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RESEARCH ARTICLE 		
Arabic Rhetoric and the Linguistic Levels: An Analytical Study of Interrelation and Manifestation		
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Abstract Arabic rhetoric evolved gradually until it emerged as an independent discipline within the Arabic linguistic tradition. It later crystallized into three principal branches: 'Ilm al-Ma'ānī (the science of meanings), 'Ilm al-Bayān (the science of elucidation), and 'Ilm al-Badī' (the science of rhetorical embellishment). In parallel, modern linguistic studies developed the concept of linguistic levels—namely the phonetic, morphological, syntactic, and semantic levels—as analytical frameworks for examining language phenomena. This study explores the intersections between these linguistic levels and the science of Arabic rhetoric. It seeks to identify how each linguistic level manifests within the three rhetorical branches, while respecting the methodological boundaries and distinctive concerns of each discipline. Through a descriptive-analytical approach, the research demonstrates that phonetic harmony, morphological conformity, syntactic arrangement, and semantic intention are not isolated components but integrated dimensions that actively contribute to rhetorical effectiveness. The study concludes that Arabic rhetoric, although traditionally classified as a distinct science, is deeply interwoven with all levels of linguistic analysis. Its principles and applications reflect a sophisticated awareness of linguistic structure and meaning, revealing a dynamic relationship between form, function, and communicative purpose.		
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Introduction:

The science of Arabic rhetoric arose through multiple stages, until it finally became a discipline standing by itself, under which three branches are included: the science of meanings, the science of bayan, and the science of badi. The sciences of language followed the same path, as they were at the beginning an integrated whole aiming at serving the Sharia and the Qur'anic text, where we find them dispersed in the folds of books, and we find a single book containing all of them or most of them, then these sciences began gradually to separate until each science became independent on its own, and specialized books appeared in each one of them.

In the modern era, researchers in language paid attention to what is called the levels of language, namely the phonetic level, the morphological level, the syntactic level, and the semantic level, and the methods of analysis of the

linguistic phenomenon have varied according to these levels, although it is not possible to separate them, due to the interrelation of some with others, and each of these levels inevitably benefits from the other levels, and among the signs of this interrelation is their emergence from the beginning united and intermingled, and despite their recent independency the network of relations between them remains existing.

Based on what preceded, and proceeding from the fact that rhetoric is an important science among the sciences of language, we posed the following question: To what extent do the levels of linguistic study appear in this science? And what are the points of intersection between the four sciences of language: phonetics, morphology, syntax, and semantics, and the science of rhetoric?

In order to answer this question, we relied on the descriptive method to uncover the aspects of manifestation of the four linguistic levels in the science of rhetoric with its three branches. We began with the phonetic level and how the scholars of rhetoric made use of it, considering that sound is the smallest basic unit in structure, then we dealt with the morphological level and the aspects of benefiting from it in the statements of rhetoricians, then we moved to the syntactic level and revealed its relation with the science of meanings, and finally we spoke about the semantic level and the aspects of its closeness with rhetoric in its three branches, then we concluded the study with the results of the research.

The Science of Rhetoric and the Phonetic Level:

The science of Arabic rhetoric treated sounds in its most important discussions and as a major foundation among its foundations, through the fact that rhetoric is based upon the pillar of eloquence, for there is no rhetoric established upon speech that lacks eloquence, as eloquence is considered a condition for rhetoric.

Here we are able to recall the conditions of the eloquence of the word, as established by the scholars of rhetoric, among them that it be free from the discordance of letters which disturbs the eloquence of the word. The rhetorician al Khatib al Qazwini mentioned that the discordance of letters has ranks and degrees, among it what is heavily burdensome and among it what is less burdensome. He says: "Among discordance there is that by which the word becomes extremely heavy upon the tongue and difficult in pronunciation, as it was narrated that a Bedouin was asked about his she camel; he said: I left her grazing al hu kh u. And among it is what is below that, such as the word mustashzir in the saying of Imru al Qays: his braids are mustashzirat toward loftiness." (Al-Qazwini, 2003, p. 13)

In this statement al Qazwini mentioned two degrees of heaviness in letters, one of them is represented in the word al hu kh u, which is at the highest degree of heaviness, and this is mainly due to the closeness in the articulation points of the letters of this word, since the ha, the ayn, and the kha all emerge from the articulation point of the throat. In this regard Ibn Jinni says: "If two letters are close in their articulation points, their combination becomes ugly, especially the letters of the throat" (Ibn Jinni, 1993, p. 65), sounds run in hearing as colors run in sight, and therefore contrasting colors when combined are more beautiful in view than close colors, and this is the reason for the beauty of the adjacency of sounds that are distant in articulation point, and scholars have mentioned that the ugliness of combining close sounds becomes stronger when it concerns the letters emerging from the throat (Ibn Sinan al-Khafaji, 1962, p. 60).

