

Encyclopedia of Arabic Rhetoric (Taxonomy v0.1.0) - Full PDF

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

This PDF  represents the [Arabic Rhetorical Device Taxonomy \(v0.1.0\)](#) of the [Encyclopedia of Arabic Rhetoric](#).

It is a compilation of all the information about Arabic rhetorical devices which was included in the taxonomy at the time of release (17 November 2025) on [GitHub](#).

It is structured as follows, in summary:

- [Encyclopedia home page](#) - a directory of all the rhetorical devices in the taxonomy
 - [About the Encyclopedica of Arabic Rhetoric](#)
 - [About Arabic Rhetoric](#)
 - [Frequently Asked Questions](#)
-
- [Domain A: Sentence Construction & Syntactical Stylistics \('ilm al-ma'ānī\)](#) (14 rhetorical devices)
 - [Domain B: Figurative Speech \('ilm al-bayān\)](#) (7 rhetorical devices)
 - [Domain C: Linguistic Embellishments \('ilm al-badī'\)](#) (10 sub-domains with a total of 68 rhetorical devices)
 - [Domain D: Negative Rhetorical Effects](#) (6 devices)
-
- [Glossary of terms](#)

Please use the bookmarks feature of the PDF file to navigate through the information.

Permanent page link: [https://al-balagha.com/wiki/Encyclopedia_of_Arabic_Rhetoric_\(Taxonomy_v0.1.0\)_-_Full_PDF](https://al-balagha.com/wiki/Encyclopedia_of_Arabic_Rhetoric_(Taxonomy_v0.1.0)_-_Full_PDF)

The Encyclopedia of Arabic Rhetoric

Main Page

Discussion

Read

Contents [hide]

Beginning

- ▼ Arabic Rhetorical Devices
- A) Sentence Construction & Syntactical Stylistics ('ilm al-badī')

B) Figurative Speech ('ilm al-bayān)

C) Linguistic Embellishments ('ilm al-badī')

(A) Wordplay & Phonetic Styling

(B) Contrasts & Inversions

(C) Repetition & Reinforcement

(D) Indirectness & Ambiguity

(E) Grouping & Distinguishing

(F) Paragraph Structure & Flow

(G) Argumentation & Illustrative Persuasion

(H) Persuasive Tricks

(I) Sound Aesthetics

(J) Rhythmic Structuring & Balance

D) Negative Rhetorical Effects

Welcome to **al-Balagha.com**,
the Encyclopedia of Arabic Rhetoric.
DOI: [10.64393/arabic-rhetoric](https://doi.org/10.64393/arabic-rhetoric) [GitHub](#)

Arabic Rhetoric (known in Arabic as *al-balāgha*) is the branch of the [Arabic language](#) which is related to the art and science of conveying a message with greater beauty, impact and persuasiveness.

Arabic Rhetoric is as ancient as the Arabic language itself, and is used extensively in both classical and modern Arabic poetry and prose.

In practical terms, **Arabic Rhetoric** is the intelligent use of word order, figurative speech and linguistic embellishments to deliver your message with greater impact.

- More about [Arabic Rhetoric](#)

The **Encyclopedia of Arabic Rhetoric** brings together everything about Arabic Rhetoric in one place.

- More about the [Encyclopedia of Arabic Rhetoric](#)
- [Frequently Asked Questions \(FAQs\)](#)
- [Books about Arabic Rhetoric](#)
- [Glossary of Terms](#) related to Arabic Rhetoric



Arabic Rhetorical Devices

Arabic Rhetoric contains a large number of [rhetorical devices](#) which are used to create a rhetorical effect. This site lists [95 of the most common ones](#). They are traditionally grouped into three categories:

- A) Rhetorical devices related to [Sentence Construction & Syntactical Stylistics \('ilm al-ma'ānī\)](#)
- B) Rhetorical devices related to [Figurative Speech \('ilm al-bayān\)](#)
- C) Rhetorical devices related to [Linguistic Embellishments \('ilm al-badī'\)](#)

Additionally, there is a category of literary features which reduce the rhetoric qualities of a text:

- D) Rhetorical devices related to [Negative Rhetorical Effects](#)

A) Sentence Construction & Syntactical Stylistics ('ilm al-ma'ānī)

The crafting of sentences with purposeful departure from what is syntactically or contextually expected (*ikhṛāj al-kalām 'alā khilāf muqaddā al-zāhir*) to achieve rhetorical effect, emphasis, or nuance.

	Name of rhetorical device	
A-1	Reporting/Informing Sentence-Type Switch <i>zahar jumlat khabariyya fi makan muqaddā lijumlat 'insha'iyya wa 'aksih</i>	
A-2	Affirmation <i>al-ta'kid</i>	
A-3	The Imperative <i>al-'amr</i>	
A-4	Prohibition <i>al-nahī</i>	
A-5	The Interrogative <i>al-istihām</i>	
A-6	Wish <i>al-tamannā</i>	
A-7	The Vocative <i>al-nida'</i>	
A-8	Definiteness and Indefiniteness <i>al-ta'arīf wa al-tankīr</i>	
A-9	Use of Pronoun in Place of Noun <i>al-'idmār muqām al-'izhār</i>	
A-10	Use of Noun in Place of Pronoun <i>al-'izhār muqām al-'idmār</i>	
A-11	Conjunction and Disjunction <i>al-waṣāl wa al-faṣāl</i>	
A-12	Foregrounding and Backgrounding <i>al-taqdīm wa al-ta'khīr</i>	
A-13	Brevity, Verbosity and Moderation <i>al-'ījāz wa al-'ijnāb wa al-musāwāa</i>	
A-14	Ellipsis <i>al-dhikr wa al-hadhaf</i>	

B) Figurative Speech ('ilm al-bayān)

The use of imaginative and indirect language to enhance meaning and evoke vivid imagery.

	Name of rhetorical device	
B-1	Simile <i>al-tashbīh</i>	
B-2	Metaphor <i>al-isti'āra</i>	
B-3	Figurative Analogy <i>al-tamthīl</i>	
B-4	Allegory <i>al-majāz</i>	
B-5	Implicit Reference <i>al-kināya</i>	
B-6	Hinting <i>al-ta'riḍ</i>	
B-7	Pun <i>al-hawriya</i>	

C) Linguistic Embellishments ('ilm al-badī')

The strategic use of lexical, phonetic, and structural techniques to beautify expression, intensify meaning, and create aesthetic harmony within the text.

(A) Wordplay & Phonetic Styling

Aesthetic choices in wording and sound that enhance memorability, rhythm, or layered meaning.

	Name of rhetorical device	
CA-1	Paronomasia <i>al-jinās / al-tajnīs</i>	
CA-2	Alliteration <i>al-mujānisa al-istihlākiyya</i>	
CA-3	Onomatopoeia <i>al-muhākāa al-ṣawtiyya</i>	

(B) Contrasts & Inversions

Rhetorical devices that highlight meaning through opposites, reversals, and mirrored structures.

	Name of rhetorical device	
CB-1	Antithesis <i>al-ṭibāq</i>	
CB-2	Colour Contrast <i>al-tadbīj</i>	
CB-3	Oxymoron <i>al-'irdāf al-khālīf / ijtimā' lafẓatayn mutanāqidatayn</i>	
CB-4	Palindrome <i>al-qalb / mā lā yastahīl bi al-'n'kās</i>	
CB-5	Reversal of Word Order <i>al-in'ikās al-tarkībī</i>	

(C) Repetition & Reinforcement

The strategic reuse of words or phrases to emphasize, intensify, or create rhythm.

	Name of rhetorical device	
CC-1	Repetition <i>al-takrār</i>	
CC-2	Repetition With Varied Phrasing <i>al-takrār bi'barāt mukhtalifa</i>	

(D) Indirectness & Ambiguity

Rhetorical strategies that obscure, soften, or shift meaning to invite interpretation or avoid directness.

	Name of rhetorical device	
CD-1	Deliberate Ambiguity <i>al-ṭihām</i>	
CD-2	Evasive Response <i>'uslūb al-ḥakīm</i>	
CD-3	Evasive Letterplay <i>al-mawāraḇa</i>	
CD-4	Euphemism <i>al-tahwīn</i>	
CD-5	Referential Shift <i>al-istikhdām</i>	

(E) Grouping & Distinguishing

Logical and stylistic techniques that organize, compare, or contrast elements within a sentence or passage.

	Name of rhetorical device	
CE-1	Unifying Expression <i>al-'ibārā al-jāmi'a</i>	
CE-2	Syntactic Grouping <i>al-jam'</i>	
CE-3	Semantic Grouping <i>marā'āat al-naẓīr</i>	
CE-4	Dividing Items <i>al-taqsīm</i>	
CE-5	Grouping Then Dividing <i>al-jam' ma'a al-taqsīm</i>	
CE-6	Grouping Then Differentiating <i>al-jam' ma'a al-tafriq</i>	
CE-7	Differentiating Between Similar Items <i>al-tafriq</i>	
CE-8	Folding and Unfolding <i>al-fay wa al-nashar / al-laff wa al-nashar</i>	

(F) Paragraph Structure & Flow

Devices that shape the structure, transitions, and aesthetic impact of a passage from beginning to end.

	Name of rhetorical device	
CF-1	Pleasantness of the Opening <i>ḥusn al-ibtida'</i>	
CF-2	Finesse of Initiation <i>barā'at al-istihlāl</i>	
CF-3	Similarities of the Start & Finish <i>tashābah al-'aṭraf</i>	
CF-4	Parallelism <i>al-mawāzana / muqābala bi al-lafẓ</i>	
CF-5	Digression <i>al-istiṭirāḍ</i>	
CF-6	Rhetorical Branching <i>al-tafīr</i>	
CF-7	Change of Topic <i>ḥusn al-takhalus</i>	
CF-8	Forewarning <i>al-'irṣād / al-tashīm</i>	
CF-9	Anticipatory Closure <i>al-'irṣād</i>	
CF-10	Pleasantness of the Ending <i>ḥusn al-intihā'</i>	
CF-11	Finesse of the Ending <i>barā'at al-maqā'a</i>	

D) Negative Rhetorical Effects

Stylistic and linguistic flaws that reduce the eloquence, clarity, or aesthetic impact of an utterance, and which are traditionally viewed as detracting from rhetorical excellence.

	English name	
D-1	Loanwords <i>al-kalimāt al-musta'ārah</i>	
D-2	Catachresis <i>sū' al-isti' māl al-lughawī</i>	
D-3	Linguistic Errors <i>al-akhta' al-lughawiyyah</i>	

	English name	
D-4	Phonetic Incongruity <i>al-tanāquḍ' al-ṣawī'</i>	
D-5	Unfamiliar Usage <i>istikhdām ḡhayr ma'lūf</i>	
D-6	Use of Inappropriate Linguistic Style and Register <i>istikhdām al-'uslūb ḡhair al-munāsib</i>	

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Encyclopedia of Arabic Rhetoric:About

Project page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

The [Encyclopedia of Arabic Rhetoric](#) is a [free content](#) [online encyclopedia](#) [dedicated to Arabic Rhetoric](#).

Launched in 2024, the Encyclopedia of Arabic Rhetoric aims to introduce Arabic Rhetoric to an English-speaking audience, and to become an English-language source of reference about Arabic Rhetoric.

The Encyclopedia of Arabic Rhetoric principally contains a [directory of rhetorical devices](#) used in Arabic Rhetoric. The directory's pages explain how the rhetorical devices are used, along with examples and links to guide readers towards further information.

The organisation of the material in the Encyclopedia follows several overarching principles:

1. All the information is clearly referenced from published sources, in accordance with Wikipedia's ["No Original Research"](#) [policy](#).
2. The listing of rhetorical devices reflects their currently accepted general categorisation. The exception to this is:
 - a. When a more logical re-categorisation would help the recognition of rhetorical devices in texts. For example, many sources categorise rhetorical devices in the domain of [Linguistic Embellishments](#) (*‘ilm al-baḍī*) into (i)[Semantic Embellishments](#) (*al-muḥsināt al-maʿnawiyya*) and (ii) [Lexical Embellishments](#)(*al-muḥsināt al-lafziyya*). However, neither is this an adequately granular sub-division, nor does it help in identifying rhetorical devices in texts. The Encyclopedia therefore dispenses with this categorisation and utilises a novel categorisation based on where in the text - within a word, or at the sentence level, or at the paragraph level for example - a rhetorical device may be located.
 - b. When the grouping together of similar rhetorical devices under one rhetorical device would be possible, because the members of this group of rhetorical devices are mutually exclusive. For example, different types of simile are brought together under [Simile](#) because the different types of simile cannot occur at the same time in one [lexical item](#). The same principle applies for [Metaphor](#), [Allegory](#) and [Al-Jinās](#).

See also

- [Frequently Asked Questions \(FAQs\)](#)
- [Contact Us](#)

Permanent page link: https://al-balagha.com/wiki/Encyclopedia_of_Arabic_Rhetoric:About

Contents [\[hide\]](#)

Beginning

References

Arabic Rhetoric
Page
Discussion
Read

From The Encyclopedia of Arabic Rhetoric

Arabic Rhetoric (known in Arabic as *al-balāgha*) refers to the science associated with the "study of aesthetic effectiveness," or the "conveying of meaning in the best of verbal forms."^[1] It may be used to enhance the persuasiveness of speech, although it does not have the negative connotations associated with the English word "rhetoric."

Arabic Rhetoric overlaps with "eloquence" (*faṣaḥa*) which refers to the clarity of speech, and is a distinct field in Arabic linguistics alongside grammar, morphology, stylistics, logic and poetics. Arabic Rhetoric has been described as the "flesh and blood of the Arabic language."^[2] In simple terms, it is the use of rhetorical devices such as metaphor, simile, alliteration, and modifications to word order to change the meaning of the sentence, as a means to more effective, engaging and efficient communication.

Arabic Rhetoric has existed since the era of pre-Islamic poetry (prior to approximately 650 AD) up to the present day. The oral sciences of this field underwent a process of classification, consolidation and written documentation between 750 AD and 1400 AD. This resulted in a broad division of Arabic Rhetoric into three categories that remains to the present day:

- A) [Word Order & Sentence Construction](#) (*‘ilm al-ma‘ānī*),
- B) [Figurative Speech](#) (*‘ilm al-bayān*) and
- C) [Linguistic Embellishments](#) (*‘ilm al-baḍī*).

References

- ↑ Kate Zebiri, ‘[Towards a Rhetorical Criticism of the Qur’an](#)’, *Journal of Qur’anic Studies* 5, no. 2 (2003): 95–120, <https://doi.org/10.3366/jqs.2003.5.2.95>.
- ↑ Hussein Abdul-Raof, *[Arabic Rhetoric: A Pragmatic Analysis](#)*  (Oxford: Routledge, 2006), i, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#)

Permanent page link: https://al-balagha.com/wiki/Arabic_Rhetoric

Frequently Asked Questions (FAQs)

Page	Discussion	Read
------	------------	------

From The Encyclopedia of Arabic Rhetoric

What is Arabic Rhetoric?

Arabic Rhetoric (known in Arabic as *al-balāgha*) is the branch of the [Arabic language](#) which is related to the art and science of conveying a message with greater beauty, impact and persuasiveness.

Arabic Rhetoric is as ancient as the Arabic language itself, and is used extensively in both classical and modern Arabic poetry and prose.

In practical terms, Arabic Rhetoric is the intelligent use of word order, figurative speech and linguistic embellishments to deliver your message with greater impact.

There are already many books and websites about Arabic Rhetoric. Why is this site required?

Although there are many books about Arabic Rhetoric written in the Arabic language, there are relatively few resources in English. The [Encyclopedia of Arabic Rhetoric](#) fills this gap by presenting information about Arabic Rhetoric for an English-speaking audience. This will help students and researchers of the Arabic language to identify, appreciate and use Arabic Rhetoric better.

Why do we need to talk specifically about rhetoric in Arabic? Isn't Arabic Rhetoric the same as rhetoric in any language?

Every language utilises rhetoric, although the specific rhetorical devices, techniques, and cultural norms may vary from one language to another. Rhetoric is essentially the art of effective communication, and it encompasses the use of language to persuade, inform, or entertain audiences.

In every language, speakers and writers employ various rhetorical strategies such as figures of speech, stylistic devices, argumentation techniques, and appeals to emotion or reason to achieve their communicative goals. These rhetorical tools are essential for conveying meaning, engaging audiences, and shaping discourse in all languages. For example, most languages use rhetorical devices such as [Metaphor](#), [Simile](#) and [Personification](#).

However, there are language-specific differences in the way that a languages uses rhetorical devices. For example, in Arabic, there are at least 6 different ways in which a [metaphor](#) can be constructed. In Arabic, rhetorical effects can be created by [changes in word positioning within a sentence](#), or by [using words in unexpected ways](#). Clearly, the particulars of these rhetorical techniques must be specific to each language.

Further, the specific rhetorical conventions and cultural norms may differ across languages and cultures. What constitutes effective rhetoric in one language or cultural context may not necessarily be the same in another. Therefore, while rhetoric is a universal aspect of human communication, its manifestations and conventions can vary significantly depending on linguistic, cultural, and contextual factors.

Is Arabic Rhetoric used in written Arabic or spoken Arabic?

Arabic Rhetoric is used in both written and spoken Arabic! Certain rhetorical devices such as [Paronomasia](#) or [Equivocation](#) may lend themselves more to spoken communication. Conversely, some rhetorical devices such as [Excellence of Division](#), [Homeoptoton](#) and [Proportioning](#) may be more readily appreciated in written text.

How can I contribute to the Encyclopedia of Arabic Rhetoric?

You are welcome to contribute to the "Discussion" Every page on this site has an associated "Discussion" page. You are welcome to help improve the Encyclopedia by contributing to the "Discussion" pages and sharing your ideas, feedback, examples and any corrections. Simply click the "Discussion" tab at the top of any page.

Alternatively, please email contact@al-Balagha.com to communicate with the site administrator.

I have a query about Arabic Rhetoric, or about the Encyclopedia of Arabic Rhetoric. Who can I contact?

Please email contact@al-Balagha.com with any queries about Arabic Rhetoric or this site.

