**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ARTS AND SOCIAL SCIENCES**

**COURSE CODE: ARA 285**

**COURSE TITLE: ARABIC RHETORIC II (*AL-MA'AANI*)**

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**COURSE CODE/TITLE: ARA285: ARABIC RHETORIC II (*AL-MA'AANI*)**

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**UNIT 1**

# DEFINITION AND SCOPE OF ILM-L-MAANI; KIND OF SENTENCES AND THE PURPOSE OH AL-KHABAR

## 1.1    INTRODUCTION

Ilm-l-maani is the branch of Arabic rhetoric which deals with the meaning of words and their semantic significance. It has to do principally with the art of successfully conveying intended ideas or meaning by skilful combination of words in a sentences or phrase.

Al-ma'ani protects speakers or writers from using an expression which may not suit the situation for which the expression is meant by providing him guidance in knowing different usages of Arabic words. For instance it explains the original meaning of a word and some other possible meanings which the word may convey in various situations. For example, a word can originally be imperative al-Amr and can equally be used in some situations for request al-Itimas; wish al-Tamanna; threatening at-Tahdid; option al-Takhyr; weakness at-Ta'jiz and so on.

In this Unit the concept of ilm-l-maani will be introduced, and the types of sentences will also be explained.

## 1.2    OBJECTIVES

By the end of this Unit, you should be able to understand

-    The meaning of ilm-l-maani
-    The kinds of sentences

## 1.3    MAIN CONTENTS

Al-ma'ani is the study which ensures that a speech agrees with what situation requires.

According to As-sakkaki (1983)"It is an art of successfully conveying intended ideas by skillful combination of precise words at relevant or suitable context of situation"  It is in line with this that the Arabs have said: لكل مقام مقال

(Every situation has its own specific style of expression)

sentences in Arabic is classified into two kinds

الخبر Which literally means information but referred to by Arabic rhetoricians as a statement which is possible to be proved true or false?

الإنشـاء Which literally means origination but referred to by Arabic rhetoricians as an origination sentence which falsehood or truthfulness cannot be proved, because the action is going to be originated after the speech has been uttered.

The purpose of at-khabar was stated to be primary and secondary. The primary purpose could be fa'dat-l-khabar when the listener is hearing the information for the first time or Lazim-ul-fa'dat when one wants to show the listener that he has been aware of the information.

It is pertinent to mention that an information may be given rhetorically for certain purpose other than the two mentioned above. Some of these purposes are :

(1) التأسف التحسر    Sadden / Regret  One poet says:

ذهب الشباب فمـاله من عودة

وأتى المشيب فأين منه المـهرب

The youth went away but could not return.

The grey arrived then, where is the escape (from death) ?

(2) اظهـار الضـعف (To show ones weakness) This is when the speaker gives the  information for the purpose of making the gathering know about his weakness.

For example:

الهي عبدك العاصى اتاكا

مقرّا بالذّنوب وقد دعاكا

My lord, your sinful servant comes to you confessing the sins and supplicate to You

(3) الإسترحام والإسـتعطاف (Asking for mercy and blessing) This is when the speaker gives the information in order to ask for mercy and the speaker has said this to ask for Allah's mercy.

<div dir="rtl">

**رِبّ إنّى لا استطيع اصطبارا**

**فأعف عنى يامن يقيل العثارا**

</div>

Oh Allah I have no capacity of patience, Have mercy on me, Oh who wipes away the lapses

(4) الفخر Boasting : This is when the speaker gives the information to boast his or her tribe's glory.

***For example:***

<div dir="rtl">

**ومكارمى عدد النجوم ومنزلى**

**مأوى الكرام ومنزل الأضياف**

</div>

My honour amount to the number of stars and my position is the shelter of the honourables and homeof the visitor.

(5) التوبيخ والتانيب (Reprimand/censure)This is an information given by the speaker to condemn the action of the audience who has neglected his duties.

***For example:***

<div dir="rtl">

أنت رسبت فى الامتحان

</div>

You had failed the examination.

(6) اظهار الفرح(Showing of joy)

<div dir="rtl">

**أنت نلت الجائزة الأولى فى المباراة الكتابية الإنشائية**

</div>

You won the first prize in the essay written composition.

**THE KINDS OF INFORMATION انواع الخبر**

1. IBTIDA'YUN:- This is information given to someone who does not have any foreknowledge. This person is empty minded (Khalyat-ad-dhihn). Hence the information is given without any emphasis.

*For example:* إن المسافرين رجعوا من سفرهم امس

The travellers returned from their journey

2. **Talabiyyun**:- This is the one when the person spoken to has some doubt about the truthfulness of information. In addressing such person. It is necessary to put the particles of emphasis in order to convince him.

3. **Inkariyyun** :- This is the one used when the person spoken to is in state of rejecting the information . In addressing, such a person we will need many particles of emphasis as much as possible to convince him.

*For example:* إنّ المسافرين قد رجعوا من سفرهم امس

It is pertinent to mention that every sentence, whether khabar or insha' is made up of two components parts: musnad ilayh (the subject) and musnad(the predicate). The former is also called mahktum 'alyh (the topic) and the latter rmahktum bihi (the command). All other lexical items in the sentence beside mudaf (the possessive or the second noun of the genitive construction) or sillah (the relative) are regarded as restriction.

EXERCISES

1. Explain the differences between alkhabar and al-'insha
2. Expatiate the differences between fa'dat-l-khabar and lazim-ul-fa'dat
3. Expatiate on al-musnad and al-musnad ilayh

## 1.4    CONCLUSION

The concept of ilm-l-maani has been introduced and the different kind of sentences has been explained. Also, the importance of rhetorical information has been elucidated.

## 1.5    SUMMARY

Ilmu-l-ma'aani teaches us how to take precautions in our state so that people do not misunderstand what we have in mind. It is a study which ensures that speech agrees with what a particular situation requires.

1.6    TUTOR MARKED ASSESSMENT

1.    Write short notes on the following

خالي الدّهن

متردد

منكر

2.    Explain the rhetorical purpose of al-Khabar

3.    Explain the differences between الإنشاء  and  الجبر

1.7    REFERENCES/FURTHER READING

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**UNIT TWO**

**KINDS OF INSHA' AND AMR AND ITS METAPHORICAL MEANING**

## 2.1 INTRODUCTION

Insha' is of two types. Insha' talabi and insha' ghayrul-talabi. Insha' talabi is the one that contains the meaning of request. Insha' ghayru talabi is the one that does not contain the meaning of a request.

In this unit, you are going to learn about the different kinds of Insha' and its subdivisions. Also, the concept of Amr will be discussed and its metaphorical meaning will be emphasised.

## 2.2 OBJECTIVES

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

- The meaning of Insha'talabi
- The meaning of al-Amr
- The metaphorical meaning of Amr

## 2.3 MAIN CONTENTS

There are two kinds of al-insha

(1) **Al-insha al-Talabi (Requistional) :-** This is the one that consists the meaning of request.

e.g. **لانشرب**     Don't drink

(2) **Al-insha ghayr al-Talabi (Non-requistional):-** This is the one that does not contain the meaning of request

e.g. **ما أجمل الصدق**    How beautiful is the truthfulness

### KINDS OF INSHA AL-TALABI

There are five kinds of Al-Insha al-Talabi.

(i) **الأمر** (Command)

(ii) **النهى** (Prohibition)

(iii) **الإستفهام** (Interrogation)

(iv) **التمنى** (Optative)

(v) **النداء** (Vocative)

**COMMAND    الأمر**

Al-Amr is to command someone to do an action that follows shortly, or nearly future:

Among the forms of al-Amr صيغة الأمر are:

1.    Imperative which is used to command the second person.

(Oh! Guest, sit) **اجلس يا ضيف)**

2.    Imperfect verb with <u>Lam</u> of command. This is used to command the third person.

**ليأ كل الولد** (Let the boy eat)

3.    Usage of Ism fi'l-Amr **حيّ على الصلاة** let us pray

4.    Usage of certain verbal nouns **مصدر** that have the force of imperative verb **سقيا فى الخير**

## Metaphorical Meaning of Al-Amr

Al-Amr can be used metaphorically as a:

(1)    <u>**Supplication**</u>:- **الدعاء** This is usually when the request is directed from the inferior to the superior.

*For example*: When a man requests from Allah to pardon and have mercy on him.

Prophet Musa says:    قَالَ رَبِّ اشْرَحْ لِي صَدْرِي (٢٥) وَيَسِّرْ لِي أَمْرِي (٢٦) وَاحْلُلْ عُقْدَةً مِّن لِّسَانِي

(Moses) said: "O my Lord! expand me my breast

"Ease my task for me

And remove the impediment from my speech

(2)    <u>**Guidance**</u> :- **الإرشاد** It can be used to advice and guide someone.

