

The Effect Of The Holy Qur'an On Arabic Rhetoric: Illumination At The Path And The Fate

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Abstract

Arabic Rhetoric is one of the featured Arabic language sciences. This research aimed at defining the path of Arabic Rhetoric, observing the influence of the Holy Qur'an on rhetorical studies, and predicting the future. The descriptive methodology was followed as the development of this science had been tracked since its inception until now. The results: 1. Arabic Rhetoric science has undergone methodological and procedural transformations during its development path. Along with positive transformations, some errors have happened. 2. The Holy Qur'an is the guardian that has protected the Rhetoric science path from deviation. It is the role model that the scientists engaged in Rhetoric science have depended on and cited. 3. Future efforts are still needed to purify the rhetorical approach. The desired development will be achieved when Qur'anic usage in the rhetorical field is fully invested.

Key words: Qur'anic studies; eloquence; Arabic Rhetoric.

INTRODUCTION

Speech Rhetoric is receipting the meaning to the heart with the best form of utterance (Ibn Qayyim al-Jawzīyah, 1973). It is said that a man is eloquent if he is fluent, speaks well, and conveys with the words of his tongue what is in his heart (Ibn Manzūr, 1994).

The life of the Arabs before Islam was closely related to language and Rhetoric. As the Arabs had different dialects in various countries, they carried avant-garde sayings to the literary markets. Okaz market, like any other market, was picking from these dialects the most appropriate of them, which were the lightest. Therefore, the linguistic unity of the Arabs began to form more than a century before Islam. The Quraish dialect was devoid of the defects of the other dialects. Thus, the Quraish were prepared for leadership and control of the language in those conferences (al-Afghānī, 1973). The Qur'an was come down in the language talked Arabs and in the methods of their rhetoric (al-Sā'ih, 1959). Consequently, it consolidated linguistic unity and established its foundations.

When Arabs heard the verses of the Qur'an, they were amazed at the styles of rhetoric existing. Moreover, they were confused in explaining their astonishment and admiration even though they were masters of Rhetoric (al-Mubārak, n.d.). They heard sentences formed of their letters, but these sentences were not like anything heard by them before. Almighty God says: {Say: If the mankind and the jinn were together to produce the like of this Qur'an, they could not produce the like thereof, even if they helped one another} (The Qur'an 17: 88). Thus, it is clear that the Qur'an is a miracle with its Rhetoric, which is neither poetry nor prose (Jāsim, 2018). Hence, the pagan Arabs could not meet the challenge of imitating the Qur'an, although among them were masters of poetry and eloquence. Several recent studies have assured the influence of

rhetorical aspects on the meanings of the texts (Nawaya & Asaad, 2022; Nawaya et al., 2022; Burhan et al., 2022; Burhan et al., 2023).

Many efforts explained the rhetorical aspect of the Qur'an and its miraculousness throughout the ages. These efforts included many mature and creative studies. However, they were not devoid of repetition, tautology, and overlapping. Thus, the current research aimed at defining the path of Arabic Rhetoric, tracking the influence of the Holy Qur'an on it, and predicting the future of Rhetoric.

METHODS

Based on the main objectives of the research, the descriptive methodology was relied upon; the development of Rhetoric was tracked from its inception until now, then the most prominent rhetorical studies were presented. Consequently, this work will be a pillar for people possessing the tools of interpretation and language and being familiar with the rest of the sciences to add something new to the science of rhetoric, which is one of the auxiliary sciences necessary to understand the Holy Qur'an.

RESULTS AND DISCUSSION

Phases Of Authorship In Arabic Rhetoric

The Arabs in the pre-Islamic era were famous for the eloquence of their tongues and the Rhetoric of their expressions. They did not obtain them from acquired knowledge but rather from the instinct with which they were brought up. As for after Islam, the Arabs were interested in studying the Qur'an as a means to prove prophethood and the divine source of the Qur'an. Then, the study of the rhetorical miraculousness of the Qur'an shifted from being a means to a sublime purpose. At this stage, Rhetoric was born as a recorded science. Then, many books about rhetorical miraculousness have been written. The most important ones will be reviewed to clarify the effect of the Qur'an on rhetorical studies during the path of Arabic Rhetoric, from its birth to its fate, as shown in the following.

