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# Traditional Rhetorical Sciences and System of Speech in Arabic (An analytical and critical study in Arab Rhetorical Sciences)

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### Abstract

There is an urgent need to develop the rhetorical sciences in Arabic. The language of man develops and renews by the intellectual sources. By the changing in the concepts the languages change their sources of expressions, but the doctrines and theories always represent the spirit of the time, such as Classicalism and Romanism represents the spirit of its time. It means that every age has its logic, so the old literary criticism or Arab rhetorical criticism in Arabic represents an era has its own logic as the modern criticism has its own logic. We cannot deny that the old and modern literary criticism in Arabic has flourished by its connection to the western literatures. As well as, the western literatures flourished by their connection to the eastern literatures. Therefore, the literary research must be free from the populist tendencies, blind fanaticism and national arrogance. We cannot remove the old rhetorical sciences. In other words, the language -each language- has its potential. The literary work is not, but only a linguistic structure, which exploits many of these possibilities. If we want to find a modern rhetoric that can replace the old rhetoric in Arabic, we must provide at first an alternative approach to the system of speech in Arabic according to the nature of Arabic language. As for the subject of metaphor, similes and their sections and images that are seen in Arabic, more systematic than any other language.

**Keywords:** 1. Science of the semantics, 2. Science of the statement, 3. Science of the good style, 4. System of Speech in Arabic, 5. Arab rhetorical sciences in contemporary era.

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## 1. Introduction: Rhetorical Sciences in Arabic

### A. Eloquent

It is used in Arabic language for many meanings, including the explanation and clarification, as God said in Qur'an: (and my brother Aron more eloquent than me), and as it is said: (The boy is eloquent in his language) if his words are clear. As Arabs used to say: (The dawn is eloquent) if it is bright and lighted as well. It is said also (The language of foreigner became eloquent) if his language became clear, as he was

not eloquent before. As well (The tongue became eloquent) is used if it is able to explain what the man has in his mind and show clearly without any error. [1]

Eloquence in the Rhetorical terminology is a use of fully perfect words in the statement. It is limited to the word only, not to the meaning. So it is characterized by the word and speech.

### **B. Fluency**

It is used in Arabic language: (to reach the goals), so it is said that "the man reached his goal" - if he reached the end in his achievement -, as well as, "the caravan reached the city", if arrived at the city. As well as, "the thing reached its end", if it is completed. [2]

Rhetoric in the terminology is to perform the clear meaning by the correct eloquent word has an effect in the self with the appropriateness of each word used in its suitable place in which it is said, and the people who are addressed. [3] Rhetoric means to put the meaning in the heart. Therefore, it is limited to the meaning, not to the word. It evidences that the eloquence includes the words and rhetoric deals with the meaning, as the parrot is called the eloquent not rhetorical bird in Arabic.

The eloquent words are apparent manifestly, because they are familiar to be used in their suitable places by the thinkers, writers and poets. They are well placed according to the awareness of hearing and which is understood by the hearing is the word, not the meaning.

According to the opinion of 'Abdul Qāhir al-Jurjāni and a group of writers who came after him, the words: eloquence, rhetoric, explanation and dexterity are synonymous words not characterized by the vocabularies, but the speech is described by them after the investigation of the meanings, as they are used among the speeches according to their purposes that they are drafted for them. The eloquence of speech matches as the requirement of its place in the speech with the eloquence of its word in its singular and predicate form.

Abu Hilāl al-'Askari said in his book (Two Arts: Poetry and the Prose) that the eloquence and rhetoric both words have one meaning. Al-Rāzi said that "the most rhetoricians do not differentiate between the eloquence and rhetoric. Al-Jawhari said that "the eloquence means rhetoric.

#### **1. 1. Science of the semantics ( 'Ilm Al-Ma'ānī)**

There are some principles and rules to define the conditions of speech in Arabic by them to be identical in accordance with the purpose that the speech is driven for it.