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Category:Arabic Rhetorical Devices

Category	Discussion
----------	------------

Read Edit Edit source

From The Encyclopedia of Arabic Rhetoric

 [Help](#)

Subcategories

This category has the following 4 subcategories, out of 4 total.

F

- Figurative Speech ('ilm al-bayān) (7 P)

L

- Linguistic Embellishments ('ilm al-badī') (10 C, 68 P)

N

- ### ► Negative Rhetorical Effects (6 P)

S

- Sentence Construction & Syntactical Stylistics ('ilm al-ma'ānī) (14 P)

Pages in category "Arabic Rhetorical Devices"

The following 94 pages are in this category, out of 94 total.

A

- A-10: Use of Noun in Place of Pronoun
- A-11: Conjunction and Disjunction
- A-12: Foregrounding and Backgrounding
- A-13: Brevity, Verbosity and Moderation
- A-14: Ellipsis
- A-1: Reporting/Informing Sentence-Type Switch
- A-2: Affirmation
- A-3: The Imperative
- A-4: Prohibition
- A-5: The Interrogative
- A-6: Wish
- A-7: The Vocative
- A-8: Definiteness and Indefiniteness
- A-9: Use of Pronoun in Place of Noun

B

- B-1: Simile
- B-2: Metaphor
- B-3: Figurative Analogy
- B-4: Allegory
- B-5: Implicit Reference
- B-6: Hinting
- B-7: Pun

C

- CA-1: Paronomasia
- CA-2: Alliteration
- CA-3: Onomatopoeia
- CB-1: Antithesis
- CB-2: Colour Contrast
- CB-3: Oxymoron

- CB-4: Palindrome
- CB-5: Reversal of Word Order
- CC-1: Repetition
- CC-2: Repetition With Varied Phrasing
- CD-1: Deliberate Ambiguity
- CD-2: Evasive Response
- CD-3: Evasive Letterplay
- CD-4: Euphemism
- CD-5: Referential Shift
- CE-1: Unifying Expression
- CE-2: Syntactic Grouping
- CE-3: Semantic Grouping
- CE-4: Dividing Items
- CE-5: Grouping Then Dividing
- CE-6: Grouping Then Differentiating
- CE-7: Differentiating Between Similar Items
- CE-8: Folding and Unfolding
- CF-10: Pleasantness of the Ending
- CF-11: Finesse of the Ending
- CF-1: Pleasantness of the Opening
- CF-2: Finesse of Initiation
- CF-3: Similarities of the Start & Finish
- CF-4: Parallelism
- CF-5: Digression
- CF-6: Rhetorical Branching
- CF-7: Change of Topic
- CF-8: Forewarning
- CF-9: Anticipatory Closure
- CG-10: Meaningful Proper Nouns
- CG-1: Rhetorical Shift
- CG-2: Scholastic Approach
- CG-3: Genre Shifting
- CG-4: Quotation & Poetic Incorporation
- CG-5: Incorporation of Proverbs
- CG-6: Hinting at the Source

- CG-7: Integration of Imagery
- CG-8: Stacked-up Descriptions
- CG-9: Abstraction
- CH-10: Addressing the Non-Human
- CH-11: Personification
- CH-12: Sarcasm
- CH-13: Humour Through Which Seriousness is Intended
- CH-14: Retraction
- CH-15: Finesse of Requesting
- CH-1: Hyperbole
- CH-2: Fanciful Causation
- CH-3: Rhetorical Concession
- CH-4: Affirmed Praise
- CH-5: Affirmed Dispraise
- CH-6: Affirmation by Negation
- CH-7: Praise-Blame Dichotomy
- CH-8: Feigned Ignorance
- CH-9: Diminishing Expression
- CI-1: Assonance
- CI-2: Concordance of Word and Meaning
- CI-3: Concordance of Pronunciations
- CJ-1: Tail-Head
- CJ-2: Head-Tail
- CJ-3: Excellence of Division
- CJ-4: Metrical Ellipsis
- CJ-5: Proportioning
- CJ-6: Hemistich Ending Concordance

D

- D-1: Loanwords
- D-2: Catachresis
- D-3: Linguistic Errors
- D-4: Phonetic Incongruity
- D-6: Use of Inappropriate Linguistic Style and Register

Permanent page link: https://al-balagha.com/wiki/Category:Arabic_Rhetorical_Devices

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Category: Sentence Construction & Syntactical Stylistics (‘ilm al-ma‘ānī)

Category [Discussion](#)

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?

[Help](#)

The rules of Arabic grammar dictate the normal syntax of Arabic constructions. The communicator must depart from the expected grammatical syntax ((ikhrāj al-kalām ‘alā khilāf muqtaḍā al-ẓāhir)) in order to exert a rhetoric effect, emphasis, or nuance.^[1]

References

- ↑

Muhammad Abdel Haleem, ‘[Rhetorical Devices and Stylistic Features of Qur’anic Grammar](#)’ [↗](#), *[The Oxford Handbook of Qur’anic Studies](#)* [↗](#), ed. Mustafa Shah and Muhammad Abdel Haleem (Oxford: Oxford University Press, 2020), 333, [ISBN 9780199698646](#). DOI: [10.1093/oxfordhb/9780199698646.013.22](#) [↗](#)

Pages in category "Sentence Construction & Syntactical Stylistics (‘ilm al-ma‘ānī)"

The following 14 pages are in this category, out of 14 total.

A

- [A-10: Use of Noun in Place of Pronoun](#)
 - [A-11: Conjunction and Disjunction](#)
 - [A-12: Foregrounding and Backgrounding](#)
 - [A-13: Brevity, Verbosity and Moderation](#)
 - [A-14: Ellipsis](#)
 - [A-1: Reporting/Informing Sentence-Type Switch](#)
- [A-2: Affirmation](#)
 - [A-3: The Imperative](#)
 - [A-4: Prohibition](#)
 - [A-5: The Interrogative](#)
 - [A-6: Wish](#)
 - [A-7: The Vocative](#)
 - [A-8: Definiteness and Indefiniteness](#)
 - [A-9: Use of Pronoun in Place of Noun](#)

Category: [Arabic Rhetorical Devices](#)

Permanent page link: [https://al-balagha.com/wiki/Category: Sentence_Construction_%26_Syntactical_Stylistics_\(%E2%80%98ilm_al-ma%E2%80%98%C4%81n%C4%AB\)](https://al-balagha.com/wiki/Category: Sentence_Construction_%26_Syntactical_Stylistics_(%E2%80%98ilm_al-ma%E2%80%98%C4%81n%C4%AB))

A-1: Reporting/Informing Sentence-Type Switch

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

Lexical items may be classified into two:

1. **The reporting sentence** (al-jumla al-khabariyya) which conveys factual information such as:

البيت كبير.

The house is big.

2. **The informing sentence** (al-jumla al-inshā'iyya) which does not convey factual information such as:

هل البيت كبير؟

Is the house big?

Informing sentences may be used to express the interrogative, the imperative, prohibition, the vocative and wishes, praise, dispraise, astonishment, hope, oaths and legal contracts.

For rhetorical purposes, a reporting sentence may be used when an informing sentence is expected, and vice versa.^{[1][2][3]}

Examples

- 1) **Use of an informing sentence in place of an expected reported sentence:**

فاطمة: هل أكلت التفاحة؟

سليم: ألا تعلمين أنني أكل تفاحة كل صباح؟

Fatima: Did you eat the apple?

Salim: Don't you know that I eat an apple every morning?

Explanation

It is expected that Salim would respond to Fatima's question with an reporting sentence such as, "Yes, I ate the apple." Instead, he responds with an informing sentence, by asking Fatima a [rhetorical question](#).

- 2) **Use of a reporting sentence in place of an expected informing sentence:**

When a student is caught cheating in an exam, the teacher says:

المعلم: الغش انتهاك جسيم للثقة المقدسة بين المعلم وطالبه.

Teacher: Cheating is a severe violation of the sacred trust between the teacher his student.

Explanation

In such a suitation, the student expects a severe rebuke from the teacher in the form of an informing sentence such as “Never try to cheat again, or you'll be expelled!” Instead, the teacher delivers a reporting sentence which is intended to have a more profound impact on the student.

References

1. ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 103-121, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#)
2. ↑ Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms* [↗](#), LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 125-129, [ISBN 9780415386098](#).
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Categories:

Arabic Rhetorical Devices | Sentence Construction & Syntactical Stylistics ('ilm al-ma'ānī)

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ظهر جملة خبرية في مكان مقتضى لجملة إنشائية وعكسه

A1: Reporting/Informing Sentence-Type Switch

Category

Sentence Construction & Syntactical Stylistics ('ilm al-ma'ānī)

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A-1

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A-2: Affirmation

From The Encyclopedia of Arabic Rhetoric

Definition

Affirmation of the **communicator's proposition** which is being conveyed in a **reporting sentence** takes place through the use of certain affirmatory constructions such as:

- The particle *inna* starting a nominal sentence.
- The particles *la-*, *in*, *an*, *mā*, *lā*, and *min*, and the prefix *bi-*.
- The construction *ammā* ... *fa-*.
- The future-tense prefix *sa-* and the future-tense particle *sawfa*.
- The use of *qad* before a past-tense verb.
- Explicit pronouns.
- Oath letters such as *wa-*, *bi-* or *ta-* prefixed to another oath word such as “Allah”.
- Light affirmation with the suffix *-n* and heavy affirmation with the suffix *-nna*.
- Repetition of a negation.
- The particle *innamā*.
- Affirmative words such as *hattā*.
- Use of the negation followed by an exception.

Depending on the status of the addressee, reporting sentences may utilise 3 levels of affirmation:

- No affirmation:** The addressee is open-minded or neutral about the communicator's proposition: there is no requirement for affirmation.

سليم: أنا مريض.

Salim: I am ill.

- Light affirmation:** The addressee is doubtful or sceptical about the communicator's proposition, and there is a requirement for affirmation by using one affirmatory device.

سليم: إني مريض.

Salim: Verily I am ill.

- Heavy affirmation:** The addressee is in denial about the communicator's proposition: there is a requirement for more intense affirmation by using two or more affirmatory devices.

سليم: إني لمرريض.

Salim: Verily I am truly ill.

For rhetorical purposes, the affirmative may be used in a way outside this scheme of escalation.^{[1][2][3]}

Examples

1) An open-minded or neutral addressee is addressed as if they are doubtful, with one affirmatory device

كريم: أنت جاهز للسفر؟

سليم: لا أريد أن أسافر اليوم. إني مريض.

Karim: Are you ready to travel?

Salim: I do not want to travel today. Verily, I am ill.

2) An open-minded or neutral addressee is addresses as if they were in denial, with two or more affirmatory devices

كريم: أنت جاهز للسفر؟

سليم: لا أريد أن أسافر اليوم. إني لمرريض فلن أخرج من بيتي إلا عند الضرورة.

Karim: Are you ready to travel?

Salim: I do not want to travel today. Verily I am truly ill, and so I will not leave my house unless it was necessary.

3) An addressee in denial is addressed as if they were open-minded or neutral, without any affirmatory devices

كريم: كلنا جاهزون للسفر والسيارة جاهزة أيضاً. أين أنت؟ ننتظر إليك...

سليم: نصحني الطبيب بالبقاء بالبيت اليوم.

Karim: We are all ready to travel, and the car is ready too. Where are you? We are waiting for you.

Salim: The doctor advised me to stay home today.

References

- ↑ Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms*, LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 136-146, ISBN 9780415386098.
- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis* (Oxford: Routledge, 2006), 108-114, ISBN 9780415386098. DOI: 10.4324/9780203965399
- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badi' wa al-Ma'ānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 401-407.

A-3: The Imperative

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

The role of the imperative is to communicate a compelling command from someone in a position of authority to a subordinate.

The imperative is may be recognised by the following:

- A verb in the imperative case
- Prefix of *li* to a present tense verb in the jussive mood
- Use of '*ala* and *hatta*
- Use of verbal noun in place of the imperative

For rhetorical purposes, the imperative may be used for purposes other than for commanding.^{[1][2][3][4][5][6]}

Examples

1) To advise

أدرسْ جيّدًا لهذه الاختبارات!

Study well for these exams!

2) To give a choice

حُذْ هذا الكتاب أو تلك المجلة.

Take this book or that magazine.

3) To denote an equal choice

زرني أو لا تزرنني اليوم، سأراك غدًا في أي حال.

Whether or not you visit me today, I will see you tomorrow in any case.

4) To supplicate

رَبِّ زِدْنِي عِلْمًا

“Oh my Lord, increase me in knowledge!”

Quran 20: 114

5) To challenge

عِشْ حياتك بدون خوف من أي بشر.

Live your life without fearing any human.

6) To threaten

أحضرْ إلى الشغل متأخرًا مرة ثانية والمدير سيطردك.

Come to work late again, and the manager will fire you.

7) To express sarcasm

إفعلْ ما تشاء، لا يهمني.

Do whatever you want, I don't care.

8) To plea

ساعدني!

Help me!

9) To give permission

خذ راحتك.

Take your time.

10) For a weaker person to petition someone in authority

أيها الملك، كن كريماً تجاه شعبي.

Oh King, be generous towards my people!

11) To insult

كن كسولاً مثل أصدقائك.

Be lazy like your friends.

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↑

Muhammad Abdel Haleem, 'Rhetorical Devices and Stylistic Features of Qur'anic Grammar' [↗](#), *The Oxford Handbook of Qur'anic Studies* [↗](#), ed. Mustafa Shah and Muhammad Abdel Haleem (Oxford: Oxford University Press, 2020), 333, ISBN 9780199698646, DOI: 10.1093/oxfordhb/9780199698646.013.22 [↗](#)

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Categories: Arabic Rhetorical Devices | Sentence Construction & Syntactical Stylistics ('ilm al-ma'ānī)

Permanent page link: <https://doi.org/10.64393/balagha.Q44>



الأمر

A3: The Imperative	
Category	Sentence Construction & Syntactical Stylistics ('ilm al-ma'ānī)
Balagha-Corpus.com ↗	
Corpus data	See examples ↗
Balaghascore.com ↗	
Code	A-3 ↗
BalaghaBase.org ↗	
Code	Q44 ↗
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A-4: Prohibition

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

The role of the prohibitive is to communicate a compelling prohibition. The prohibitive may be recognised by the use of *lā* and the present tense in the jussive mood.

For rhetorical purposes, the prohibitive may be used for purposes other than prohibition.^{[1][2][3][4]}

Examples

1) To supplicate

رَبَّنَا لَا تُؤَاخِذْنَا إِنْ نَسِينَا أَوْ أَخْطَأْنَا

“Our Lord! Do not punish us if we forget or make a mistake.

Quran 2: 286

2) To threaten

لا تستخدم حزام الأمان.

Do not use a seatbelt.

(Implied threat of harm in the event of an accident)

3) To express sarcasm

لا تمارس الرياضة لأن صحتك ليست مهمة.

Don't do any exercise, because your health is not important.

4) To guide

لا تضيع وقتك

Do not waste your time

5) To challenge

لا تحاول الحصول على درجات أفضل من أخيك.

Do not try to get better grades than your brother.

6) To rebuke

لا تفخر كثيراً بإنجازاتك.

Do not be so proud of your achievements.

7) To express a desire

يا نقودي، ابق في جيبتي

Oh money, stay in my pocket!

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Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics \('ilm al-ma'ānī\)](#)

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النهي

A4: Prohibition

CategorySentence Construction & Syntactical Stylistics ('ilm al-ma'ānī)

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A-6: Wish

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From The Encyclopedia of Arabic Rhetoric

Definition

The particles *la ʿlla* and *ʿasā* are used in the context of a wish that an outcome which is possible would occur. The particles *layta*, *law* and *hal* are used to wish that an impossible outcome may occur.

The use of particles normally used with possible things but to denote impossibility, and vice-versa, can have rhetorical effects.^{[1][2][3]}

Example

أمارس الرياضة لساعة واحدة كل يوم، **لَعَلِّي** أَمْنَع اقتراب الشيخوخة به.

I exercise for an hour every day, hoping to prevent the approach of old age by it.

Explanation

The **communicator** uses the word *la ʿlla* to suggest that preventing the approach of old age is possible by exercising for an hour every day. However, preventing the approach of old age is an impossibility. The communicator's objective is to hint at the intensity of the exercise, or the seriousness of the intention, through using this rhetorical device.

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- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 119-120, ISBN 9780415386098. DOI: 10.4324/9780203965399 
- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badiʿ wa al-Maʿānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 353-356.
- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha*  (Beirut: Dār Ibn Ḥazm, 2012), 38, ISBN 9786144162798.

Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics \(ʿilm al-maʿānī\)](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q47>



التمنى

A6: Wish

Category [Sentence Construction & Syntactical Stylistics \(ʿilm al-maʿānī\)](#)

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A-7: The Vocative

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

The vocative is denoted by the use of **hamza** or **ʿayy** when the addressee is near, and *yā*, *ʾā*, *ʾāy*, *ʿyā*, and *hayyā* for an addressee that is far from the speaker. The particle *wā* is used to address a mourner.

These conventions may be broken for rhetorical effect: close-by addressees may be addressed as if they are far away, and vice-versa, to denote physical or emotional distance from the communicator. The vocative may also be used to introduce the expression of regret, lamentation, sarcasm or rebuke.^{[1][2][3][4]}

Example 1

هَيَّا سَلِيم، اَنْتَبِهْ!

Oh Salim, pay attention!

Explanation

Salim is close to the **communicator** but has been addressed as if he was far away. This highlights that Salim is not paying attention and is psychologically far away from the communicator.

Example 2

يَحْـسِرَةُ عَلَيَّ الْعِبَادِ

Ah! Alas for my servants.

Qur'an 36:30

Explanation

This statement is an expression of astonishment rather than an address.