*For example :* Imam Ali adviced his son and said:

**أحسن كما تحب**

**أن يحسن إليك**

"Do goodness as you want the others to do unto you".

(3) **Continuity** :- **الدوام** This is usually when it is directed to someone who has already performed an action by the time of the request.

**_For example:_** When you tell someone who is sitting "**اجلس**" this means continue sitting. Another example of continuity is in the Qur'an 4 vs. 136, when it says:

**يأيها الذين آمنوا آمنوا بالله ورسله**

O you who believe, believe in Allah and His Apostles.

4.**Obtative**التمنى: - This is a statement used to express the desire for something which is not possible to happen.

**_For example:_** Antarah bn. Sheddid said :

**يادار عبلة بالجواء  تكلّمى**

**وعمى صباحا دار عبلة واسلمى**

Oh! Talk, the house of Ablata in Jawa; Goodmorning house of ablata and be with peace.

(5) **Selection**: - **التخيير**  It is used in choosing one thing from the other.

For example: Bash-shar bn. Burd said

**فعش واحدا أو صل أخاك فانّه**

**مقارف ذنب مرّة ومجانبه**

You either leave lonely on join brother and certainly (your brother) is a committer of sin at one time or leaving it (the sin).

وَقُلِ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ وَلَدًا وَلَمْ يَكُن لَّهُ شَرِيكٌ فِي الْمُلْكِ وَلَمْ يَكُن لَّهُ وَلِيٌّ مِّنَ الذُّلِّﷺ وَكَبِّرْهُ تَكْبِيرًا

Say: "Call upon Allah, or call upon Rahman: by whatever name ye call upon Him, (it is well): for to Him belong the Most Beautiful Names. Neither speak thy Prayer aloud, nor speak it in a low tone, but seek a middle course between."

(6) **Threatening**: **التهديد**

This is given order in a threatening form to do something unsatisfactorily in a tone that shows fright and warning. Prophet Muhammad (SAW) said

اذا لم تستع فاضع ما شــئت

"if it does not cause you to be ashamed, then do whatever you like.

The aim of the above tradition is not to order the shameless person to do whatever he likes but to warn him against shameless acts.

*For example:*      **إذا لم تخش عاقبة اللّيالى**

**ولم تستحى فاصنع ما تشاء**

If you do not fear the wrath of the night and you do not feel shy, do whatever you like.

The Holy Qur'an says:

**قل تمتعوا فإن مّصيركم إلى النار**

*Tell, the disbelieving folks continue your enjoyment certainly your end is hellfire.*

In the above verse, Almighty Allah is not commanding the disbelieving folks to enjoy but he is threatening them with a painful chastisement after their enjoyment in the world.

(7) **Equality**:- **التسوية**

This is to show that two things which are apparently different from one another are the same in effect due to the prevailing circumstances.

Buhtari said:

**فمن شاء فليبخل ومن شاء فليجد**

**كفانى نداكم عن جميع المطالب**

Anyone that likes may be a miser or generous

I am satisfied with your generosity

قُلْ آمِنُوا بِهِ أَوْ لَا تُؤْمِنُوا ۚ إِنَّ الَّذِينَ أُوتُوا الْعِلْمَ مِن قَبْلِهِ إِذَا يُتْلَىٰ عَلَيْهِمْ يَخِرُّونَ لِلْأَذْقَانِ سُجَّدًا (١٠٧) وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِن كَانَ وَعْدُ رَبِّنَا لَمَفْعُولًا (١٠٨) وَيَخِرُّونَ لِلْأَذْقَانِ يَبْكُونَ وَيَزِيدُهُمْ خُشُوعًا ۩ (١٠٩)

Say: "Whether ye believe in it or not, it is true that those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration,

"And they say: 'Glory to our Lord! Truly has the promise of our Lord been fulfilled!'

They fall down on their faces in tears, and it increases their (earnest) humility. (Q 17 vs 107-109)

The above verses means that their belief or disbelief does not matter because people are greater and more righteousness than them did actually believe prostrate whenever Quran is recited to them

(8)    **Frailty/ Weakness**:- **التعجيز**

*For example:* When you tell somebody who lost his father

**سل أباك حقيقة الأمر**

"Ask your father about the reality of the matter."

The Holy Qur'an says:

**وان كنتم فى ريب  مما نزّلنا على عبدنا فأتوا بسورة من مثله ...**

And if ye are in doubt as to what we have revealed from time to time to our servant than produce a surah like thereunto….(Q 2 vs 23).

قُلْ فَادْرَءُوا عَنْ أَنفُسِكُمُ الْمَوْتَ إِن كُنتُمْ صَادِقِينَ

Say: "Avert death from your own selves, if ye speak the truth." (Q 3 vs 168)

9.  الجوب (making obligatory) Allah says

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ

and establish regular Prayer and give regular Charity (Q73 vs 20)

10.  التحقير (Humiliation): this is to give a command to the addresses in order to humiliate and ridicule him. Allah says

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا

To the Hypocrites give the glad tidings that there is for them (but) a grievous penalty (Q4 vs 138)

11.  الإكرام (Honor) this is using command to give honor to the addressee.

ادخلوها بسلام امنين Allah says

Enter ye here (paradise) in peace and security

EXERCISES

1.  What is insha' at-talabi and insha' ghayr at- talabi

2.  How many kinds of insha'-at-talabi


2.4  CONCLUSION

In this unit, different the  of insha' and their examples has been explained. Also, the various forms and metaphorical meaning of amr has been explained

2.5  SUMMARY

Understanding the metaphorical meaning of various kinds of insha'-at-talabi is very crucial in correct understanding of exegesis of the Quran.

2.6    TUTOR MARKED ASSESSMENT

1.    Enumerate the forms of al-Amr

2.    Expatiate on the metaphorical meaning of al-Amr

2.7    REFERENCES/FURTHER READING

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# UNIT THREE

## AN-NAHY AND ITS METAPHORICAL MEANING

3.1    INTRODUCTION

An-Nayh is used to give negative command. It is used under the same circumstances similar to those of positive command. It can be used metaphorically to mean another meaning which can be understood through a circumstantial evidence.

In this unit, the concept of Nayh and its metaphorical meaning will be discussed.

## 3.2   OBJECTIVES

By the end of this unit, you should be able to understand

- The meaning of Nayh with examples
- Its metaphorical meaning.

## 3.3   MAIN CONTENTS

This is the mode used to give negative command. It is used under circumstance similar to those of the positive command such as when a superior order the inferior not to do something. For example, a mother prohibition her son from leaving home until she returns. Unlike Amr, there is only one form of expressing this. It is to place the imperfect juggive verb after La of prohibition

<div dir="rtl">

**لا تخرج من الدار حتى ارجع**

</div>

Do not leave the house until I return

Almighty Allah says in the Holy Qur'an:

<div dir="rtl">

**ولاتفسدوا فى الارفى بعد اصلاحها**

</div>

Do not make mischief in the earth after it has been refined

<div dir="rtl">

**ولاتقربوا مال اليتيم الا بالتى هى احسن**

</div>

Do not draw near the orphan's property except with what is good

The Principal of the school told his students

<div dir="rtl">

**لا تتأخّروا عن مواعيد المدرسة، ولا تتغيبوا بغير عذر، ولا تهملوا، واجباتكم**

</div>

Do not keep late to the school, do not absent yourself without reason. Do not neglect your duties

## **Metaphorical Meaning of An-Nahy**

An-Nahy can be used metaphorically to denote another meaning which can be understood through the circumstantial evidences (al-qara'in) as a:

(1)     **Supplication** الدعاء This is when the prohibition is directed from the inferior to the superior.

**رب لاتشمت بى الأعداء**

My Lord, do not let my enemies make jest of me. (Says Prophet Musa)

Quran says

ربنا لا تـؤاخذنا ان نسينا او اخطأنا

Our Lord, Condemn us not if we forget or fall into error.

In the above verse, servant of Allah ca not be imagined commanding Him to do or not to do something. It should be understood that the prohibition is used to supplicate Allah and not intended to command Him.

(2)     **Request** الإلتماس This is when it is directed from someone to his friend.

For example:

**لاتغادر البيت حتى آتى إليك**

Don't leave the house till I come to you.

(3)     **Guidance**          الارشاد

*For example:*     One poet says:

**اذا نظق السفيه فلا تجبه**

**فخير من اجابته السكون**

When the foolish person talks, don't answer him, silence is better than answering him

The poet in the above verse is prohibiting us from answering a stupid person when he is talking. He is guiding us that silence in that situation is better than replying him. The kind of prohibition is known as al-irsad.