**Theme:** Arabic word, which indicates the intended secondary meanings by the speaker for the purposes of speech to be identical in accordance with the conformity. [4]

#### **1. 2. Science of the statement ( 'Ilm Al-Bayān)**

There are some rules and principles to know the use of one intended meaning by different ways to the clarity of significance.

**Theme:** The scientists looked for the topics - of this science - used by the writers, and found three: (the simile, metaphor and metonymy). It is possible to say that it is a science searches about the simile, metaphor and metonymy. [5]

Science of the statement in the terminology of scientists of rhetorical applications is called on the three arts of the rhetorical sciences, as the name of a part is used for the all. [6]

#### **1. 3. Science of the good style ( 'Ilm Al-Badi')**

(*Al-Badi'*): It is in Arabic: the inventor without an earlier example.

(*Al-Badi'*) terminologically is a science defines the faces and features that increase the beauty of the speech as the splendor and elegance, after being identical in accordance with the conformity. The faces of the beauty are shown either in the word, either in the meaning. The later scientists have added many kinds of features for the beauty of the statement, but the speech according to the science of good style should

not be called eloquent nor fluent, because the good style is an external and additional subject according to the eloquence and rhetoric, it is intended only to make the speech more beautiful. The good style is not a separate and independent science in Arabic, so it is under the science of semantics and statement. [7]

## **2. Rhetorical science and stages of its development**

One of the main factors for the development of the old Arab criticism in Abbasid Era was Al-Qur'an, as it had a direct and indirect impact. The direct impact, was because of the efforts were done by the scientists who were exposed to the style of Qur'an and its graphic aspects of the statement, trying to compare between the Arab poetry and the likeness of graphic and characteristic Arabic statement in general, using the means used by the critics of poetry, even some of the studies in Qur'an in the third century AH used some graphic terms were not common until that time in the poetic criticism, such as the book (Problems in the interpretation of Qur'an) authored by *Ibn Qutayba*. [8]

Rules of the criticism mixed up with the studies in Qur'an, so the scientists of Qur'anic studies used the magnificent miracle terms of the rhetorical science to detect the method of miracle in Qur'an, to find its likeness, hence impact of Qur'an in the curricula of critics was pushing them to demonstrate the images of the miracle, so they tried to prove its miracle, as *Al-Bāqallānī* wrote in his book: (Statement of Qur'an). [9]

As for the indirect impact came through the beauty of eloquence in Qur'an to the tastes of critics, including the style was the beautiful drafting and images of wonderful similes and metaphors, making scientists to quote its drafting and similes for the next generation, then the examples in Qur'an became at the forefront of evidence in the books of literary criticism and rhetorical science.

The sciences live like the other living creatures in the universe, start small, then grow and then reach the most. We do not know anyone of Arab sciences deviated from this customary procedure. The rhetorical science did not exist as a complete science at once, as we see it today, but passed the different stages of its development, as it was experienced by every science. Briefly we mention here those stages of development that were experienced by the rhetorical sciences in Arabic.

### **2.1. Stage of the criticism**

In every society there is a poet or a writer or speaker. There is who explain the reason of the liking and who explain the reason of disliking, and this kind of criticism has been found early in the ignorance period of the time. Islamists were not less aware of the good words than the ignorant people. There were many critics in the era of the Umayyad, as the councils of caliphs and princes were wide field for the criticism, especially council of the Caliph *'Abdul Malik bin Marwān*.

There is no doubt that the literary criticism and rhetorical criticism both took place in the one field, because their theme is one, to state the aspects of the beauty in the speech, and the reasons for its badness, and many of the rhetorical issues built on the assets were known in the criticism, and we are entitled to say: Those rhetorical assets developed in **the era of authoring** had benefited greatly from the critical issues belonged to the preceded era.

### **2.2. Stage of the Authoring**

The authoring in the rhetorical issues took some multiple images, including:

#### **A. Literary Image**

On this stage the talk in the rhetorical issues was being presented in the books of interpretation of Qur'an or literature, such as: the book: (The metaphor in Qur'an) authored by *'Abu 'Obayda Ma'mar bin Muthanna*, and (Qur'an and the explanation) by *'Abu 'Amr 'Uthmān bin Baḥr al-Jāḥiẓ*.