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- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis* ^{PDF} (Oxford: Routledge, 2006), 119, ISBN 9780415386098. DOI: 10.4324/9780203965399
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Categories: Arabic Rhetorical Devices | Sentence Construction & Syntactical Stylistics (ʿilm al-maʿānī)

Permanent page link: <https://doi.org/10.64393/balagha.Q48>



النداء

A7: The Vocative

Category Sentence Construction & Syntactical Stylistics (ʿilm al-maʿānī)

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A-8: Definiteness and Indefiniteness

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From The Encyclopedia of Arabic Rhetoric

Definition

Definiteness and indefiniteness can be marked by the use of proper nouns, nicknames, personal pronouns, demonstrative pronouns, relative pronouns, genitive constructions, [the vocative](#) and the definite article *al-*.

Rhetorical effects may be achieved by the use of definiteness where indefiniteness is expected, and vice-versa, as well as by their use in unexpected ways.^{[1][2]}

Examples

1) Use of demonstrative pronouns to glorify, belittle, or mock^[3]

أهذا مدير الشركة؟

Is this the manager of the company?

Explanation

In this example, the use of *hadha* (this) rather than *huwa* (he) is a way of dehumanising and belittling the person.

2) Use of relative pronoun to conceal someone’s identity

قابلتُ الذي كتب لي الرسالة الغريبة.

I met the one who wrote me the strange letter.

Explanation

The communicator has used *alladhī* (who) to avoid mentioning the name of the person.

References

- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 49-56, [ISBN 9786144162798](#).
- ↑ Hashim Muhammad, *First Steps to Understanding Balaghah* (Leicester: Al-Qalam Publications, 2016), 29-36, [ISBN 9780957653474](#).
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Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics \('ilm al-maʿānī\)](#)

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A8: Definiteness and Indefiniteness

Category [Sentence Construction & Syntactical Stylistics \('ilm al-maʿānī\)](#)

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A-9: Use of Pronoun in Place of Noun

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

In Arabic, pronouns typically refer back to a previously mentioned noun. However, for rhetorical purposes, a pronoun can be used before the noun it refers to is introduced. This can create uncertainty, heighten the addressee's interest, or increase the impact when the **referent** is eventually introduced. It can also signal a shared knowledge of the **referent** which not all parties have, thus creating tension or suspense.^{[1][2]}

Example 1

قُلْ هُوَ اللَّهُ أَحَدٌ

Say, "**He** is Allah — The One and Only".

[Qur'an 112:1](#)

Explanation

The *huwa* creates uncertainty before doubt is removed about the referent: Allah.

Example 2

When Salim returns from having met Karim:

فاطمة: ماذا قلت له؟

Fatima: What did you say to **him**?

Explanation

Fatima uses the personal pronoun *lahu* rather than mentioning his name. This is because the Salim already knows who Fatima is referring to.

See also

-  [A-10: Use of Noun in Place of Pronoun](#)
- [Cataphora](#)
- [Exophora](#)

References

- ↑ Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms*, LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 73-75, ISBN 9780415386098.
- ↑ Hashim Muhammad, *First Steps to Understanding Balaghah* (Leicester: Al-Qalam Publications, 2016), 47, ISBN 9780957653474.

Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics \('ilm al-ma'ānī\)](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q50>



الإضمار مقام الإظهار

A9: Use of Pronoun in Place of Noun

Category [Sentence Construction & Syntactical Stylistics \('ilm al-ma'ānī\)](#)

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A-10: Use of Noun in Place of Pronoun

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The communicator does not use a pronoun even though the proper name has already been mentioned. This emphasises and highlights the proper name. It is typically used to build a closer connection to the referent.^{[1][2]}

A particular type of this device involves the repetition of the noun. This lexical repetition can achieve several rhetorical effects (see [Example 1](#)).^[3]

Example 1

أُولَئِكَ حِزْبُ اللَّهِ ۚ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ

They are the party of Allah. Indeed, Allah’s party is bound to succeed.

[Qur'an 58:22](#)

Explanation

The second mention of Allah should have been made pronoun. However, the noun "Allah" is mentioned again for glorification.

Example 2

When Salim returns from having met Karim:

فاطمة: ماذا قلتَ لـكريم؟ قل لي ماذا قلتَ لـكريم؟ أريد أن أعرف ما قلتَ لـكريم.

Fatima: What did you say to Karim? Tell me what you said to Karim! I want to know what you said to Karim.

Explanation

After having mentioned Karim’s name, it would be natural for Fatima to refer to Karim with the personal pronoun *huwa*. However, she uses Karim's name repeatedly, for rhetorical effect.

See also

-  [A-9: Use of Pronoun in Place of Noun](#)

References

- ↑ Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms*, LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 78, ISBN 9780415386098.
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Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics \(‘ilm al-ma‘ānī\)](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q51>



الإظهار مقام الإضمار

A10: Use of Noun in Place of Pronoun

Category

[Sentence Construction & Syntactical Stylistics \(‘ilm al-ma‘ānī\)](#)

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A-11: Conjunction and Disjunction

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

Words and clauses that are semantically connected can be joined with connectors such as *wa*. Those that are not semantically connected should be separated.

Rhetorical effects may be achieved by joining words and clauses which do not have an apparent connection, and vice versa.^{[1][2][3][4][5]}

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- ↑

Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms* [↗](#), LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 232-245, [ISBN 9780415386098](#).



الوصل والفصل

A11: Conjunction and Disjunction

Category

[Sentence Construction & Syntactical Stylistics \('ilm al-maʿānī\)](#)

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[A-9](#) [↗](#)

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A-12: Foregrounding and Backgrounding

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

*Also known as **Anastrophe***

Definition

Foregrounding is the bringing forwards of particular [lexical items](#) to nearer the beginning of the sentence. This emphasises or gives more importance to the lexical items which are foregrounded.^{[1][2][3][4]}

This can be utilised in the following situations:

- To convey implied information about the hierarchy of the lexical items within the sentence.
- To give good news or reassurance before giving bad news or criticism
- To control the order in which information is given, such as starting with the general, then proceeding to the specific, or vice-versa.
- To express astonishment, or to arouse fear in the addressee

Conversely, **backgrounding** is the moving of lexical items towards the end of the sentence. It may reduce the emphasis on those items, or it may also build a sense of suspense in the addressee. Foregrounding and backgrounding may also be employed for the purpose of the rhythm or metre of a sentence or verse of poetry.

Example

فَإِذَا أَنْزَلْنَاهَا عَلَىٰهَا الْمَاءِ اهْتَزَّتْ وَرَبَّتْ

And when We pour down rain on it, it is **stirred to life**, it **swells**.

[Qur'an 22:5](#)

Explanation

Foregrounding “ihtazzat” (it stirred) serves to create a vivid, emotionally resonant image of the earth's revival, aligning more closely with perception, enhancing rhythm, and supporting the theme of resurrection.

See also

- [Anastrophe](#)

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Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics \('ilm al-ma'ānī\)](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q53>

التقديم والتأخير

A12: Foregrounding and Backgrounding

Category

[Sentence Construction & Syntactical Stylistics \('ilm al-ma'ānī\)](#)

Synonym

Anastrophe

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[See examples](#)

[Balaghascore.com](#)

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[A-10](#)

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A-13: Brevity, Verbosity and Moderation

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

The **lexical item** under investigation should demonstrate a length which is appropriate to the context and the communicative needs demanded of it.^{[1][2][3][4][5][6]}

Brevity and succinctness may be achieved by:

- Using precise words which convey expansive meanings and
- Omission of lexical items which are not essential to conveying the intended meaning, which could be inferred, or which are already known to the addressee.

Conversely, it may be appropriate to be **verbose** in order to achieve a rhetorical outcome. This may occur:

- When more information, details or clarification are required to be transmitted (الإيضاح بعد الإبهام),
- When further clarification is required,
- As a means of affirmation of the information already supplied,
- To influence the addressee by appealing to the addressee’s emotions.
- With parenthetical asides (الاعتراض)
- With protective qualification (الاحترا‎س)
- In tail-end emphasis (التذييل)
- In purposeful repetition (التكرار)
- In specifying a particular after a general (ذكر الخاص بعد العام)
- In elaborating on a general statement (التفصيل بعد الإجمال)

A text is said to show **moderation** when there is a balance between verbosity and brevity.

Example

هذه الجامعة من أفضل الجامعات في البلاد بالنسبة للطالب. فاز نائب المستشار مؤخرًا بجائزة نوبل.

For a student, this is one of the best universities in the country. The Vice-Chancellor recently won a Nobel prize.

Explanation

This is an example of Elaboration after Generality verbosity (تفصيل بعد إجمال). The Vice-Chancellor winning a Nobel Prize does not directly affect the quality of teaching but is a reflection of the excellence of the institution overall.

See also

-  **A-14: Ellipsis** which applies at the word level, whereas Brevity, Verbosity and Moderation apply on the sentence or paragraph level.

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Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics \(‘ilm al-ma’ānī\)](#)

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الإيجاز والإطناب والمساواة

A13: Brevity, Verbosity and Moderation	
Category	Sentence Construction & Syntactical Stylistics (‘ilm al-ma’ānī)
Balagha-Corpus.com 	
Corpus data	See examples 
Balaghascore.com 	
Code	A-11 
BalaghaBase.org 	
Code	Q54 
OpenAlex 	
ID	W4415329817 
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A-14: Ellipsis

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

The omission of certain lexical items to create a rhetorical effect,^{[1][2][3][4]} such as:

- Making the sentence more succinct
- Where the omitted information is already known to the addressee
- To convey emotion more succinctly
- To evoke an immediate response from the addressee
- For the sake of rhyme, metre or musicality
- Evoking suspicion or interest by concealing the identity of the subject
- To convey some fixed expressions

There are several specific types of ellipsis as described below.

Inferential Sufficiency (al-iktifāʾ)

The selective use of part of a word or sentence, relying on the listener to infer the missing part. It differs from **A-14: Ellipsis** in that the completion intentionally relies on the listener's knowledge of the missing part. This technique relies on the shared knowledge of idioms, expressions and famous sayings to create a sense of suggestiveness, subtlety, or wit.^[5]

Example 1

سيد القوم...
The leader of the people...

Explanation

The listener is expected to know the ending of this idiom: "سيادهم..." ("...is their servant.") This idiom encapsulates the idea that true leadership is based on humility and service.

Example 2

إذا طاح الجمل...
When the camel falls...

Explanation

The listener is expected to know the ending of this idiom: "كثرت سكاكينه..." ("...the knives multiply.") This idiom is used to describe betrayal or opportunism when someone powerful is in decline. Quoting only the beginning is stylistically sufficient, and carries a loaded irony that the full explanation would ruin.

Interweaving ((al-iḥtibāk))

A rhetorical device involving omitting parts of a sentence or verse in such a way that what is omitted in one part is clarified by what is mentioned in the other. This causes an interweaving of sentences, due to the mutual dependency between two semantic parts.^[5]

Example

قَالَ لَهُمْ مُوسَىٰ وَيْلَكُمْ لَا تَفْتَرُوا عَلَى اللَّهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَقَدْ خَابَ مَنِ افْتَرَىٰ
Moses warned the magicians, "Woe to you! Do not fabricate a lie against Allah, or He will wipe you out with a torment. Whoever fabricates lies is bound to fail."
Qur'an 20:61

Explanation

In the first clause ("Do not fabricate a lie against Allah, or He will wipe you out with a torment."), there is a threat of punishment for fabrication — but no statement about it being wrong. In the second clause ("Whoever fabricates lies is bound to fail"), there is condemnation of the act — but no mention of punishment. Each clause has part of the meaning with the other part being suppressed, but understood from the opposite side. So, the complete meaning — fabricating lies is both morally wrong and leads to destruction — emerges only by combining the two halves.

See also

-  **A-13: Brevity, Verbosity and Moderation** which apply on the sentence or paragraph level, whereas Ellipsis applies at the word level.

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Categories: [Arabic Rhetorical Devices](#) | [Sentence Construction & Syntactical Stylistics](#) (ʿilm al-maʿānī)

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A14: Ellipsis	
Category	Sentence Construction & Syntactical Stylistics (ʿilm al-maʿānī)
Balagha-Corpus.com	
Corpus data	See examples
Balaghascore.com	
Code	A-12
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Category:Figurative Speech (‘ilm al-bayān)

Category

Discussion

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From The Encyclopedia of Arabic Rhetoric

?

Help

The use of imaginative and indirect language to enhance meaning and evoke vivid imagery.

Pages in category "Figurative Speech (‘ilm al-bayān)"

The following 7 pages are in this category, out of 7 total.

- B
- B-1: Simile

• B-2: Metaphor

• B-3: Figurative Analogy

• B-4: Allegory

• B-5: Implicit Reference

• B-6: Hinting

• B-7: Pun

Category: [Arabic Rhetorical Devices](#)

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B-2: Metaphor

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

A metaphor is a rhetorical device which is derived from the “**effective simile**” which consists of the likened-to and the likened only. To make a metaphor, either the likened-to or the likened is omitted.^{[1][2][3][4]}

Example

سليم أسد.
Salim is a lion.
...becomes...
دخل أسدُ الغرفة.
A lion entered the room.

Types of metaphor

The types of metaphor include:

1) Explicit metaphor (*al-isti'āra al-taṣrīḥiyya*)

As in the example above, the likened-to is omitted in the explicit metaphor, and only the likened is mentioned.

2) Implicit metaphor (*al-isti'āra al-makaniyyah*)

In the implicit metaphor, the likened is omitted and something contextually symbolic from it is mentioned instead.

زأر الملك على الجموع.
The King roared at the crowds.

3) Enhanced metaphor (*al-isti'āra al-murashshaḥa*)

An enhanced metaphor is an implicit metaphor with additional description of the likened.

زأر الملك على الجموع وصعد إلى المنصة جلاله.
The King roared at the crowds as he majestically ascended to the podium.

4) Naked metaphor (*al-isti'āra al-mujarrida*)

A naked metaphor is an explicit metaphor which is enhanced with lexical items appropriate to the likened.

دخل أسدُ الغرفة وكان يرتدي بدلة راقية.
A lion entered the room and he was wearing an classy suit.

5) Absolute metaphor (*al-isti'āra al-muṭlaqa*)

An absolute metaphor is an explicit metaphor which either does not include any lexical items relevant to the likened or the likened-to, or includes items which are relevant to both.

6) Proverbial metaphor (*al-isti'āra al-tamthiliyya*)

A proverbial metaphor draws attention to received wisdom in an allegorical way.

See also

- 👉👉 B-1: Simile

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Categories: Arabic Rhetorical Devices Figurative Speech ('ilm al-bayān)

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الاستعارة

B2: Metaphor

Category [Figurative Speech \('ilm al-bayān\)](#)

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Code [B-2](#) [↗]

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B-3: Figurative Analogy

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

Tamthīl is when an entire idea, sentence, or situation is used figuratively to represent another situation that is conceptually similar. Tamthīl is based on the analogy between two complete propositions, not individual words. The two situations are not compared by way of single attributes (as in [simile](#) or [metaphor](#)), but through a shared logic, structure, or moral insight. The communicator invites the listener to draw an inference from one domain and apply it to another, often indirectly.^[1] Sometimes, tamthīl is used ironically or fallaciously, creating a "mock analogy" to provoke, entertain, or critique as it relies on flawed or exaggerated reasoning. This is known as al-tamthīl al-mukhtala‘.

Example 1

إن كنت فوق الناس، وأنت منهم، فالْمِسْكُ بعضُ دمِ الغزال.

If you are above all men, though one of them – well, musk is part of the blood of the gazelle.

- Al-Mutanabbī

Explanation

Al-Mutanabbī compares a prince to musk and the people to gazelle’s blood. The analogy is not based on surface attributes but on a structural logic: something rare and valuable (musk / the prince) can originate from a common source (gazelle / people), yet be incomparable in worth.

Example 2

ألم تضعني في يمينك؟ فلا تضعني بعد ذلك في شمالك!

Had you not placed me into your right hand? So do not place me after that into your left!

- Ibn Mayyāda

Explanation

Ibn Mayyāda uses the metaphor of right and left hands to illustrate the shift from honour to disgrace. The analogy rests not on the body parts themselves, but on their symbolic and cultural values.

References

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Categories: [Arabic Rhetorical Devices](#) | [Figurative Speech \(‘ilm al-bayān\)](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q58>



التمثيل

B3: Figurative Analogy

Category [Figurative Speech \(‘ilm al-bayān\)](#)

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Code [Q58](#) [🔗](#)

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B-4: Allegory

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

Allegory is taking a word which has one meaning, and using it in a different but closely related way.^{[1][2][3][4]}

Types of allegory

There are two types of allegory:

1) Cognitive allegory (al-majāz al-ʿaqlī)

The subject of a verb is not the literal subject of that verb and the addressee is required to think about who the literal subject is. The allegorical subject and the real subject share a relationship which may take one of several forms:

(a) Causality (al-ʿalāqa al-sababiyya) relationship

أعلنت الحكومة قواعد جديدة.

The government has announced new laws.

The government is not an entity that can literally announce new laws. Rather, the **communicator** is using the word "government" in a figurative way to refer to government officials who have **caused** the announcement to come about.

مشى الأمريكيون على سطح القمر عام 1969.

The Americans walked on the moon in 1969.

The communicator mentions "Americans" in general, but in reality, only two astronauts actually walked on the moon in 1969. The communicator is referring to the American science, technology, culture, economy and industry - the American nation as a whole - which was behind the moon landings of 1969, when saying that "the Americans" have walked on the moon.

(b) Time (al-ʿalāqa al-zamāniyya) relationship

يمر الوقت بسرعة في العطلة.

Time passes fast in the holidays.

Time is not able to literally pass by. The communicator is using "time" in a figurative way to indicate that the **time duration** of the holidays feels short.

(c) Place relationship (al-ʿalāqa al-mahaliyya)

تلهم المدينة الإبداع.

The city inspires creativity.

The city itself is not able to inspire creativity. The communicator is alluding to factors **located** with the city that inspire creativity.

2) Linguistic allegory (hypallage, al-majāz al-mursal)

There are contextual clues to the relationship between the allegorical and the real meanings. This relationship can take one of several forms:

(a) Synecdoche

The whole is allegorically mentioned but only the part is intended literally, or vice-versa. There can be a whole-to-part relationship (al-ʿalāqa al-kulliyya) or a part-to-whole relationship (al-ʿalāqa al-juzʿiyya) between the allegorical and the literal:

رأيت لندن في عطلي.