(4)     Obtative     التمنى

*For example:* one orator said:

لاتحتجب عن العيون أيها القمر

Oh! Moon ; do not be covered from the sight

(5)     **Threatening**     التهديد

As a teacher when you direct your speech to one of your students that who has gone astray

لاتنته عن غيّك، ولا تقلع عن ضلالك

Don't keep away from your astray and don't shift from your misguide.

(6)     **Reprimand/Censure**     التوبيخ

Allah says in the Holy Qur'an: لاتعتذروا اليوم إنما تجزون ماكنتم تعملون

Make no excuses this day, ye are being requited for all ye did. (Q 66 vs 7)

Abu-l 'aswad-ad-du'ali said:     لاتنه عن خلق وتأتى مثله

عار عليك اذا فعلت عظيم

Don't refrain others from one behaviours and bring that of behaviour, it is a great abomination if you do that

(7)     **Debasement**     التحقير

*For example:* Al- Mutannabi is satirising kafura and said:

**لاتشتر العبد الأوالعصا معه**

**انّ العبيد لأنجاس مناكيد**

Don't buy the slave except with a staff certainly the slaves is a dirty person with little the goodness.

لا تفكر فى منا فستى

Don't think of competing with me

EXERCISES

1. Explain the meaning of an-Nayh
2. With examples, expatiate on the contextual meanings of an-Nayh

## 3.4    CONCLUSION

The various metaphorical meaning of an-Nayh has been explained in this unit and different examples was been given for clarification and elucidation.

## 3.5    SUMMARY

The different metaphorical meaning of an-Nayh is important to the understanding of Quran which has its vast examples.

## 3.6    TUTOR MARKED ASSESSMENT

1.    Explain the metaphorical meaning of an-Nayh in the following

-    لا تنه عن خلق وتأتى مثله عار عليك اذا فعلت عظيم

-    لا تعتذروا اليوم انما تجزون ما كنتم تعملون

-    ربنا لا تؤاخذنا ان نسينا او اخطأنا

## 3.7    REFERENCES/FURTHER READING

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لا تفكر فى منا فستى

**UNIT FOUR**

**AL ISTIFHAM (INTERROGATION)**

4.1     INTRODUCTION

Al-Istifham (interrogation) is the third type of <u>Insha' Talabi.</u> It is to inquire about something which was unkown to the inquirer before. In this unit the various particles of interrogation will be discussed.

4.2    OBJECTIVES

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

- The concept of al-Istifham
- The particles of al-Istifham with examples

4.3    MAIN CONTENTS

<u>Al-Istifhan</u> is to inquire about something which was unknown to the inquirer before.

***Some of the particles of interrogation are:***

(1)    **Al- Amzat :** It is used to ask about the truthfulness of a statement and the response will either be yes or no.

For example:    أنت شاعر (Are you a poet)

It is also used to inquire about specific state. In situation. It needs a specific answer.

For:            أأكلت أم شربت        (Did you eat or drink)

            أنجحت أم رسبت        (Did you pass or fail)

 (2)    <u>هل</u> It is also used to ask about truthfulness of a statement and the response may be an affirmative or negative هل سافر أخوك (Did your brother travel)

(3) <u>من</u>: It is used in order to ask about the personality of a human being.

For example:    من أنت who are you?  The answer may be أنا عبد البارى I am Abdul Bari

It is also used to ask attribute of the person concerned

For example: **من أنت** who are you. The answer may be **أنا محاضر** (I am a lecturer)

            **أنا طبيب** I am a doctor)

(4)        ما It is used to inquire about the kind or attribute of non-human being.

For example; ماهذا (what is this) the answer may be

هذا دفتر This is an exercise book. At times ما is used for human being to ask for the

substance of something. ما اسمك (what is your name?)

(5) اين (where ) It is used to ask about the place.

For example: اين الكتاب (where is the book)

اين المعلم (where is the teacher?)

اين نهر النيل (where is river Nile)

(6) كم (How many/ much). It is used to ask about the quantity of something.

كم قلما اشتريت (How many pen did you buy)

كم تلميذا فى الفصل (How many pupil in the class)

(7) متى It is used to ask about the time .

*For example:*متى دخلت امس (when did you enter yesterday)

متى تسافر (when did you travel)

(8) ايّان it is used to ask about the time. It is like متى (when) but the difference is that when one

does not know the specific time of something, one can use **أيّان**

**For example** أيّان يوم القيامة(when is the day of judgment)

(9) كيف (How) It is used to ask about the condition, time or place.

*For example:* كيف جئت إلى المدرسة(How did you come to the school)

جئت ماشيا I came by trekking.

(10) أنى (from where/ how) it is used to ask about condition, time or place.

*For example:* أنى لك هذا المال، وقد عهدتك

From where is this wealth, certainly I knew you as a destitute

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا

Or (take) the similitude of one who passed by a hamlet, all in ruins to its roofs. He said: "Oh! how shall Allah bring it (ever) to life, after (this) its death (Q2:259)

قَالَتْ أَنَّىٰ يَكُونُ لِي غُلَامٌ وَلَمْ يَمْسَسْنِي بَشَرٌ وَلَمْ أَكُ بَغِيًّا

She said: how shall I have a son, seeing that no man has ever touched me and I am not Unchaste  (Q 19.20)

(11)    اى It is used in asking what can differentiate a particular thing out of the two or more things.

*For example:*      اىّ الفريقين أمهر لعبا

Who of the two parties is more clever in playing?

ايّ مدرّس يدرسكم البلاغة

(Which teacher is teaching you al-Balagah (rhetoric).

EXERCISES

1. What is istifham?
2. Mention the particles of interrogation and use them in sentences.

4.4    CONCLUSION

In this unit, a different particle of interrogation has been explained and examples were given for clarity.

4.5    SUMMARY

The usage of any kinds of interrogatory particle is largely determined by the condition/state of the question and the inquirer. Istifham is simply seeking information about what the speaker is ignorant of with use of certain particls such as Hamzah, Hal, Maa, Mataa, Kam, Ayu, Ayyana, Kayfa etc

4.6    TUTOR MARKED ASSESSMENT

1.    What do you understand by al-Istifham

2.    Expatiate on the particles of al-Istifham with various exaamples

4.7    REFERENCES/FURTHER READING

1.    Farhudi Hasan et al (1977) al Balagha wa naqd. Saudi Arabia: Wizaratul Ma'arif

2.    Jama'atun mina 'l-asatidha (1964) al-Uslubu's-sahih fi'l-Balagha wa l-'Arud. Beirut

3.    Babdawi Mahmud (1971) al fannu wa's-san'ah fi Madhahib 'Abi Tammam. Beirut

# UNIT FIVE
## METAPHORICAL MEANING OF AL-ISTIFHAM

## 5.1    INTRODUCTION

Istifham, as can be understood from the last unit, is to ask question with a view of getting information about something not yet known with the use of an interrogative particle. However, interrogation may be used out of it original meaning according to the structure of the expression and circumstances.

So, the thrust of this unit is to explain some of the contextual meaning of Istifham.

## 5.2    OBJECTIVES

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

- Understand the metaphorical meaning of istifham
- Understand the function of al-Istifham

## 5.3    MAIN CONTENTS

Interrogative particles are used rhetorically in sentence so as to impress or persuade somebody on an action done or to be done respectively. Therefore the interrogative particles are rhetorically used differently to perform other functions. These functions include:

(1) **Negation**    النفى This implies when the question tends to negate the fact instead of asking for information.

For example, Allah says

وأن ليس للإنسان إلا ماسعى – Nothing is for man except what he did. (Q53: 39)

Here "I " negate the idea of a man thinking that will be and with what he does not do.

هل جزاء الإحسان إلا الإحسان

هل Is used to mean ما

(2)    **Denying**        الإنكار

هل يضر البحر امسى زاخرا

ان رمى فيه غلام بحجر

"the fact that a boy threw a stone to the filled sea can not affect it"

(3)     **Confirmation**: التقرير It is a way of re-confirming and emphasizing the truthfulness of an action or information about a particular person.

<div align="center">ألست اعمهم جو دا وأزكاهم</div>

عودا وامضاهم حساما

Are you not the most generous among them and giant of them in stern with a very sharp sword.

ألست اكثرهم حودا وأحسنهم خلقا

Are you not the most generous and finest character among them.

Quran says

<div align="center">قَالَ أَلَمْ نُرَبِّكَ فِينَا وَلِيدًا</div>

(Pharaoh) said: "Did we not cherish thee as a child among us, (Q 26 vs 18)

(4)     التعظيم – (**Exaltation**)- this is praising somebody extra-ordinarily to be the best among his members in something or general affair of man.