1. The Establishment And Maturity Stage

The establishment of Rhetoric science began in the late second Hijri century and continued until the end of the fifth Hijri century. This stage witnessed an overlap between establishment and maturity. The most prominent example of this overlap is the period between al-Jāhiz (d. 255 AH) and al-Jurjānī (d. 471 AH), being more than two centuries! Knowing that al-Jāhiz is the most famous person representing the maturity of the rhetorical studies in the Mu'tazilites' direction, while al-Jurjānī is the most prominent person representing the maturity of the rhetorical studies in the Ash'ari's direction.

Some of the science of Rhetoric is found in grammar books such as the book of Sībwyh "al-Kitab". Sībwyh dealt with some rhetorical issues which constitute an essential step in the history of Rhetoric. Accordingly, the successor rhetoricians benefited from them (Shākir, 2013). The oldest book concerning the Qur'an meaning defining is "al-Majāz fil-Qur'ān". This book is written by Abū 'Ubaydah, Mu'ammār bin al-Muthannā (d. 209 AH). It was the first nucleus of rhetorical research. Ibn al-Muthannā tried to study the styles of the Qur'an and compare them with those of Arabic literature, poetry, and prose. Knowing that this work was preceded by the honorable master 'Abd Allāh bin 'Abbās answering the questions of Nāfi' bin al-Azraq (al-Suyūfī,

1973). Then, the authorship in Rhetoric progressed, which derived its roots and components from the Holy Qur'an.

Al-Jāhiz 'Amr bin Baḥr (d. 255 AH) left many books on literature. They included the book entitled "al-Bayān wal-Tabyīn", which is one of the pillars of ancient Arabic Rhetoric. According to al-Jāhiz, Rhetoric is a mixture of utterance and meaning, and the style controls it. In other words, for him, Rhetoric is the compliance of speech to the current situation with the necessity of its fluency. Al-Jāhiz worked on distributing the Qur'anic text throughout his book, making it one of the most prominent pieces of evidence he relied on. Al-Jāhiz was aware of the Qur'anic miraculousness. Moreover, he believed that it appeared by choosing convenient words in the appropriate contexts throughout the Suras of the Qur'an (Jāsīm, 2018). In the middle of the third Hijri century, a new environment emerged in the field of Rhetoric, which is the environment of philosophers based on Greek philosophy and its rhetorical standards. By luck, 'Abd Allāh bin al-Mu'tazz (d. 296 AH), with his book "al-Badī", won for the linguists and replied to the philosophers quarreling Arabic Rhetoric. He deposited in which seventeen types and considered Metaphors from them (Ḍayf, n.d.). This victory is attributed to the fact that 'Ilm al-Badī' is specific to the Arabic language and is the secret of its distinction and superiority.

'Alī bin 'Īsā al-Rummānī (d. 384AH), who was a Mu'tazilite, wrote a book entitled "al-Nukat fī I'jāz al-Qur'ān". He presented his opinion about Rhetoric having three levels: high, middle, and low. The highest level is the eloquence of the Qur'an, while the middle and the lowest levels are the eloquence of the rhetoricians according to their difference in Rhetoric. According to al-Rummānī, Rhetoric is divided into ten sections. He talked about each of them in detail, starting with its definition and ending with its exemplification with Qur'anic verses (al-Rummānī, 1976).

Muḥammad bin al-Ṭayyib al-Bāqillānī (d. 403 AH) wrote a book entitled "I'jāz al-Qur'ān". He explained that the Qur'an is a miracle of the prophet, may God bless him and grant him peace. It is a miracle based on its Rhetoric, so he cited the Qur'anic verses for that. He firmly replied to those who explained the Qur'anic miracle with "al-Ṣirfah" meaning diversion of the Arabs from opposing it. This matter implies that the opposition is possible, but al-Ṣirfah prevented it. Thus, the fact that the Qur'an is miraculous in itself and its Rhetoric may fall away. Therefore, he responded in his book to the Mu'tazilites like al-Rummānī. Also, al-Bāqillānī showed in his book that one of the aspects of the Qur'anic miracle is its eloquence. He presented his theory of the rhetorical miraculousness of the Qur'an. This miraculousness is evident that this Qur'anic Naẓm (system) is exquisite, its composition is wondrous, and its Rhetoric is infinite to the extent that creation is incapable of its imitation (al-Bāqillānī, n.d.). Al-Bāqillānī was influenced by al-Jāhiz's idea, that the Qur'anic miraculousness is due to the Naẓm of the Qur'an and its style, which contrasts with the Arab styles of poetry and prose (al-Jāhiz, 1948). According to al-Bāqillānī, the Qur'anic Rhetoric is not one of the sections that al-Rummānī enumerated. It is attributed to the disciplined Qur'anic Naẓm. For example, it is not said that the Simile is rhetorically miraculous. Instead, it is said it is miraculous with its Naẓm and formulation, which sublime it to the highest level of Rhetoric levels ('Arafah, 1985). However, the debate around Rhetoric between pronunciation and meaning should not be forgotten.

