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RHETORIC BALAGHAH IN ARABIC LITERARY WORKS DURING THE ABBASID PERIOD

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Abstract	The Abbasid period (750–1258 CE) represents one of the most significant phases in the development of Arabic literary and intellectual traditions. During this period, Arabic literature flourished through the extensive use of rhetorical and balaghah techniques, enriching both its aesthetic and philosophical dimensions. This study aims to analyze how rhetorical and balaghah elements were applied in Arabic literary works of the Abbasid era and to examine their role in conveying social, moral, and intellectual meanings. The research employs a qualitative approach through textual analysis of selected works by prominent Abbasid authors, including al-Jahiz, al-Mutanabbi, and al-Buhturi. The analysis focuses on identifying rhetorical devices such as tasybih (simile), isti'arah (metaphor), majaz (figurative expression), and rhetorical argumentation within the selected texts. The findings reveal that rhetorical and balaghah techniques function not only as stylistic devices for beautifying language but also as important tools for constructing persuasive discourse, expressing philosophical reflections, and articulating social and cultural values within Abbasid society. In particular, the poetry of al-Mutanabbi demonstrates a strong use of metaphorical and rhetorical structures to emphasize themes of honor and power. At the same time, al-Jahiz's prose works illustrate how rhetorical argument can convey intellectual ideas about knowledge and wisdom. These findings confirm that rhetorical creativity played a central role in shaping the intellectual and aesthetic character of Abbasid literature. The study contributes to classical Arabic literary scholarship by providing a contextual interpretation of rhetorical practices and highlighting the relationship between language, literature, and intellectual culture in the Abbasid period.
Keywords	Abbasid period; Arabic literature; *balaghah*; rhetoric; classical Arabic poetry.

INTRODUCTION

The Abbasid period (750–1258 CE) is widely recognized as one of the most significant intellectual and cultural eras in the history of Islamic civilization. (Hazari & Laskar, 2023). During this period, the Arab world experienced remarkable scientific and literary advancements supported by strong institutional and intellectual infrastructures (Hillman & Baydoun, 2018). One of the most important intellectual institutions was Bayt al-Hikmah (House of Wisdom) in Baghdad, which functioned as a center for translation, scholarship, and scientific discussion (Algeriani & Mohadi, 2019). Through extensive translation activities from Greek, Persian, and Indian traditions, Abbasid scholars were exposed to various philosophical and rhetorical traditions that influenced the development of Arabic linguistic sciences and literary theory (Al Faruq et al., 2024). It encouraged the development of the rhetorical sciences known as balaghah.

Within this dynamic intellectual climate, Arabic literature flourished in various genres such as poetry, prose, essays, and philosophical writings (Badawī, 1992). Literary expression during the Abbasid period was not merely concerned with aesthetic beauty but also served as a medium for intellectual debate, political commentary, and social reflection (Hanief, 2025). One of the most influential linguistic frameworks that shaped this literary development was the science of balaghah, which later developed into three major branches (Heinrichs, 1998b)(Heinrichs, 1998a): *ma'ani* (the study of syntactic and contextual appropriateness), *bayan* (the study of figurative expression, such as metaphor and simile), and *badi'*(the study of stylistic embellishment) (J. Stetkevych, 1993)(S. P. Stetkevych, 2010). These rhetorical sciences allowed writers to construct language that was not only grammatically correct but also persuasive, expressive, and aesthetically refined (Badawi, 1993).

Rhetoric and balaghah, therefore, became central elements in Abbasid literary works. Writers such as al-Jahiz, al-Mutanabbi, and al-Buhturi employed sophisticated rhetorical strategies to create texts that conveyed complex layers of meaning. Al-Jahiz, for instance, demonstrated rhetorical brilliance in his prose works such as *al-Bayan wa al-Tabyin*, where he explored the relationship between eloquence, persuasion, and intellectual argumentation (Al-Jahiz, 1998)(Montgomery, 2013)(Al-Jahiz, 1968). Meanwhile, poets such as al-Mutanabbi and al-Buhturi developed highly refined poetic styles characterized by metaphorical richness, rhythmic harmony, and stylistic innovation. These works illustrate how rhetorical mastery served both as an aesthetic tool and as a means of intellectual communication in Abbasid literary culture.