من ذا الذى يقوم بهذا المشروع ا لعظيم غيرك؟

who else can do this big project beside you. The particles   "مـن" here is  rhetorically used for

التعظيم

(5)     التوبيخ – **Condemnation/Censure**

    Allah says

أتأمرون الناس بالبرّ وتنسون أنفسكم

While are you enjoying the righteousness upon mankind and  forget yourselves (without practicing it)?

(6)     التحقير -(**Humiliation**) This is talking about somebody to be little or no importance or about thing to be less significant.

أطنين أجنحة الذباب يضر

Could the voice of flies hurt

أهذا الذى أطنبت فى مدحه

Is this is the one you praise extensively?

Quran says

أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ

Seest thou not how thy Lord dealt with the 'Ad (people)      (Q89 vs 6)

(7)      التشويق (encouragement) Is this is the one you praise most

هل تسمع خبرا سارّا Do you want to here a joyful formation.

Quran says

فَقُلْ هَل لَّكَ إِلَىٰ أَن تَزَكَّىٰ

"And say to him, 'Wouldst thou that thou shouldst be purified (from sin)?- (Q 79 vs 18)

(8)      التعجب **Interjection**. This is a way of expressing wonders or strange thing that happen

فعلام يلتمس العدوّ مساءتى

من بعد ما عرف الخلائق شانى

What make the enemy to be requesting for my bad deed after the people has known  my good affairs

The poet expresses his surprise on work that will not be of benefit for his enemy

9.      التحسر (Grief and Regrets) This implies when a question depicts regret and grief on the one or thing the question is about

Allah says

$$ يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ $$

That Day will Man say: "Where is the refuge?" (Q75 vs 10)

10.    الوعيد/التهديد (threat) This implies when the addressee understands from the question something that might discourage him.

Allah says

الم نهلك الأولين ثمّ نتبعهم الأخرين

Did will not destroy the man of the old? So we shall make latter follow them

11.    التهويل(frightening) This implies when the question in all about is full of terror.

Allah says

$$ الْقَارِعَةُ (١) مَا الْقَارِعَةُ (٢) وَمَا أَدْرَاكَ مَا الْقَارِعَةُ $$

The (Day) of Noise and Clamour

What is the (Day) of Noise and Clamour?

And what will explain to thee what the (Day) of Noise and Clamour is? (Q101 Vs 1-3)

EXERCISES

1. Can interrogation be used out of its original meaning?
2. Explain some of the contextual meaning of interrogative particles

5.4    CONCLUSION

The different metaphorical meaning of istifham was discussed in this unit. It is out of its original meaning according to the structure and circumstances.

5.5    SUMMARY

 The knowledge of istifaham is important in understanding the exegesis of the Quran. For example the interrogative used in q9 vs 13 expresses prohibition where it says

أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ

Do ye fear them? Nay, it is Allah Whom ye should more justly fear, if ye believe!

5.6    TUTOR MARKED ASSESSMENT

1.    Discuss the metaphorical meaning of al-Istifham

2.    كوّن ثلاث جمل استفهامية بحيث يدل الإ ستفهام فى الأولى على نفى وفى الثانية على الإ نكار وفى الثالثة على التوبيخ

5.7    REFERNCES/FURTHER READING

1.    Abubakr, R.D. (1989) Bayan in Arabic Rhetoric: An analysis of the core of Balagha. Ibadan: Intec Printer Limited.

2.    Al-Jahiz Umar bn Bahr(1968) al-Bayan wat-Tibyan. Cairo: Mukhtabah l-Khanji

3.    Jarim 'Ali et al(1961): al-Balagha-l-waadiha. Cairo: Dar-ul-Ma'arif

4.    Yusuf Alarape Sule (1999) "A rhetorical study of al-Insha' at-Talabi in suratul Baqarah" An unpublished B.A. project submitted to the department of Arabic and Islamic Studies University of Ibadan. Ibadan Nigeria

**UNIT SIX**

**AL-TAMANNI (EXPRESSION OF DESIRES)**

6.1    INTRODUCTION

Al-Tamanni refers to wishes which cannot themselves be achieved. It is the fourth aspect of Insha' at-Talabi. At-Tamanni can be expressed for two purposes. The first one is impossibility of realisation and the second is possibility but without access to it.

6.2    OBJECTIVES

أَتَخْشَوْنَهُمْ ۚ فَاللَّهُ أَحَقُّ أَن تَخْشَوْهُ إِن كُنتُم مُّؤْمِنِينَ

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

- know the meaning of at-tamanni
- understand the particles of at-tamanni
- know the purposes for which it can be expressed.

## 6.3    MAIN CONTENTS

It basically referred to wishes which cannot themselves be achieved. For example Ibn-a-r-Rumi said in the month of Ramadan.

فليت الليل فيه كان شهرا. ومرّ نهاره مرّ السّحاب

I wish the night in it is to be one month,

and its day to be passed like the cloud. The poet in the above verse is wishing the night" of Ramadan to be a month and its day to be quickly passed like the cloud so as to avoid the hunger and thirsty of days of Ramadan which is impossible to happen.

Quran says:

يَا لَيْتَ لَنَا مِثْلَ مَا أُوتِيَ قَارُونُ إِنَّهُ لَذُو حَظٍّ عَظِيمٍ

"Oh! that we had the like of what Qarun has got! for he is truly a lord of mighty good fortune!"   (Q28 vs 79)

It is possible for the people of Qarun to have have what qarun had but did not have an access to such a big fortune and they are aware of that fact, so they only expressed the wish.

Jarir said:    أيا منزلى سلمى سلام عليكما

هل الأزمان الماضين رواجع

Oh! Two houses of Salma peace be on you

Can those gone period return.

Layta is the only basic particles of at-Tamanna. However, some other particles may be used instead of layta for rhetorical purpose. They are ولعلّ هلّ and لو. They are use for Taraji (anticipational)

***For example:*** فلو أنّ لنا كرّة فنكون من المؤمين

(The disbeliever will say on the Day of Judgement) "if it is possible to come back to the world, then we shall among the believers" (but it is possible)

Here لو is used to imply an optative statement in place of ليت for a rhetorical purpose.

The person on the day of judgment will say (we wish we have a chance of return so that we shall truly be of those who believe (Q. 26: 102)

However, a wish may sometimes be expressed for a thing which may occur i.e. not absolutely impossible. The particle often used for expressing this type of which are عسى and لعلّ

***For example:***

(1)    لعل الله يحدث بعد ذالك امرا

(2)    عسى الله أن يجمع بينى وبينكم

(3)    عسى ربنا ان يبدلنا خير منها انا الى ربنا راغبون

It may be that our Lord will give us in exchange a better garden than this. For we do return to Him (in repentance)

EXERCISES

1.  What is at-tamanni
2.  Mention the particles of at-tamanni and use them in sentence.

6.4    CONCLUSION

The Particles of at-tamanni has been explained in this unit. They can be expressed for impossibility of realisation and for possibility without access to it.

6.5    SUMMARY

At-tamanni in Arabic rhetoric is used to express impossible wishes and possibility without an access to it. The most common particle to express it is Layta. Other particles rhetorically used for its purpose are Hal and La'la. Another particle that gives the meaning of at-tamanni is Law while Hasaa and La'la are used for anticipational.

6.6    TUTOR MARKED ASSESSMENT

1.      Expatiate on at-Tamanni in Arabic rhetoric

2.      Use the following particles of at-tamanni in sentences

لعل ,هل ,عسى ,لو ,ليت

6.7     REFERENCES/FURTHER READING

1.      Hadithi Khadijah and Matlub Ahmad (1975) al Burhanu 'l-kashif 'an i'jazu'-l Qur'an. Baghdad: al-Ani

2.      al-Jahiz (1949) Kitabu'l-Bayan wa't-Tabyin as-Sandubi. Cairo

3.      az-Zamakhshari Muhammad(1966) Tafsiru 'l-Kashaf 'an haqa'iqi 't-tanzil wa uyunul'l aqwal. Cairo: Mustafa –'l-Babi'l-Halab

**UNIT 7**

**AN-NIDA (VOCATIVE)**

7.1     INTRODUCTION

An-nida is the expression used by the speaker which serves the purpose of a verb. It is also used for rhetorical purpose to mean calling from a long distance. It is the fifth and last kind of Insha' at-Talabi.

In this unit, the different particles of an-nida will be explained and its rhetorical meaning will be discussed.

7.2    OBJECTIVES

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

-    Know the meaning of an-Nida and its particles
-    Understand the different metaphorical meaning of an-Nida

7.3    MAIN CONTENTS

An-Nida' is the expression used by the speaker which serve the purpose of a verb ادعو i.e. I am calling. Vocative particles are eight.

