures of speech into semantic and verbal.

The truth is that while we do not claim al-Qazwini's precedence or exclusivity in the concepts and terminology of literal and figurative language, we are deeply impressed by the precision with which he defines the terms of these discussions, especially when he addresses the criteria that definitively exclude anything that does not belong to them. Among his statements regarding literal and figurative language is his statement: "The literal meaning, according to linguists, is the word used in its established meaning within the convention of communication. Our phrase 'used' excludes what is not used, for a word before its usage is not called literal. Our phrase 'in its established meaning' excludes two

things: one is when a word is mistakenly used in a meaning other than its established one, as when you intend to say to your friend, 'Take this book,' pointing to a book in front of you, but mistakenly say, 'Take this horse'".

A. Verbal Enhancements:

As for the first type (the conceptual), the author enumerated thirty-two types, which are: correspondence, contrast, parallelism, similarity, pairing, regression, allusion, use, enjambment, combination, separation, combination with separation, combination with division, combination with separation and division, abstraction, acceptable hyperbole, rhetorical style, sound reasoning, branching out, emphasizing praise by means of resembling blame, emphasizing blame by means of resembling praise, implication, inclusion, direction, jest intended for seriousness, feigned ignorance, affirmation of the positive, the style of the wise, and finally, consistency.

B. Semantic Enhancements:

Just as speech possesses semantic qualities, it is essential that it also possess verbal embellishments that adorn its words and imbue its meanings with diverse nuances. This indicates the close relationship between words and meanings, as meanings lie dormant, awaiting the one who can craft them into words.

The author explores seven types of verbal embellishments: alliteration (including perfect, distorted, and imperfect paronomasia), repetition of the last line at the beginning, rhyme, parallelism, inversion, metaphor, and the use of unnecessary words.

He concludes his book with an important chapter on "Poetic Plagiarism" and its related aspects, such as quotation,



allusion, construction, resolution, and suggestion. Finally, in a sub-chapter, the author outlines instances where the speaker should exercise elegance, such as in the opening phrase, "Let us pause and weep".

In most cases, al-Qazwini focused on the well-known rhetorical devices in this field, disregarding those that were neglected or abandoned, even if they still existed. This is because al-Qazwini's emphasis on specification and definition, while contributing to the refinement of rhetorical devices—which numbered over ninety according to Ibn Munqidh and over one hundred and twenty according to Ibn al-Asba' al-Misri—was largely ignored by al-Khatib, such as repetition, hemistich, and interpretation. In reality, al-Qazwini followed his teacher al-Sakkaki in this method of categorization, a method based on logical reasoning rather than artistic merit or aesthetic considerations. Whether the subject and object share a characteristic, or not, is not a matter of aesthetic or rhetorical consideration.

Conclusion:

Although Al-Jahiz's books are encyclopedic in nature, he omitted many issues, likely due to his being one of the earliest authors on rhetoric. This omission, undoubtedly, led to errors, oversights, and forgetfulness. This contrasts sharply with the later theological school, particularly with Al-Qazwini, who addressed most rhetorical issues and established their terminology and concepts.

A comparison of the efforts of these two schools, as seen in the works of Al-Jahiz and Al-Qazwini, leads us to conclude

that the efforts of the earlier theological school were based on digression and argumentation. Furthermore, rhetorical terminology was still in its infancy, and this school used rhetoric as a means of defending and preserving the Holy Quran. In contrast, the later theological school's efforts were carefully directed towards educational goals. This is evident in the boundaries, divisions, and rigorous discipline that rhetoric acquired, possessing its own specific subject matter and terminology, making it a more accessible subject for learners. Al-Qazwini's efforts differ from those of al-Jahiz in that they are more organized. Each chapter has its own subsections, unlike the earlier works of the theological school, where rhetorical issues were scattered throughout the books, resulting in a widespread confusion and lacking any systematic arrangement.

Al-Jahiz's rhetorical efforts also differ from al-Qazwini's in that the former included many non-rhetorical issues in his books and elaborated on examples and illustrations. However, with al-Qazwini, rhetoric became firmly defined and its boundaries were strictly adhered to.

Al-Jahiz mentioned some issues in his books, but he did not coin new terms for them; rather, he merely provided examples or alluded to them.

Rhetorical terminology underwent significant development with al-Qazwini, due to the long period of time it had passed through, as well as the efforts of successive rhetorical schools, which refined it and brought it to a level of maturity that was not present in the works of earlier scholars. The rhetorical terminology in Al-Qazwini's book, *Al-Idah*, is responsive to modern digital requirements, as it can be embodied in the form of a computer program that provides a dictionary of all rhetorical terms, by placing them in different



digital templates according to the learner's academic level. This does not mean abandoning Al-Jahiz's efforts, but rather that they can be used for representation and explanation.

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