

The Aesthetic Reception of Arabic Rhetoric Between Advanced and Latecomers

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Abstract

This study explores the aesthetic reception of Arabic rhetoric by comparing classical and modern perspectives within the framework of reception theory. It begins by examining the concepts of reception, rhetoric, and eloquence, highlighting the relationship between *balāgha* and *faṣāḥa* in classical Arabic criticism. The study analyzes the rhetorical thought of major classical scholars, including Al-Jahiz, Abu Hilal Al-Askari, Abd al-Qahir Al-Jurjani, Ibn Sinan Al-Khafaji, and Al-Sakaki, emphasizing their contributions to the aesthetic appreciation of literary discourse. It then investigates modern approaches to renewing Arabic rhetoric through reader-response theory, psychology, and stylistics, while stressing the need to preserve the linguistic and cultural identity of Arabic rhetoric. The study concludes that effective rhetorical renewal should integrate contemporary critical insights with the rich classical heritage, ensuring that rhetoric remains both aesthetically engaging and intellectually relevant.

Keywords: Arabic Rhetoric; Reception Theory; Eloquence; Classical Rhetoric; Stylistics.

Introduction:

Praise be to God, who taught the Qur'an to create man, taught him the statement, and made his book as an agent of what is in the breasts, and a guidance and mercy to the believers. May peace and blessings be upon the most eloquent of the Arabs and the Seal of the Prophets and Messengers, our master Muhammad, the trustworthy Arab, through whom God opened the eyes of the blind, the ears of the deaf, and the hearts of fodder, and with him brought people out of darkness into the light, eternal prayers and peace until the Day of Resurrection and Resurrection, and upon the machine of the good and pure, his guided and righteous companions, and those who follow them in goodness until the Day of Judgment. After.

Rhetoric is considered an Arab industry through which we know the secrets of the Qur'anic miracle, the eloquence of the Prophet, and the aesthetics of literary texts. Thanks to its rules, correcting the path of writers and creators, preserving the language and taking into account its integrity and development, and since this goal is the name of Arabic eloquence, research into it is still ongoing.

Since the rhetorical heritage constitutes one of the aspects of belonging to the Arab-Islamic civilization, and for that reason, this modest research was in explaining ancient rhetoric, the rhetoric of the ancients and the ancients, and understanding the position of the moderns, modern or later rhetoric, or the renewal that occurred to ancient rhetoric.

For this study, we have identified two sections. The first was on rhetoric when or in its predecessors, and we dealt with the relationship between eloquence and rhetoric. First, the concept of rhetoric was introduced by the most important ancient or famous rhetoricians among them, then we got to know the most important terms of rhetoric among them. The second section was to learn about rhetoric among the later ones or moderns, and we dealt with the concept of what was new to them and a call for renewal. Second, then the innovators who took the initiative to renew Arabic rhetoric.

First: The aesthetic reception of eloquence among the applicants

Receiving language:

It was mentioned in Lisan al-Arab: "Taqala al-Rukban means that he receives the Bedouin urbanite before he arrives in the country, and taqalaamah means he receives him, and so-and-so receives so-and-so, meaning he receives him, and the man delivers the words, meaning he teaches him."¹ ((فتلقى آدم من ربه كلمات فتاب عليه إنه هو التواب الرحيم))¹, So it means that he took it from him, and likewise he taught it and was instructed by it, and it was said that Adam received words from his Lord, that is, he learned them and called upon them.² And in the circumference of the ocean: ...he met, he received it, he encountered it, and he saw it, and he met the thing, he presented it to it, and he met it, he met it, and he met it, he met it, and he encountered it.³

Receiving as a term:

The term reception has gained currency in a large number of names that suggest or indicate it, and the terms that critics use for reception are limited to "Muhammad Reda Mubarak."⁴ There are six names: reception - reception - response - reading - influence - acceptance, and the multiplicity of these words for one term indicates the multiplicity of its sources, when literary and critical studies are presented for its application, and perhaps the most widely used among the Arabs is reception.

Reception theory:

Reception theory was founded by Izer and Yauss, and originated in West Germany. It is attributed to the University of Constance, and is defined as 'a set of theoretical and empirical principles and foundations that has been spread in Germany since the mid-seventies by a school called Constance that aims to revolutionize descriptive structuralism and give the essential role in the critical process to the reader or recipient, considering that the literary work is the source of a continuous dialogue with the reader in a dialectical manner that makes him stand on the meaning that varies according to the reader's historical stages.'⁵ 'Through interpretation, interpretation, and semantic and intentional deduction, and this is what makes the reception of a literary work highlight means, and methods 'contrary and coincidence, but this disruption is enough to awaken the reader and mobilize him, and it also leads to alertness to confront such stylistic phenomenon in a way that achieves a connection from the studied text.'⁶Through which the process of receiving creative writings takes place .