The exit of air from the lungs and then its obstruction by bringing the front and back walls of the throat closer produces the guttural sounds (Omar, 1997, p. 114), so if two guttural letters come adjacent in pronunciation this means that the process of obstruction is repeated once more with a very small temporal interval between the two processes, and this explains the heaviness that the speaker finds in the consecutive guttural letters, and the word al hu kh u included three consecutive guttural letters, thus the heaviness will be at its highest degree.

The second word is mustashzirat, and it is less than al hu kh u in heaviness, it was said that the cause of heaviness in it is the mediation of the shin, which is voiceless and fricative, between the voiceless plosive ta and the voiced zay (Al-Subki, 2003, p. 59), and in any case the whole matter returns to taste in disapproval and approval.

Thus, through the condition of being free from the discordance of letters, we perceive some manifestations of the phonetic level of language in the science of rhetoric, as rhetoric is concerned with the phonetic harmony between adjacent letters, in order to achieve the eloquence of the word that contains these letters, and the difficulty of pronunciation resulting from heaviness and discordance is indeed a cause that would hinder communication in the process of discourse.

We may also recall the topic of paronomasia or word resemblance from the science of badi in revealing the places of manifestation of the phonetic level. Ibn al Mu'tazz was the first to compose an independent work in the science of badi, where he authored *Kitab al Badi*, and in it he defined paronomasia, saying: "It is that a word comes to resemble another in a line of poetry or speech, and its resemblance to it is that it resembles it in the composition of its letters" (Ibn al-Mu'tazz, 2012, p. 36). Paronomasia, then, is the resemblance of two words in expression. If the resemblance is complete it is called complete paronomasia, and if incomplete then incomplete, and if one of them exceeds the other by a letter so they differ it is called appended, such as their saying: mali ka mali (Al-Sakkaki, 1987, p. 429), and

resemblance in expression means sharing in all or most of the letters, and the difference in the case of incomplete paronomasia arises either in one letter or two letters, or in the order of the letters, or in their form.

Paronomasia provides rich material for studying phonetic proportionality by which beautiful rhythm and pleasant musical tone occur in the ear of the listener. When hearing two similar and resembling words, the repetition of sound has its particular effect upon the ear, through the rhythm it produces, in addition to its noticeable effect in attracting the attention of the listener. From here good paronomasia was a supporting factor in conveying meanings and intentions, and paronomasia is considered one of the most prominent elements of *badi* that is based upon phonetic proportionality at the level of adjacent words within one context.

Attached to paronomasia are other verbal rhetorical embellishments which achieve a kind of phonetic proportionality, among them *saj*, *tasri*, and balancing and others, all of them relying upon harmony in sound and its repetition as a basis for their existence. This is a wide field in which phonetic studies may find for themselves a fertile domain.

The Science of Rhetoric and the Morphological Level:

The science of morphology is concerned with the changes occurring to the word from its original form to different patterns, whether these changes are for the purpose of performing various kinds of meanings such as pluralization, dual form, derivation from the verbal noun and other than that, or whether they are not for performing a meaning, and this type of change is called alteration, and among it are deletion, addition, inversion, substitution, and assimilation (Al-Sayyid, 1972, p. 5).

The interest of the science of rhetoric in the morphological level appears through the condition that the word must conform to linguistic analogy in order to judge it as eloquent. The meaning of conformity to analogy is that the word proceeds according to the morphological rule derived from the speech of the Arabs, which has been established from the originator (Al-Hashimi, n.d., p. 23), and books of rhetoric usually present as an example of this the saying of the poet Abu al Najm: praise be to God the Most High, al ajallal.