All these authors came before ‘Abd al-Qāhir al-Jurjānī (d. 471 AH), who defined the Rhetoric. He understood the legacy of the scholars preceding him, trimmed and added to it. Then, he headed toward determining features of Rhetoric because he wanted that the artistic sense was based on science. Al-Jurjānī wrote two books; "Dalā'il al-I'jāz" and "Asrār al-Balāghah". They were the first two books to distinguish this science from others, but they were not fully arranged (Ibn ‘Āshūr, n.d.). In his book "Dalā'il al-I'jāz", al-Jurjānī tried to extract the issue of miraculousness from the dangerous situation it was. Therefore, he attributed miraculousness to the Naẓm and defined it as fulfilling the meanings of grammar and its provisions (al-Jurjānī, n.d.). He attributed his theory of Naẓm to the meanings perceived in the arrangement of speech according to its contents and connotations in the speaker (‘Āmir, 1977). In addition, he established the foundations of ‘Ilm al-Ma‘ānī (al-Jurjānī, n.d.). In "Asrār al-Balāghah", he explained many of the secrets of beauty in the literary image and illustrated features of Similes and Metaphors. Thus, he had great merit in specifying features of ‘Ilm al-Bayān (al-Jurjānī, 1983).

2. The Stage Of Subsidence

This stage extended from the sixth Hijri century to the end of the twelfth Hijri century. Two things dominated it; application, and gathering and summarizing of the scholar's efforts.

a. The Application

Among the attempts focusing on the application was "al-Kashshāf" written by Abū al-Qāsim al-Zamakhsharī (d. 538 AH), who was a Mu'tazilite. Al-Zamakhsharī benefited from al-Jurjānī's rhetorical opinions setting the aspects of the Qur'anic miracle. Then, he interpreted the Noble Qur'an in his book "al-Kashshāf", revealing rhetorical secrets contained within the miraculous verses. Thus, he added what no one had preceded. Al-Zamakhsharī realized that exegesis of the Qur'an could be only through ‘Ilm al-Ma‘ānī and ‘Ilm al-Bayān, which is the same opinion as al-Jurjānī. Therefore, he followed the approach of al-Jurjānī in "al-Kashshāf". Thanks to them, Rhetoric took on an applied dimension, which was evident through their mental analysis and mastery of Arabic language styles (Ḍayf, n.d.). Al-Zamakhsharī was the first person who divides Rhetoric science into three divisions; ‘Ilm al-Ma‘ānī, ‘Ilm al-Bayān and ‘Ilm al-Badī‘. He declared the first two divisions at the beginning of his book and stated ‘Ilm al-Badī‘ within another place (al-Zamakhsharī, 1900). It should be noted that there is some overlap in their topics, like any idea created for the first time (Ibn al-Nāẓim, 1989).

b. The gathering and summarizing:

Numerous attempts have emerged to collect the efforts of scholars. Yūsuf bin Muḥammad al-Sakkākī (d. 626 AH), who was a Mu'tazilite, authored his book "Miftāḥ al-‘Ulūm". He organized what was left by former rhetoricians and added to it the ideas he reached. The book was divided into three sections. The third section deposited ‘Ilm al-Ma‘ānī and ‘Ilm al-Bayān, followed by ‘Ilm al-Badī‘. This book was written with a scientific method suited for teaching; thus, it became a reference for students of Rhetoric. It should be noted that he was presenting examples of the miraculous verses and analyzing them, showing the beauty of their Naẓm at length (al-Sakkākī, n.d.). After that, the subsequent writers did not add anything to Rhetoric. Moreover, they increased vague summaries and explanations. Thus, Rhetoric became

for servicing Rhetoric itself, not the issue of rhetorical miraculousness ('Arafah, 1985). For them, Rhetoric was rulings or knowledge formulated within limits and definitions.