يا،الهمزة، اى ، آ ، آى، ايا، هيا ، وا

The particles of vocative are subdivided into two categories (1) Hamzah and Ay are both used to call one from a closer distance (11) the remaining six particle are used to c all one from a long distance.

For rhetorical purpose, however the particles meant originally for calling from a short distance may be used for calling from a long distance and vice versa. For instance we use يا which is meant originally for calling from a long distance for Allah even though He is very close to us than our jugular vein in order to show our respect to Him.

يا الله   Oh Allah

One poet said while composing poem of condolence for his dead child

أبيّ لا تبعد وليس بخالد

حيّ ومن تصب المنون بعيد

Oh Ubayyu, Don't move far No human being can avert death the far people are the dead ones.

Here the poet called his dear son who is far away as if he were close just to show that he is constantly remembered, although he is out of sight, he is not out of mind.

Another example can be seen in a letter sent by Walid to his son

اي بني عليك بالإستقامة وترك المعاصى

O my son Be steadfast and refrain from disobedience (to Allah)

The particle used here is اي for those close to one, but it has been used for the distant just to give the impression that he is constantly remembered.

## **Metaphorical Meaning of An-Nida**

An-Nida can be used metaphorically to denote another meaning which can be understood through the circumstantial evidence and good taste in literary appreciation as:

(1)       **Sadness/Grief**التحسّر

 **For example**:  Hafis Ibraheem

يادرة نزعت من تاج والدها

فأصبحت حلية فى تاج رضوان

Oh Gold that has been taken from the crown of her father and it became an ornament in the crown of Ridwan

One poet said:                    اياقبر معن كيف ورأيت جوده

وقد كان منه البرّ والبحر مترعا.

Oh grave of Ma'ni', how did you cover his wealth.

Certainly, the land and sea was filled from his wealth.

The poet said the above verse when ma'ni' the generous person died. He was calling the grave in a great condition.

Quran says ( to a person, that accompanied with bad friend) on the Day of Judgement that the person will say in grief

يَا وَيْلَتَىٰ لَيْتَنِي لَمْ أَتَّخِذْ فُلَانًا خَلِيلًا

"Ah! woe is me! Would that I had never taken such a one for a friend  (Q 25 vs 28)

(2)    التّحيّر والتضجر    **CONFUSION**

**For example**: One poet said:

ياليل قد طلت فهل مات السحر

أم استحالت شمسه إلى القمر

Oh night, you are long, has midnight died or its sun has

changed to the moon.

(3)    الندبة -  **Weeping**

فوا لهفى والقبربينى وبينه

على نظرة من تلكم النظر ات

Oh my sorrow that the grave may be between me and him.

So as to avoid even a glance from that looking.

(4)    الإغراء-Encouragement

**For instance**; like what you told to a brave soldier in attacking يا شجاع تقدم

Oh a brave (man) come forward

(5)    **Warning against Mischief**الزجر

يا قلب ويحك ما سمعت لناصح

لما ارتميت ولا اتقيت ملاما.

Oh, the heart, sorry for you, you don't listen to

admonisher when you felt unconcern and you didn't abandon

bad character.

(6) التوبيخ(Reprimand): Allah says

يَا أَيُّهَا الَّذِينَ آمَنُوا لِمَ تَقُولُونَ مَا لَا تَفْعَلُونَ

O ye who believe! Why say ye that which ye do not?  (Q61 vs 2)

(7) الإستغاث(seeking protection)

For example يا الله اغثني Oh Allah protect me.

(8) المدح(commendation) Allah says in many parts of the Quran

يا أيّها النبي,يا أيّها الرسول O prophet O messenger

(9) الذم (blameworthy) for example

يا أيها الذين كفرو, ياأيها الذين هادوا

Oh you unbelievers, Oh you Jewry

(10) التنبيه(warning) for example

يا أيها النّاس, ياأيها الإنسان

 Oh human being, Oh mankind

(11) الفشل (Disappointment). For example

قال يا هارون مامنعك إذا رايتهم ضلوا

Moses said Oh Aaron what kept you back when you saw them going wrong.

(12) التعجب (exclamation) , for example

قال فما خطبك يا سامرى

(Moses) said "what then is your case oh Samiriyyu"

EXERCISES

1. What is an-Nida

2. كم هي ادوات النداء

7.4    CONCLUSION

In this unit, the various particles of an-Nida has been mentioned and the various metaphorical meaning of an-Nida has been explained with examples. Some contextual meaning includes

stimulation, grief, reprimand, commendation, exclamation, seeking protection and expression of surprise.

7.5    SUMMARY

The metaphorical meaning of an-Nida can be undertood through circumstantial evidence and good taste in literary appreciation. In term of usage an-Nida are divided into two groups. The first one are Hamzah and Ay which are used to call who is close while others are for distant person.

7.6     TUTOR MARKED ASSESSMENT

1.    Expatiate on Nida in Arabic rhetoric

2.    Discuss the metaphorical meaning of an-Nida

7.7    REFERENCES/FURTHER READING

1.    al-'Askari abu Hilal (1934) Diwanu l Ma'ani. Cairo: Dar-l-Fikr

2.    ibn Qutaybah (1925) 'Uyunu 'l- Akhbar. Cairo: Dar-l-Ma'rif

3.    Naji 'Abdul-Hamid (1976) al-atharu 'l-'ighriqi fi 'l-Balagha mina l-Jahiz ila ibi Mu'tazz. Baghdad University Press

**UNIT EIGHT**

**CONJUCTION OF SENTENCES (AL-WASL)**

8.1    INTRODUCTION

Al-wasl can be defined as joining of one sentence to another with a particle. Before this could be done there must be relationship between the two sentences.

8.2    OBJECTIVES

By the end of this unit you should be able to

- Define al-wasl
- State the relationship between the two sentences

## 8.3 MAIN CONTENTS

Al-Wasl could be defined as joining of one sentence to another one with wā'. Before this could be done, there must be relationship between the two sentences.

Al-Wasl between two sentence is necessary in the following three places:

(1) When the two sentences share the same grammatical rule.

E.g. التلميذ يكتب ويقرأ

The student is writing and reading. These are two sentences in the sense that one can say the student is writing and the student is reading but The wā' is used to join them together. The word يقرأ is معطوفة on the word of khabearul-Mubtada.

(2) When the two sentences are both khabar and Insha and there is no any condition that can cause their separation

**For example**: جاء الحق وزهق الباطل

Truth has come and false hood has vanished away

إن الأبرار لفى نعيم وإن الفجار لفى جحيم

Verily the goodness shall be in enjoyment (paradise) and verily the transgressors shall be in fire.

The above sentence are joined together with wā' and each of them is al-khabariyyah

اذهبى واقرئى Go and read

In this example; the two sentences are joined together with wa' because each of them is al-in sha'iyyah.

(3) When we wish to exercise control on misconception which might have arise when two sentences go in contrary being khabariyyah and Insha'yyah.

**For example:** لا لطف الله به

No, and Allah may have mercy upon him).

In this sentence if wā' is removed between لا in the second sentence, it will change the meaning completely and it will give another meaning which will mean someone is causing wrath on the sick person which will perceive as لا لطف الله به as may Allah give not mercy upon him.

***Further example is:***

لا، وردّه الله سالمًا ( تجيب بذلك من سألك هل رجع والدك من سفره)

No and Allah may let him arrive safely.

This is an answer to somebody who inquire whether your father has returned from his travel

لا، وشفاه الله. (تجيب بذلك من قال هل شفى أخوك من مرضه)

No and may Allah give him recovery (from his sickness)

This is an answer to somebody who inquire about the condition of his sick brother.

Al-fasl is defined as leaving out joining of two sentence will wā',.

***For example:*** لاتخف انت تاجح

(i) Do not fear, you have passed.

One scholar says:

وما الموت إلا سارق دقّ شخصه

يصول بلا كف ويسعى بلا رجل

> "The death is but thief which his body is so tiny, it pounces without
>
> hand and walks without leg".

In this example وما الموت  إلا سارق دقّ شخصه is a complete sentence while the second one is emphasizing or giving more explanation of the first one. They have been regarded as a single sentence and thus, they are not joined together with wa'.

EXERCISES

1. What is al-wasl?
2. When is al-wasl necessary?

## 8.4    CONCLUSION

In this Unit, the condition in which al-wasl is necessary was explained. There must be relationship between two sentences the particle of <u>wa'</u> is used to join one sentence to another.

## 8.5    SUMMARY

Joining of conjunction is made by the use of particles <u>wa.</u> Al-wasl is necessary when two sentences share the same grammatical rule. It is of paramount when the two sentences are both Khabar and Insha' and there is no any condition that cause their separation. It is essential when we wish to exercise control on misconception which might have arise when two sentences go in contrary.