The role of the reader appears here in an important way, especially in filling in the blanks and blanks, responding to deletions, and deconstructing the aforementioned linguistic signs or semiotic signs, according to the change in historical circumstances and the transformation of external contexts, through cognitive critical reading, to explore symbols in a

deep way, and this interaction between the textual structure and its recipient, i.e. its reader, in reading every literary work.

This theory appeared to eliminate the effect of the two sides of the creative process, namely the text and the creator, and it does justice to the recipient from the influence of the creator and the authority of the text, to place them side by side with the reader, so that he becomes an active participant with the creator, in textual production. As for the meaning, it is between the reader and the text “the difference in times and places that affect the expressions of the language itself, whether at the level of the phonetic signifier or at the level of the meaning as an idea.”⁷.

The recipient is the main actor who reads the text, and interacts negatively or positively with what he reads, interpreting and interpreting the text. But this recipient, despite his great influence on the theory and its importance, shares with the creator in the creative process. The concept of reception has a double meaning, which includes reception or possession together, and involves two dimensions, passive and active at the same time. Reception is a practical technique, one of which is directed to the literary text, its effect on the reader, and what this text does when it is received, or responded to. It, its quality and methods are an imaginary tool for producing his ideal reader⁸.

And to realize the amount of dominance that the elements take in it, and to sense the degree of tensions that make up the emotional charges to intersect in each of the internal elements, and govern the uniqueness of the literary work, so the beauty of this interaction is revealed through the real perception on the part of its reader, as it “represents sensory attention in the shadow of rushing behind waves of sadness or returning to the logic of reason in the crowd of submitting to despair.”⁹. The reader must absorb the ideas and feelings that appear in the text, and the approval or disapproval it contains, according to his experience and aesthetic taste, to explore the elements of aesthetic creativity in the text.

1-The relationship between rhetoric and eloquence

When talking about eloquence, we have to mention its sister, which is eloquence, but there are many differences between them, and this is due to what scientists have achieved and also to the nature of the two words .

A- Language: According to Ibn Manzur, eloquence in the tongue of the West is :

'Explanation and an eloquent man is eloquence, so he is eloquent from an eloquent people, eloquent and eloquent... and an eloquent woman from eloquent and eloquent women, saying: eloquent man, eloquent speech, meaning eloquent, eloquent tongue, meaning fluent, and eloquent man, meaning fluent, and eloquent in the language, the starting point is the tongue in time, who knows good speech from bad, and he has eloquent speech, is eloquent in it, and eloquent about the matter.'¹⁰

Likewise, we find the linguistic meaning of the word eloquence according to Ibn Faris in his dictionary, standards of the language, in the article (Fasahu) The fa, the sād, and the ha are original, indicating purity in something and purity from impurity, such as: the eloquent tongue: fluent, and the eloquent speech: Arabic, and the origin is the most eloquent of milk, its foam is still, the most eloquent man: he speaks Arabic, and the eloquent is his language so serious that he does not melodise.¹¹

In the same context, we find that all definitions have the same meaning, and we see in eloquence the statement and appearance, as well as the ability of the speaker to convey what he wants with the best and finest words, and everyone will understand him. He is the eloquent one in the language, the one with the tongue in speech, and he is the one who knows good speech from bad speech.

B - Eloquence in terminology: We found it in the dictionary of definitions (Eloquence in the singular is its freedom from dissonance of letters, strangeness, and violation of analogy, and in speech it means its freedom from weak composition and dissonance of words while being eloquent, and in the speaker is a faculty by which he is able to express what is meant with eloquent pronunciation)¹².

As for Ibn Sinan Al-Khafaji, he defined eloquence: (It is an attribute of words if they are present under several conditions, and when those conditions are complete, there is no more eloquence of those words, and according to what is present, they take the share of the description, and in the presence of their opposites, they deserve praise and blame¹³).

C- The relationship between eloquence and eloquence: Many opinions conflicted. There are scholars who consider them to be of the same meaning, and there are those who separate them and see that each one has its own way. We find Abu Hilal Al-Askari who presented two opinions regarding them, one of which he sees as (that eloquence and eloquence go back to one meaning, even if their origin differs, because each one of them is only the clarification of the meaning and the demonstration of it).¹⁴.

