

Cognitive Integration in Rhetorical Thinking Curricula

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Abstract:

In the past, the sciences were not separate from each other, as there was no literary lesson, another rhetorical, and another grammatical..., but literary markets existed for writers, rhetoricians, grammarians and critics alike.

With the expansion of knowledge, these sciences began to separate from each other, so specialization appeared in the science of rhetoric, the science of grammar, the science of criticism...etc, and every science became literature and flags, but does this mean that these sciences became independent from each other? Is it possible to present to the learner these sciences separately from each other?

Keywords: integration, rhetoric, rhetorical thinking, science, language activities.

Introduction

Rhetoric has been closely related to various Arabic sciences since ancient times, and we rarely find a book that does not mention its subjects. The best example is the book by Sibawayh, which is a book on Arabic sciences - grammar, morphology, rhetoric, prosody, Quranic readings, and intonation... - and all these sciences existed to understand the speech of the Arabs, avoid errors in it, and compose according to its style. These sciences did not witness the divisions and terms that we know today, as the latter were established at a later period.

I. Definition of Rhetoric

The linguistic meaning of rhetoric is: attainment, reaching, and completion. In Lisan al-Arab, under the root, it states: "The thing reached, attained, and reached," meaning it arrived and ended.¹ And God Almighty said: "Until when he reached the setting of the sun."² As for the technical definition, there are many and varied definitions of rhetoric in our Arab heritage. It has been said that it is eloquence and powerful influence, or that it is conveying the meaning with eloquent and influential expressions, and it has been said that it is the suitability of speech to the context in which it was mentioned...etc.

Al-Attabi (d. 835 CE) was asked, "What is eloquence?" He replied, "Anyone who can make their point clear without repetition, hesitation, or seeking help is eloquent."³

Many early rhetoricians also held that eloquence is conciseness, and they considered the latter to be the pillar by which speech rises to the highest levels of expression and the most sublime status. It is also one of the characteristics of the Qur'an and one aspect of its miraculous nature.⁴

Perhaps the most famous definition of rhetoric in our heritage is that it is "the conformity of speech to the requirements of the situation along with its eloquence."⁵

Eloquence is a description of speech and the speaker. Eloquence of speech means its conformity to the requirements of the situation, along with its clarity and explicitness. It relates to the word in terms of its ability to convey meaning through composition. As for the eloquence of the speaker, it is a faculty by which he is able to compose eloquent speech... to achieve his ultimate goal.⁶

The goal of eloquence, as summarized by Al-Jahiz (868 AD) in his book "Al-Bayan wa Al-Tabyeen," is to achieve clarity and understanding. This goal is further clarified by his definition of eloquence, in which he says: "Eloquence is a comprehensive name for everything that reveals to you the meaning and removes the veil from the conscience, so that the listener may reach its truth... because the focus of the matter and the goal towards which the speaker and the listener are moving is understanding and being understood. So, by whatever means you achieve understanding and clarify the meaning, that is eloquence in that context."⁷

Al-Jahiz places great importance on understanding in discourse, which is the goal that the speaker seeks to convey to the listener.⁸

Al-Qazwini (d. 1283 CE) divided rhetoric into three sections: the science of meanings, the science of expression, and the science of figures of speech. This division remains prevalent to this day:

1- The science of meanings: "The science by which one learns the states of the Arabic word by which it conforms to the requirements of the situation." These states involve observing in our speech the order of words, omission and inclusion, separation and conjunction, brevity and prolixity, etc.⁹

2- Rhetoric: "It is a science that explores the different ways of expressing a single meaning," and its topics include: simile, metaphor, metonymy, etc.¹⁰

3-The science of rhetoric: "It is a science that explores ways to improve speech, and to embellish words and meanings with exquisite forms of verbal or conceptual beauty."¹¹

II- The Integration of Rhetoric with Other Linguistic Activities

1- Rhetoric and Literature

Rhetoric is closely linked to literature. Literature is based on rhetoric, and the science of rhetoric arose only through understanding the essence of literature and the secrets of its beauty. Furthermore, literature, in all its forms, consists of

four elements: emotion, imagination, meaning, and style. All of these constitute the science of rhetoric. Were it not for figurative language, a writer's text would not be creative. It is language that beautifies the text and conveys the idea to the reader's mind, imbued with emotion. Here is Abd al-Qahir al-Jurjani (d. 1078 CE) speaking of the impact of eloquence, saying, "Were it not for it, you would not see your tongue weaving brocade, crafting jewelry, uttering pearls, and breathing magic... and showing you the wonders of flowers. Were it not for its attention to the sciences and its portrayal of them, they would have remained hidden and concealed..."¹²

Al-Jurjani, with his keen sense, grasped the relationship between literature and rhetoric, considering Rhetoric is an aesthetic phenomenon in literary works and contributes to giving them an aesthetic touch.