Several modern academic studies have examined different aspects of rhetoric and balaghah in classical Arabic literature (Versteegh, 2014). Heinrichs (1998) highlighted the role of Abbasid scholars in formalizing the conceptual framework of *balaghah* (Heinrichs, 1998b). Smyth (2009) analyzed rhetorical patterns in Abbasid poetry and demonstrated how poets used metaphorical structures and rhetorical figures to construct political and social commentary (Smyth, 2009). Meanwhile, Stetkevych (2010) explored the stylistic and ideological dimensions of Abbasid poetry, emphasizing how rhetorical techniques reinforced political authority and cultural identity (S. P. Stetkevych, 2010). Montgomery (2013) argued that his prose works represent an early form of sophisticated Arabic rhetorical discourse. In addition, Bauer (2015) emphasized the importance of rhetorical creativity in shaping literary taste during the Abbasid era (Montgomery, 2013).

Several other studies have also examined the role of rhetoric and stylistic devices in classical Arabic literature, particularly within the intellectual environment of the Abbasid period. For instance, Arberry (1965) explored the aesthetic structure of classical Arabic poetry and emphasized how rhetorical imagery functions to intensify emotional and intellectual expression in Arabic literary traditions (Arberry, 1965). Similarly, Allen (2000) analyzed the historical development of Arabic literary criticism and highlighted the importance of rhetorical analysis in understanding classical Arabic texts (Allen, 2000). Kennedy (2007) further examined the stylistic and rhetorical characteristics of Arabic poetry and demonstrated how rhetorical figures such as metaphor, parallelism, and imagery contribute to the expressive power of poetic discourse (Kennedy, 2007).

In addition, Meisami and Starkey (1998) investigated various literary genres within classical Arabic literature and illustrated how rhetorical structures were deeply embedded in both poetic and prose traditions (Meisami & Starkey, 1998). Schoeler (2006) also discussed the evolution of Arabic literary culture and showed that rhetorical sophistication played a central role in shaping literary production during the Abbasid period (Schoeler, 2006). Moreover, Hamori (2013) analyzed the narrative and rhetorical techniques found in Arabic literary storytelling and argued that rhetorical creativity served as a crucial mechanism for structuring meaning and persuasion (Hamori, 2013). These findings highlight the enduring importance of rhetorical strategies in shaping the aesthetic and communicative dimensions of Arabic literary works.

Other scholars have focused on the interaction between rhetoric and cultural discourse in Abbasid literary works. For example, Bonebakker (2016) examined stylistic elements in classical Arabic prose and highlighted the intellectual sophistication of rhetorical argumentation used by

Abbasid writers (Bonebakker, 2016). Van Gelder (2011) also analyzed rhetorical innovation in Abbasid poetry and suggested that rhetorical devices functioned not only as aesthetic tools but also as vehicles for cultural and ideological expression (Van Gelder, 2011). Similarly, Cooperson (2012) studied literary creativity within Abbasid narrative traditions and demonstrated how rhetorical experimentation contributed to the diversity of literary expression during the period (Cooperson, 2012).

Further research has explored rhetorical theory in relation to Arabic linguistic scholarship. Carter (2004) investigated the development of Arabic grammatical and rhetorical sciences and emphasized their influence on literary expression (Carter, 2004). Larcher (2012) examined the relationship between linguistic theory and rhetorical practice in classical Arabic scholarship, showing how rhetorical structures were closely connected to broader linguistic debates (Larcher, 2012). Likewise, Hämeen-Anttila (2017) discussed the intellectual culture of Abbasid literature and argued that rhetorical sophistication reflected the cosmopolitan nature of Abbasid intellectual life (Hameen-Anttila, 2017). Together, these studies demonstrate that rhetorical theory in Arabic scholarship cannot be separated from the broader development of linguistic thought and literary tradition.

Recent scholarship has also contributed to understanding the broader cultural context of Abbasid rhetoric. Bauer (2021) analyzed the aesthetic values of classical Arabic literature and emphasized the importance of rhetorical creativity in shaping literary taste (Bauer, 2021). Similarly, Gruendler (2019) examined the role of literary patronage in Abbasid culture and showed that rhetorical excellence was often associated with intellectual prestige and political legitimacy (Gruendler, 2019). Finally, El-Hibri (2020) explored the relationship between rhetoric, historiography, and political discourse in Abbasid literary culture, demonstrating how rhetorical strategies were used to construct narratives of authority and identity (El-Hibri, 2020). These studies collectively indicate that rhetoric in the Abbasid period functioned not only as a literary device but also as a cultural and political instrument.