But in another place, it is seen that eloquence differs from eloquence and that it includes only pronunciation. As for eloquence, it deals with meaning. This is due to the fact that eloquence is the complete mechanism of eloquence. For this reason, it is not permissible for God Almighty to be called eloquent, if eloquence includes the meaning of an instrument. It is not permissible for God Almighty to be described as an instrument and describe His speech as eloquent, because it includes complete eloquence. An example of this is that the parrot is called eloquent and is not called eloquent, since he is an evaluator of letters and does not care about the meaning. Which he performs, so eloquence and eloquence are different¹⁵. In the same context, he adds, "It is permissible for a single speech to be called eloquent and eloquent if its meaning is clear, easy to pronounce, well articulated, not forced and rude, not pretentious and crude, and nothing prevents it from either of the two nouns, because of the clarification of the meaning and the straightening of the letters¹⁶."

As for Al-Jahiz, in his book (Al-Bayan wal-Tabyin), he makes eloquence, eloquence, and eloquence synonyms that indicate one meaning. Consequently, we find that scholars have differed in their vision of the relationship between eloquence and eloquence. There are those who see that they are different and separate from each other, and there are those who make them synonymous with eloquence and eloquence because each one of them seeks to express the meaning in the most eloquent, eloquent, and clearest way.

2- The beauty of receiving rhetoric among the ancients:

1- Al-Jahiz:

He is Abu Othman Amr bin Bahr bin Mahboob Al-Jahiz, a writer and polymath who died in the year 255 AH. He gave many definitions of rhetoric in rhetoric and explanation, some of

which are for the Arabs and some for other nations, highlighting the breadth of his culture, and revealing the Arabs' and others' perception of rhetoric. He says: "The Persian was asked: What is rhetoric? He said: Knowing the separation from the connection, and the Greek was asked: What is rhetoric? He said correcting sections and choosing speech, and the Roman was asked: What is rhetoric? He said: Hassan. Briefness when it is clear, and abundance when it is lengthy. The Indian was asked: What is eloquence? He said: Clarity of meaning, seizing the opportunity, and good pointing. Some of the people of India said: The combination of eloquence is insight into the evidence and knowledge of the locations of the opportunity."¹⁷

Al-Jahiz sees in each definition an explanation of some aspect of eloquence. Rhetoric, in Al-Jahiz's view, does not mean understanding only. Eloquent speech is then one in which we use words that help us to convey the meaning to the listener. This is the meaning of his saying (perhaps brevity is praiseworthy, and abundance is reprehensible, and perhaps I have seen abundance is more praiseworthy than brevity. Every doctrine has a face according to the rational person, every place has an article, and every speech has an answer.)¹⁸

2- Abu Hilal Al-Askari:

One of the writers of the 4th century AH is Al-Hasan bin Abdullah bin Sahl bin Saeed bin Yahya bin Mahran Al-Askari Abu Hilal. He died in 395 AH, and what concerns us in this study is his book (The Two Crafts of Writing and Poetry), (the sciences most deserving of learning, and the first of them to be preserved, after knowledge of God, glory be to Him, is the science of eloquence, and the knowledge of eloquence, by which the miraculousness of the Book of God Almighty is known)¹⁹ He declared that he did not compose it in the manner of theologians, but rather he composed it in the manner of the poets and writers, and he compiled it with almost everything known to his time regarding the three topics of the sciences of rhetoric: meanings and magnificent exposition, even though they were not yet independent and distinct from one another ²⁰(Thus, Abu Hilal's approach is primarily educational because it focused on controlling the limits of science and defining rhetorical types in a way that takes into account logic, organization, and branching.

3- Abdul Qahir Al-Jarjani:

One of the writers of the 5th century AH. He died in 471 AH. He was Abd al-Qahir Abd al-Rahman bin Muhammad al-Jurjani. Abu Bakr: The originator of the principles of rhetoric. He was one of the imams of the language from the people of Gorgan (between Tabaristan and Farasan). What concerns us in our research are his two books, Evidence of Miracles and Secrets of Rhetoric, through which he established the pillars of rhetoric with its sections: the statement, the magnificent, and the meanings (and the first and first of that, and the most worthy of being examined and investigated: Saying about simile, representation, and metaphor, for these are great principles, most of the virtues of speech, if not all of them, are derived from them and refer to them.)²¹

Abd al-Qadir al-Jurjani said that the realization of eloquence is through taste and the feeling of the soul, and this is difficult to achieve. He says: "The disease in it is not easy, nor is it such that if you try to cure it, you will find the possibility in it with everyone who helps and strives successfully, because the advantages that you need to teach them about their place, and imagine to them as such are hidden matters and spiritual meanings. You cannot alert the

listener to them and give him knowledge of them until he is prepared to perceive them and have a nature that is receptive to them, and he has a taste and a disposition that he finds in them.” It's a feeling²².(

4- **Ibn Sinan Al-Khafaji :**

He died in 466 AH, and he really draws attention in the book (The Secret of Eloquence) and his talk about the moral sense. His doctrine is that the one who possesses it acquires it through training, practice, and learning. He said, “This only happened to him through interaction, entreaty, and contemplation of many poems and speech composed over a long period of time and lax tenses, and pausing carefully on the issues of definitions and examples”.