The point of evidence is the word al ajallal, for "the analogy is al ajall with assimilation and there is no justification for separating it" (Al-Hashimi, n.d., p. 24), and were it not for poetic necessity the separation would not have been permitted.

Assimilation occurred in the word al ajallal when the two lam letters followed each other, so the vowel of the first lam was transferred to the silent jim, then when the first lam was made silent it was inserted into the second lam, and assimilation occurred for the purpose of lightening in pronunciation, and therefore the word al ajallal with separation is not eloquent.

There are words that were established by the originator, yet they are contrary to analogy, but they did not thereby depart from eloquence. Among them is the word *mashriq* and *maghrib*, with *kasra* on the *ra* in both of them, and the *kasra* is contrary to analogy, since the analogy requires *fatHa* on the *ra*, but the originator confirmed the *kasra* so they did not exit from eloquence. *Mashriq* is a noun of place derived from *sharaqa yashruqu*. Ibn Manzur says: "The sun *sharaqat yashruqu shuruqan wa sharqan*: it rose, and the noun of place is al *mashriq*, and the analogy was al *mashraq*, but it is one of what rarely came in this type" (Ibn Manzur, n.d., p. 2244). Similar to *mashriq* and *maghrib* are *masjid*, *matli*, *manbit*, and others, they were heard with *kasra* while their analogy is *fatHa* (Al-Hamlawi, 1999, p. 53).

Among what harms the eloquence of the word by being contrary to analogy is cutting the *hamzat al wasl* in the saying of Jamil:

Indeed I do not see two with better trait, upon the turns of time, than me and Jamil.

The analogy is that the word be with *hamzat wasl*: *ithnayn*, and cutting it harms the eloquence of the word.

Thus the morphological level becomes manifested through these examples that are mentioned in the books of rhetoric, since the need for it appears when enumerating the conditions of the eloquence of the word.

The Science of Rhetoric and the Syntactic Level:

There is no doubt that the syntactic or structural level focuses on the construction of the sentence in language, and treats the suitability of its words, their arrangement, and the various relations between them. If we look at the discussions of the science of rhetoric and its issues, we find that the topic of advancement and postponement is one of the clearest points of intersection between the syntactic level and what the science of rhetoric examines, since the Arabic sentence is based upon the relation of predication between that which is predicated, called *musnad*, and that to which it is predicated, called *musnad ilayh*. The predicative compound is what is composed of a *musnad* and a *musnad ilayh*. As for the *musnad ilayh* it may be a subject, or deputy subject, or *mubtada*, or the noun of one of the abrogating particles, and as for the *musnad* it may be a verb, or a verbal noun functioning as verb, or a predicate (Al-Ghalayini, 1994, pp. 13-14).

The science of grammar deals with the subject of advancement and postponement in the verbal sentence between the verb and its subject, between the subject and the object, and between the verb and the object, and in the nominal

sentence between the muftada and its predicate, and between the noun of the abrogating particle and its predicate. It determines the advancement of what normally comes later and the postponement of what normally comes earlier, since the original rule is that there be no advancement or postponement, but sometimes one departs from this origin. Grammar presents the cases of advancement and postponement and their causes, but it does not concern itself with the rhetorical purposes that stand behind advancement and postponement as the science of rhetoric does.

Among what the science of meanings studies, as one of the three divisions of rhetoric, are the secondary meanings, and these meanings are represented in the motives and purposes for which speech is driven. If we say, for example: *inna Zaydan qa im*, the affirmed standing is the first meaning, and responding to denial and removing doubt through emphasis is the second meaning (Al-Hashimi, n.d., pp. 46-47).

As for what relates to advancement and postponement, grammar describes the order of the sentence, while rhetoric clarifies the reason for the order, and why this was advanced and that was postponed. As an example of that is His saying, Exalted, on the tongue of the father of Ibrahim, peace be upon him: ((He said, "Are you averse to my gods, O Abraham?")) (Maryam, 19:46).

While grammar determines the two sides of predication, and states the advancement of the predicate raghib over the muftada *anta* due to the interrogative form, rhetoric raises the following question: why this change in arrangement? The science of meanings answers: because the advanced element raghib is the locus of denial and astonishment, for "he did not say 'Are you averse', and that is due to the importance of what is advanced and the intensity of care for it, and in that there is a kind of astonishment and denial of Ibrahim's aversion to his gods, and that his gods should not be turned away from. This is unlike if he had said: 'Are you averse to my gods'" (Atiq, 2009, p. 137).