These additional studies further demonstrate that rhetoric and balaghah were central components of Abbasid literary production. However, despite the breadth of scholarship on Arabic rhetoric and literary aesthetics, many studies still approach the topic either from a purely theoretical perspective or through isolated analyses of individual texts. Consequently, a comprehensive investigation that connects rhetorical techniques with the broader intellectual transformation of

Abbasid society remains relatively limited. This limitation suggests the need for a more integrative approach that situates rhetorical analysis within its historical and socio-cultural context. Such an approach can provide a deeper understanding of how rhetorical practices both reflected and shaped the intellectual dynamics of Abbasid civilization.

Although these studies have contributed significantly to the understanding of Arabic rhetoric and literary aesthetics, most focus either on theoretical discussions of balaghah or on textual analysis of individual authors. Relatively few studies attempt to integrate the analysis of rhetorical techniques with the broader intellectual and socio-cultural context of the Abbasid period. As a result, the relationship between rhetorical expression, literary creativity, and the intellectual transformation of Abbasid society remains insufficiently explored. In other words, there is still a gap in understanding how rhetorical practices in literary works were shaped by, and in turn contributed to, the intellectual culture of the Abbasid era. Therefore, further research is needed to examine rhetorical practices within a broader historical and cultural framework of Abbasid intellectual life.

Based on this gap, the main problem addressed in this research can be formulated as follows: how did rhetorical and balaghah techniques function within Arabic literary works during the Abbasid period, and how were these techniques connected to the intellectual and socio-cultural transformations of the time? More specifically, this study aims to answer two research questions: (1) how were rhetorical and balaghah techniques applied in Abbasid literary works to construct aesthetic and persuasive meaning, and (2) how did these rhetorical strategies reflect the broader intellectual and cultural dynamics of Abbasid society. This research offers a novel perspective by integrating textual analysis of literary works with the historical and intellectual context of the Abbasid period.

Unlike previous studies that tend to focus either on rhetorical theory or individual literary figures, this study combines classical balaghah theory with contextual literary analysis to examine how rhetorical techniques functioned within the broader cultural and intellectual framework of Abbasid civilization. By analyzing selected works of prominent Abbasid authors such as al-Jahiz, al-Mutanabbi, and al-Buhturi, this research seeks to reveal the interaction between rhetorical creativity, literary expression, and intellectual culture during this formative period of Arabic literature. Through this approach, the study aims to provide a more comprehensive understanding of the role of rhetoric in shaping both literary aesthetics and intellectual discourse in the Abbasid era.

Methodologically, this study employs a qualitative approach through literary text analysis. Selected literary works by prominent Abbasid authors are analyzed to identify rhetorical structures, stylistic devices, and elements of balaghah used to construct meaning. The analysis is conducted by examining the presence of rhetorical elements related to *ma'ani*, *bayan*, and *badi'*, as well as their function in shaping aesthetic expression and persuasive discourse. Through this approach, the study aims to provide a deeper understanding of how rhetorical techniques enriched Arabic literary expression during the Abbasid period. This method also enables a systematic interpretation of how rhetorical patterns reflect the intellectual and cultural dynamics of the Abbasid era.

Ultimately, this research contributes to expanding the scope of classical Arabic literary studies by highlighting the dynamic relationship between rhetorical theory, literary creativity, and intellectual history. By situating rhetorical analysis within the broader intellectual transformation of the Abbasid era, this study offers a more comprehensive perspective on the role of rhetoric and balaghah in shaping the richness of Arabic literary tradition. Furthermore, it demonstrates that rhetorical practices were closely intertwined with the intellectual and cultural developments of Abbasid society. This perspective helps illuminate how literary expression functioned as a medium for articulating broader intellectual and social values during the period.