## 8.6    TUTOR MARKED ASSESSMENT

1. Expatiate on the necessity of <u>al-wasl</u>

2. Mention three examples for each place where <u>al-wasl</u> is essential

## 8.7    REFERENCES/FURTHER READING

1. as-Sakkaki Yusuf (1983) <u>Miftahu'l-'Ulum.</u>Beirut: Darul-kutub

2. az-Zamakhshari Muhammad (1982) <u>Asaasu'l-Balagha</u>. Beirut:Daarul- maruf

3. Hasan Muhammad (1975) <u>'Ali-asraaru-l-Bayan</u>. Cairo: Dar-n-Nahda

# UNIT NINE

## AL-FASL (DICONJUNCTION)

### 9.1    INTRODUCTION

Al-fasl is defined as leaving out joining of two sentences without <u>wa</u>. In this unit, the concept of al-fasl and the condition when it is necessary will be discussed.

### 9.2    OBJECTIVES

By the end of this unit, you should be able to

- State the meaning of al-fasl
- Understand the necessary cases when  it can be used.

9.3    MAIN CONTENTS

Al-fasl is necessary in the following places.

When there is complete relationship between the two sentences. This is regarded in Arabic as كمال

الإتصال This happens when the second sentence serves as:

(a) **Emphasis** توكيدا to the first one.

*For example one poet says:*

يهوى الثناء مبرّزٌ ومقصّر

حبّ الثناء طبيعة الإنسان

Industrious and lazy (person) loves praising, love of praising is a nature of people.

The second hemistich of the above person that are not joined together with wā' is an emphasized statement to the first one.

(b)    **Substitute** البدل to the first one

*For example:*

بل قالوا مثل ما قال الأوّلون،

But they used to say what their old fathers said

قالوا أئذا متنا

They said: When will we die

**أمدكم بما تعلمون أمدّكم بأنعام وبنين وجنات وعيون**

(C)    explanation البيان to obliterate an ambiguity in the first sentence.

**فوسوس إليه الشيطان قال ياآدم. هل أدلّك على شجرة الخلد وملك لايبلى :** *For example*

Shaytan whisper to him (Adam) he said can I direct you to abide tree and unruined power.

# وإذ نجّيناكم من ءال فرعون يسومونكم سوء العذاب يذبحون أبناءكم ويستحيون نساءكم وفى ذالكم بلاء من ربّكم عظيم

And remember, we delivered you from the people of Pharaoh: they set you hard tasks and chastitement slaughtered your sons and let your women-folk live, therein was a tremendous trial from your Lord. (Q2: 49)

In the above Quranic verses in the second sentence of the first one قال ياآدم is meant to obliterate ambiguity what the devil whispered to Adam while the second sentence of the last one يذبحون أبناءكم explain the nature of the punishment melted out by     fir'aon on the male sons of Bani Isra'il. One poet says :

## الناس للناس من بدو  وحاضرة

## بعض لبعض وإن لم يشعروا خدم

People is for people (being in) village or urban  area, part is for help of other if even subjects do not know .

(2)     When there is a complete separation between the two sentence (كمال الإنقطاع) It occurs when they differ in .

   (a)     being <u>khabariyyah</u> or <u>insha'iyyah</u>
      ***For example:***

(i) سافر عثمان سلمه الله             (Uthman travelled May Allah save him )

(ii) سقط المهمل فى الامتحان،لعلك تتعظ

The lazy one failed in the examination May be you may be admonished.

(iii) تكلم أنا أصغى إليك        (Talk, I am listening to you).

   Example of the first sentence is <u>khabariyyah</u> while the second are <u>Insha'iyyah</u>. Therefore they cannot be joined together with wa' because of this complete separation between them. Also in the third sentence the first sentence is al-inshaiyyah while the second is khabariyyah

(b)    Absence of relation between the two sentences.

For example **زيد كاتب عمر طويل** Zayd is a secretary and Umar is tall. In this example it is clear that there is no connection between Zayd who is a secretary and Umar who is tall. Therefore the two sentences should not be joined with wa'

3.    When there is quasi- complete connection (**شبه كمال الإتصا ل**) between the

two sentences. This is when the second sentence, serves as an implied answer to an implied question.

**_For example:_**

## **وما أبرئ نفسي إِن النفس لأمارّة بالسوء**

In this example a question is implied from the first sentence (**ما أبرئ نفسي**)

As if one asks Why don't you clean yourself, then the second sentence إن النفس لأمارّة بالسوء) services as an answer to this implied question The second segment that serves as an

answer is called (**حملة مستأنفة**)

EXERCISES

1.  Explain the differences between كمال الإنقطاع & كمال الإتصال
2.  What is al-fasl?
3.  When is al-fasl necessary?

9.4    CONCLUSION

In this unit, the conditions when al-fasl is necessary was discussed. The act of leaving out/joining of two sentences without <u>wa'</u> is known as al-fasl

9.5    SUMMARY

The concept of al-fasl and the condition when it is necessary had been discussed. <u>Kamal-ittisal</u> is the complete relationship between two sentences. Hence, here al-fasl is necessary. It is also necessary when there is complete separation between two sentences and they differ in <u>khabariyyah</u> and <u>insha'iyyah</u>

9.6    TUTOR MARKED ASSESSMENT

1.    Expatiate on <u>kamal-ittisal</u> and <u>kamal-l-inqtaa'</u> in Arabic rhetoric

2.    Write note on the following

-    <u>at-Tawkid</u>

-    <u>al-Badal</u>

-    <u>shibh kamal-ittisal</u>

9.7    REFERENCES/FURTHER READING

1.    Khatib al-Qazwini (1904) <u>at-Talkhis fi 'ulumi'l-Balagha, Abdorahman al-Barqufi (ed)</u>. Cairo.

2.    Matlub Ahmad(1980) al-Balghatu 'l-'Arabiyyah al ma'ani wal bayan wal-badi'i. Iraq: Wizaratul t-ta'lim 'l-'Ali wal bahthi'l-'ilm

3.    Tahir al-Baghdad (n.d.) Qanunu-l-Balagha in Rasa'ilu 'l Bulgha,ed Muhammad Kund 'Ali.

## UNIT TEN

## AL-QASR (RESTRICTION)

10.1    INTRODUCTION

Al-Qasr literally means restriction, confinement, restraint and immurement. The rhetoricians define it restricting something to something else in a special way. It can be formed by negation with exceptional particles and by using <u>innama</u>, <u>Laa</u>, <u>Laakin</u> and <u>Bal</u>

10.2    OBJECTIVES

By the end of this Unit, you should be able to

- Define the meaning of al-Qasr
- Understand the formation of al-Qasr

## 10.3   MAIN CONTENTS

Al-Qasr literally means restriction or confinement. The Holy Qur'an says :

حورمقصورات فى الخيام

Maidens restrained ( as to their glances) in  goodly pavilion) Q. 55: 72.

It is define among the rhetorician as       تخصيص شئ بشئ بطريق مخصوص

(Restricting something to something else in a especial way)

ما نجح إلا المجتهدون

No body passed except the industrious ones.

In this statement pass has been restricted to the industrious students.

## FORMATON OF AL-QASR

There are four ways of forming القصر

(1)      Negation with exceptional particles

ما فاز إلا على          No one gain but Ali

ما المرء إلا هلال          No human being but crescent

ليس فى البيت عدا فاطمة          No one in the house except Fatimah

ما فى البيت إلا أبى          No one is in the house but my father. In this case whatever comes

مقصور عليه after it is                .

(2)   **AL- QASR BY USING إنما**          .

***For example:***

إنما الحياة تعب Life is nothing but trouble

In this case what ever come last in the sentence is مقصور عليه

When al-Qasr is formed by using <u>innamaa</u> there will be no need the usage of particles such as illa, siwaa, khalaa, ghayra. So it will be wrong to say for example

انما زيد الا طالب        (indeed Zaid is except a student)

Al-Qasr is formed by the help of conjunction such as لا ،لكن or بل in the case of conjunction with لا المقصور عليه should be the opposite of what comes immediately after لا

***For  example:***

الأرض متحركة لا ثابتة                          The earth is moving not stagnant.

But if al-qasr is with لكن or بل al-maqsur alayh come last in the sentence.

ما سافر صالح لكن سعيد        Salih did not travel but Sa 'id

ما أنا كاتب بل قارئ        I am not a writer but in a reciter.

It is pertinent to mention that when لكن and بل are used for the purpose of al- Qasr the sentence should begin with a particle of negation and the last clause should be in affirmative.