Furthermore, the learner does not appreciate rhetorical phenomena in isolation from the literary text; the text is the foundation from which these phenomena are derived. Literature, too, cannot exist without rhetoric, for their shared goal is the "formation of literary taste."¹³

Most books on language and literature are replete with rhetorical allusions, observations, and examples, perhaps most notably Al-Bayan wa al-Tabyeen and Al-Hayawan. Shawqi Dayf states, "Al-Jahiz, in his writings, has touched upon various figurative language and many of the arts of rhetoric..."¹⁴

Al-Jahiz is considered among the first to explain the sciences of rhetoric and its purposes. His books are dominated by rhetorical expositions that include poetic examples. "It is, in itself, a concise literary and humanistic encyclopedia that encompasses many sciences and issues, astonishing the reader and exhausting the researcher... This comprehensive encyclopedia was not concerned with rhetoric alone, but also included other literary purposes... Thus, he became an authority on the breadth of knowledge and a teacher of literature, rhetoric, and eloquence."¹⁵

Furthermore Al-Jahiz was the first to adopt poetry as a primary means to achieve his rhetorical goals in particular. How could he not utilize it, as it was the Arabs' record of poetry? Even those who came after him were influenced by him and used many poetic examples in their classifications, relying on his successful approach.¹⁶

And here is Ibn Khaldun (d. 1406 CE) defining literature as "preserving the Arabs and their history and acquiring a portion of every branch of knowledge."¹⁷ He emphasizes the complementarity of the various branches of Arabic linguistics—for him, the Arabic linguistic sciences have four pillars: language, grammar, rhetoric, and literature. For more information, see: The Muqaddimah, pages 646-655. He also stated that poetry is "eloquent speech built upon metaphor and attributes..." and he urged poets to choose their words according to the meanings and to avoid redundancy, obscurity, and vulgar, commonplace language, as these lower the level of eloquence.

Furthermore, Abu al-Abbas al-Mubarrad's (d. 898 CE) book, "Al-Kamil fi al-Lughah wa al-Adab" (The Complete Book on Language and Literature), is not limited to language and literature. It also addresses numerous rhetorical issues. He provides a definition of rhetoric, discusses brevity, balance, and prolixity, and delves into the arts of expression, particularly simile, to which he devotes an entire chapter. He also addresses metonymy and elaborates on its various forms. All these books may well have paved the way for the first book written specifically on rhetoric, "Al-Badi'" (The Book of Rhetoric) by Ibn al-Mu'tazz (d. 908 CE), a student of al-Mubarrad. Scholars almost unanimously agree that it is the first theoretical book written specifically on rhetoric. For more information, see: Mazen al-Mubarak, op. cit., p. 68.

It is clear from the above that literature cannot be called literature unless it is based on the sciences of rhetoric, and rhetoric, in turn, serves to aid in appreciating and discovering beauty in literature.

2- Rhetoric and Criticism

We previously mentioned that there were no strict boundaries between the Arabic sciences in ancient times. Historically, criticism and rhetoric were intertwined. In fact, criticism was one of the early signs of the emergence of rhetoric. "The first of these early signs were those critical observations of disapproval and approval that listeners expressed in gatherings of recitation."¹⁸ In the fourth century AH, several books appeared in which rhetoric and criticism were combined, and many rhetorical issues were addressed in the books of al-Jahiz (868 CE) "Al-Bayan wa al-Tabyeen" and "Al-Hayawan," the book "Naqd al-Shi'r" by Qudama ibn Ja'far (948 CE), the book "Al-Wasata bayna al-Mutanabbi wa Khusuma" by al-Qadi al-Jurjani (1001 CE), the book "Al-Sana'atayn" by Abu Hilal al-'Askari (1005 CE), and the book "Al-Muwazana bayna al-Ta'iyyin" by al-Amidi (1233 CE)...¹⁹