3. The Stage Of The Modern Renaissance

This stage began in the thirteenth Hijri century until today. The following matters dominated its studies; reviving Rhetoric, adopting a new approach, and inviting for development. In addition, a few studies have dated and absorbed earlier rhetorical efforts.

a. The Resurrection

Scholars saw what Rhetoric had become in the stage of explanations and compendiums. Therefore, a number of them turned at this stage to the process of resurrection and revival. Moreover, they made additions that almost constitute a second stage of maturity. Among the famous books at this stage was the book "al-Naba' al-'Azīm" by Muḥammad Darrāz (d. 1377 AH) due to containing new looks at the Holy Qur'an. The author talked about the characteristics of the Qur'an in one paragraph, in one surah, then between the suras, and in the Qur'an as a whole. Moreover, he put a new definition of Brevity and Verbosity, which had not been made before (al-Bayyūmī, 1971). The author emphasized that the Qur'an's style is contrary to human styles and is free from contradictions and suspicions (Abū Shahbah, n.d.). He did not suffice with that but resorted to scrutiny, analysis, and explanation of the Qur'anic advantages with an applied Qur'anic study (Darrāz, 2009). However, previous studies about the Qur'an Rhetoric were limited to checking the characteristics of each text separately and did not transcend it to exploring the general characteristics of the whole Qur'an as Darrāz did. This is attributed to the fact that he deeply studied both Islamic culture and Western culture, which formed a unique synthetic and analytical view for him. This view was far from the simplistic superficiality and the misunderstanding that affected many of those who confined themselves to the lukewarm culture inherited or the Western culture incoming.

Among the efforts exerted to revive Arabic Rhetoric in the modern era is the preoccupation with the exegesis of the Noble Qur'an. Sayyid Quṭīb (d. 1386 AH) authored an interpretation entitled "fī Zilāl al-Qur'ān". He explained the Qur'anic verses with a literary style and easy language far from verbal and philosophical investigations. He believes that the Qur'an is miraculous with its Naẓm. As the Arabs -who are the geniuses of the language- cannot formulate from the letters of their language like it (Quṭīb, 1975). Quṭīb wrote another book entitled "al-Taṣwīr al-Fannī fīl-Qur'ān". He did not define rhetorical terminology in it, nor base it because he considered them a part of speech art (al-Khālīdī, 2016). However, he showed some of them in a new way. For example, the observance of analog among rhetoric scholars is meant the verbal side. While according to Quṭīb, it is the aspect of artistic symmetry in the image. In this book, he praised al-Jurjānī's theory of Naẓm, which settled the dispute on the pronunciation and meaning issues -raised by al-Jāḥiẓ - in which of them is there Rhetoric? He believed that one of the Qur'anic miracle aspects is the artistic depiction. Therefore, he expanded its concept to include the whole Qur'an (Quṭīb, 1983).

One of the exegeses participating in the revival of Arabic Rhetoric in the modern era is "Taḥrīr al-Ma'ná al-Sadīd wa-Tanwīr al-'Aql al-Jadīd min Tafṣīr al-

Kitāb al-Majāīd" by Muḥammad al-Ṭāhir Ibn ‘Āshūr (d. 1393 AH), who was concerned with Qur’anic eloquence and miracles. According to him, the Qur’anic sentence represents the ultimate eloquence that the Arabic sentence can carry. Ibn ‘Āshūr benefited from the former rhetoricians so that he cited their sayings, analyzed them, and chose the most suitable. However, he might have an unprecedented opinion. In addition, his analysis was based on the theory of Naẓm, as he linked the grammar meanings with the system of speech. Ibn ‘Āshūr extensively relied on flair (Bilḥusayn, 2010), referring to the transition between the arts of Rhetoric in miraculous methods in the Qur’an and analyzing the subtleties of the rhetorical styles. In the series of Qur’anic miracles, Ibn ‘Āshūr expanded the linguistic literature in the Qur’an (Ibn ‘Āshūr, 1984).

b. The Adoption Of A New Approach

Several recent studies could formulate a precise, consistent, coherent, and practical approach. These studies excelled at reading the rhetorical heritage, benefited from its advantages, and built upon it. They succeeded in separating the evaluation of rhetorical theorizing into its scientific aspect and the procedural application of the text to highlight the role of rhetorical forms in its aesthetics.