#### **B. Rhetorical Literary Image**

On this stage Arab rhetoric has taken nearly a scientific form, but the literary character was still dominated, such as: the book: (Two arts: the poetry and prose) written by 'Abu Hilāl Al-'Askari, and the books: (Signs of Miracles) and (Secrets of Rhetoric) authored by 'Abdul Qāhir al-Jurjāni.

### **C. Scientific Rhetorical Image**

Finally, the rhetoric was put in the form of laws and rules, and limits and boundaries, where, the impact of Greek logic was shown clearly, then the literary aspect began to be diminished, such as: the book (Key of the sciences) written by 'Abu Ya'qūb Yusuf bin 'Abu Bakr bin 'Ali Al-Sakkāki, as well as, the books were written by those who came after him, we can mention for the examples: books of *Al-Khatīb al-Qazwini*, *Yahya bin Ḥamza al-'Alawi* and *Sā'd al-Dīn al-Taftāzāni*. [10]

### **3. The most important scientific rhetorical books in Arabic**

Here, we introduce the most important scientific rhetorical books in Arabic in the following:

#### **3.1. Metaphor in the Qur'an**

This book is written by *Abu 'Obaida Ma'mar bin Muthanna*. It is closer to the interpretation than the rhetorical science, but he mentioned some signals have some rhetorical importance, as he spoke on the issues of the words making some of them forward and some of them delay, as well as, simile, metaphor and metonymy. While, his talk about the metaphor was in its general sense, but was a transition in the expression from one method to another.

#### **3.2. Interpretation and Explanation**

'Abu 'Amr 'Uthmān bin Baḥr al-Jāḥiẓ authored this book (the Interpretation and Explanation) to defend Arabs. The idea of rhetorical speech is found commonly in the book from the beginning to the end. The book served Arabic rhetoric by several ways:

**A.** First time, the author used the words and terms were investigated to a certain degree, as the metaphor, the good style: (*Al-Badi'*) and the poetic thefts.

**B.** He pointed to (**the issue of the word and meaning**). This theory was not recorded before him, so he won the honor because of authoring this book. He mentioned his opinion in this issue that the virtue of speech is due to the words, while the meanings are thrown in the way, defined by Arab and Non-Arab, and urban and Bedouin.

#### **3.3. Two Arts: Poetry and Prose**

This book is written by 'Abu Hilāl Al-'Askari (d. 395 AH). The purpose of this book - as it is understood by its title - is to teach the authors the artistic style of the prose and poetry. He talked about the metaphor, allegory, conciseness and redundancy. He mentioned thirty-five sorts of the good style: (*Al-Badi'*) in Arabic, as well as, he mentioned many literary evidences. However, this book is counted as a turning point in the Arabic rhetoric, as its subjects had begun to take an independent scientific status, especially science of the good style (*Al-Badi'*), though the previous book (*Al-Badi'*) in this subject had written by *Abdullah bin al-Mu'taz*.

#### **3.4. "Signs of Miracle" and "Secrets of Rhetoric"**

There are two books: "Signs of Miracle" and "Secrets of Rhetoric". These two books are authored by 'Abdul Qāhir al-Jurjāni, are the best in the field of rhetorical science. The first one: "*Signs of the miracle*" is called later "**Science of the meanings**": (*Ilm Al-Ma'ānī*). It has many scientific researches and Investigations. For example: to make first or delay, to remove or fix a limit, and to separate or join.

### 3.5. *Secrets of Rhetoric*

Its contents have many investigations in the science of the statement: (*Al-Bayān*), and some beautiful colors of the good style: (*Al-Badi'*). In his book '*Abdul Qāhir* was beaten by the literary touch and textual analysis. We can say that he inserted in rhetoric what can be said similar to the rules. The researchers considered him the real inventor of rhetorical science.