This is related to both. Both are scholars of the text. If rhetoric focuses on the beauty inherent in literature, then criticism depends on evaluating the literary text, determining its value, distinguishing its soundness from its flaws, and assessing its standing among other texts. Indeed, "rhetoric and Arabic criticism share in understanding the literary text and revealing its aesthetic qualities. They then collaborate in elucidating the Quranic miracle and the literary taste found in the Prophetic Hadith."²⁰

Perhaps the integration between them is most evident in issues that intersect between the two disciplines, such as the issue of poetic plagiarism. To distinguish the plagiarized from the original, it is necessary to analyze and compare the styles, meanings, and imagery of both modern and classical poets. Critics have made this a critical issue, while rhetoricians have addressed it in their works on rhetoric. An example of this is the figurative language, which we cannot interpret rhetorically except after steps of criticism involving explanation, justification, and the rearrangement of elements.²¹

When a critic engages in criticism, they need the science of rhetoric to be able to appreciate and evaluate the literary text. Furthermore, they must possess mastery and familiarity with various other sciences. So that his judgment may be truthful, and criticism is based on innate taste to distinguish the beautiful from the ugly, and taste and beauty are also relied upon by rhetoric.²²

Many researchers have affirmed the close relationship between the two disciplines, a relationship that remained strong even after their later separation. We still find that rhetoric, with its three branches—eloquence, semantics, and figures of speech—requires explanation, justification, and periodic examination. This constitutes criticism in its applied aspect.²³

3- Rhetoric and Grammar

Rhetoric is inseparable from grammar and morphology; rather, it integrates with them to understand the miraculous nature of the Holy Quran. 'Abd al-Qahir al-Jurjani (d. 1078 CE) summarized this in his book, *Dala'il al-Ijaz* (The Proofs of Inimitability) – *Nazariyyat al-Nazm* (The Theory of Arrangement) – stating: "It is known that arrangement is nothing but the connection of words to one another and the establishment of their causes. Words are of three types: noun, verb, and particle, and the connection between them is well-established."²⁴

He also says, "Arrangement is the application of grammatical meanings to the meanings of speech..."²⁵

Al-Jurjani criticized those who despise and disregard grammar, for he linked grammar to... Through its semantic and rhetorical purposes, without it, meaning would be incomplete. In this regard, he says, "Words are closed to their meanings until grammar unlocks them, and purposes lie dormant within them until grammar extracts them. It is the standard by which the deficiency or superiority of speech is revealed until it is examined..."²⁶

Both rhetoric and grammar are prerequisites for understanding and appreciating literary texts. This is what al-Jurjani affirmed through his theory, as he believes they cannot be separated because they converge in the arrangement of speech and the description of its parts. Furthermore, the rhetoric of speech cannot be studied without studying grammar, which is the foundation of the relationships that govern the arrangement.

Ibn Khaldun clarified the relationship between grammar and rhetoric, which is clearly evident in conveying meaning and fulfilling the fundamental function of language, which is communication and communication. Therefore, he said about grammar, "Ignorance of it leads to a complete breakdown of understanding."²⁷

And he says in another context, "For through it, the fundamental meanings are clarified by semantics, so the subject is distinguished from the object, and the topic from the predicate." And without it, the very essence of benefit would be unknown.²⁸

Based on this, the sciences of rhetoric and grammar cultivate literary talent and prepare the learner to appreciate literary texts and convey their thoughts and ideas with sound and impactful expression.

3- Rhetoric and Semantics

Al-Jahiz defines rhetoric as follows: "Rhetoric is clarity of meaning... and the essence of rhetoric lies in seeking a fitting context, knowing the appropriate times for expression, and minimizing errors in ambiguous or obscure meanings."²⁹ Al-Jahiz links rhetoric to clarity of meaning, believing that the value of speech lies in the recipient's understanding of its meaning. If it is vague and obscure, it is of no importance, because then the function of communication and conveying meaning will not be achieved.