Aḥmad Badawī (d. 1384 AH) wrote the book "min Balāghat al-Qur’ān" and put in which the methodology that should be followed in studying the literary text entirely, deriving from the Qur’an. This approach is manifested by checking the text vocabulary artistically. Vocabulary study is to show the range of their choice correctness, their domination from their location in the sentence, and their strength of connection with the other words. Then, each sentence is studied to realize the secret of its strength and beauty in the text. After that, the text is examined as a whole to know the amount of connection to each other, collaboration in constituting the image, and arranging its parts so that the former leads to the next. Also, text meanings should be studied to know strong and weak ones, the things involved in making up the image, and how to coordinate the meanings for making a vibrant unit (‘Arafah, 1985).

One of the most notable books expressing this approach is "al-I’jāz al-Bayānī lil-Qur’ān wa-Masā’il Nāfi’ bin al-Azraq" by ‘Ā’ishah ‘Abd al-Raḥmān (d. 1419 AH). This book formed a starting point in the modern era. The author prioritized application and established a methodology based on several elements. Taking into account the location and context of the utterance, the custom of the Qur’an in usage, refusal of synonymy, and investigation and enumeration of the words, expressions, and styles to be studied are some of these elements. However, this book was limited to studying several examples (‘Abd al-Raḥmān, 2004).

The rhetorical studies continued according to the new approach. Of them is "Dirāsāt Jadīdah fī I’jāz al-Qur’ān" by ‘Abd al-‘Azīm al-Maṭ’anī (d. 1429 AH), who called for an appreciation of the Qur’anic statement in choosing and using its words. He took up this topic by balancing common synonyms other than the Qur’an and showing the profound effect of context on the selection of words, which means every word has its place. If any word is replaced by another, the meaning will change. Thus, the speech is corrupted, and its Rhetoric is excluded. Considering the above, this book is a living application and a way out with Rhetoric from the dryness of theory to the fertility of application (‘Īsá, 2021).

The book, "al-Ta‘bīr al-Qur’ānī" by Fāḍil al-Sāmurrā’y, is considered one of the essential contemporary books that studied the Qur’anic miraculousness. In this book, al-Sāmurrā’y took care of the rhetorical aspects of the Qur’anic expression, benefiting from al-Jurjānī’s theory of Naẓm. Al-Sāmurrā’y began his analysis of the Qur’anic texts by studying the meanings of grammar and their impact on directing the rhetorical meanings to reach through them to the characteristics of the Qur’anic expression. His study was applied research, which aimed to stand on the manifestations of rhetorical miracles, starting from appreciating the semantics of a letter, passing through the word, and the sentence, up to multiple sentences. Al-Sāmurrā’y did not isolate the structures from the contexts in which they were found. Moreover, he made the context linking between understanding the structural and the grammatical relations contained, appreciating the structure meanings and rhetorical connotations (al-Sab‘, 2017).

c. The invitation for the development:

The renaissance stage was associated with calls for development, which were based on criticism of the path and the fate of the rhetorical lesson. Because of the excessive enthusiasm for Western modernity by Arabic Rhetoric learners, they criticized it. One of the mentioned drawbacks to Rhetoric is that it relied on the poetic aesthetic dimension and remained far from containing prose and non-literary texts in the analytical approaches generated (Mashbāl, 2007).

Many invitations exist for renewing Arabic Rhetoric. The most important of which is ‘Abd al-‘Azīz ‘Arafah’s call in his book "Qaḍīyat al-I‘jāz al-Qur’ānī wa-Atharuhā fī Tadwīn al-Balāghah al-‘Arabīyah". The importance of the book mainly lies in linking the emergence of Arabic Rhetoric with the miraculous lesson. He recounted its contents historically through two main axes. The first is the relationship of the miraculous to the emergence of Arabic Rhetoric. The second is the miraculous relationship to the prosperity of Rhetoric. This book includes diligence in reading the rhetorical heritage to obtain a new understanding, which constitutes an added value for realizing its characteristics. According to ‘Arafah, it is necessary to return to the inheritance so that the benefit is taken and the harm is discarded. Also, the stages that Arabic Rhetoric went through with the issue of Qur’anic miraculousness are benefited. If these procedures are completed, the foundation of Arabic Rhetoric can be established on firm pillars. Moreover, many secrets of the Qur’anic systems can be understood, as well as the methods of speech in general. ‘Arafah determined the techniques of taking from the heritage, that texts -through which the rhetorical sense would be developed- should be from different eras. Considering this, rhetoricians should take the accuracy of inventory and organization from al-Sakkākī’s Rhetoric and the excellent method of tasting and analyzing literary texts from the thriving Rhetoric (‘Arafah, 1985).