He said that it is not permissible to define a thing by itself or by what is equal to it in knowledge, or by what is hidden from it, since it is not permissible to define the unknown with the unknown, and definitions, no matter how well they fulfill their conditions and are carefully formulated, alone are insufficient in clarifying rhetorical concepts in the minds of learners, as these concepts remain abstract theoretical foundations, although we undoubtedly favor breaking away from the authority of the rule to general aesthetic features supported by rich evidence, extracted through exquisite analyses²³.(

5- **Sakaki:**

Among the writers of the sixth century AH was Yusuf ibn Abi Bakr ibn Muhammad ibn Ali al-Sakaki al-Khwarizmi al-Hanafi Abu Yaqoub, Siraj al-Din: a scholar of Arabic and literature. He was born and died in Khwarezm. Among his books are (Miftah al-Ulum) and a treatise on the science of debate. As for his first book, a rhetorical work (it has two sections for statement and meanings, but they were formulated according to the logical view and its formal scientific limits. So the rules increased and the evidence and literary works in the book disappeared, and it began with this rhetoric. Arabic has been a long journey in which it remained captive to formal control and distance from an integrated critical perception)²⁴.

Rhetoric is therefore an essential pillar of Qur’anic and jurisprudential studies and the Noble Hadith. It is noted that the study of ancient rhetoricians is that they mix aesthetic study with logical study and other Arabic studies such as language and grammar.

Second: The beauty of receiving eloquence among the latecomers:

1- The aesthetics of receiving rhetoric according to the hadith scholars:

Renewing Arabic rhetoric in accordance with the literary trend would restore Arabic rhetoric’s vitality. Literary study reveals the beauty in literary texts and evidence, and looking at those texts and evidence through the prism of taste to reveal their charm and elegance and the reasons for beauty and beauty in them.

The roots of psychological studies are rooted in ancient rhetorical studies. Anyone who looks at ancient rhetorical books finds them full of psychological observations and analyzes that confirm the relationship between rhetoric and the psychological aspect of the speaker and the addressee alike. The analyzes and psychological observations of the moderns do not stray far from the analyzes of the ancients except within the limits of naming terms and in the method of presentation and method of study, due to their reliance

on the data of modern psychological theories, while the analyzes of the ancients stemmed from instinct and a return to artistic taste and sense.

Those who called for linking rhetoric with psychology, and relying on its data in analysis and reasoning, did not evaluate a rhetorical approach included in their ideas, because they had no knowledge of psychological theories first, and because they were influenced by Western studies second.

Applying modern theories to Arabic rhetoric in order to renew it may cause it to become compatible with those theories that were developed for a language other than ours, so Arab researchers must be more careful and aware in applying those theories to Arabic linguistic thought.

Applying transformative theory to Arabic rhetoric distances it from the literary spirit. Arabic rhetoric does not need arrow marks, tree branches, tables, or addition and subtraction signs as much as it needs a method that enables the recipient to realize the beauty of idea, beauty of style and image in literary texts, and makes him able to analyze the texts and detail their elements .

The contrast between Arabic stylistics and rhetoric does not mean a complete break between the two sciences. Where stylistics invests a lot of rhetorical investigations, but with a new vision that takes advantage of linguistic tools. Stylistics is more closely related to rhetoric. The arts of rhetoric are the basis for studying and evaluating style.

2- The most important rhetorical terms:

Meanings: It is a science by which the conditions of Arabic pronunciation are known by which they match the requirements of the situation. The science of meanings includes many topics and terms, and we will stop at the most important of them:

1- **Reporting attribution:** joining a word or what is being used to another in such a way that it indicates that the concept of one of them is consistent with the concept of the other or is negated from it, and its truth is that it matches reality and its falsehood is its absence.

2- **Qasr:** allocating something to another in a specific way.

3- **Construction:** It is said about speech whose attribution is not outside of its correspondence or its correspondence, such as praise, condemnation, prohibition, questioning, and many others such as redundancy, circumlocution, multiplication of predicates, and brevity.

4- **Statement:** Disclosure with intelligence, which is disclosure, clarification, understanding, and understanding. It was settled by the majority of rhetoricians into three basic topics, which are simile, metaphor, and metonymy, including simile, metaphor, transmitter, metaphor, and metonymy.