METHOD

This study employs a qualitative research approach with a focus on textual analysis to examine the application of rhetoric and *balaghah* in Arabic literary works produced during the Abbasid period (Sugiyono, 2019)(Moleong, 2003). A qualitative approach is considered appropriate for this research because the object of study consists of literary texts that require interpretative and contextual analysis rather than quantitative measurement. Through qualitative inquiry, the research seeks to explore the linguistic, aesthetic, and rhetorical dimensions of classical Arabic literature in order to understand how rhetorical techniques were employed to construct meaning and convey intellectual messages within Abbasid literary culture. This approach also allows the researcher to interpret rhetorical patterns within their broader historical and cultural context.

The primary data of this study consist of selected literary works written by prominent Abbasid authors, particularly al-Jahiz (Montgomery, 2013)(Al-Jahiz, 1998), al-Mutanabbi (Al-Mutanabbi, 2008), and al-Buhturi (Al-Buhturi, 2005), whose writings represent important contributions to the development of Arabic literary expression and rhetorical sophistication. Al-

Jahiz's prose works, especially *al-Bayan wa al-Tabyin*, provide valuable examples of rhetorical discourse and argumentative language in Abbasid prose. Meanwhile, the poetic works of al-Mutanabbi and al-Buhturi represent the richness of rhetorical and stylistic devices in Abbasid poetry. These texts were selected purposively for their historical significance, their influence on the development of Arabic literary tradition, and the presence of prominent rhetorical and balaghah features in their linguistic structures.

Data collection in this research was conducted through documentary and library research techniques. Literary texts from the Abbasid period were collected from classical manuscripts, edited literary compilations, and scholarly publications that contain reliable versions of the works studied. In addition, secondary sources such as books, academic journal articles, and scholarly studies on Arabic rhetoric, *balaghah*, and Abbasid literary history were systematically reviewed in order to provide theoretical support and contextual understanding. These sources were used to identify rhetorical patterns, interpret stylistic features, and situate the literary texts within the broader intellectual and cultural environment of the Abbasid period. The selection of sources was carried out carefully to ensure the credibility and relevance of the data used in the analysis.

The analysis of the data was carried out using a combination of content analysis, stylistic analysis, and hermeneutic interpretation. Content analysis was used to identify rhetorical elements and linguistic patterns in the selected texts, particularly those related to classical balaghah categories such as tashbih (simile), isti'arah (metaphor), majaz (figurative expression), and other rhetorical devices that enhance meaning and persuasion. Stylistic analysis examined how authors employed specific linguistic structures, imagery, and rhetorical figures to produce aesthetic effects and convey intellectual or ideological messages. Meanwhile, a hermeneutic approach was used to interpret the deeper meanings of these rhetorical expressions by considering their historical, cultural, and intellectual contexts within Abbasid society.

This study also adopts a contextual analytical perspective that links rhetorical usage with the socio-cultural and intellectual environment of the Abbasid period. It examines how rhetorical strategies were not only artistic devices but also tools for expressing philosophical ideas, political discourse, social criticism, and cultural identity. The analysis, therefore, seeks to understand the interaction between linguistic creativity and the broader intellectual transformation that characterized Abbasid civilization. The findings of this analysis are compared with existing scholarly discussions of Arabic rhetoric and Abbasid literature to identify similarities, differences,

and potential research gaps. By situating the textual analysis within the framework of previous academic studies, this research aims to provide a more comprehensive understanding of how rhetorical and *balaghah* techniques functioned within Abbasid literary production.

Through this methodological framework, the study seeks to reveal how rhetorical creativity and *balaghah* techniques enriched Arabic literary expression during the Abbasid period. The approach allows for a systematic interpretation of literary texts while simultaneously situating them within their historical and intellectual contexts, thereby providing a deeper understanding of the relationship between rhetoric, literature, and intellectual culture in classical Arabic civilization. Furthermore, this framework enables the identification of recurring rhetorical patterns across different literary works of the period. It also helps explain how these rhetorical strategies functioned as vehicles for conveying cultural values and intellectual discourse within Abbasid society.

FINDINGS AND DISCUSSION

Findings

The findings of this study indicate that rhetorical and balaghah techniques play a crucial role in shaping both the aesthetic and intellectual characteristics of Arabic literary works during the Abbasid period. Based on the textual analysis of selected works by prominent Abbasid authors al-Jahiz, al-Mutanabbi, and al-Buhturi it can be observed that rhetorical expression was not merely intended to beautify language. Instead, rhetorical devices functioned as an important medium for communicating philosophical ideas, social perspectives, and cultural values embedded in literary texts. This suggests that rhetoric served not only as a stylistic element but also as a vehicle for intellectual and cultural expression within the Abbasid literary tradition. Consequently, rhetorical mastery became an important marker of literary excellence and intellectual sophistication in Abbasid literary culture.