Al-qasr with لا must begins with affirmative sentence and the restricted thing that comes after should not be included in the general meaning of what come before it i.e the thing restricted to.

(4)        Al- qasr by a way of mentioning first what is supposed to mention last.

For example:

إيّاك نعبد وإيّاك نستعين (It is only You (Allah) that we worship  and You (alone)  we ask for help (Q1:5)

***Other examples include:***

**على الرجال العاملين نثنى**

46

We are praising the working people

والله بكلّ شىء عليم          And Allah is All knower of everything

EXERCISES

1. What is al-Qasr?
2. Use the particles of al-Qasr in sentences of your own

## 10.4   CONCLUSION

This Unit has discussed the literal definition of al-Qasr as well as rhetoric explanation. It has attempted to discuss its information.

## 10.5   SUMMARY

The formation of al-Qasr is treated in this Unit. When <u>Laakin</u> and <u>Bal</u> are used for the purpose of al-Qasr, the sentences should begin with a particle of negation and the last clause should be in affirmative. Al-Qar is also formed by mentioning first what is supposed to mention last.

## 10.6   TUTOR MARKED ASSESSMENT

1.     Discuss the various ways of forming a-Qasr

2.     هات جملة تفيد نجاح اسماعيل وعدم نجاح نبيل بواسطة إنما

## 10.7   REFERENCES/FURTHER READING

1.     al-'Askari Abu Hilal (1934) <u>Diwanu –'l Ma'ani</u>. Cairo: Shahadah Press

2.     Hasan Muhammad 'Ali (1975) <u>Asraru l-Bayan</u>. Cairo: Hay'ah-l-misriyah

3.     Tabanah Badawi (1956) <u>al-Bayanu'l-'Arabi</u>. Cairo: Dar-l-Fikr

# UNIT ELEVEN

## CLASSIFICATION OF AL-QASR

11.1    INTRODUCTION

Al-Qasr is a concise way saying things. It is restricting something to another in a special method. There are three things to be noted which includes something restricted (shay-un or amrun), something restricted to (shay-un) and special way or method Tariqun makhsuusun

For example, when one says ما زيد الا طالب(Zayd is not but a student)

The first shay-un (something) which is the al-maqsur(the thing restricted) is Zayd. The second shay-un (something) which is (the thing restricted to) and which is Talib is referred to by Arab rhetoricians as maqsur-alayh

The third thing is Tariq Makhsusun (the special way). This is the method stipulated by the rhetoricians which must be followed when making al-Qasr which is negation (maa) and exceptional particle illa in the above example.

In this Unit the classification of al-Qasr will be discussed

11.2   OBJECTIVES

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

- Define al-Qasr
- State the classification of al-Qasr with examples.
- Discuss various types of al-Qasr

11.3   MAIN CONTENTS

Al- qasr can be classified into two القصر الحقيقى and القصر الإضافى

القصر الحقيقى authentic restriction is when the thing restricted to is totally possible and realistic because the restricted attribute is meant for that thing alone. It cannot exceed it to another thing.

***For example:***   إنّما الرّزاق الله There is no provider but Allah.

Therefore the only Provider is Allah and provision is only restricted to Allah Alone so it is القصر الحقيقى

***Further examples:***

لا معبود بحق إلا الله None is worth to worship but Allah

لا إله إلا الله There is no deity but Allah

لا كاتب فى المدينة إلا عمر There is no writer in the town except Umar i.e. When there is no writer in the town except him القصر الإضافى is when it is assumed that the attribute is meant only for the person concerned.

In reality, it is possible for another person to share the attribute with him. Also when we consider only one of the attribute of the person where as the person possess other qualities.

*For example:*

ما أنا إلا قارئ ( I am not but a reader) This does not mean I don't proposes other qualities apart from reading so this is القصر الإضافى

Qur'an say: إنما يخشى الله من عباده العلماء  only those who fear Allah from among His servant are those who have knowledge.

Q.35:-28 furthermore by reconsidering the person to whom the speech is directed to, <u>qasr idafi</u> is also divided into three. These are:

(i) قصر الإفراد ـ قصر الإفراد لمن اعتقد الشركة

This is when the speech is directed to one who thinks المقصور عليه possesses two attributes.

For instance, we say: ما زيد إلا خاطب  Zayd is nothing but orator

to some one who thinks that Zayd combines the quality of oratory with that of writing

(ii) فصر القلب ـ قصر القلب لمن اعتقد العكس

This is when the speech is directed to one who thinks the opposite of that quality is المقصور عليه possesses.

*For example*: ماسافر الا المعلم No one travelled but the teacher). This is said to some one who thinks that the teacher did not travel himself, he only sent one to represent him.

(iii) قصر التعيين ـ قصر غير معين لمن اعتقد واحدا

This is when one is not sure of which of the qualities that المقصور عليه possesses. For instance we say ما قرأ سليمان إلا القران (Sulayman did not read but the Qur'an) to someone who is not sure of what book Sulayman has read whether is the Qur'an or any other book.

*Further examples*:

ما شاعر إلا زيد  لمن اعتقد أن الشاعر إما زيد أوعمر أو ابوبكر،

The poet is none but Zayd for somebody who is not sure of the right poet, whether Zayd or Umar or Abubakr

 EXERCISES

1. Outline and expatiate on the classification of al-Qasr
2. Expatiate on القصر التعيين in Arabic rhetoric

11.4   CONCLUSION

A brief definition of al-Qasr was given in this Unit. Its classification are clearly explained with various examples.

11.5   SUMMARY

This Unit defined al-Qasr as a concise way of saying things. It also explained its classification. Each classification was also discussed in this Unit.

11.6   TUTOR MARKED ASSESSMENT

1.    Discuss the differences between  القصر الإضافى and القصر الحقيقي   in Arabic rhetoric

2.    Write notes on the following

قصر الإفراد

قصر القلب

قصرالتعيين

11.7   REFERENCES/FURTHER READING

1.    al-Jurjani 'Abdul-Qahir (1959) Asraru l-Balagha Cairo: Maktaba Muhammad 'Ali Subayh

2.    Khatib al-Qawzini (1949) al-Talkhis fi ulumi'l-Balagha in al- Majmu'ul- Mutun. Cairo: Mustafa'l-Babi'l Halabi.

3.      Lajnatun fi wizarati't-trbiyyah (1975) <u>al Balagha</u>. Iraq: Wizaratu t tarbiyyah

# UNIT TWELVE

## AL-IJAZ (CONCISENESS)

### 12.1    INTRODUCTION

The usage of brevity in the construction of sentences to convey one's ideas is known in the field of Arabic rhetoric as al-Ijaz. One is achieved by the means of the use of very few words to convey very long ideas. The other one is where a part of the narration can be deliberately omitted.

### 12.2    OBJECTIVES

By the end of this unit, you should be able to

- State the meaning of al-Ijaz

- Understand the different kinds of al-Ijaz

## 12.3 MAIN CONTENTS

Al-ijaz is the usage of brevity in the construction of sentences to convey one's ideas with the, use of the barest minimum number of words.

***For example:*** ولكم فى القصاص حياة يأولى الألباب لعلّكم تتّقون

"In retaliation there is life for you. O ye men of understanding that you may restrain yourselves. This is so because it will serve as a deterent for others to commit murder.

Thus, such a sentence will need many words to explain its meaning which is that if a murderer is killed in retaliation for murder, this would spare the life of other who could have fallen as victim of this murder. In nutshell, if a person known that if he kill some one, he would be killed, this will make him to refrain from killing others and there by he had been able to protect his life and the life of others. Allah says:

An to him belongs the creation and the matter (Q7 54).

The word الخلق include all the creatures of Allah. There is also الإيجاز in the word الأمر (affairs).

# KIND OF الإيجاز

There are two kind of al-Ijaz,

إيجازقصر The brevity of this type is achieved by means of the use of very few words to convey a very long ideas, many wise sayings and proverbs fall into this category.

***For example:*** الضعيف أمير الركب

(The weak one is the leader of the caravan)

إيجازحذف This is the one in which a part of the narration is deliberately omitted in order to achieve brevity. The omitted part may be just a consonant or a single word left out of the context.

(1)    أكلت فاكهة (وشربت) ماء    I ate fruits and (drank) water

The omitted part is <u>Sharabtu</u> (drank)

***For example***:.

وإن يكذّب بونك فقد كذبت رسل من قبلك

In this example:  (فلا تجزع)                    (Don't quive) has been dropped after)

وجاء ربك والملك صفاصفا

In this example the word أمر is left out after جاء .i.e ربّك (أمر) وجاء

واسأل القرية ..... واسأل (لأهل) القرية

فارسلون (الى يوسف

لأستعبره الرؤيا ففعلوا فأتاه وقال له

(يا يوسف أيّها الصديق)

    It is essential that omitted word or words must be early identifiable from the trend or structure of the narration and that it should not be a very essential part of the narration, the omission which leaves a glaring gap or detect in the narration

EXERCISES

1. What is الإيجاز؟
2. Explain the differences between ايجاز خذف and ايجاز قصر

## 12.4    CONCLUSION

This unit has discussed the usage of brevity in the construction of sentences few wordscan be used to convey very long ideas which may be aphorisms and proverbs. Consonants or single word can be left out of the context.