5- **Al-Badi':** It is a science by which the aspects of improving speech are known after applied care according to the appropriate situation and clarity of meaning. It contains moral improvers such as counterpoint and contrast, and verbal improvers such as alliteration and assonance. This is a brief study of rhetorical terms and the definitions of ancient scholars and the most important Arab rhetoricians.

Conclusion

Although we have reached the conclusion of this research, it still requires in-depth study and study of its secrets, especially what relates to Imam Abd al-Qahir al-Jurjani, because it

focuses on applied study based on interrogating evidence and evidence in literary texts and establishing the link between rhetoric and criticism, in addition to linking authorship to the theory of systems that he adopted and made it a basis for good writing. Based on this vision, we were able to stand on the following points:

1- Reaching the birth of a new science, which is considered evidence of this connection, which is the science of meanings, as it is considered the first science of rhetoric.

2- Abdul Qaher Al-Jurjani's merit in laying the foundations of rhetoric through the writings of "Dala'il al-I'jaz" and "Asrar of Rhetoric".

3- The science of rhetoric has a great and ancient history and a close relationship with the Holy Qur'an .

4-According to Abdul Qahir al-Jurjani, criticism and rhetoric are two sides of the same coin. An outstanding eloquent person must necessarily be a critic, just as eloquence is based on studying some aspects that literary criticism wants to study.

5- Rhetorical terms have a great impact on the beauty of meaning and expression, dressing them in a way that makes them appear to the reader as if they were two things he was eager to ask for.

6- The rhetorical images are based mainly on the idea of systems, which is based on linking the words of style and its meanings, that is, imagining the meanings of grammar.

7- The modernists were divided regarding renewal into trends: the educational (scholastic) trend, the literary trend, the psychological trend, and the modernist (linguistic) trend.

8- The modernists differ in their outlook on the required renewal, although they are about to agree on ridding Arabic rhetoric of the issues of philosophy and logic that have been inserted into it. A number of them went to rely on our rhetorical heritage and make it a basis for renewal, and that renewal should be part of our nature, our Arab taste, our society, and our formation.

9- Some modern scholars called for the abolition of old rhetorical books, and for them to be replaced by new books written according to modern linguistic approaches.

10- **Renewal:** Mixing ancient Arabic rhetoric with appropriate modern linguistic studies, while some of them saw that reviving useful rhetorical books and teaching rhetoric according to the method of Abd al-Qahir al-Jurjani, al-Zamakhshari, and other rhetoricians is renewal.

11- Applying modern theories to Arabic rhetoric with the aim of renewing it may lead to bending its neck to fit those theories that were developed for a language other than ours, so Arab researchers must be more careful and aware in applying those theories to Arabic linguistic thought.

12- Renewal in Arabic rhetoric does not mean proving the ability of the innovator and his ability to know modern theories and apply them to our Western rhetoric, even if those theories do not fit with Arabic rhetoric. The task of the innovator is to start from the rhetorical heritage, to know the weak points in Arabic rhetoric, to identify the problems that led to innovation, and to develop appropriate solutions that would eliminate the characteristic of stagnation and complexity that characterized Arabic rhetoric.

13-Linking Arabic eloquence to the Qur'an and Sunnah is beneficial to eloquence because the Qur'anic source is the basis of eloquence and the reason for its existence, and it is what preserved the literary and artistic spirit of eloquence

14- The efforts of the ancient rhetoricians are great efforts that cannot be denied, and that this rhetoric was the product of its era, and was appropriate to the givens and circumstances of that era, and those efforts remain important in drawing up the curriculum and presenting the topics. Despite the many attempts at innovation in Arabic rhetoric, no attempt was able to be an alternative to the curriculum that Al-Sakaki planned in the 7th century AH. Arabic rhetoric remained steadfast and is still read and taught according to the approach of Al-Sakaki and those who followed him.

15-The stagnation and complexity of Arabic rhetoric, the partial view of Arabic rhetoric, the scientificity of Arabic rhetoric and its distance from the analysis of literary texts, the immersion in separatism in rhetorical research, the standardization of Arabic rhetoric, the lack of distinction in Arabic rhetoric between different literary genres, the large number of divisions and branches in Arabic rhetoric, and the issue of the rhetorical witness are among the most important problems of Arabic rhetoric that called on the moderns to innovate.

At the conclusion of our research, which is only the beginning of delving deeper into such topics, we have tried to highlight even a small part of what ancient and modern rhetoricians have come up with. Moreover, we do not claim perfection, for perfection belongs to God alone, and He is above all those with knowledge, All-Knowing.

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