I saw **London** in my holiday.

The communicator does not mean to say that the whole of London was seen in the holiday. However, by mentioning "London", it is understood that only certain specific areas of London were actually seen. Although the whole is mentioned, only a part is intended. This may convey the sense that the major parts of London, or the most significant parts of London were seen, although not literally every part.

تعال إلى بيتي لتناول الشاي الساعة 4 مساءً.

Come to my house for **tea** at 4pm.

The communicator does not mean to say that the whole of London was seen in the holiday. However, by mentioning "London", it is understood that only certain specific areas of London were actually seen. Although the whole is mentioned, only a part is intended. This may convey the sense that the major parts of London, or the most significant parts of London were seen, although not literally every part.

Explanation

The communicator invites the **addressee** for tea. However, it is understood that this is an invitation for a visit which incorporates tea, chat, discussion or socialising, and not literally just the tea. By referring to the part, the communicator is referring to the whole. The ultimate objective of the visit is not specified, which leads to a sense of ambiguity, which is the rhetorical aim.

(b) Place relationship (al-ʿalāqa al-mahaliyya)

The communicator mentions a place, but something related to the place is intended, or vice-versa.

يمكن أن تكون المحاكم في الهند فاسدة.

The courts in India can be corrupt.

The communicator refers to "the courts in India." However, the intention is not to talk about Indian courts in particular. The communicator is referring to the entire legal system in India, or the justice system of the country in general.

زرتُ عائلة صديقي.

I visited my **friend's family**

The communicator mentions the friend's family, but the intention is to refer to the city, town, village or neighbourhood where the friend's family lives. This is achieved without mentioning details such as the name of the locality visited.

(c) Causality relationship (al-ʿalāqa al-sababiyya)

The communicator mentions the cause, but the effect is intended.

صديقي فتح عيني على الفساد في المجتمع.

My friend **opened my eyes** to the corruption in society.

The communicator mentions the eyes that were opened. This caused the communicator to become aware of corruption in society.

(d) Effect relationship (al-ʿalāqa al-musababiyya)

The communicator mentions the result, but the cause is intended.

العمل الجيد يضع الطعام على الطاولة.

A good job puts **food on the table**.

The communicator intends to say that a good job leads to a good and stable income. The effect of that is that food can be put on the table.

(e) Past relationship (iʿtibār mā kāna)

The communicator mentions something from the past, but in the present.

ترك طفلي المنزل للانتحاق بالجامعة.

My child left home to attend university.

The one who left home is an adult, but the communicator refers to the child that the adult **was**.

(f) Future relationship (iʿtibār mā sayakūnu)

The communicator mentions something from the future, but in the present

أزُرُ شجرة تفاح.

I am planting an **apple tree**.

The communicator is planting an apple seed or sapling, but refers to what it **will be** in the future: an apple tree.

(g) Opposite relationship (al-ʿalāqa ʿiddiyya)

The communicator intends the opposite of what is said.

أتمنى أن تستمتع بحرياتك الجديدة بعد استقالتك.

I hope you enjoy your new freedoms, now that you have resigned.

The communicator intends the opposite of what is said.

(h) Generalisation relationship (al-ʿalāqa al-ʿumūm)

The communicator make a generalisation.

الهنود فقراء.

Indians are poor.

(i) Specific relationship (al-ʿalāqa al-khuṣūṣiyya)

The communicator mentions a general thing, but a specific thing is intended.

تساعد الحمية الصحية في وقاية المرض

A healthy diet can help prevent illness.

The communicator mentions a healthy diet in general, but the intention the specific components of a diet such as vitamins and minerals which can prevent disease.

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- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfī fī al-Balāgha: Al-Bayān, wa al-Badīʿ wa al-Maʿānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 121-150.
- ↑ W. P. Heinrichs, 'Majāz', in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 495-6, ISBN 0415068088.
- ↑ Ahmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Maʿānī wa-al-Bayān wa-al-Badīʿ* (Windsor: Hindāwī Foundation, 2019), 297–344, ISBN 9781527316386.

Categories: Arabic Rhetorical Devices | Figurative Speech (ʿilm al-bayān)

Permanent page link: <https://doi.org/10.64393/balagha.Q59>

B-5: Implicit Reference

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

Implicit Reference (*Kināya*) is the use of a descriptive word or phrase which alludes to the intrinsic characteristics of a thing, in place of the real name. Although the connection between the implicit reference and the real word is allegorical, it must be possible for the implicit reference to be literally true as well, which differentiates it from [metaphor](#).^{[1][2][3][4]}

Example

سليم لسانه طويل.

Salim’s tongue is long.

Explanation

Describing Salim’s tongue as being long implies that he talks a lot, or that he has vulgar or deceitful speech. However, it could also mean that his tongue is literally quite long.

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 233-238, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 
- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badiʻ wa al-Maʻānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 93-106.
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 661, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) 
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Maʻānī wa-al-Bayān wa-al-Badīʻ*  (Windsor: Hindāwī Foundation, 2019), 345–360, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Figurative Speech \('ilm al-bayān\)](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q60>



الكناية

B5: Implicit Reference

Category [Figurative Speech \('ilm al-bayān\)](#)

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Corpus data [See examples](#) 

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Contents [hide]

Beginning

Definition

References

B-6: Hinting

Page Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

This is indirect suggestion of the intended meaning through the use of an aphorism, a proverb, a riddle or an innuendo, rather than directly stating the intended message.^[1]

References

- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfī fī al-Balāgha: Al-Bayān, wa al-Badiʿ wa al-Maʿānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 107-112.



التعريض

B6: Hinting

Category

Figurative Speech ('ilm al-bayān)

Balagha-Corpus.com

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Corpus data

See examples ↗

Balaghascore.com

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B-5 ↗

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Categories: Arabic Rhetorical Devices | Figurative Speech ('ilm al-bayān)

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B-7: Pun

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Also known as **Paronomasia**, **Double-Entendre**, *التخييل* and **Delusion**

Definition

This is the use of an expression that has more than one meaning. The speaker says one thing, but there is more than one interpretation of the meaning. This causes a joking, ironic, sarcastic or mocking effect due to the deliberate confusion caused, between the superficial meaning, and the construed meaning. The speaker technically speaking does not lie, as both interpretations are correct.^{[1][2][3]}

See also

- 🌀 **CA-1: Complete Paronomasia**, where the same word is used twice, but with a different meaning each time.
- 😬 **CH-12: Sarcasm**, where what the communicator says can be equally interpreted in a positive or negative way.

References

- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badiʿ wa al-Maʿānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 275-290.
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* ↗, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 660, **ISBN 0415068088**. DOI: 10.4324/9780203020425 ↗
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Maʿānī wa-al-Bayān wa-al-Badīʿ* ↗ (Windsor: Hindāwī Foundation, 2019), 363–364, **ISBN 9781527316386**.

Categories: [Arabic Rhetorical Devices](#) | [Figurative Speech \(‘ilm al-bayān\)](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q62>



التورية

B7: Pun	
Category	Figurative Speech (‘ilm al-bayān)
Synonyms	Paronomasia
	Double-Entendre
	التخييل
	الإيهام
Balaghascore.com ↗	
Code	B-6 ↗
BalaghaBase.org ↗	
Code	Q62 ↗
OpenAlex ↗	
ID	W4415343313 ↗
Cite this page	
 DOI	10.64393/balagha.Q62 ↗
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Category:Linguistic Embellishments (‘ilm al-badī‘)

Category	Discussion	Read
From The Encyclopedia of Arabic Rhetoric		? Help

The strategic use of lexical, phonetic, and structural techniques to beautify expression, intensify meaning, and create aesthetic harmony within the text.

Subcategories

This category has the following 10 subcategories, out of 10 total.

A ► Argumentation & Illustrative Persuasion (10 P)	G ► Grouping & Distinguishing (8 P)	R ► Repetition & Reinforcement (2 P) ► Rhythmic Structuring & Balance (6 P)
C ► Contrasts & Inversions (5 P)	I ► Indirectness & Ambiguity (5 P)	S ► Sound Aesthetics (3 P)
	P ► Paragraph Structure & Flow (11 P) ► Persuasive Tricks (15 P)	W ► Wordplay & Phonetic Styling (3 P)

Pages in category "Linguistic Embellishments (‘ilm al-badī‘)"

The following 68 pages are in this category, out of 68 total.

C CA-1: Paronomasia CA-2: Alliteration CA-3: Onomatopoeia CB-1: Antithesis CB-2: Colour Contrast CB-3: Oxymoron CB-4: Palindrome CB-5: Reversal of Word Order CC-1: Repetition CC-2: Repetition With Varied Phrasing CD-1: Deliberate Ambiguity CD-2: Evasive Response CD-3: Evasive Letterplay CD-4: Euphemism CD-5: Referential Shift CE-1: Unifying Expression CE-2: Syntactic Grouping CE-3: Semantic Grouping CE-4: Dividing Items CE-5: Grouping Then Dividing CE-6: Grouping Then Differentiating	CE-7: Differentiating Between Similar Items CE-8: Folding and Unfolding CF-10: Pleasantness of the Ending CF-11: Finesse of the Ending CF-1: Pleasantness of the Opening CF-2: Finesse of Initiation CF-3: Similarities of the Start & Finish CF-4: Parallelism CF-5: Digression CF-6: Rhetorical Branching CF-7: Change of Topic CF-8: Forewarning CF-9: Anticipatory Closure CG-10: Meaningful Proper Nouns CG-1: Rhetorical Shift CG-2: Scholastic Approach CG-3: Genre Shifting CG-4: Quotation & Poetic Incorporation CG-5: Incorporation of Proverbs CG-6: Hinting at the Source CG-7: Integration of Imagery CG-8: Stacked-up Descriptions CG-9: Abstraction CH-10: Addressing the Non-Human	CH-11: Personification CH-12: Sarcasm CH-13: Humour Through Which Seriousness is Intended CH-14: Retraction CH-15: Finesse of Requesting CH-1: Hyperbole CH-2: Fanciful Causation CH-3: Rhetorical Concession CH-4: Affirmed Praise CH-5: Affirmed Dispraise CH-6: Affirmation by Negation CH-7: Praise-Blame Dichotomy CH-8: Feigned Ignorance CH-9: Diminishing Expression CI-1: Assonance CI-2: Concordance of Word and Meaning CI-3: Concordance of Pronunciations CJ-1: Tail-Head CJ-2: Head-Tail CJ-3: Excellence of Division CJ-4: Metrical Ellipsis CJ-5: Proportioning CJ-6: Hemistich Ending Concordance
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Category: Arabic Rhetorical Devices
Permanent page link: https://al-balagha.com/wiki/Category:Linguistic_Embellishments_(%E2%80%98ilm_al-bad%C4%AB%E2%80%98)

Category:Wordplay & Phonetic Styling

Category

Discussion

Read

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From The Encyclopedia of Arabic Rhetoric

?

Help

Aesthetic choices in wording and sound that enhance memorability, rhythm, or layered meaning.

Pages in category "Wordplay & Phonetic Styling"

The following 3 pages are in this category, out of 3 total.

C

- CA-1: Paronomasia
- CA-2: Alliteration
- CA-3: Onomatopoeia

Category: Linguistic Embellishments (‘ilm al-badī‘)

Permanent page link: https://al-balagha.com/wiki/Category:Wordplay_%26_Phonetic_Styling

This page was last edited on 22 April 2025, at 14:32.

CA-1: Paronomasia

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

The occurrence of two words which sound similar but have different meanings.^{[1][2][3][4]}

Types of Paronomasia

There are several types of Paronomasia:

(A) Complete Paronomasia (al-jinās al-tāmm)

The two words are identical but they have different meanings. This is also known as a **pun**.

(B) Incomplete Paronomasia (al-jinās ghayr al-tāmm)

The two words differ in one aspect such as:

1. Reverse Paronomasia (jinās al-qalb)

The letter order is changed to make an anagram or a **palindrome**.

2. Morphological Paronomasia (jinās al-ishtiqāq)

The two words are derived from the same root but have different morphological forms.

3. Fabricated Paronomasia (al-jinās al-mulaffaq)

Two unrelated words that sound the same appear together.

4. Resemblance Paronomasia (al-jinās al-muḍari‘)

The two words differ by one letter, but the different letters have the same point of articulation.

5. Non-resemblance Paronomasia (al-jinās al-lāḥiq)

The two words differ by one letter, and the different letters have different points of articulation.

6. Distorted Paronomasia (al-jinās al-muḥarraf)

The two words are the same but have a difference in a vowel.

See also

-  [B-7: Pun](#)
-  [CB-4: Palindrome](#)
-  [CD-3: Evasive Letterplay](#)

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 261-267, **ISBN 9780415386098**. DOI: [10.4324/9780203965399](#) 
- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badi‘ wa al-Ma‘ānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 223-234.
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 660, **ISBN 0415068088**. DOI: [10.4324/9780203020425](#) 
- ↑ Lidia Bettini, ‘[Jinās](#)’ , in *Encyclopedia of Arabic Language and Linguistics Online*, ed. Lutz Edzard and Rudolf Erik de Jong (Leiden: Brill, 2011).

Categories:	Arabic Rhetorical Devices		Linguistic Embellishments ('ilm al-badī')		Wordplay & Phonetic Styling
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الجناس، التجنيس

CA-1: Paronomasia	
Category	Linguistic Embellishments ('ilm al-badī')
Subcategory	Wordplay & Phonetic Styling
Balaghascore.com 	
Code	CC-3 
BalaghaBase.org 	
Code	Q66 
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ID	W4415357191 
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CA-2: Alliteration

Page

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Definition

The appearance of a succession of words where the initial letter of the word is same.^[1]

Example

وَمَكْرُؤٌ مَّكْرًا وَمَكْرُئًا مَّكَرًا وَهُمْ لَا يَشْعُرُونَ

Quran 27 :50

They planned a plan, and We planned a plan.

Explanation

This sentence has multiple repetitions of the letter *ma* at the start of successive words.

See also

- CA-1: Paronomasia

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 259-260, ISBN 9780415386098. DOI: 10.4324/9780203965399 

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Wordplay & Phonetic Styling](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q68>



CA-2: Alliteration

Category

[Linguistic Embellishments \('ilm al-badī'\)](#)

Subcategory

[Wordplay & Phonetic Styling](#)

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[CA-6](#) 

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 DOI

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CA-3: Onomatopoeia

Page	Discussion	Read
------	------------	------

From The Encyclopedia of Arabic Rhetoric

Definition

The representation of sounds where the pronunciation of the word mimics the sound itself.^[1]

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 267, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 



المحاكاة الصوتية

CA-3: Onomatopoeia

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Wordplay & Phonetic Styling

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Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Wordplay & Phonetic Styling](#)

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Category:Contrasts & Inversions

Category

Discussion

Read

Edit

Edit source

From The Encyclopedia of Arabic Rhetoric

?

Help

Rhetorical devices that highlight meaning through opposites, reversals, and mirrored structures.

Pages in category "Contrasts & Inversions"

The following 5 pages are in this category, out of 5 total.

C

- [CB-1: Antithesis](#)
- [CB-2: Colour Contrast](#)
- [CB-3: Oxymoron](#)
- [CB-4: Palindrome](#)
- [CB-5: Reversal of Word Order](#)

Category: [Linguistic Embellishments \(‘ilm al-badī‘\)](#)

Permanent page link: https://al-balagha.com/wiki/Category:Contrasts_%26_Inversions

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Page Discussion

From The Encyclopedia of Arabic Rhetoric

Also known as **Antonymy**, المطابقة, المقابلة and تضادّ

Definition

Two **antonyms** appear together, such as “big” and “small.” The two words may be allegorical or non-allegorical.

The antithesis construct may be either non-negated antithesis using direct opposites such as “true” and “false,” or negated antithesis using negation of the same word (such as “true” and “not true”). The antithesis may occur between two nouns, two verbs, two particles, or any combination of these. Multiple antithesis may occur where two or more antonyms or antonymic phrases appear together.^{[1][2][3][4]}

Example

فَلْيُضْحَكُوا قَلِيلًا وَلْيَبْكُوا كَثِيرًا جَزَاءً بِمَا كَانُوا يَكْسِبُونَ

Quran 9:82

So let them laugh a little—they will weep much as a reward for what they have committed.

Explanation

There is a semantic opposition between *yadhakū* (laugh) and *yabkū* (cry), and between *qalīlan* (a little) and *kathīr* (a lot).

See also

- CB-2: Colour Contrast

References

1. ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 245–246, ISBN 9780415386098. DOI: [10.4324/9780203965399](https://doi.org/10.4324/9780203965399) ↗
2. ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 252–254, ISBN 9780415386098. DOI: [10.4324/9780203965399](https://doi.org/10.4324/9780203965399) ↗
3. ↑ W. P. Heinrichs, 'Rhetorical Figures', in *Encyclopedia of Arabic Literature* ↗, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 659, ISBN 0415068088. DOI: [10.4324/9780203020425](https://doi.org/10.4324/9780203020425) ↗
4. ↑ Aḥmad al-Hāshimī, *Jawāhīr al-Balāgha fī al-Ma'ānī wa-al-Bayān wa-al-Baḍī'* ↗ (Windsor: Hindāwī Foundation, 2019), 365–366, ISBN 9781527316386.

Categories: Arabic Rhetorical Devices | Linguistic Embellishments ('ilm al-badī') | Contrasts & Inversions

Permanent page link: https://al-balagha.com/wiki/CB-1:_Antithesis



الطباق

CB-1: Antithesis

Category Linguistic Embellishments
(‘ilm al-badī‘)

Subcategory Contrasts & Inversions

Synonyms **Antonymy**

المقابلة

المطابقة

تضاد

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Corpus data [See examples ↗](#)

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 **DOI** [10.64393/balagha.Q69](https://doi.org/10.64393/balagha.Q69) 

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CB-2: Colour Contrast

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The juxtaposition of contrasting colours such as red and green or black and white for aesthetic or emotional effect.^[1]

Example

تَرَدِّي ثِيَابَ الْمَوْتِ حُمْرًا فَمَا أَتَى
لَهَا اللَّيْلُ إِلَّا وَهِيَ مِنْ سِنْدُسٍ خَضِرُ.