²⁸ Al-Jahiz described the eloquence of the Prophet – peace and blessings be upon him – saying: "He did not resort to deception nor did he use ambiguity – ambiguity implies cunning, falsehood, and sophistry, and it is the opposite of Arabic eloquence, which is characterized by clarity, purity, and lack of affectation. For further reading, see: Ambiguity and Arabic Eloquence, Muhammad Haitham Ghurra, Damascus University Journal, Syria, Volume (30), Issue 1+2, 2014, p. 11 and onwards. Nor did he slander or insinuate..."³⁰ Al-Jahiz disliked affectation and complexity because "the basis of understanding is clear expression, conveying meaning, and comprehension. The more the heart understands, the more praiseworthy it is."³¹

According to Al-Jahiz, the word should not precede its meaning in your heart. This is also the view of Al-Jurjani, who stated the priority of the order of meanings in the mind, and that words are then arranged accordingly. He also said: "The arrangement and order in speech... is an act performed by the author of the speech on the meanings of the words, not on their letters."³²

It is this arrangement that makes the Qur'an a miracle of eloquence and rhetoric... as God Almighty says: "Say, 'If mankind and jinn gathered together to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants.'"³³

Furthermore, appreciating a literary text depends on comprehending the beauty of its rhetorical images, which are employed to serve the meaning of the text. Rhetoric contributes to the transformation of meaning through several rhetorical devices and styles, including context and discourse, metaphor, metonymy, simile, allegory, and double entendre, etc. For example, metaphor, which is the use of a word in a sense other than its original meaning due to a relationship with a contextual clue that prevents the intended original meaning, means that the word acquires a new meaning. The phrase "due to a relationship" could be absolute, in which case it is metonymy, or it could be based on similarity, in which case it is metaphor. However, the phrase "its contextual clue prevents the intended meaning" is the semantic qualifier that helps in understanding the new meaning.³⁴

Furthermore, metaphor, which is the opposite of literal meaning, opens up semantic horizons, so to speak, because it is "a set of features or characteristics that evoke surprise and wonder in the listener due to the novelty of the signified."¹

Semantics has also expanded the field of rhetoric and opened up new avenues for its study through the transformation of meaning in multiple forms.

It is clear from the foregoing that most rhetorical devices involve a change in meaning in a way that makes rhetoric, as part of semantics, cannot ignore the devices of expression and embellishment, and vice versa. The relationship between the sciences of rhetoric and semantics is strong; each borrows from and contributes to the other.

5- Rhetoric and Pragmatics

There is no doubt that there are mutual intersections between Arabic rhetoric and pragmatics. Rhetoric, in its most concise definition, is the conformity of speech to the demands of the situation. In this, it aligns with pragmatics, which is the study of language in use—that is, speech with all its surrounding circumstances and contexts. Classical rhetorical studies focused on the communicative process, that is, the speaker and their required knowledge of the discourse, the listeners' abilities and social standing, and the language in use and the intended meaning. This is what Austin addressed in establishing his theory of speech acts. Furthermore, discussions concerning the listener—such as politeness in speech, consideration of the listener, ellipsis and presupposition, shifts in perspective and their effect on the listener, etc.—are all topics shared with the fields of pragmatics. Pragmatics views language as a set of functions that influence the recipient positively and negatively. This is without neglecting the discussions of declarative and performative utterances. For example, in the different types of statements, we find... Rhetoric has distinguished between the three states of addressees - between the addressee who is unaware of the judgment contained in the statement when the statement is initial, the doubting and hesitant addressee to whom the imperative statement is directed, which should be strengthened by some emphasis, and the addressee who denies and rejects the statement, to whom a statement called denial is directed, which must be emphasized by more than one emphasis - and all these states are the basis of modern pragmatics study. After this, is it right to say that the ancient Arabic rhetorical study knew a very advanced rhetorical theory that is called today pragmatics? The theories of al-Jahiz (d. 868 CE), Ibn Qutaybah (d. 889 CE), Abu Hilal al-Askari (d. 1005 CE), and Hazim al-Qartajani (d. 1284 CE) regarding the communication process, the conditions that make discourse effective, and everything related to the communication cycle—sender, receiver, message, speaker's intentions, and the benefit of the discourse (comprehension)—constitute the essence of pragmatic theory. Indeed, some linguists who have dedicated themselves to studying the heritage, such as Muhammad al-Amri, have argued that

modern pragmatics has a Jahizian dimension, based on his division of expression into three functions, which represent an important aspect of modern pragmatics:

(1) The informative, cognitive, and educational function (neutral state): Presenting the matter as information for the purpose of understanding.

(2) The persuasive function (conflict state): Presenting the matter in a way that attracts and wins hearts.

(3) The argumentative function (conflict state): Presenting the matter as an argument or in a state of necessity.

Based on the above, Al-Jahiz's thought can be considered conclusive evidence that pragmatics has an ancient presence in our Arab heritage, no less than in the Western heritage.