### 3.6. *"Key of the sciences"*

In fact, *Abu Ya'qūb Yusuf bin 'Abu Bakr bin 'Ali Al-Sakkaki* viewed the books of his seniors and found in the eloquence some sporadic issues, he worked with the collection, and named three sciences: Science of the statement: (*'Ilm Al-Ma'ānī*) - the meanings: (*Al-Bayān*) - the style: (*Al-Badi'*). The name (*Al-Badi'*) was known before, but by only the name of a science that looks at the beauties of Arabic speech. *Abu Ya'qūb Yusuf Al-Sakkaki* has arranged the rhetorical issues, refined their rules, and penned in a scientific method, dominated by Greek logic.

*Al-Khaṭīb al-Qazwini* summed which was written by *Al-Sakkaki* in the rhetorical sciences in the form of text called (The summary): (*Al-Talkhīṣ*), then *Al-Khaṭīb* explained (The summary): (*Al-Talkhīṣ*) in a book called (The specification): (*Al-Iyḍāḥ*). Since that time, the annotations and footnotes began to be written on the book (Key of the sciences) and (The summary). The most famous among those annotations is the book: (The prolonged) and (The manual) written by *Sā'd al-Dīn al-Taftāzāni*. [11]

## 4. Rhetorical Sciences in Arabic between Tradition and Renovation

There is no doubt that there is an urgent need to develop the curriculums of rhetorical science as the curriculums of linguistic sciences in Arabic, because the human languages have to be evolved and renewed by the renewal of intellectual sources, as by the changing in the social concepts the languages change their method to express those concepts renewed. 'Abdul 'Azīz al-Dusuqī wanted to balance among some aesthetic terms such as: "Technical radiation", "linguistic profile" and "structure of the poem based on the style of painting", as the pillars of the approach of "artistic vision", and among the three Rhetorical Science in Arabic: "The meanings", "the statement" and "the style" in an attempt to consolidate these terms, to make them more clarified and linked to the scientific heritage of Arabs, to confirm the link between tradition and renovation, because there is a large similarity between these three terms, and three sciences of the old Arabic rhetoric. No doubt that there is an agreement in the figure and number between them, but the so-called pillars of (artistic vision) are three terms, but the three pillars of Arabic rhetoric are three rhetorical sciences.

In order to observe the deep similarity between these three terms and the three rhetorical sciences in Arabic: (Semantic, Statement, and New Style) we should read the nature of these three rhetorical sciences, so that these rhetorical sciences in all of its branches cannot be more than a linguistic composition, because the rhetoric in its accurate definitions to the ancients is: (An agreement between standard speech and grammatical order).

For example, the semantic in its essence is to know the conditions of the linguistic composition of the words in ways that make them conform to the requirements of the literary experience and this does not depart from the definition of the ancients that "it is a science, the conditions of Arabic word are known by this science, which corresponds to the appropriate word used in a suitable case and a proper place, as it is determined by the ancients.

We select some words that consist of sentences and structures that take into account the nature of the experiment and the need for the attribution, deletion, separation, attachment, brevity, redundancy or equality. The basis for all of this is the words and structures or what we may call "linguistic formation".

We can say such a word about the "statement" also, because "it is science and by this science we know the certain meaning of the word that corresponds to the grammatical case through the different ways of structures for the clarity of significance.

It does not depart from what is used in the modern term (linguistic formation), because it is a different formations of the language and its structures, that are used in different images to indicate the meanings.

This can be also applied to the science of "Unique Style", because it is inherently some linguistic formations directly derive from the genus or contrariness or division and the other sections of "Unique Style".

Thus, 'Abdul 'Azīz al-Dusuqī decided that we can ignore by using the term: "Linguistic formation" many of these branches of rhetorical sciences that have become, even they continued to branch out and grow into the divisions are difficult to understand. [12]

Then he said: It is necessary to determine the nature of the approach: (Technical vision) and its relationship to its three pillars: (Linguistic composition), (Artistic radiation) and (Composing the poem on the method of the painting).

If we are satisfied with this clarification, the relationship becomes intimate among these three terms that are the pillars of the approach: "Technical vision".