She donned the red garments of death — yet the nights brought her nothing but green silk.

Explanation

The juxtaposition of red garments of death (possibly of blood or battle), while the night comes as green silk — a stark and symbolic contrast between violence and serenity, or death and life.

See also

- CB-1: Antithesis

References

- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* ↗ (Beirut: Dār Ibn Ḥazm, 2012), 107, ISBN 9786144162798.

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Contrasts & Inversions](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q70>



التدبيج

CB-2: Colour Contrast

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Contrasts & Inversions

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CA-9

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Code

Q70

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ID

W4415372293

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DOI

10.64393/balagha.Q70

↗

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CB-3: Oxymoron

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The co-location of two [antonyms](#).^[1]

Example

نعيش في قرية عالمية.

We live in a global village.

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 254, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 



الاردا ف الخلفي / اجتماع لفظتين متناقضتين

CB-3: Oxymoron	
Category	Linguistic Embellishments ('ilm al-badī')
Subcategory	Contrasts & Inversions
Balaghascore.com 	
Code	CA-2 
BalaghaBase.org 	
Code	Q71 
OpenAlex 	
ID	W4415372279 
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	Download PDF 

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Contrasts & Inversions](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q71>

CB-4: Palindrome

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator uses a lexical item that can be read both forwards and backwards.^{[1][2][3]}

References

- ↑

Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 120, [ISBN 9786144162798](#).
- ↑

Hashim Muhammad, *First Steps to Understanding Balaghah* (Leicester: Al-Qalam Publications, 2016), 61-62, [ISBN 9780957653474](#).
- ↑

Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms* [↗](#), LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 61, [ISBN 9780415386098](#).



القلب / ما لا يستحيل بالانعكاس

CB-4: Palindrome	
Category	Linguistic Embellishments ('ilm al-badī')
Subcategory	Contrasts & Inversions
Balaghascore.com ↗	
Code	CA-7 ↗
BalaghaBase.org ↗	
Code	Q72 ↗
OpenAlex ↗	
ID	W4415372328 ↗
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🔗 DOI	10.64393/balagha.Q72 ↗
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Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Contrasts & Inversions](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q72>

Category:Repetition & Reinforcement

Category

Discussion

Read

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From The Encyclopedia of Arabic Rhetoric

?

Help

The strategic reuse of words or phrases to emphasize, intensify, or create rhythm.

Pages in category "Repetition & Reinforcement"

The following 2 pages are in this category, out of 2 total.

C

- [CC-1: Repetition](#)
- [CC-2: Repetition With Varied Phrasing](#)

Category: [Linguistic Embellishments \(‘ilm al-badī’\)](#)

Permanent page link: https://al-balagha.com/wiki/Category:Repetition_%26_Reinforcement

This page was last edited on 22 April 2025, at 14:33.

CC-2: Repetition With Varied Phrasing

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

A rhetorical technique in which a single idea is reinforced by repeating it through two or more lexical items with different wording but similar or complementary meaning.^[1]

Example

سليم مؤدب ولطيف وصبور.

Salim is polite, kind and patient.

Explanation

The noun “Salim” is modified by the descriptors “polite,” “kind” and “patient”.

See also

- Related to [Metabole](#)

References

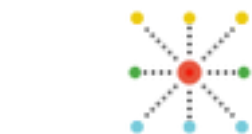
1.

↑

See *Metabole*: Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 267, ISBN 9780415386098. DOI: 10.4324/9780203965399

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Repetition & Reinforcement](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q75>



التكرار بعبارات مختلفة

CC-2: Repetition With Varied Phrasing

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Repetition & Reinforcement

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Category:Indirectness & Ambiguity

Category

Discussion

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Help

Rhetorical strategies that obscure, soften, or shift meaning to invite interpretation or avoid directness.

Pages in category "Indirectness & Ambiguity"

The following 5 pages are in this category, out of 5 total.

C

- [CD-1: Deliberate Ambiguity](#)
- [CD-2: Evasive Response](#)
- [CD-3: Evasive Letterplay](#)
- [CD-4: Euphemism](#)
- [CD-5: Referential Shift](#)

Category: [Linguistic Embellishments \(‘ilm al-badī‘\)](#)

Permanent page link: https://al-balagha.com/wiki/Category:Indirectness_%26_Ambiguity

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CD-1: Deliberate Ambiguity

Page

Discussion

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Definition

Use of a word or phrase ambiguously such that two opposite meanings can be understood.^[1]

See also

- Amphibology [↗](#)

References

- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 106, [ISBN 9786144162798](#).



الإبهام

CD-1: Deliberate Ambiguity

Category

Linguistic Embellishments ('ilm al-badī')

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CD-2: Evasive Response

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Definition

The communicator responds to a question with an evasive or ambiguous response. This evokes an effect in the addressee.^{[1][2]}

Example

كريم: كم عمرك؟

سليم: لماذا تريد معرفة هذه المعلومة الشخصية؟

Karim: How old are you?

Salim: Why do you want this personal information?

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 251, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 
- ↑

Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms* , LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 23-24, [ISBN 9780415386098](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Indirectness & Ambiguity](#)

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CD-2: Evasive Response

Category

[Linguistic Embellishments \(‘ilm al-badī’\)](#)

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CD-3: Evasive Letterplay

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Definition

The communicator intentionally uses a word which can change its meaning through a small change in the word itself. This causes ambiguity in the communicator's intended meaning, so that the communicator may avoid being committed to one of the two meanings.^{[1][2]}

Example

لَقَدْ ضَاعَ شَعْرِي عَلَى بَابِكُمْ
كَمَا ضَاعَ عِقْدٌ عَلَى خَالِصَةٍ

My poetry was lost at your doorstep,
Just as a necklace was lost on Khālīṣa.

- Abū Nuwās

Explanation

And when Caliph al-Rashīd objected to the line, Abū Nuwās claimed he said **كما ضاء** - **بأبككم** - **على شعري**

عَقْدٌ عَلَى خَالِصَةٍ where the original phrase "ضَاع شعري" (my poetry was lost) could be changed to "ضَاء شعري" (my poetry shone), and "ضَاع عَقْدٌ" (a necklace was lost) could be read as "ضَاء عَقْدٌ" (a necklace shone). These minor changes result in completely different interpretations of the line of poetry.

See also

- CA-1: Incomplete Paronomasia
- Related to Equivocation [↗](#)

References

1. ↑ Hafnī Nāṣif, Muḥammad Diyāb, Sulṭān Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 121, ISBN 9786144162798.
2. ↑ Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms*, LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 183, ISBN 9780415386098.

Categories: Arabic Rhetorical Devices | Linguistic Embellishments ('ilm al-badī') | Indirectness & Ambiguity

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CD-3: Evasive Letterplay

Category	Linguistic Embellishments (‘ilm al-badī‘)
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CD-5: Referential Shift

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Definition

The communicator mentions something, and then later uses a personal pronoun or demonstrative pronoun to apparently refer back to that thing. However, something related but different is intended by the pronoun. This could be a different meaning of a homonym (semantic shift), or a related but distinct **referent** (referential shift). This ambiguity creates a rhetorical effect by playing on the listener’s assumption of continuity, only to redirect their interpretation.^{[1][2][3]}

Example

فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ

Quran 2: 185

So whoever is present this month, let them fast **it**.

Explanation

The word *shahar* (month) refers to the new crescent moon signifying the start of the month of Ramadan. Whereas the *hu* (it) apparently refers to the crescent moon, but actually refers to something else - the days of Ramadan - and not the crescent moon itself.

References

- ↑ Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 108-109, [ISBN 9786144162798](#).
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 657, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#)
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Maʿānī wa-al-Bayān wa-al-Badīʿ* (Windsor: Hindāwī Foundation, 2019), 364, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Indirectness & Ambiguity](#)

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CD-5: Referential Shift

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[Linguistic Embellishments \(‘ilm al-badī’\)](#)

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Category:Grouping & Distinguishing

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Help

Logical and stylistic techniques that organize, compare, or contrast elements within a sentence or passage.

Pages in category "Grouping & Distinguishing"

The following 8 pages are in this category, out of 8 total.

- C
- CE-1: Unifying Expression

• CE-2: Syntactic Grouping

• CE-3: Semantic Grouping

• CE-4: Dividing Items

• CE-5: Grouping Then Dividing

• CE-6: Grouping Then Differentiating

• CE-7: Differentiating Between Similar Items

• CE-8: Folding and Unfolding

Category: Linguistic Embellishments (‘ilm al-badī‘)

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CE-1: Unifying Expression

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Definition

A word or expression is used to modify multiple words or phrases, but with different meanings or implications for each. Often involves a verb with both literal and figurative extensions.^[1]

Example

فتحت له بابها وقلبها.

She opened her door and her heart to him.

Explanation

The word “opened” has a literal meaning with opening the door, and an figurative meaning with opening her heart.

See also

- Zeugma and Syllepsis

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 269-270, ISBN 9780415386098. DOI: 10.4324/9780203965399

Categories: Arabic Rhetorical Devices | Linguistic Embellishments ('ilm al-bad') | Grouping & Distinguishing

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العبرة الجامعة

CE-1: Unifying Expression

Category

Linguistic Embellishments ('ilm al-bad')

Subcategory

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CE-2: Syntactic Grouping

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Definition

This is to combine several things together and give a collective verdict or judgement on them together.^{[1][2][3]}

Example 1

دفاترك وأقلامك وكل جهديك ستكون ضرورية عند بدء العام الدراسي الجديد.

Your notebooks, your pens, and all your efforts will be essential when the new school year begins.

Explanation

"Your notebooks", "your pens" and "all your efforts" are combined with the same judgement, of being required.

Example 2

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِينَ يَدْعُونَ رَبَّهُمْ بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

And keep yourself patient with those who call upon their Lord in the morning and the evening, seeking His Face.

[Qur'an 18:28](#)

Explanation

"Morning" and "evening" are combined to share the same predicate: calling upon their Lord.

Example 3

الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا

Wealth and children are [but] adornment of the worldly life.

[Qur'an 18:46](#)

Explanation

زينةُ الحَيَاةِ الدُّنْيَا share one predicate: and المالُ and البنونُ

Example 4

إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ

Wine, gambling, altars, and divining arrows are all filth...

[Qur'an 5:90](#)

Explanation

There are four distinct nouns with one collective ruling: رِجْسٌ (impure/filth).

See also

- [CE-3: Semantic Grouping](#) where the lexical items are connected by a semantic rather than syntactic relationship.

References

- ↑ Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 110, [ISBN 9786144162798](#).
- ↑ W. P. Heinrichs, 'Rhetorical Figures', in *Encyclopedia of Arabic Literature*, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 658, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#)
- ↑ Aḥmad al-Ḥāshimī, *Jawāhir al-Balāgha fī al-Maʿānī wa-al-Bayān wa-al-Badīʿ* (Windsor: Hindāwī Foundation, 2019), 373-374, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badīʿ\)](#) | [Grouping & Distinguishing](#)

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الجمع

CE-2: Syntactic Grouping

Category

Linguistic Embellishments ('ilm al-badīʿ)

Subcategory

Grouping & Distinguishing

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CE-3: Semantic Grouping

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Discussion

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*Also known as **al-Tanāsub**, **al-l'tilāf** and **al-Tawfiq***

Definition

This is a rhetorical device where multiple, often related or similar, qualities or details are grouped together to enhance emphasis or create a rich, detailed picture. ^{[1][2]}

There are several types of semantic grouping.

1) Descriptive (تعداد وصفی)

Listing qualities or features that contribute to an overall impression.

Example

يقع هذا البيت في حي رائع، في حالة جيدة لعمره، قريب من مدرسة متميزة، والسعر معقول. هو مناسب تماماً لنا!

This house is located in a great neighbourhood, in good condition for its age, close to an excellent school, and the price is reasonable. It is perfect for us!

Explanation

The communicator lists several different but thematically related qualities of the house which contribute to a single point: the house is desirable.

2) Semantic (تعداد معنوي)

Listing conceptually or thematically related ideas, often to amplify moral, emotional, or theological messages.

Example

كَالَّذِينَ مِنْ قَبْلِكُمْ كَانُوا أَشَدَّ مِنْكُمْ قُوَّةً وَأَكْثَرَ **أَوْلَادًا** وَ**أَوْلَادًا**

Like those before you: they were **stronger** than you, and had more **wealth** and **children**...

[Qur'an 9:69](#)

Explanation

The joining of strength, wealth, and children shows semantic association, building emphasis through related terms.

3) Imagistic (تعداد تصویری)

Using rich, often poetic, similes or metaphors from the same semantic domain.

Example

(...emaciated camels) like curved bows, nay, like the arrows, when whittled sharp, nay, like the bowstrings.

- [Al-Buḥturī](#)

Explanation

Emaciated camels are described with three related similes from the same semantic domain (archery): like curved bows, like sharpened arrows, and like bowstrings.

4) Contextual/Associative (مراعاة النظير)

The joining of semantically or contextually linked terms to preserve coherence, harmony, or appropriateness in meaning, to emphasise their connectedness. ^[3]

Example

إِنَّ اللَّهَ كَانَ سَمِيعًا بَصِيرًا

"Indeed, Allah is All-Hearing, All-Seeing."

[Qur'an 4:58](#)

Explanation

The words "Samī" (All-Hearing) and "Baṣīr" (All-Seeing) are contextually paired because they refer to two complementary modes of divine perception—hearing and sight from the same semantic domain (perception/sensory awareness), making them rhetorically harmonious and theologically balanced.

See also

- [CE-2: Syntactic Grouping](#) where the lexical items are connected by a syntactic rather than semantic relationship.

References

1.

↑

Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā ʿTammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 108, [ISBN 9786144162798](#).

2.

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3.

↑

Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma'ānī wa-al-Bayān wa-al-Badī'* [↗](#) (Windsor: Hindāwī Foundation, 2019), 367, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Grouping & Distinguishing](#)

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CE-4: Dividing Items

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Definition

This is a rhetorical device where a general category or statement is broken down into its constituent parts, and each part is assigned a specific trait, action, or outcome. It is used to create emphasis, rhythm, or clarity through structured elaboration.^{[1][2][3]}

Al-Taqsīm can take several forms:

- Contrastive Attribution: opposing traits assigned to different cases.
- Logical Enumeration: listing all possibilities (like a disjunction).
- Mutual Characterization: one part clarifies or defines the other.

Example

يجب على الطالب قبل بداية العام الدراسي أن يشتري دفاتر جديدة للكتابة، وأن يرتب مكتبه للمذاكرة، وأن يجد أقلامه لأداء الواجبات.

Before the new school year begins, the student must buy new notebooks for writing, organise their desk for studying, and find pens for doing homework.

References

- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* ↗ (Beirut: Dār Ibn Ḥazm, 2012), 111, [ISBN 9786144162798](#).
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* ↗, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 660, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) ↗
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Maʿānī wa-al-Bayān wa-al-Badīʿ* ↗ (Windsor: Hindāwī Foundation, 2019), 375, [ISBN 9781527316386](#).

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CE-4: Dividing Items

Category

[Linguistic Embellishments \(‘ilm al-badīʿ\)](#)

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CE-5: Grouping Then Dividing

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Discussion

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Definition

This is a rhetorical device where a general collective statement is made first (*jam'*), and then this is divided or detailed (*taqsīm*).^{[1][2]}

Example

ٱللّٰهُ يَتَوَفَّى ٱلْأَنفُسَ حِينَ مَوْتِهَا ٱلَّتِى لَمْ تَمُتْ فِى مَنَامِهَا

God takes the souls at the time of their death, and those that did not die [He takes] during their sleep...

Qur'an 39:42 ↗

Explanation

This verse is structured as a general statement first, then detailed elaboration.

References

- ↑

W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* ↗, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 658, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) ↗
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CE-5: Grouping Then Dividing

Category

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CE-6: Grouping Then Differentiating

Page	Discussion	Read
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Definition

The communicator first combines multiple subjects under a shared predicate, and then differentiates them with individual qualifiers or extensions. This technique subtly unifies and differentiates, adding nuance by showing a shared attribute that branches into distinct meanings.^{[1][2]}

Example 1

وجهك كالنار في ضوئها، وقلبي كالنار في حرها.

Your face is like fire in its light and my heart is like fire in its heat.

- Rashīd al-Dīn al-Waṭwāṭ

Explanation

Both "your face" and "my heart" are joined by the comparison to fire, but the aspects (light and heat) are then separated out and applied appropriately.

Example 2

خَلَقْتَنِي مِنْ نَّارٍ وَخَلَقْتَهُ مِنْ طِينٍ

You created me from fire, and him from clay.

Qur'an 7:12

Explanation

Adam and Iblis share the attribute of being created by Allah, but the differentiation is that Iblis was created from fire and Adam was created from clay.

See also

- CE-8: Folding and Unfolding, of which this may be considered a rhetorically ordered subtype.

References

1.

↑

W. P. Heinrichs, 'Rhetorical Figures', in *Encyclopedia of Arabic Literature*, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 375-376, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#)

2.

↑

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Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Grouping & Distinguishing](#)

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الجمع مع التفريق

CE-6: Grouping Then Differentiating

Category

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CE-7: Differentiating Between Similar Items

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Definition

This is to differentiate between two things that mistakenly could be considered to be same. It emphasizes the contrast in nature, value, or context between similar acts or entities, especially when they are performed or possessed by different agents. The rhetorical effect is to sharpen meaning, correct assumptions, or rhetorically elevate one party over another by highlighting qualitative differences within an apparently shared activity.^{[1][2][3]}

Example 1

سليم وكريم كلاهما من الطلاب الجيدين ، غير أن سليماً يتفوق بطبعه ، وكريماً لا يرقى إلا بجهده.

Saleem and Karim are both good students, but Saleem is naturally superior, while Karim only advances through his own effort.

Example 2

The gift of the clouds at some time in the rainy season is not like the gift of the prince on a day of generosity;

for the gift of the prince is a camel-load of dinars and the gift of the clouds a drop of water.