d. The Dating And Absorbing Earlier Efforts

Classical studies appeared in the modern era with a new look. One of them is the "Mu‘jam al-Muṣṭalahāt al-Balāghīyah wa-Taṭawwuruhā" by Aḥmad Maṭlūb (d. 1439 AH). This book -a monolingual dictionary of Arabic rhetoric- is considered a pioneer in its field. This status is due to the accuracy of the methodology and the broad survey of Arabic rhetoric terminology. The author attempted to put a chronological descriptive dictionary of rhetoric terms because of the large number of

terms and their variety for the same type (Ibn 'Atā' Allāh & Bwjamalīn, 2016). The author's approach is based on observing each term in context, drawing views from their sources, and linking thoughts. His linking method shows the historical development of terminology and determines the final meaning of the term, which later scholars settled on (Maṭlūb, 2006). This dictionary introduces students to what is new in rhetoric, makes them note the extent to which later rhetoricians were affected by the previous ones, and links the arts of rhetoric. Despite its advantages, it is not without lapses, such as considering rhetorical purposes as rhetorical terms. However, the speaker's purposes cannot be regarded as rhetorical terms because these purposes are abundant and understood from the context. Overall, Arabic rhetoric has disadvantages as many divisions and branches, overlap, recurrence, and confusion between concepts and terms (Ḥusayn, 1998). For example, Similes end with seventy types, and Metaphors end with thirty-seven kinds (al-Bayātī, 1998).

CONCLUSIONS

The Holy Qur'an effectively contributed to prospering the Arabic language at the time of its revelation and preserving its survival and immortality throughout the ages. Rhetoric launched on the tongue of the Arabic eloquent in the pre-Islamic era. After Islam, it stood as one of the prominent miracles of the Holy Qur'an. It was known as the rhetorical miraculousness, which prompted Islamic scientists to pay attention to the Rhetoric science and document it. Hence, the Qur'an highly affected crystallizing the rhetorical theory reached by al-Jurjānī. He paved the way for researchers about the Qur'anic systems but did not provide an adequate study of their secrets due to existing only a few verses in his book "Dalā'il al-I'jāz". The rhetoricians coming after al-Jurjānī did not apply the theory of Naẓm to the Holy Qur'an, except for al-Zamakhsharī. They tended to theorize at the expense of application, so the result was that Rhetoric was separated from its first source and became short and dry templates. Rhetoric became instructional in its content and approach, keeping it from the aesthetic sense. Thus, the distance between the Arabs and the Rhetoric of their language widened. This reality experienced by Arabic Rhetoric prompted scholars in the modern era to revise it and strive to revive and develop it. All categories of linguists, interpreters, and others were attracted to participate in this work.

During the successive stages that the science of Arabic Rhetoric went through, this science remained connected with the science of Qur'anic miraculousness. Hence, the Noble Qur'an was the role model that those engaged in Rhetoric followed. Like most sciences, Arabic Rhetoric is still growing and developing. Great efforts have been made to serve Rhetoric and miraculousness. For some of them, there was a blur in the scientific methodology. Therefore, a specific method for studying these sciences is still needed. This methodology should be characterized with transparency so that it triumphs for the truth. Thus, it should be far from fanaticism, sectarianism, moodiness, and a partial view. However, more efforts must be made to serve the science of Rhetoric. In other words, the development of rhetorical research is required, as there are many divisions, shortened and complex methods of rhetorical analysis, and intercalation of philosophical investigations.

Three procedures can achieve this development. The first is giving the first rhetoricians their right as precedents and establishments of this science. The second is

allowing the later ones to develop and complete what the founders built, not destroy it. The third is to benefit from the findings of the human sciences of other nations, such as text theories, Stylistic, and other knowledge that have proven their worth in addressing the rhetorical effects of texts and discourses. These sciences can be utilized in developing Arabic Rhetoric standards according to rules, keeping their specificity and originality, and harmonious with the modern man's senses, awareness, and intellectual premises. Provided the primary pillar of this development is to benefit from Qur'anic usage entirely. If these three procedures are carried out according to the required conditions and controls, it is possible to establish smooth curricula for teaching and analyzing. It is recommended to clarify the importance of Arabic Rhetoric for Arabic learners to instill its love so that they rush to learn it. This helps them to comprehend the Qur'an meanings and benefit from its discreet Arabic style.

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