"The linguistic formation " and "Composing the poem on the method of the painting" is the body of this approach, while "the artistic radiation" is its sprite. It is an integrated approach that deals with the literary and artistic experience. It preserves the experience of its specificity and aesthetic nature in a precise scientific manner, it is at the same time not far from the nature of beauty. In this respect, it is different to some of the rhetorical topics in Arabic that become some strict logical measures or cold mental views or dry sections, because of the nature of these sciences, that could not directly implement the warm artistic glamor that lies in the depths of the literary experience. Therefore, there is an urgent need for a contemporary rhetoric differs to the ancient rhetoric, although it is inspired by the old approaches, the views of their authors, their perceptions and the ways in which they analyzed the text.

Then he calls for the approach of "artistic vision" with its three pillars, as a curriculum deals with the literary experience, and tries through its technical tools to discover the meanings of beauty and the splendor of art in the experiment, to reach the essence of language structures and methods of beauty in the artistic work, without resorting to the sections or formal divisions do not serve the nature of the artistic experience.

He did not deny that some of the old rhetorical books had played a great role in enriching the literary experience, but the theoretical basis on which this science was based stopped at the edge of formality. It did not take the role of aesthetics or literary criticism. It was more important to develop these two sciences in Arabic and to push them forward, but If it had been preoccupied with this theoretical basis, which is (arranging the standard words to the speech in order to the grammatical case according to the place).

Therefore, the rhetorical experience in his view has remained largely related to the recipient of the speech meaning that it does not care about the text itself, and does not care about the creator of the text. However, it takes into account the recipients of the text and its psychological conditions of ratification or denial. This correspondence is called rhetoric in Arabic.

In his opinion, the intellectual mental argument of rhetoric in Arabic was interested in those who lived in an atmosphere where the science of logic, philosophy, jurisprudence and scholastic theology flourished, affecting all intellectual knowledge, while they were not in the favor of the literary experience. [13]

It is true that Arab rhetoric has flourished in an era in which the logic, philosophy, theological and scholastic doctrines flourished, and these sciences were useful in their time, but we do not agree that these rhetorical sciences reaped the literary experience and stopped at the formal things and did not play the role of linguistic beauty or literary criticism. Also we do not agree that it ignored the beauty of the meaning revealed and splendor of the art in the literary experience. [14]

If anyone says: The rhetorical sciences in Arabic in the most part, remained linked with the recipient of the speech, as these sciences do not care about the text itself, as well as do not bother the author of the text, we can say: It seems that the viewer had not studied the issue of the word and its meaning or the form and content or the thought and its technical template that became matured by ‘Abdul Qāhir al-Jurjānī.[15] Therefore, we are summarizing here what is said by ‘Abdul Qāhir in the system of speech in Arabic.

### **5. Advantages of al-Jurjānī’s Approach in “the System of Speech”**

**First:** When we study the advantages of this approach, find that it has the advantage of resolving this issue as follows:

- A.** ‘Abdul Qāhir believes that the word has a code to its meaning, which is converged with the opinions of old and modern critics, and School of symbolism in the language, thus the word is a symbol of thought or experience or emotion or meaning, and its value is in the symbol of its meaning, not in the rhetoric alone.
- B.** Stylistic relationships among the words in the opinion of ‘Abdul Qāhir is a rhetorical place, which is called by him “the system of speech”, as well as the other critics expressed it by the form or image. So the image is developed through a set of relations among the words in a literary text, where the rhetorical or aesthetical image can be seen.
- C.** ‘Abdul Qāhir does not overlook the importance of the secondary meanings that are necessary or the followers of the compositions or the impact of the symbols of a voice, and psychological overtones that give the style its rhetorical connotations, and gives it an aesthetic value.

**Second:** We find that ‘Abdul Qāhir has drafted his theory in "the system of speech" by all these values binding by them between the word and meaning, and the stylistic semantics and their secondary significances, making this system alone an appearance of the rhetoric and a base of the aesthetic value in the literary text, displaying them for the literary application, clarifying them in his book: (Signs of miracle) in the clearest image and statement. He did not move like other Arab critics to the idea of the unity in the literary work, counting it as a necessary part of the literary work, but in order to the single literary image, which consists of a literary work as the whole.