- Rashīd al-Dīn al-Waṭwāṭ

Explanation

Both the clouds and the prince are giving something. However, the prince is rhetorically differentiated as being more generous than the clouds.

Example 3

وَمَا يَسْتَوِي الْبَحْرَانِ هَذَا عَذْبٌ فُرَاتٌ سَائِغٌ شَرَابُهُ وَهَذَا مِلْحٌ أُجَاجٌ.

The two seas are not equal: one is fresh and sweet, the other is salty and bitter.

Qur'an 35:12

Explanation

The seas seem similar (“both are seas”), but are sharply differentiated in taste and benefit.

References

- ↑ Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, */mode/2up Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 110, *ISBN 9786144162798*.
- ↑ W. P. Heinrichs, 'Rhetorical Figures', in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 659, *ISBN 0415068088*. DOI: [10.4324/9780203020425](https://doi.org/10.4324/9780203020425)
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Maʿānī wa-al-Bayān wa-al-Badīʿ* (Windsor: Hindāwī Foundation, 2019), 374-375, *ISBN 9781527316386*.

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Grouping & Distinguishing](#)

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التفريق

CE-7: Differentiating Between Similar Items

Category [Linguistic Embellishments \('ilm al-badī'\)](#)

Subcategory [Grouping & Distinguishing](#)

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CE-8: Folding and Unfolding

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The communicator mentions two or more items in succession: this is the "Folding" (اللفّ). Then, further information is "Unfolded" (النشر) about these items. The unfolding can be:

- In a parallel sequence (النشر المرتّب),
- In a crossed-over (chiasmus) sequence (النشر غير المرتّب), or
- In an ambiguous sequence (النشر المشوش).

With the parallel or crossed-over sequences, the addressee is expected to understand which piece of information corresponds with which item, without the communicator having to specify this explicitly.^{[1][2][3][4]}

Example

الشمس والقمر مختلفان تمامًا: أحدهما يخلق الضوء، والآخر يعكسه فقط.

The sun and moon are very different: one creates light, the other merely reflects it.

Explanation

Out of the sun and the moon, it is not explicitly mentioned which one creates light, and which one reflects light. However, the communicator expects that the addressee would infer or understand which is which.

See also

- [CE-6: Grouping Then Differentiating](#) where each element is grouped and then explicitly differentiated with a unique qualifier.

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 248-250, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 

2.

↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha*  (Beirut: Dār Ibn Ḥazm, 2012), 111-112, [ISBN 9786144162798](#).

3.

↑

W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 658, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) 

4.

↑

Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma`ānī wa-al-Bayān wa-al-Badī`*  (Windsor: Hindāwī Foundation, 2019), 373, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Grouping & Distinguishing](#)

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الطي والنشر / اللف والنشر

CE-8: Differentiating Between Similar Items

Category

[Linguistic Embellishments \('ilm al-badī'\)](#)

Subcategory

[Grouping & Distinguishing](#)

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Category:Paragraph Structure & Flow

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From The Encyclopedia of Arabic Rhetoric

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Help

Devices that shape the structure, transitions, and aesthetic impact of a passage from beginning to end.

Pages in category "Paragraph Structure & Flow"

The following 11 pages are in this category, out of 11 total.

- C
- CF-10: Pleasantness of the Ending
 - CF-11: Finesse of the Ending
- CF-1: Pleasantness of the Opening
 - CF-2: Finesse of Initiation
 - CF-3: Similarities of the Start & Finish
 - CF-4: Parallelism
 - CF-5: Digression
- CF-6: Rhetorical Branching
 - CF-7: Change of Topic
 - CF-8: Forewarning
 - CF-9: Anticipatory Closure

Category: Linguistic Embellishments (‘ilm al-badī’)

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CF-1: Pleasantness of the Opening

Page

Discussion

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Definition

The communicator employs a pleasant and agreeable opening to the text which pleases and addressee.^{[1][2]}

References

- ↑

Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 128, [ISBN 9786144162798](#).
- ↑

Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms* [↗](#), LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 179, [ISBN 9780415386098](#).



حسن الابتداء

CF-1: Pleasantness of the Opening

Category

Linguistic Embellishments ('ilm al-badī')

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CF-2: Finesse of Initiation

Page

Discussion

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Also known as **Exordium**

Definition

The communicator starts the text in an excellent manner which hints at the main objective of the text, attracts the attention of the addressee and makes the addressee eager to hear the main proposition of the communicator.^[1]

References

- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfī fī al-Balāgha: Al-Bayān, wa al-Badī‘ wa al-Ma‘ānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 295-300.



براعة الاستهلال

CF-2: Finesse of Initiation

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Paragraph Structure & Flow

Synonym

Exordium

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CF-3: Similarities of the Start & Finish

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The end of a sentence has a similar meaning to the beginning of the following sentence, establishing a semantic link which bridges the two sentences.^[1]

Example

يريد الجميع شراء منزل.

شراء البيت أو الشقة هو أكبر عملية شراء في حياتك.

These days, everyone wants to buy a home.

A house or flat is biggest purchase in your life.

References

- ↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 116, [ISBN 9786144162798](#).

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CF-3: Similarities of the Start & Finish

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CF-4: Parallelism

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Definition

The communicator repeats the lexical, syntactic, or rhythmic structure of a sentence or phrase across two or more phrases, clauses, or sentences to create semantic balance, assonance, rhyme, or rhetorical emphasis.^{[1][2]}

Types of parallelism

1) Lexical parallelism

Repetition of word forms or vocabulary across phrases (e.g. he came, he saw, he conquered).

Example

He came, he saw, he conquered.

2) Syntactic parallelism

Matching sentence structures (e.g. To err is human; to forgive, divine).

Example

To err is human; to forgive, divine.

3) Phonetic parallelism

Use of similar sounds for musical effect (e.g. alliteration, rhyme).

Example

إِنْ تَكُ الزَّوْمَانُ حَوَآنًا فَأَنَا لَهُ حَيَّانٌ

If time is treacherous, then I am treacherous towards it..

4) Al-Muzāwaja

A conditional form of parallelism in which the protasis (condition) and apodosis (result) each contain two or more paired elements, often mirroring each other in meaning and structure.^[3]

Example

When they fight each other and their blood flows abundantly, they remember they are relatives and their tears flow abundantly.

- Al-Buḥturī

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis* ^{PDF} (Oxford: Routledge, 2006), 268-269, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#)
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature*, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 659, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#)
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma`ānī wa-al-Bayān wa-al-Badī`* (Windsor: Hindāwī Foundation, 2019), 372, [ISBN 9781527316386](#).

Categories: Arabic Rhetorical Devices | Linguistic Embellishments (‘ilm al-badī`)| Paragraph Structure & Flow

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CF-4: Parallelism

CategoryLinguistic Embellishments ('ilm al-badī`)

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CF-5: Digression

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Also known as ***Excursus***

Definition

The communicator mentions one topic, then leaves that topic and mentions something else which may be the opposite or contrasting to the original topic, then returns to complete the original topic.^{[1][2]} The rhetorical effect is particularly pronounced when the digression has an ironic, sarcastic, or praising intent.^[3]

Example

أنا أحب برمنغهام، إنها مدينة رائعة. ليست مثل لندن حيث الناس بائسون دائماً. يوجد في برمنغهام الكثير من المساحات الخضراء والناس سعداء.

I love Birmingham, it's a great city. It's not like London where the people are always miserable. Birmingham has a lot of green spaces and people are happy.

Explanation

The communicator praises Birmingham, then digresses to talk of the problems of London, then returns to talk about Birmingham. The digression has a critical tone against London, which emphasises the contrast with Birmingham.

See also

-  **CF-6: Rhetorical Branching** where the communicator starts a new topic linked to a previous one and does not return.
- [Excursus](#) 

References

- ↑ Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha*  (Beirut: Dār Ibn Ḥazm, 2012), 109, [ISBN 9786144162798](#).
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma`ānī wa-al-Bayān wa-al-Badī`*  (Windsor: Hindāwī Foundation, 2019), 364-365, [ISBN 9781527316386](#).
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 658, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) 

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Paragraph Structure & Flow](#)

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CF-5: Digression

Category [Linguistic Embellishments \(‘ilm al-badī’\)](#)

Subcategory [Paragraph Structure & Flow](#)

Synonym Excursus

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CF-6: Rhetorical Branching

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

A rhetorical technique where the validity of a new statement is derived from a previous one. This serves as a justification for a change in topic that favours the communicator's objective.^[1]

Example

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ فِيْهِ هُدًى لِّلْمُتَّقِيْنَ
الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَيُقِيْمُوْنَ الصَّلٰوةَ وَمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ

This is the Book! There is no doubt about it — a guide for those mindful of Allah

Who believe in the unseen, establish prayer, and donate from what We have provided for them.

[Qur'an 2:2-3](#)

Explanation

The primary proposition is "This is the Book! There is no doubt about it." The logical branching is "a guide for those mindful of Allah" and the subsequent 3 verses which provide descriptions of "those mindful of Allah."

See also

-  [CF-5: Digression](#) where the communicator returns to the original topic after a digression.

References

- ↑ Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms*[↗](#), LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 182, ISBN 9780415386098.

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī‘\)](#) | [Paragraph Structure & Flow](#)

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CF-6: Rhetorical Branching

Category

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CF-7: Change of Topic

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The communicator transitions from the introduction to the main point of the text in a smooth, connected, integrated and subtle manner.^{[1][2]}

References

- ↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 128, [ISBN 9786144162798](#).
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Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms* [↗](#), LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 180, [ISBN 9780415386098](#).



حسن التخلّص

CF-7: Change of Topic

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Linguistic Embellishments ('ilm al-badī')

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CF-8: Forewarning

Page	Discussion	Read
------	------------	------

From The Encyclopedia of Arabic Rhetoric

Definition

A rhetorical device where the communicator subtly prepares the audience by providing preliminary hints, enabling them to anticipate the message before it is explicitly delivered.^[1]

Example

كنت سعيدًا حقًا بنتائج هذا الامتحان. مبروك عليكم!
لقد حصل كل منكم أكثر من ٩٥% درجة.

“I was really very happy with the results of this exam. Well done!
All of you have scored more than 95%.”

Explanation

The teacher hints at the good marks prior to stating that everyone got more than 95%.

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 253-254, ISBN 9780415386098. DOI: 10.4324/9780203965399 

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Paragraph Structure & Flow](#)

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CF-8: Forewarning

Category

Linguistic Embellishments
(‘ilm al-badī’)

Subcategory

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CF-9: Anticipatory Closure

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

A rhetorical device in which the speaker introduces an early phrase that guides or prepares the listener for the final word of a clause or rhyme of the verse, thus enhancing rhythmic harmony and closure. This rhetorical pre-emption or foreshadowing guides the listener's expectation.^[1]

Example 1

وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ الْغُرُوبِ.

And glorify the praise of your Lord before the rising of the sun and before its setting.

[Qur'an 50:39](#)

Explanation

The phrase “قَبْلَ طُلُوعِ الشَّمْسِ” sets up a rhythmic and thematic expectation, fulfilled by “قَبْلَ الْغُرُوبِ”.

Example 2

وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ.

And Allah was not to wrong them, but they wronged themselves.

[Qur'an 29:40](#)

Explanation

The structure “وَمَا كَانَ اللَّهُ لِيُظْلِمَهُمْ...” anticipates a contrastive resolution, which arrives with “وَلَكِنْ كَانُوا أَنْفُسَهُمْ يَظْلِمُونَ...”.

References

- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma‘ānī wa-al-Bayān wa-al-Badī‘* [↗](#) (Windsor: Hindāwī Foundation, 2019), 367-368, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Paragraph Structure & Flow](#)

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الإرصاد

CF-9: Anticipatory Closure

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

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CF-10: Pleasantness of the Ending

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The communicator concludes the text in a manner that is pleasing for the addressee from a lexical viewpoint.^{[1][2]}

See also

- CF-11: Finesse of the Ending

References

1.

↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 129, ISBN 9786144162798.

2.

↑

Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms*, LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 180-181, ISBN 9780415386098.



CF-10: Pleasantness of the Ending

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Paragraph Structure & Flow

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CF-11: Finesse of the Ending

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator concludes the text in a way that links to, and summarises the objective of the text, and brings a natural and satisfying conclusion to the text, from a semantical viewpoint.^[1]

See also

- CF-10: Pleasantness of the Ending

References

1.

↑

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براعة المقطع

CF-11: Finesse of the Ending

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Paragraph Structure & Flow

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Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Paragraph Structure & Flow](#)

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Category:Argumentation & Illustrative Persuasion

Category

Discussion

Read

Edit

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From The Encyclopedia of Arabic Rhetoric

?

Help

Techniques that strengthen reasoning through vivid imagery, layered references, and strategic shifts in style or genre.

Pages in category "Argumentation & Illustrative Persuasion"

The following 10 pages are in this category, out of 10 total.

- C
- CG-10: Meaningful Proper Nouns

• CG-1: Rhetorical Shift

• CG-2: Scholastic Approach

• CG-3: Genre Shifting

• CG-4: Quotation & Poetic Incorporation

• CG-5: Incorporation of Proverbs

• CG-6: Hinting at the Source

• CG-7: Integration of Imagery

• CG-8: Stacked-up Descriptions

• CG-9: Abstraction

Category: Linguistic Embellishments (‘ilm al-badī’)

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CG-1: Rhetorical Shift

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

Rhetorical Shift, or Reference Switching is when the communicator changes between:

- Persons: first person, second person, third person
- Tenses: past tense, present tense, future, imperative
- Morphology: verb, active participle, passive participle
- Sentence type: verbal sentence, nominal sentence

This shift keeps the addressee engaged and provides stylistic diversity.^{[1][2][3][4]}

When the shift occurs between second and third person, it may overlap with [Apostrophe](#).

The term Rhetorical Shift may also apply to the use of a parenthetical aside for rhetorical purposes.^[5]

Example

When Salim has lost his key:

سليم: أين مفتاحي؟ كان في جيبِي. أين وضعت المفتاح يا سليم؟
كيف يفقد الرجل مفتاح بيته؟ تعال يا سالم ... جد المفتاح بسرعة!

Salim: Where is my key? It was in my pocket. Where did you put the key, Salim? How does a man lose his house key? Come on Salim... find the key quickly!

Explanation

Salim refers to himself in the first person (“my key”), then the second person (“you”), and then the third person (“a man”). There are changes in verb from past tense (“was”), to present tense (“does”) to imperative (“find”).

Related to

- [CH-10: Addressing the Non-Human](#)
- [Enallage](#)

References

- ↑ Muhammad Abdel Haleem, ‘[Rhetorical Devices and Stylistic Features of Qur’anic Grammar](#)’ [↗](#), *The Oxford Handbook of Qur’anic Studies* [↗](#), ed. Mustafa Shah and Muhammad Abdel Haleem (Oxford: Oxford University Press, 2020), 329, [ISBN 9780199698646](#). DOI: [10.1093/oxfordhb/9780199698646.013.22](#) [↗](#)
- ↑ Hussein Abdul-Raof, *[Arabic Rhetoric: A Pragmatic Analysis](#)* [📄](#) (Oxford: Routledge, 2006), 257-258, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) [↗](#)
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- ↑ Basil Hatim, *[Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms](#)* [↗](#), LINCOS Studies in Communication 04 (Munich: Lincom Europa, 2010), 20-69, [ISBN 9780415386098](#).
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *[Encyclopedia of Arabic Literature](#)* [↗](#), ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 657, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) [↗](#)

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Argumentation & Illustrative Persuasion](#)

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الالتفات

CG-1: Rhetorical Shift

Category [Linguistic Embellishments \(‘ilm al-badī’\)](#)

Subcategory [Argumentation & Illustrative Persuasion](#)

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CG-2: Scholastic Approach

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Also known as ***Dialectical Mannerism***

Definition

The communicator uses reasoning, rational ideas, logic, or evidence to convince the addressee of the communicator’s proposition or to refute conflicting views.^[1] For rhetorical effect, the reasoning may be over-intricate, over-complex or argumentative. It may include repetition, warped logic, and surprising associations.^{[2][3]}

لَوْ كَانَ فِيهِمَا آلِهَةٌ إِلَّا اللَّهُ لَفَسَدَتَا

If there were in them (i.e. the heavens and the earth) gods besides Allah, they would both have been ruined.

[Qur'an 21:22](#)

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 257, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#)
- ↑

W. P. Heinrichs, ‘al-Madhhab al-kalāmī’, in *Encyclopedia of Arabic Literature* [↗](#), ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 482, [ISBN 0415068088](#).
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Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma‘ānī wa-al-Bayān wa-al-Badī‘* [↗](#) (Windsor: Hindāwī Foundation, 2019), 368, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī‘\)](#) | [Argumentation & Illustrative Persuasion](#)

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المذهب الكلامي

CG-2: Scholastic Approach

Category [Linguistic Embellishments \(‘ilm al-badī‘\)](#)

Subcategory [Argumentation & Illustrative Persuasion](#)

Synonym [Dialectical Mannerism](#)

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CG-3: Genre Shifting

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The text combines two or more different literary arts (such as eulogy, praise, satire, boasting, congratulation, condolence, reprimand) in one piece.^{[1][2]}

References

- ↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 109-110, [ISBN 9786144162798](#).
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الافتان

CG-3: Genre Shifting

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Argumentation & Illustrative Persuasion

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CG-4: Quotation & Poetic Incorporation

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Also known as **Borrowing**

Definition

The communicator takes a well-known text such as a proverb, poem, story, prophetic sayings, or Quranic verse and inserts it into a new text.^{[1][2][3][4]} When the inserted text is a well-known poetic line or part of it, this is known as *tadmīn*.^{[5][6][7]}

The device may be used narratively, such as by placing the borrowed line in the speech of a character.