## 12.5    SUMMARY

In this unit, you have learnt about the usage of brevity in the construction of sentences. This unit also identifies two kinds of Ijaz which are <u>Ijaz qastr</u> and <u>Hadhf.</u> It is essential that omitted word(s) should not be a very essential part of the narration.

## 12.6    TUTOR MARKED ASSESSMENT

1.    Explain the purpose of الإيجاز

2.    How many kinds of الإيجاز are there?

## 12.7    REFERNCES/FURTHER READING

1.    Dawf Shawqi (1965) al-Balaghatu tatawwurun watarikh. Cairo: Shahadah Press

2.    Shukri Faysal (1966) 'al-Adabu l'Arabi mi suquti Baghdad ila ibtida 'I n-nahadah Beirut: maktabah-l-Asriyah Press

3.    Suwaid 'Ali Naibi (1986) kayfa natadhawwaqu 'l-Adabi-'Arabi. Kano: At-Toyyib Publishers

## UNIT THIRTEEN

## AL-ITNAB

### 13.1    INTRODUCTION

Al-itnab is applauding feature of Arabic rhetoric. At this juncture, the wording will excel the meaning for useful purpose. It is used by mentioning specific after generality. Generality can also be mentioned after specific. The same word can also be repeated. It is also used for expatiating a point after being ambigious.

## 13.2    OBJECTIVES

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

-                  Understand the meaning of al-Itnab
-                  Highlight the ways of using it for useful purposes

## 13.3     MAIN CONTENTS

This is when the wording is more than the meaning for useful purposes. It is a commendable feature of Arabic rhetorics when it is used in its appropriate place. It may be to emphasize or explain the meaning or to obliterate the ambiguity.

Example of Al-ltnab for useful purpose.

Al-ltnab for emphasis إنّ مع العسر يسرا فإنّ مع العسر يسرا

Verily with every difficulty, there is a relief. So verily, with every difficulty there is a relief

## **Method of Using Al-Itnab**

Al-itnab is used by

1.      **Mentioning Specific after Generality** ( ذكر الخاص بعد العام

For example: حافظوا على الصلوات والصلاة الوسطى

In this Quranic verse, the prayers have been mentioned generally before the middle one is specifically mentioned.

تنزل الملاءكة والروح فيها بإذن ربّهم من كل امر

Therein, came down the angels and the spirit by Allah's permission, on every errand

اجتهدوا فى دروسكم واللغة العربية

Struggle in the course of your study especially the Arabic language.

2.      **Mentioning of Generality after specific**

**ذكر العام بد الخاصّ**

ربّ اغفرلى ولوالديّ ولمن دخل بيتى مؤمنا وللمؤمنين والمؤمنات

My Lord; forgive me and my parents and him who entered my house believing and believing men and believing women  Q71:28  in this verse Prophet Nuh supplicates to Allah to forgive every one who entered his house as a believers and then he prays for all believers males and females,

وما أوتى موسى وعيسى والنبيّون

3.    **Repetition of the same Word** التكرار for the purpose of emphasis or as a warning.

*For example*:                    كلا سوف تعلمون ثمّ كلا سوف تعلمون

(Nay, but you will come to know) Q.102:3-4

Then, nay you will come to know

(4)    **Expatiating a Point after being Ambiguous** الإيضاح بعد الإبهام

*For example:*

أمدّكم بما تعلمون . أمدّكم بأموال وبنين

وقضينا إليه الأمر كله أنّ دابر هؤلاء مقطوع مصبحين

(5)    **Parenthesis** (احتراس) This is when a word or words are put in parenthesis in order to ensure that a wrong impression which may have been conveyed in the first part of the sentence is corrected.

*For example*:

صبّ الجنود (معتدين) وابلا من الرّصاص على سكان بعض القرى

The soldiers pour bullets on aggressors that were dwellers of the village

If we erase the word aggressors it may have a wrong impression about, bad attitude of the dwellers.

الإعتراض - وهو توسط جملة أوأكثر بين أجزاء جملة بحيث لو خذف هذا الإعراض لم تختلّ فائدة الكلام

(6)     **Secondary** (الإعتراض) it is the putting of some word in a sentence which can not tamper with the advantages of the sentences even if it is removed.

إنك – (بارك الله فيك) تعين على نواعب الدهر

Verily, you (may Allah bless you) are assisting others on the calamity of epoch.

If we erase (may Allah bless you) which is al-I'tirad the advantage of the sentence still remain.

Tamper with the advantage of the sentences even if it is remove.

(7)     **Appendix /Subjoinment** (التذييل)This is the affixment of a sentence to the former one for the purpose of emphasis.

وقل جاء الحق وزهق الباطل (إن الباطل كان زهوقا)

Al-amr(command) which in ambiguous in the first part is fully explained in the second part of it.

EXERCISES

1.          What is al-Itnab?
2.          Differentiate between al-ihtras and at-takrar in Arabic rhetoric

3.4    CONCLUSION

In this unit, you have learnt the ways of using Itnab for useful purposes

13.5    SUMMARY

Itnab is used to emphasize the meaning or obliterate the ambiguity specific that could be mentioned after the generality

13.6    TUTOR MARKED ASSESSMENT

1.   Discuss vividly the various ways by which al-Itnab can be used

2.    explain the differences between الإعتراض and التذييل in Arabic rhetoric

## 13.7    REFERENCES/FURTHER READING

1.    Al-Jahiz 'Ali et al(1961). <u>Al-Balagha l-wadiha</u>. Cairo: Dar-l- Ma'rif

2.    al-Jahiz (1949) Kitabu'l-Bayan wa't-Tabyin as-Sandubi. Cairo: Dar-l-Ma'rif

3.    Tahir al-Baghdad (n.d.) Qanunu-l-Balagha in Rasa'ilu 'l Bulgha,ed Muhammad Kund 'Ali. Cairo: Da-n-Nahda

# UNIT FOURTEEN

# AL-MUSAAWAH

## 14.1    INTRODUCTION

Al-Mussawah is the use of balanced structure in conveying one notion without omission of essential words needed to make the meaning clear.

## 14.2    OBJECTIVES

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

-        Understand the meaning of al-masaawah.

-        Discuss the various usage of balanced structure.

14.3    MAIN CONTENTS

This is the use of balanced structure in conveying one ideas without omission of essential words needed to make the meaning clear.

***For example:***

1. كل امرئ بما كسب رهين

Every human being is contigent upon what he did

2.        وما تقدّموا لأنفسم من خير تجدوه عند الله

What ever of good you send before for yours souls you will find it with Allah (Q.2:110)

3. من كفر فعليه كفره

Anybody who disbelieves, the punishment of this disbelieve will be on him

4. ولا يحيق المكر السيئ إلا بأهله

Bad trick will only descend on the trickers

5. وإذا رأيت الذين يخوضون فى أياتنا فاعرض عنهم حتى يخوضوا فى حديث غيره

If you see those who are fabricating lies against our verses turn away from them until they go into another affair

(6)        لا تكن عبد غيرك

Don't be servant of your partner.

(7)        من أذنب فعليه ذنبه

كل معروف صدقة Any one who committed an offence will get the penalty of his offence

Every good deed is an almsgiving.

EXERCISES

1.              What is al-Masaawah?
2.              Give five examples of al-masaawah

## 14.4    CONCLUSION

The usage of balanced structure in conveying ones idea without omission was fully discussed in this unit.

## 14.5    SUMMARY

This unit has discussed the various method of using balanced structure in conveying one ideas complexity.

## 14.6    TUTOR MARKED ASSESSMENT

1. Expatiate on المساوة in Arabic rhetoric

2. هات مثالين للمساوة وبيّن السبب

## 14.7    REFERENCES/FURTHER READING

1.       'Atiq 'Abdul'l 'Aziz (1970)  Fi tarikhi'l-Balaghati 'l- Arabiyyah Beirut: Daru nahda

2.       'Awni hamid (1965) al-minhaju 'l-wadihu li 'l-Balagha. Cairo: Dar-l-Ma'rif

3.       al-Khafaji 'Abdullah (1982) Sirru 'l-Fasahah. Beirut: Darul-kutub