6- Rhetoric and Expression

Perhaps one of the most prominent goals of teaching rhetoric is to cultivate refined literary taste and enable students to express their ideas in various ways. Rhetoric is "a linguistic and intellectual space that leads students to appreciate eloquent and fluent speech, with its refined imagery and expressions. Moreover, it trains the learner to delve into the depths of a text to extract its emotions and feelings... This learner then finds pleasure in reading texts of high rhetorical value. Thus, rhetoric can address a frequently complained-about aspect: the lack of inclination towards books and reading."³⁵

What matters most to the learner in rhetorical studies are the linguistic functions and social situations they must learn to use language in their lives. "The true measure of acquiring knowledge is its functional and productive use in life."³⁸

The purpose of teaching Rhetoric, therefore, is not merely memorizing and studying rules independently, but rather the ability to employ them according to the demands of different rhetorical situations and contexts.

Furthermore, the teaching of rhetoric has evolved. Modern rhetoric no longer focuses on identifying figures of speech or rhetorical devices, but rather aims to "develop the learner's communicative abilities—both written and oral, receptive and productive—and equip them with rhetorical tools, and instill in them effective linguistic behavior in various situations."

Today, rhetoric strives for the effective application of rhetorical principles in meaningful communicative situations. This transforms theoretical academic knowledge into practical knowledge that can be utilized in the social environment.

Familiarity with the foundations of rhetoric enables both teachers and learners to convey their ideas and understand what others intend. Moreover, we employ many rhetorical phenomena in our language without even realizing it. We acquire these qualities without formally learning them as rules, yet we find it difficult to compose because we are preoccupied with the necessity of our speech being eloquent.

Undoubtedly, learning rhetoric contributes to the development of literary taste. Literary appreciation is the ultimate goal of teaching literature and rhetoric,

as they are arts that cultivate the aesthetic sense in the learner and allow them to enjoy valuable literary texts, thus enabling them to emulate them in their own writing. Shawqi Daif defines appreciation as a faculty that arises from prolonged engagement with reading poetry and the works of writers. Sartre also believed that the writer aims to provide their readers with aesthetic pleasure, and that literary appreciation arises from an emotional connection between the writer and their work, and between the reader and the literary production. Therefore, the learner needs to acquire the faculty of appreciation to be able to perceive and internalize aesthetic values. See: The Reality of Teaching Arabic Rhetoric in Secondary Education and the Absence of Aesthetic Taste: Textbook for the Second Year of Secondary School, Section [University Name]. Literature and Languages as a Model, Yassin Farfouri, Journal of the Arabic Language, Supreme Council of the Arabic Language, Algeria, Volume (19), Issue (1), pp. 142, 143, and 144. For the learner, this improves their written and oral production. To achieve this for the learner, the teacher must possess rhetoric teaching skills and employ a textual approach, attempting to uncover the beauty and creativity in literary texts and demonstrating the impact of rhetorical devices on understanding meaning and adding an aesthetic touch to the text.

Conclusion

What we conclude is that the Arabic sciences were not a unified whole. From ancient times, the Arabs recognized the interconnectedness of the sciences. In the pre-Islamic era, there were literary markets, and the Arabs composed poetry with natural talent and refined taste, critiquing it, selecting words appropriate to the meanings, and creating innovative rhetorical devices. With the advent of Islam, all these sciences continued to complement each other in service of the Arabic language.

The Holy Quran.

The Arabs were encyclopedic and comprehensive, even broader than those who focused on a single discipline. Ibn Khaldun praises al-Jahiz's approach in his book "Al-Bayan wa al-Tabyeeen," saying: "In 'Al-Bayan,' Abu Uthman moved from branch to branch within the same tree, singing and delighting, and giving a comprehensive view of the unity of Islamic sciences in his era."

As Ahmad Abu Malham says, "An encyclopedist like al-Jahiz contributes to collecting texts and narratives from here and there, which together form unhewn stones. Then someone comes after him to select, hew, and build... Al-Jahiz addresses all topics under the title 'Al-Bayan wa al-Tabyeeen.'"

Similarly, al-Jurjani was able to demonstrate in his theory of "Al-Nazm" (the arrangement) the unity, coherence, and cooperation of the branches of the Arabic language in order to interpret the verses of the Wise Reminder (the Quran). He showed that the Quran contained linguistic, rhetorical, structural, and semantic

miracles, etc. The various Arabic sciences arose and flourished under the banner of the Quran and its research. In its miraculous nature.

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