References & Further Reading

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 256, ISBN 9780415386098. DOI: 10.4324/9780203965399 [↗](#)
- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfī fī al-Balāgha: Al-Bayān, wa al-Badī‘ wa al-Ma‘ānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 307-314.
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* [↗](#), ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 657, ISBN 0415068088. DOI: 10.4324/9780203020425 [↗](#)
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- ↑ G.J.H. van Gelder, ‘Iqtibās’, in *Encyclopedia of Arabic Literature* [↗](#), ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 396-397, ISBN 0415068088.
- ↑ Basil Hatim, *Arabic Rhetoric: The Pragmatics of Deviation from Linguistic Norms* [↗](#), LINCOM Studies in Communication 04 (Munich: Lincom Europa, 2010), 185, ISBN 9780415386098.

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Argumentation & Illustrative Persuasion](#)

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CG-4: Quotation & Poetic Incorporation

Category	Linguistic Embellishments (‘ilm al-badī’)
Subcategory	Argumentation & Illustrative Persuasion
Synonym	Borrowing

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CG-5: Incorporation of Proverbs

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The communicator incorporates a proverb, parable, or well-known statement into the text to strengthen the argument. ^[1]

Example

إذا جاء موسى وألقى العصا... فقد بطل السحر والساحر.

When Moses came and he threw down the stick... the magic and the magicians were defeated.

Explanation

This is a well-known proverb which refers to the story of Moses in Abrahamic texts, when he threw down his stick which became a snake that ate what Pharoah’s magicians were depicting as snakes. It alludes to the fact that truth will conquer falsehood. Incorporation of this proverb into a piece will strength its rhetorical strength.

References

1. [↑] Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 112, ISBN 9786144162798.

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Argumentation & Illustrative Persuasion](#)

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CG-5: Incorporation of Proverbs

Category

Linguistic Embellishments
(‘ilm al-badī’)

Subcategory

Argumentation & Illustrative
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CG-6: Hinting at the Source

Page

Discussion

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Definition

When the communicator takes a well-known text such as a proverb, poem, story, prophetic sayings, or Quranic verse and incorporates it into a new text, the communicator provides a clue about the source of the quotation.^[1]

References

- ↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 127-128, [ISBN 9786144162798](#).



التلميح

CG-6: Hinting at the Source

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Argumentation & Illustrative Persuasion

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CG-7: Integration of Imagery

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator uses imagery to imply the existence of something else, rather than explicitly mentioning it.^{[1][2]}

Example

كنت أنظر إلى الساعة طوال الليل، في انتظار الفجر المتأخر.

I was looking at the clock all night, waiting for the dawn.

Explanation

The imagery implies that the narrator was suffering from insomnia.

References

- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 107, [ISBN 9786144162798](#).
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma‘ānī wa-al-Bayān wa-al-Badī‘* [↗](#) (Windsor: Hindāwī Foundation, 2019), 368, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī‘\)](#) | [Argumentation & Illustrative Persuasion](#)

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الإدماج

CG-7: Integration of Imagery

Category

Linguistic Embellishments (‘ilm al-badī‘)

Subcategory

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CG-8: Stacked-up Descriptions

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

Rather than only one statement of praise or criticism, the communicator links together two or more related statements of praise or criticism. This creates a more intense rhetorical effect.^[1]

Example

لقد حصلت على درجات ممتازة في امتحاناتي النهائية،

لقد ضمنت مستقبلك المشرق،

وأنت دحضت كل المشككين.

You got excellent grades in your final exams,
You secured your bright future,
And you disproved all the sceptics.

References

1. [↑] Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 107-108, [ISBN 9786144162798](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Argumentation & Illustrative Persuasion](#)

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الاستتبع

CG-8: Stacked-up Descriptions

Category

Linguistic Embellishments
(‘ilm al-badī’)

Subcategory

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CG-9: Abstraction

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Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

This is the abstracting of a general attribute from an individual, using an explicit abstraction formula: "In [the individual] I have [an abstracted trait]". For example: "In my neighbour, I have a true friend." The construct specifically includes prepositions like "li" (لـ) or "bi" (بـ) to indicate that an idealized trait or role exists within the subject.^{[1][2][3]}

Example

فلئن بقيت لأحينٍ لغزوةٍ نحو الغنائم أو يموتَ بي كريمٌ

Should I stay alive, I will embark on a raid... unless [in me] a noble man should die.

- Qatāda ibn Maslama al-Ḥanaḩī

References

- ↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 115, [ISBN 9786144162798](#).
- ↑

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Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī‘\)](#) | [Argumentation & Illustrative Persuasion](#)

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التجريد

CG-9: Abstraction

Category

Linguistic Embellishments (‘ilm al-badī‘)

Subcategory

Argumentation & Illustrative Persuasion

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CG-10: Meaningful Proper Nouns

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From The Encyclopedia of Arabic Rhetoric

Definition

Use of names of people or places that have can have multiple meanings or interpretations.^[1]

References

- ↑

Hafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 106-107, [ISBN 9786144162798](#).



التوجيه

CG-10: Meaningful Proper Nouns

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Argumentation & Illustrative Persuasion

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Category:Persuasive Tricks

Category

Discussion

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Help

Expressive techniques that persuade through exaggeration, irony, reversal, or emotional manipulation.

Pages in category "Persuasive Tricks"

The following 15 pages are in this category, out of 15 total.

C

- CH-10: Addressing the Non-Human
 - CH-11: Personification
 - CH-12: Sarcasm
- CH-13: Humour Through Which Seriousness is Intended
 - CH-14: Retraction
 - CH-15: Finesse of Requesting
 - CH-1: Hyperbole
 - CH-2: Fanciful Causation
 - CH-3: Rhetorical Concession
- CH-4: Affirmed Praise
 - CH-5: Affirmed Dispraise
 - CH-6: Affirmation by Negation
 - CH-7: Praise-Blame Dichotomy
 - CH-8: Feigned Ignorance
 - CH-9: Diminishing Expression

Category: Linguistic Embellishments (‘ilm al-badī’)

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CH-1: Hyperbole

Page [Discussion](#)

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Definition

The communicator exaggerates in describing a proposition.^{[1][2][3][4]}

Types of hyperbole

There are three grades of hyperbole:

Lowest (*tablīgh*)

The proposition is exaggerated but still commonly or customarily possible, and may normally occur.

هذه السيارة من أسرع السيارات التي يمكنك شراؤها بهذا السعر.

“This car is one of the fastest cars you can buy for this price.”

Intermediate (*ighrāq*)

The proposition is conceptually possible but only hypothetically or rarely occurs.

هذه هي أسرع سيارة في العالم.

“This is the fastest car in the world.”

Highest (*ghuluw*)

The proposition is conceptually impossible or beyond belief. In order for this level of exaggeration to be "acceptable", it needs to be done with poetic license, wit, satire, imagination, literary justification, or with a modifier like "almost".

يمكنك السفر بسرعة مليون ميل في الساعة في هذه السيارة!

“You'll be travelling at a million miles an hour in this car!”

See also

- [CH-9: Diminishing Expression](#) - the opposite of Hyperbole

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis* ^{PDF} (Oxford: Routledge, 2006), 252, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) [↗]
- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗] (Beirut: Dār Ibn Ḥazm, 2012), 112-113, [ISBN 9786144162798](#).
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* [↗], ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 658, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) [↗]
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma‘ānī wa-al-Bayān wa-al-Badī‘* [↗] (Windsor: Hindāwī Foundation, 2019), 377, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Persuasive Tricks](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q110>



CH-1: Hyperbole

Category

[Linguistic Embellishments \('ilm al-badī'\)](#)

Subcategory

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CH-2: Fanciful Causation

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Also known as ***Beauty of Rationale*** and ***Fantastic Aetiology***

Definition

The communicator denies the obvious cause of something happening, and instead proposes a different but fanciful cause. This has the effect of attributing the occurrence to something which benefits the communicator’s objectives and agenda.^{[1][2][3]}

Example

لقد حققت النجاح بسبب دعاء والدتك الدائم لك فقط.

You achieved success **only because of your mother’s constant supplication for you.**

See also

- حسن التعليل - Arabic Wikipedia

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 248, ISBN 9780415386098. DOI: 10.4324/9780203965399

2.

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Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 115, ISBN 9786144162798.

3.

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Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma‘ānī wa-al-Bayān wa-al-Badī‘* [↗](#) (Windsor: Hindāwī Foundation, 2019), 369-371, ISBN 9781527316386.

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī‘\)](#) | [Persuasive Tricks](#)

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حسن التعليل

CH-2: Fanciful Causation

Category

Linguistic Embellishments (‘ilm al-badī‘)

Subcategory

Persuasive Tricks

Synonymns

Beauty of Rationale

Fantastic Aetiology

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CH-3: Rhetorical Concession

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

A rhetorical device in which the speaker appears to concede to an opponent's accusation or argument, only to follow it with a justification, mitigating explanation, or rebuttal. The goal is often to soften opposition or redirect the audience's judgment.^[1]

Example

كريم: هل أنفقت كل أموالنا؟

سليم: نعم أنفقت كل المال. لكننا كنا جائعين أثناء الرحلة ولم يكن لدي خيار آخر.

Karim: Did you spend all our money?

Salim: Yes, I spent all the money. But we were hungry during the journey, and I had no other choice.

See also

- Epitrope

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 250, ISBN 9780415386098. DOI: 10.4324/9780203965399

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Persuasive Tricks](#)

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CH-3: Rhetorical Concession

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CH-4: Affirmed Praise

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The communicator praises, then indicates that there is an exception to the praise, and then affirms the original praise by praising again. This is the opposite of [Affirmed Dispraise](#).^{[1][2][3][4]}

Example

”سليم طالب ممتاز. المشكلة الوحيدة هي أنه يستعد للدرس جيدًا لدرجة أنه يعرف بالفعل جميع الإجابات!”

“Salim is an excellent student. The only problem is that he prepares for the lesson so well that he already knows all the answers!”

See also

- [CH-5: Affirmed Dispraise](#)

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 247, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 

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Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badiʿ wa al-Maʿānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 265-270.

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W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 659, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) 

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Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Maʿānī wa-al-Bayān wa-al-Badīʿ*  (Windsor: Hindāwī Foundation, 2019), 377-378, [ISBN 9781527316386](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Persuasive Tricks](#)

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تأكيد المدح بما يُشبه الذم

CH-4: Affirmed Praise

Category

[Linguistic Embellishments \(‘ilm al-badī’\)](#)

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CH-5: Affirmed Dispraise

Page [Discussion](#)

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From The Encyclopedia of Arabic Rhetoric

Definition & Examples

The communicator criticises, then indicates that there is an exception to the criticism, and then affirms the original criticism by criticising again. This is the opposite of [Affirmed Praise](#).^{[1][2][3]}

Example

كريم طالب سيئ. الشيء الوحيد الجيد فيه أنه يعرف مدى سوء حالته، ولا ينوي دراسة هذا الموضوع بعد هذا العام الدراسي.

“Karim is a bad student. The only thing good about him is that he knows how bad he is, and he does not intend to study this subject after this academic year.”

See also

- [CH-4: Affirmed Praise](#)

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 245, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 

2.

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Ayman Amin Abd Al-Ghani, *Al-Kāfī fī al-Balāgha: Al-Bayān, wa al-Badī‘ wa al-Ma‘ānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 265-270.

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Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī‘\)](#) | [Persuasive Tricks](#)

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تأكيد الذم بما يُشبه المدح

CH-5: Affirmed Dispraise

Category

[Linguistic Embellishments \(‘ilm al-badī‘\)](#)

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CH-6: Affirmation by Negation

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

To allude to a word by negating its antonym, for emphasis, praise, or denial.^[1]

Example

ليست لندن مدينة صغيرة!
London is not a small city!

See also

- Litotes

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 252, ISBN 9780415386098. DOI: 10.4324/9780203965399

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Persuasive Tricks](#)

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الإثبات بالنفي

CH-6: Affirmation by Negation

Category

Linguistic Embellishments ('ilm al-badī')

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CH-7: Praise-Blame Dichotomy

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition & Examples

A rhetorical device in which a subject is praised after being criticized, or criticized after being praised. This contrast enhances emotional impact, sharpens tone, and reveals layered meaning.^{[1][2]}

See also

- Antanagoge

References

- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 113, ISBN 9786144162798.
- ↑ Aḥmad al-Hāshimī, *Jawāhir al-Balāgha fī al-Ma‘ānī wa-al-Bayān wa-al-Badī‘* (Windsor: Hindāwī Foundation, 2019), 377, ISBN 9781527316386.



CH-7: Praise-Blame Dichotomy

Category

Linguistic Embellishments ('ilm al-badī')

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CH-8: Feigned Ignorance

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Also known as ***al-tashakkuk***

Definition

The communicator knows something but pretends not to know. This literary device may be found when the communicator wishes to express amazement, praise, dispraise, disapproval, or to reprimand, or create a sense of familiarity.^{[1][2]}

Example

The communicator wishes to impart some advice about starting a company:

أتمنى أنني كنت أعرف هذا الأمر عندما أسست هذه الشركة قبل 10 سنوات.

“This is something I wish I knew when I started this company 10 years ago.”

Explanation

It is possible that the information was actually known when the company was started, but feigning ignorance has been used to setup a rhetorical image of ignorance which mirrors the addressee’s condition.

References

- ↑

W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature*[↗], ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 659, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#)[↗]
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Hashim Muhammad, *First Steps to Understanding Balaghah* (Leicester: Al-Qalam Publications, 2016), 48, [ISBN 9780957653474](#).

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Persuasive Tricks](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q117>



تجاهل العارف

CH-8: Feigned Ignorance

Category

[Linguistic Embellishments \(‘ilm al-badī’\)](#)

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Synonyms

al-tashakkuk

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CH-9: Diminishing Expression

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Also known as **Abbaser**, **Humiliatio**, **Depreciation**

Definition

A rhetorical device in which the communicator intentionally uses language that minimizes, devalues, or belittles a person, object, or idea to make it seem less significant, impressive, or worthy.^[1]

Example

أعيش في كوخ في الريف.

I live in a hut in the countryside.

See also

- Tapinosis
- CH-1: Hyperbole - the opposite of Diminishing Expression

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 258-259, ISBN 9780415386098. DOI: 10.4324/9780203965399

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Persuasive Tricks](#)

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التحقير

CH-9: Diminishing Expression

Category

[Linguistic Embellishments \('ilm al-badī'\)](#)

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Synonyms

Abbaser
Humiliatio
Depreciation

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CH-10: Addressing the Non-Human

Page

Discussion

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Definition

This is a form of personification where the communicator directly addresses a non-human object as if it was human.^[1]

See also

- CH-11: Personification
- Related to [Apostrophe](#) ↗

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 246-247, ISBN 9780415386098. DOI: [10.4324/9780203965399](https://doi.org/10.4324/9780203965399) ↗



مخاطبة غير العاقل

CH-10: Addressing the Non-Human

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CH-11: Personification

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

The communicator refers to non-human objects as if they were human.^[1] This is different from [Apostrophe](#) where the communicator directly addresses non-human objects.

See also

- [CH-10: Addressing the Non-Human](#)
- [Pathetic Fallacy](#) - the attribution of human feelings and responses to inanimate things or animals.

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 255-256, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 



تشخيص، تجسيد

CH-11: Personification	
Category	Linguistic Embellishments ('ilm al-badī')
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CH-12: Sarcasm

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator indirectly criticises, rebukes, or refutes by mentioning something positive which the addressee can understand or infer as actually being negative.^[1]

See also

- 🧐🗣️👤 CH-13: Humour Through Which Seriousness is Intended

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 256, ISBN 9780415386098. DOI: 10.4324/9780203965399 



الاستهزاء

CH-12: Sarcasm

Category

Linguistic Embellishments ('ilm al-badī')

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CH-13: Humour Through Which Seriousness is Intended

Page

Discussion

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From The Encyclopedia of Arabic Rhetoric

Definition

The use of humour or lightness to convey a serious point.^{[1][2]} This is different from **sarcasm**, which carries a negative, bitter, mocking or angry tone. It is also different from **pun** or double entendre where a word has two meanings.

See also

-  [CH-12: Sarcasm](#)
-  [B-7: Pun](#)

References

- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* [↗](#), ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 657, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) [↗](#)
- ↑ See: (103) *Serious Jest* in: Pierre Cachia, *The Arch Rhetorician: Or The Schemer’s Skimmer : A Handbook of Late Arabic Badī Drawn from ‘Abd al-Ghanī an-Nābulṣī’s Nafaḥāt al-Azhār ‘ala Nasamāt al-Aṣḥār* [↗](#), Studies in Arabic Language and Literature 3 (Wiesbaden: Harrassowitz, 1998), 32-33, [ISBN 9783447040327](#).



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CH-13: Humour Through Which Seriousness is Intended

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CH-14: Retraction

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The rhetorical move of recanting or semantically reversing a statement, often used for emphasis or dramatic effect.^[1]

Example

أهذا وجهٌ لا يُنسى؟ بل يُنسى... لكنَّه يعود في كل لحظةٍ إلى ذهني أقوى من ذي قبل.

Is this a face that cannot be forgotten? Rather, it can be forgotten... But it returns to my mind every moment, stronger than before.

References

- ↑

W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature*, ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 659, ISBN 0415068088. DOI: 10.4324/9780203020425



CH-14: Retraction

Category

Linguistic Embellishments ('ilm al-badī')

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CH-15: Finesse of Requesting

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator conveys his desire or need without explicitly making a direct request or demand. The addressee implicitly understands what the communicator is asking for.^[1]

References

1. ↑
- Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 129, [ISBN 9786144162798](#).



براعة الطلب

CH-15: Finesse of Requesting

Category

Linguistic Embellishments ('ilm al-badī')

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Category:Sound Aesthetics

Category

Discussion

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Help

Expressive techniques that persuade through exaggeration, irony, reversal, or emotional manipulation.

Pages in category "Sound Aesthetics"

The following 3 pages are in this category, out of 3 total.