‘Abdul ‘Azīz al-Dusuqī says that the rhetorical experience does not care about the creator of the text and the text itself, but takes into account the recipient of the text and his psychological conditions only, [16] but these are inappropriate words, because the matter is the formation of speech, and speech does not exist without the speaker. The industry of speech is an art, and the art -any art- needs in the presence of itself to an artist, and this is reasonable.

If the discussion belongs to the industry, it naturally follows the manufacturer in terms of quality and inferiority. Therefore, it is said that the literature of the writer is the writer himself, because we see in his literature his own experiences. So we always have the text and its author. If we want to talk about the author of the literary text must be talking about him through his literary works. So we consider these words "that the rhetoric in Arabic interested in the recipient only" unreasonable. The substantive speech is that we consider taking into account the level of the recipient in terms of the environment and culture, because the goal of literary speech is to transfer the literary experience to the other souls at their level. The rhetoric in Arabic did not ignore the text nor the author of the text nor the level of the recipient addressed. Such words are mere words.

If we want to find a modern rhetoric that can replace the old rhetoric in Arabic, we must provide at first an alternative approach to the system of speech in Arabic, according to the nature of Arabic language. As for the subject of metaphor, similes and their sections and images that are seen in Arabic, more systematically than any other language.

Creating a modern rhetoric is not easy. The biggest evidence of the difficulty is the different views about the nature of the literary word. It is a fact that the words have a group of some symbols of the voices. [17]

When they grow and develop, their substantive significance becomes stern. Then the role of the writer becomes difficult to find his own dictionary, and to the extent that he succeeds in the liquidation of the traditional heritage must succeed in giving the visual dimension to that traditional heritage. It means that the battle will enter in two fields: One, field of disposal of the old templates. The other, disposal of the intellectual conventions of the era.

‘Abdul ‘Azīz al-Dusuqī must pay attention to the fact that "building the poem in the way of art of the painting" is not only a term, but a doctrine of philosophy, which has emerged as a counter-stream of romance in Europe.

We can mention here a summary of this philosophy that (Kant) who was the first who has differentiated between the beauty in itself and the benefit. The artistic work is characterized by its essential characteristics, and its pure beauty is only its form. So that if there is a world where there is only the beauty was an end in itself. This is called by Kant: "The target, not the source of a target" in the beautiful thing. This philosophy influenced by the call of the Bernese to the independence of poetry for every social or moral purpose.

It turns out that the idea of "building the poem on the way of art painting" is taken from the literary doctrine: "art for art" or "Bernese". Here we note the difference between Arabic rhetoric and the issue of art for art, so that rhetorical sciences are concerned not only with the external appearance of literature but also with meaning. The meanings systems are the motivators of grammatical systems and grammatical structures.

‘Abdul ‘Azīz al-Dusuqī understands that "the words must be matching the grammatical needs" means to be appropriate to the case of the recipient of the text, but it is not true, because the meaning of case is the grammatical context, which means that the words should be organized and arranged according to the Arabic grammar, so that the system of speech can be according to grammatical rules, such as the arrangement of Pearls in the necklaces.

This is the meaning of the words of Al-Jurjānī: "The single word itself has no importance, but only inside the sentence". It seems that it is a misunderstanding to be accused that the rhetoric in Arabic takes into account only those who receive the text and his psychological condition. This is a kind of fabrication and abuse of the three rhetorical sciences: (Semantic), (Statement) and (Badī‘). The linguistic formation that we can call it an external appearance of the literature cannot ignore the rhetorical sciences, especially the approach: (Systems of Speech) by ‘Abdul Qāhir al-Jurjānī.

## **6. Conclusion**

As well, we cannot support those who say that the rhetorical science has not only filled of the rhetoric error and negligence, but also it took the wrong direction from the beginning. Therefore, it is impossible to produce some valuable thing in literary taste and the disclosure of its real beauty. These sciences had been developed mostly by the men from Persian speakers who wrote these without their share in the intuitive Arabic, tracing Aristotle in the poetry, oratory, logic and they drunk from which was translated from Greek Philosophy and what was created by it and built in the Urban Islamic Philosophy, theology, doctrine, assets and the various branches of purely intellectual debate in emergence period of the Islamic culture which was early developed.