Among the examples in which the relation between grammar and rhetoric becomes manifested is a rhetorical evidence frequently cited in the books of rhetoric, which is the saying of al Farazdaq:

And none like him among the people except a king, his mother's father living, his father near to him.

In this verse a syntactic ambiguity occurred, resulting from a disturbed syntactic construction (Yaqub, 2006, p. 415), due to the abundance of pronouns whose referents are not easily determined, and due to the separation between the muftada and its predicate and between the adjective and its qualified noun. The original form of the speech is: *wa ma mithluhu fi al nasi hayyun yuqaribuhu illa mumallakan abu unmihi abuhu*. Thus *abu unmihi* is a muftada and its predicate is *abuhu*, and a separator *hayyun* intervened between them. *Hayyun* is a qualified noun and *yuqaribuhu* is its adjective, and *abuhu* separated between them. This syntactic ambiguity is termed by the scholars of rhetoric as verbal complication, and they consider it a defect among the defects of eloquence of speech.

Among the topics of the science of rhetoric in which the syntactic level becomes manifested is the topic of restriction, and its counterpart in grammar is the chapter of exception. However, exception in rhetoric is merely one of the methods of restriction. While restriction is defined rhetorically as: "Specifying the described in the mind of the listener with one attribute without another" (Al-Sakkaki, 1987, p. 288), or that it is "Specifying something with something or specifying a matter with another by a particular method" (Atiq, 2009, p. 146), exception is defined grammatically as: "Excluding what comes after *illa* or one of its sister particles of exception from the ruling of what precedes it" (Al-Ghalayini, 1994, p. 127).

Restriction has four methods: restriction by coordination with *la* or *bal* or *lakin*, restriction by negation and exception, restriction by *innama*, and restriction by advancing what normally comes later. Exception, then, is one of the methods of restriction, and from here the syntactic level intersects with rhetoric.

Grammar in the chapter of exception is concerned with defining exception, the excepted element and that from which it is excepted, mentioning the particles of exception, the types of the excepted element, the indication of specification if it is connected and of rectification if it is disconnected, the ruling of the excepted element and its parsing, and similar matters. Whereas rhetoric in the chapter of restriction is concerned with defining it, mentioning its two sides, its four methods, and mentioning its types according to its two sides and according to the state of the addressee, and similar matters.

There is another topic in which the closeness between grammar and rhetoric becomes manifested, namely the topic of deletion, that is, deleting a part of the speech. By part of the speech we mean the *musnad* or the *musnad ilayh* in the sentence, or the object which is an adjunct.

Grammar deals with deletion from the angle of what indicates the deleted element through contextual clues, and this is its field. It also looks at deletion and its cases in terms of permissibility and obligation (Al-Ghalayini, 1994, p. 301).

As an example of that is the saying of the poet Jamil Buthayna:

They came to me and said: O Jamil, Buthayna has changed, so I said: perhaps she...

The predicate of *laalla* is deleted permissibly, due to the indication of the previous expression *tabaddalat* upon it, and the meaning is: perhaps she has changed.

As for rhetoric, it deals with deletion along with mention from the perspective of the existence of a factor that gives preference to mention or to deletion. This means that there exist rhetorical motives or considerations that make deletion or mention preferable (Atiq, 2009, p. 122). As an example of deleting the musnad ilayh in the sentence is His saying, Exalted: ((Whoever does righteousness - it is for his own soul; and whoever does evil - it is against it)) (Fussilat, 41:46). The mubtada of linafsihi is deleted, and the estimation is: then his deed is for his own soul. This musnad ilayh occurred after the fa joined to the answer of the conditional clause, and this is one of the cases which the scholars of rhetoric say is among the places of deleting the mubtada with the preference of avoiding redundancy. Among the rhetorical motives and considerations for deletion in rhetoric is the narrowness of the situation from prolonging speech, as in the saying of the poet:

He said to me: how are you? I said: ill, constant wakefulness and long sorrow.

The meaning is: I am ill. The mubtada was deleted due to the narrowness of the situation from prolonging speech in expression of pain.