C

- CI-1: Assonance
- CI-2: Concordance of Word and Meaning
- CI-3: Concordance of Pronunciations

Category: Linguistic Embellishments (‘ilm al-badīʿ)

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CI-1: Assonance

Page

Discussion

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Definition

A form of internal rhyme in which the final words of successive phrases or lines agree in their vowel endings. While traditionally found in rhymed prose, it can also appear in poetry, where it may be called tarṣī‘ when the rhyme occurs within a single line or between paired lines.^{[1][2]} The assonance may be of three grades:

- Low: The final word of each sentence a has different morphology.
- Intermediate: The final word of each sentence has the same morphology
- High: The words of both sentences have the same morphology

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 260-261, ISBN 9780415386098. DOI: 10.4324/9780203965399 

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CI-1: Assonance

Category

Linguistic Embellishments ('ilm al-badī')

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CI-2: Concordance of Word and Meaning

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

There is agreement between the sounds of the words and their meanings. For example, words with soft sounds are used to convey a soft or delicate tone. Conversely, words with harsh sounds are used to convey a harsh tone.^[1]

References

- ↑

Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 115-116, [ISBN 9786144162798](#).



CI-2: Concordance of Word and Meaning

Category

[Linguistic Embellishments \('ilm al-badī'\)](#)

Subcategory

[Sound Aesthetics](#)

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[↗](#)

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Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator brings together strange, unusual and unexpected words for rhetorical effect.^[1]

Examples

قَالُوا تَاللَّهِ تَفْتَوْا تَذْكُرُ يُوسُفَ حَتَّى تَكُونَ حَرَضًا أَوْ تَكُونَ مِنَ الْهَالِكِينَ

Quran 12: 85

They said, “By Allah! You will not cease to remember Joseph until you lose your health or even your life.”

Explanation

Both (i) the use of ta- as an oath device prefixed to “Allah,” and (ii) the use of the word tafta’u (to continue), are rarely used in Arabic, but are co-located in this text.

References

1. ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* (Beirut: Dār Ibn Ḥazm, 2012), 121, ISBN 9786144162798.

Categories: Arabic Rhetorical Devices | Linguistic Embellishments ('ilm al-badī') | Sound Aesthetics

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ائتلاف اللفظ مع اللفظ

CI-3: Concordance of Pronunciations

Category	Linguistic Embellishments (‘ilm al-badī‘)
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Subcategory	Sound Aesthetics
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Corpus data [See examples ↗](#)

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Category:Rhythmic Structuring & Balance

Category

Discussion

Read

Edit

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From The Encyclopedia of Arabic Rhetoric

?

Help

Expressive techniques that persuade through exaggeration, irony, reversal, or emotional manipulation.

Pages in category "Rhythmic Structuring & Balance"

The following 6 pages are in this category, out of 6 total.

C

- [CJ-1: Tail-Head](#)
- [CJ-2: Head-Tail](#)
- [CJ-3: Excellence of Division](#)
- [CJ-4: Metrical Ellipsis](#)
- [CJ-5: Proportioning](#)
- [CJ-6: Hemistich Ending Concordance](#)

Category: [Linguistic Embellishments \('ilm al-badī'\)](#)

Permanent page link: https://al-balagha.com/wiki/Category:Rhythmic_Structuring_%26_Balance

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CJ-1: Tail-Head

Page	Discussion	Read
------	------------	------

From The Encyclopedia of Arabic Rhetoric

Definition

The last word of the sentence (the "tail", al-‘ajz) and the first word of the sentence (the "head", al-ṣadr) are the same or morphologically related.^[1] ^[2]^[3]

Example

افعلْ ما تشاء؛ ليست مسؤوليتي أن أقول لك ما عليك أن تفعل.

Do what you like; it is not my responsibility to tell you what you must do.

See also

- CJ-2: Head-Tail

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 268-269, ISBN 9780415386098. DOI: 10.4324/9780203965399 
- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha*  (Beirut: Dār Ibn Ḥazm, 2012), 117, ISBN 9786144162798.
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* , ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 660-661, ISBN 0415068088. DOI: 10.4324/9780203020425 

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \(‘ilm al-badī’\)](#) | [Rhythmic Structuring & Balance](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q128>



رد العجز على الصدر / التصدير

CJ-1: Tail-Head

Category

Linguistic Embellishments (‘ilm al-badī’)

Subcategory

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CJ-2: Head-Tail

Page	Discussion	Read
------	------------	------

From The Encyclopedia of Arabic Rhetoric

Also known as ***Anadiplosis***

Definition

The first word of the sentence (the "head", al-ṣadr) is morphologically related to the last word of the previous sentence (the "tail", al-ʿajz).^[1]

Example

لندن مدينة الفرص.
الفرص المفتوحة للاستغلال.
والاستغلال وباء.
والوباء لا يميز بين الغني والفقير.

London is a city of opportunity.
Opportunities open for exploitation.
Exploitation is an epidemic.
And the epidemic does not distinguish between rich and poor.



رد الصدر على العجز

CJ-2: Head-Tail

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Rhythmic Structuring & Balance

Synonym

Anadiplosis ↗

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See also

- CJ-1: Tail-Head
- CB-5: Reversal of Word Order, Antimetabole ↗

References

- ↑ Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis* 📄 (Oxford: Routledge, 2006), 261, ISBN 9780415386098. DOI: 10.4324/9780203965399 ↗

Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Rhythmic Structuring & Balance](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q129>

CJ-3: Excellence of Division

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator divides each line of a poem into two equal hemi-stiches with the same length and general syllabic structure, without necessarily rhyming.^[1] Additionally, it is called *mumāthala* ("congruence") if the hemi-stiches are all of the same word form.^[2]

References

- ↑

Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badī‘ wa al-Ma‘ānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 249-251.
- ↑

W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* [↗](#), ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 660, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) [↗](#)



CJ-3: Excellence of Division

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

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Permanent page link: <https://doi.org/10.64393/balagha.Q130>

CJ-4: Metrical Ellipsis

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The rhyme and or poetic metre of a poem is such that even if some words are omitted, the rhyme or metre are maintained.^[1]

References

- ↑ Ḥafnī Nāṣif, Muḥammad Diyāb, Sultan Muḥammad and Muṣṭafā Ṭammām, *Durūs al-Balāgha* [↗](#) (Beirut: Dār Ibn Ḥazm, 2012), 120-121, [ISBN 9786144162798](#).



CJ-4: Metrical Ellipsis

Category

Linguistic Embellishments ('ilm al-badī')

Subcategory

Rhythmic Structuring & Balance

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CJ-5: Proportioning

Contents [hide]

Beginning

Definition

Example

References

Page Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Also known as التفويف

Definition

The communicator divides a sentence or paragraph into sentences with equal length and poetic metre.^{[1][2]}

Example

كُنْ مُتَكَبِّرًا أَتَحْمَلُ،
 كُنْ جَائِرًا أَصِيرُ،
 تَسِيدُ أَتَوَاضِعُ،
 دَاعِبٌ أَسْتَسْلِمُ،
 تَكَلِّمُ أَصْغِ،
 أَمْرٌ أُطِيعُ.

Be arrogant, and I will endure;
be unjust, and I will be patient;
act like a master, and I will humble myself;
tease, and I will submit;
speak, and I will listen;
command, and I will obey.

- Ibn Zaydūn ↗

References

1. ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfī fī al-Balāgha: Al-Bayān, wa al-Badī‘ wa al-Ma‘ānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 213-217.
2. ↑ W. P. Heinrichs, 'Rhetorical Figures', in *Encyclopedia of Arabic Literature*[↗], ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 659, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#)[↗]

Categories: Arabic Rhetorical Devices | Linguistic Embellishments ('ilm al-badī') | Rhythmic Structuring & Balance

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الازدواج

CJ-5: Proportioning

Category Linguistic Embellishments
(‘ilm al-badī‘)

Subcategory Rhythmic Structuring & Balance

Synonyms التفویف

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Code [Q132](#)

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CJ-6: Hemistich Ending Concordance

Page	Discussion	Read
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From The Encyclopedia of Arabic Rhetoric

Definition

A rhetorical device in poetry where the final part of the first hemistich matches the final part of the second hemistich in meter, vowel, and rhyme. This produces a harmonious and balanced auditory effect. This technique is used to enhance musicality and symmetry.^[1]

When the rhyme between the two hemistichs occurs only in the first line of a poem (as is common in classical Arabic poetry), this is a separate prosodic device called *taṣrīʿ* which serves a formal role in setting the rhyme scheme.^[2] This is considered a prosodic convention, not a rhetorical figure.

References

- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badiʿ wa al-Maʿānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 241-244.
- ↑ W. P. Heinrichs, ‘Rhetorical Figures’, in *Encyclopedia of Arabic Literature* [🔗](#), ed. Julie Scott Meisami and Paul Starkey (London: Routledge, 1998), 661, [ISBN 0415068088](#). DOI: [10.4324/9780203020425](#) [🔗](#)

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الترصيع / المرادف

CJ-6: Hemistich Ending Concordance	
Category	Linguistic Embellishments ('ilm al-badī')
Subcategory	Rhythmic Structuring & Balance
Balaghascore.com 🔗	
Code	CD-2 🔗
BalaghaBase.org 🔗	
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Categories: [Arabic Rhetorical Devices](#) | [Linguistic Embellishments \('ilm al-badī'\)](#) | [Rhythmic Structuring & Balance](#)

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Category:Negative Rhetorical Effects

Category

Discussion

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From The Encyclopedia of Arabic Rhetoric

?

Help

Stylistic and linguistic flaws that reduce the eloquence, clarity, or aesthetic impact of an utterance, and which are traditionally viewed as detracting from rhetorical excellence.

Pages in category "Negative Rhetorical Effects"

The following 6 pages are in this category, out of 6 total.

D

- [D-1: Loanwords](#)
- [D-2: Catachresis](#)
- [D-3: Linguistic Errors](#)
- [D-4: Phonetic Incongruity](#)
- [D-5: Unfamiliar Usage](#)
- [D-6: Use of Inappropriate Linguistic Style and Register](#)

Category: [Arabic Rhetorical Devices](#)

Permanent page link: https://al-balagha.com/wiki/Category:Negative_Rhetorical_Effects

This page was last edited on 16 November 2025, at 23:39.

D-1: Loanwords

Page	Discussion	Read
------	------------	------

From The Encyclopedia of Arabic Rhetoric

Definition

Loanwords - literal transliterations into Arabic of a foreign word, such as *kambyūtar* for “computer” are considered to detract from the rhetoric qualities of a [text](#).

Conversely, **calques** - semantic translations into Arabic of a foreign word without phonetic matching, such as *kurat al-qadam* for “football” - do not detract from rhetoric qualities of a text.^{[1][2]}

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 23, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 
- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 240-241, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 



الكلمات المستعارة

D-1: Loanwords	
Category	Negative Rhetorical Effects
Balaghascore.com 	
Code	CG-1 
BalaghaBase.org 	
Code	Q134 
Cite this page	
 DOI	10.64393/balagha.Q134 
Download PDF 	

Categories: [Arabic Rhetorical Devices](#) | [Negative Rhetorical Effects](#)

Permanent page link: <https://doi.org/10.64393/balagha.Q134>

D-2: Catachresis

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

Catachresis, where a lexical item is used incorrectly, such as when a non-native communicator does not know the correct term in that language, is considered negatively in terms of rhetoric effect.^{[1][2]}

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 23, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 
- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 240-241, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 



سوء الاستعمال اللغوي

D-2: Catachresis

Category

Negative Rhetorical Effects

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Categories: [Arabic Rhetorical Devices](#) | [Negative Rhetorical Effects](#)

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D-3: Linguistic Errors

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

Errors in grammar or morphology detract from the rhetoric qualities of a [text](#).^{[1][2]}

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 23, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 
- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 240-241, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 



D-3: Linguistic Errors

Category

Negative Rhetorical Effects

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Permanent page link: <https://doi.org/10.64393/balagha.Q136>

D-4: Phonetic Incongruity

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

Phonetic incongruity where the pronunciation is difficult or distasteful is considered negatively in terms of Arabic Rhetoric.^{[1][2]}

References

1.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 23, ISBN 9780415386098. DOI: 10.4324/9780203965399 [↗](#)
2.

↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 240-241, ISBN 9780415386098. DOI: 10.4324/9780203965399 [↗](#)



التناقض الصوتي

D-4: Phonetic Incongruity

Category

Negative Rhetorical Effects

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[↗](#)

Code

CG-1 [↗](#)

BalaghaBase.org

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Q137 [↗](#)

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D-5: Unfamiliar Usage

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

Unfamiliar usage of a **lexical item** negatively impacts on the rhetoric quality of a **text**.^{[1][2]}

References

- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 23, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 
- ↑

Hussein Abdul-Raof, *Arabic Rhetoric: A Pragmatic Analysis*  (Oxford: Routledge, 2006), 240-241, [ISBN 9780415386098](#). DOI: [10.4324/9780203965399](#) 

[[Category:Arabic Rhetorical Devices]



D-5: Unfamiliar Usage

Category

Negative Rhetorical Effects

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Category: [Negative Rhetorical Effects](#)

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D-6: Use of Inappropriate Linguistic Style and Register

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

Definition

The communicator uses a linguistic style and register which is appropriate to the subject matter and the intended audience.^[1] For example:

- A scientific article would use relevant technical jargon and an academic style of writing to convey factual information,
- A work of fiction such as a novel may use imagery and figurative language to evoke an emotional response in the reader,
- A non-fiction work such as a book of national history may mix factual and non-factual stylistic elements to convince the reader.

References

- ↑ Ayman Amin Abd Al-Ghani, *Al-Kāfi fī al-Balāgha: Al-Bayān, wa al-Badiʿ wa al-Maʿānī* (Cairo: Dār al-Tawfīqiyya lil-Turāth, 2011), 414-418.



D-6: Use of Inappropriate Linguistic Style and Register

Category Negative Rhetorical Effects

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Category:Glossary of Terms

Category

Discussion

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?

Help

Pages in category "Glossary of Terms"

The following 11 pages are in this category, out of 11 total.

- A

 - Addressee
 - Antonym
- C

 - Communicator
- D

 - Discourse
- E

 - Encomiast
- L

 - Lexical Item
- M

 - Morpheme
- P

 - Proposition
- R

 - Referent
 - Rhetorical Device
- T

 - Text

Permanent page link: https://al-balagha.com/wiki/Category:Glossary_of_Terms

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Addressee

Page

Discussion

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Any entity that is receiving the [speech or text](#) produced by the [communicator](#). In Arabic-language texts about [Arabic Rhetoric](#), the addressee is often referred to as *al-mukhāṭib* or *al-sāmiʿ* or *al-qārʾ*.

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Addressee>

This page was last edited on 22 April 2024, at 04:43.

Antonym

Page

Discussion

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Two or more words that have opposite meanings.

Category: [Glossary of Terms](#)

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Communicator

Page

Discussion

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Any entity that produces [oral speech or written text](#), such as the speaker or the writer. In Arabic-language texts about [Arabic Rhetoric](#), the communicator is often referred to as *al-mutakallim* or *al-khatīb*.

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Communicator>

This page was last edited on 22 April 2024, at 04:41.

Contents [\[hide\]](#)

Beginning

[See also](#)

Discourse

Page [Discussion](#)

[Read](#)

From The Encyclopedia of Arabic Rhetoric

In literary and rhetorical analysis, the word “discourse” refers to any spoken or written communication produced by the [communicator](#).

The word “discourse” includes oral speech such as speeches, lectures, sermons, and other forms of oral communication as well as written text such as books, articles, essays, or any other written material. This is because both can be subject to analysis for their rhetorical and literary qualities.

“Discourse” covers not only the actual words and language used in communication, but also the social, cultural, and contextual factors surrounding communication. “Discourse” often implies a more comprehensive view of communication, encompassing not just the linguistic elements but also the broader socio-cultural frameworks and power dynamics that shape communication.

See also

- [Text](#)

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Discourse>

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Encomiast

Page

Discussion

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The term "encomiast" derives from the Greek word "enkōmion," which means "laudatory ode" or "praise." The root "en-" means "in," and "kōmos" refers to a festive procession or revelry.

In ancient Greece, an "enkōmion" was a formal expression of praise, often delivered in poetry or prose, celebrating the virtues or achievements of an individual, usually during public events or ceremonies. Over time, the person delivering such praises came to be known as an encomiast. The term has retained this meaning, referring to someone who delivers or writes formal expressions of praise.

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Encomiast>

Lexical Item

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

A full or partial utterance, collection of words, sentence or phrase which is usually smaller than the entire [proposition](#).

Category: [Glossary of Terms](#)

Permanent page link: https://al-balagha.com/wiki/Lexical_Item

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Morpheme

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

The smallest indivisible [lexical item](#) in the language. In addition to nouns and verbs, it includes prefixes, suffixes and pronouns and conjunctions.

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Morpheme>

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Proposition

Page

Discussion

Read

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A full thought or piece of information conveyed from the [communicator](#) to the [addressee](#).

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Proposition>

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Referent

Page	Discussion	Read
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In linguistics and rhetoric, a *referent* is the actual person, object, idea, or concept that a word or phrase refers to in a given context. It is the real-world entity that a linguistic expression points to, beyond its grammatical or semantic properties.

Example

رجع الطالب إلى كتابه.

The student returned to his book.

Explanation

The referent of the personal pronoun هو is الطالب.

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Referent>

Rhetorical Device

Page

Discussion

Read

From The Encyclopedia of Arabic Rhetoric

A linguistic feature such as [metaphor](#), [simile](#), [allegory](#) or [alliteration](#). There are currently 88 rhetorical devices of Arabic Rhetoric catalogued at the [Encyclopedia of Arabic Rhetoric](#).

Category: [Glossary of Terms](#)

Permanent page link: https://al-balagha.com/wiki/Rhetorical_Device

This page was last edited on 22 April 2024, at 04:37.

Contents [hide]

Beginning

See also

Text

Page	Discussion	Read
------	------------	------

From The Encyclopedia of Arabic Rhetoric

In literary and rhetorical analysis, the word “text” refers to any spoken or written communication produced by the [communicator](#).

The word “text” is used for convenience and includes oral speech such as speeches, lectures, sermons, and other forms of oral communication as well as written text such as books, articles, essays, or any other written material. This is because both can be subject to analysis for their rhetorical and literary qualities.

“Text” tends to emphasize the actual words and language used in communication, regardless of whether it's written or spoken.

See also

- [Discourse](#)

Category: [Glossary of Terms](#)

Permanent page link: <https://al-balagha.com/wiki/Text>

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