The science of rhetoric in Arabic, especially semantics is closer to the scientific logic and it seems to be a talk more than to be called rhetorical science. Therefore it is rare to find in this type of science which is named by them master science from the rhetoric sciences (jokingly) They use what they have in this science to sharp the artistic sense or to polish the literary taste or to point out the real secrets in Arabic rhetoric, but it is not true, as it makes the taste of the scholars and their mental ability more corrupt and distort.

The science of speech, even it consists on some correct graphic means, as metaphor, analogy and comparability, and euphemism, had a very limited look to these means and had barely understood as only a rigid templates excelled in restriction of the formal manifestations and terminology.

We never support this opinion, because we believe that they count those efforts a loss of time or downplay its importance, whether those efforts have been made from the Persians or the Arabs, it is fact that Arabic sciences flourished in the Abbasid period after the outcome of valuable books written by those who set the basis for the creed of Islam or its specific system. They succeeded in defending against heretics, apostates and the infidels from the followers of *Mazdaism*, *Manichaeism* and *Sabaeen*. Their defense was very fruitful, even its example almost never seen in the history of religious sects. There is no doubt that Islam has dominated the large yards after a great victory, replacing itself on the old beliefs, obsolete religions, and completely crushed the effects of old thinking, as many of the Jews, Christians, and followers of *Mazdaism* and *Manichaeism*, *Sabaeen* spread among Muslims, who has brought these foreign elements, ideas and doctrines caused the emergence of Islamic world. Then, these scientists and theologians tried their best to persuade their opponents, and were able with their outstanding talent in the controversy and debate to beat them in the end.

The argument that these sciences are written mostly by the people from Persian speakers whose share was less in the intuitive Arabic, here, we smell populist tendencies, but we cannot say that the contemporary critic -in saying these words- is affected by populism between Persians and Arabs, which does not exist in modern age, but the correct view is that this opinion is impressed by the idea of the race, which is brought by (Martine Taine), which means the inherent instinct in the nation, as each nation descended from innate racial-specific characteristics shared by the predecessor and successor, without any exception. It seems it was taken from (Renan), who lived between (1823-1892) illustrated in his book: (History of the Semitic languages) that the Semitic nations lack of the philosophy and the excellent literary works, but Aryan nations are distinguished with their philosophy, right social laws, the high arts and literature.

This theory has no longer any support today, whether the race is only people who lived in one territory had been living together which formed during the course of living similar habits and knowledge. In ancient time the races changed, when peoples were attacked by each other and by the armies of the territory of other provinces, therefore, the idea of the original race is completely wrong.

We never accept to say that the rhetorical books spoiled Arabic tastes instead of breeding and development, we say that we must not doubt in the faith of the senior rhetorical scholars and critics who added to the Arabic and Islamic libraries some new valuable additions by their enormous efforts, rather than to recognize the genius in this regard, how can we blame them and put them in the dock, because of they used Aristotelian logic? Yes... They used to be able to respond to the logic of other nations by their own mental logic, as we see which had been done by *Al-Gazālī* in his books against philosophers, while that age was not able to understand any method except Aristotelian logic, as well as we never accept that Islam will be accused of inability to hear or accept any element of civil and social life removed from its land all the seeds of mental culture.

As well as we are not with those who say that rhetoric efforts were misleading or did not produce any valuable thing or a vain effort. We are sure that they do not feel the seriousness of these sentences which are very serious adverse, which can make a Muslim scholar away from valuable books of senior scholars, as he never study the neglected enormous efforts that had not lost its effectiveness until now.

These sentences are very serious, for it is destroying the building of the old original heretical Islamic thought. It interferes with the desired goal of Muslims who are doing their best to revive the greatness of scientific and cultural heritage of genius Muslim thinkers who have contributed to the establishment of a very strong Islamic culture.

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