Among the considerations as well is preserving saj, such as deleting the subject (the musnad ilayh) in their saying: man tabat sariratuhi humidat siratuhu. If it were said: hamida al nasu siratahu, by mentioning the subject of hamida, the saj would be lost due to the loss of agreement in the vowel of the letter ta in sariratuhi and siratuhu.

Among the considerations for deleting the musnad is avoiding redundancy by not mentioning what there is no necessity to mention, and this occurs frequently in answering a question, as when someone asks: who attended? It is said: so and so, and it is not said: so and so attended.

Among the considerations for deleting the object is conveying generalization with brevity, as in His saying, Exalted: ((And Allah invites to the Home of Peace)) (Yunus, 10:25). The meaning is: He invites all His servants. The object is deleted for generalization and brevity.

As for mentioning the musnad or the musnad ilayh, it is also for rhetorical motives and purposes, like deletion. Among that is manifesting the magnification of the musnad by mentioning the musnad ilayh, such as when it is said: who is your prophet? It is answered: Muhammad is my prophet.

Thus grammar approaches rhetoric in the chapter of mention and deletion, and each of them deals with the subject from its own particular angle.

The Science of Rhetoric and the Semantic Level:

The science of semantics studies the meanings of words in terms of their sounds, their structures, and their contexts. The semantic level is included within the previous levels: the phonetic, the morphological, and the syntactic. All the levels interpenetrate and cooperate in forming meaning, for meaning is the result of all those levels together. The science of semantics also concerns itself with change of meaning and the causes of this change and the study of semantic relations between words, in addition to lexicography. As for the integration between these levels, it is clear, due to the dependence of the morphological level on many phonetic issues, and the dependence of grammar on both phonetic and morphological study, and all that is in service of meaning (Dawud, 2001, p. 107).

If we look at the definition of rhetoric and what it means for speech to be eloquent, we find it centered upon meaning which the science of semantics studies in the first place. The essence of rhetoric is conveying meaning and transmitting it to the listener fully as the speaker intends.

Our task here is to clarify the semantic aspects that become apparent through the issues and chapters of the science of rhetoric. Otherwise rhetoric in its entirety is based upon the existence of meaning formed from the discourse of a speaker and reaching the mind of a recipient. Since the science of rhetoric branches into three sciences, namely the science of meanings, the science of bayan, and the science of badi, the semantic level must intervene in each of them, though with variation between them in that intervention.

As for the science of meanings, its subject is the expression in terms of its conveying the hidden meaning conceived in the mind of the speaker and connected to his thought and conscience. This hidden meaning is the requirement of the situation and the purpose for which speech is brought. As an example of that is His saying, Exalted: ((So whoever wills - let him believe; and whoever wills - let him disbelieve)) (Al-Kahf, 18:29). In the chapter of non declarative expression, the primary meaning understood from the expression according to its structure is choice, but the hidden meaning and the rhetorical purpose of this command is threat and warning.

As for the science of bayan, rhetoricians define it as: "Principles and rules by which one knows how to present one single meaning through different methods, some of which differ from others in the clarity of indication of that same meaning" (Al-Hashimi, n.d., p. 216). The science of bayan, then, is concerned with expressing one meaning through different ways. For example, we may express the generosity of someone by likening him once to Hatim al Ta'i, and by using metaphor or metonymy for the attribute of generosity in him another time. Thus we say: so and so is like Hatim in generosity, by way of simile, or we say: we descended upon a sea, by way of metaphor, or we say: so and so is abundant in ashes, by way of metonymy. The result is that the science of bayan employs the semantic level in diversifying the methods of expression.

As for the science of badi, it is defined as: "A science by which are known the aspects and features that increase speech in beauty and sweetness and clothe it with splendor and elegance after its conformity to the requirement of the situation and the clarity of its indication of the intended meaning" (Al-Hashimi, n.d., p. 298). Thus clarity of indication is a condition in the science of badi. If speech is not conforming to the requirement of the situation and clear in its indication of the intended meaning, then there is no consideration for beautifying its wording and ornamenting it.

The science of badi works on what are known as rhetorical embellishments, which are aspects of beautifying speech. They are divided into verbal and semantic according to whether they occur in wording or meaning. Among the verbal embellishments is paronomasia, and among paronomasia is what is complete. The complete is that in which the two expressions agree in the types of letters, their forms, their numbers, and their order, while differing in meaning from the outset. This complete paronomasia reminds us of an important semantic topic, namely lexical homonymy.

Scholars define lexical homonymy as the expression that carries more than one meaning (Omar, 1998, p. 147 ff.). If this expression is repeated in one context and each occurrence indicates a different meaning, then paronomasia is formed. This is what led Ibn al Athir to say about paronomasia that "its reality is that the expression be one and the meaning different, and upon this it is the homonymous expression, and whatever is other than that is not of true paronomasia in anything, except that it has been called paronomasia by resemblance, not because it indicates the reality of the named thing itself" (Ibn al-Athir, 1993, p. 246). Paronomasia, then, according to Ibn al Athir is lexical homonymy itself, whereas what was attached to paronomasia by the scholars of rhetoric among those branches was attached to it by way of figurative extension and resemblance. This is a clear point of meeting between the science of rhetoric and the science of semantics, with noting the difference in treating the issue of paronomasia or homonymy between the two groups. While scholars of semantics treat it as a semantic phenomenon characterizing Arabic speech, clarifying its causes, its historical development, and what controversy was raised around it, scholars of rhetoric approach it from the angle of being an embellishment that adorns speech and beautifies it.

There is another chapter in the science of badi in which the relation between the science of rhetoric and the semantic level becomes clearly apparent, namely the chapter of antithesis or tibat. Tibat is "bringing together a thing and its opposite in speech" (Al-Hashimi, n.d., p. 303). This thing is certainly meaning. Antithesis is realized when the speaker mentions in one context two different expressions that indicate two opposite meanings. Rhetoricians mention that among the rhetorical effects of antithesis is strengthening the meaning and clarifying it, and "things become distinct by their opposites" as it is said, since meanings call forth one another, and in the case of antithesis the meaning calls forth its counterpart or its opposite, and the opposite is clearer in indicating meaning than the similar, and more striking to the mind than it (Atiq, n.d., p. 91).

What is said about muqabala is what is said about tibat. It is similar to it in indicating two opposite meanings. More than that, all the semantic rhetorical embellishments are fields in which the science of rhetoric meets the science of semantics, and they both work within them upon meaning.

Conclusion:

After this journey in the world of rhetoric and observing the levels of linguistic study within it, a number of results may be drawn as follows:

- The features of the phonetic level appear in the science of rhetoric through its treatment of the concept of eloquence and its conditions, among which is freedom from the defect of discordance of letters. This discordance arises from the closeness of articulation points or from the combination of certain letter qualities that become heavy in pronunciation.
- Among the topics of rhetorical study are the verbal embellishments of badi, and they provide a fertile field for phonetic studies, through sound resemblance and phonetic proportionality.
- The features of the morphological level appear in the science of rhetoric through the issue of assimilation and hamzat al wasl and other matters of morphology. For example, separating assimilation in the word al ajall in opposition to analogy causes its lack of eloquence, and cutting the hamza of the word ithnayn causes that as well.
- The relation between grammar and what the science of rhetoric studies is integrative. We have seen how grammar approached rhetoric in the topic of advancement and postponement. While the former describes the cases of change in the two sides of predication and their complements, rhetoric clarifies the reasons for that and its purposes for which the speech was brought.
- Exception is considered one of the methods of restriction, and through this method the syntactic level becomes manifested once again in what rhetoric concerns itself with and examines.

- The science of meanings is the closest of the sciences of rhetoric to the science of grammar, through some rhetorical topics, among them advancement and postponement, the topic of restriction, and mention and deletion.
- Among the clearest points of meeting between the science of rhetoric and the science of semantics is paronomasia according to rhetoricians, which in the terminology of semantic scholars is lexical homonymy. They share in the concept and differ in the method by which scholars treat it.
- The semantic rhetorical embellishments are among the most important places in which the semantic level becomes strongly manifested, as long as meaning is the foundation upon which both the science of rhetoric and the science of semantics operate.

Ethical Considerations

This research was conducted in full accordance with ethical standards for scholarly work. All sources and prior studies have been properly cited to respect intellectual property rights. No human or animal subjects were involved in this study, and the research did not involve any confidential or sensitive data.

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Conflict of Interest

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