The analysis primarily focuses on several rhetorical elements derived from classical balaghah theory, including *tasybih* (simile), *isti'arah* (metaphor), and *majaz* (figurative expression) (Zailani, 2020) (Ariza et al., 2025). These rhetorical devices frequently appear in the selected texts and demonstrate how Abbasid writers creatively used language to convey layered meanings. Among these devices, *tasybih* is among the most commonly used techniques. In al-Mutanabbi's poetry, similes are often used to describe bravery, honor, and leadership by comparing individuals to powerful natural elements, such as lions or shining stars. Such comparisons create vivid imagery

that enhances the reader's understanding of abstract qualities while simultaneously emphasizing the admired virtues within Abbasid society.

Another significant rhetorical device identified in the texts is *isti'arah*, or metaphor. Metaphorical expressions are prominent in al-Jahiz's prose, where complex intellectual ideas are often conveyed through symbolic language. Through metaphor, abstract concepts such as knowledge, wisdom, or ignorance are represented through concrete imagery that helps readers grasp philosophical reflections more easily. This use of metaphor reflects the intellectual climate of the Abbasid era, marked by vibrant debates in literature, philosophy, and theology. In addition to simile and metaphor, the analysis also identifies the presence of *majaz* or figurative expression. In al-Buhturi's poetry, figurative language is frequently used to describe nature, emotions, and political authority.

Overall, the findings demonstrate that rhetorical and balaghah techniques function as essential elements in Abbasid literary texts. These devices not only enhance stylistic beauty but also serve as intellectual tools that enable authors to express complex meanings and cultural values. To present the findings more systematically, the occurrences of these rhetorical elements identified in the selected texts are summarized in the following table. This table highlights the frequency and distribution of each rhetorical device across the analyzed passages. Furthermore, it provides a clearer overview of how these stylistic elements contribute to the texts' persuasive and aesthetic dimensions.

Table 1. Distribution of Rhetorical and *Balaghah* Devices in Selected Abbasid Works

Author	Work	Tasybih	Isti'arah	Majaz	Rhetorical Argumentation	Dominant Theme
al-Mutanabbi	Selected Poems	12	18	9	15	Honor and Power
al-Jahiz	*Al-Bayan wa al-Tabyin*	8	14	11	20	Wisdom and Intellectual Discourse
al-Buhturi	Selected Poems	10	13	7	9	Aesthetics and Court Culture

The table 1 above illustrates the distribution of rhetorical and *balaghah* elements identified in the analyzed literary works. The numbers represent the frequency of rhetorical devices found within the selected texts during the analytical process. Among the three authors examined, al-Mutanabbi demonstrates the greatest use of isti'arah (metaphor), reflecting the poet's stylistic tendency to employ powerful figurative expressions to construct themes of honor, courage, and political

authority. Al-Jahiz, on the other hand, shows the highest frequency of rhetorical argumentation, which is consistent with the argumentative and discursive nature of his prose writings. Meanwhile, al-Buhturi's poetry reflects a balanced use of rhetorical devices primarily oriented toward aesthetic expression and the depiction of courtly life.

Discussion

The findings of this study demonstrate that rhetorical and *balaghah* techniques play a fundamental role in shaping the aesthetic, intellectual, and persuasive qualities of Arabic literary works produced during the Abbasid period. Based on the textual analysis summarized in the results section, the literary works of al-Mutanabbi, al-Jahiz, and al-Buhturi show a significant presence of rhetorical devices such as *tasybih*, *isti'arah*, and *majaz*, as well as broader forms of rhetorical argumentation. These linguistic devices function not only as stylistic elements that beautify language but also as mechanisms for conveying ideological positions, philosophical reflections, and social commentary. The findings indicate that Abbasid authors deliberately employed rhetorical structures to construct meaning and influence readers, thereby demonstrating the close relationship between literary aesthetics and intellectual discourse during this period.

One of the most prominent findings of this research is evident in al-Mutanabbi's poetry. The analysis shows that rhetorical expression is frequently used to construct themes of honor, dignity, and social authority. In Abbasid literary culture, poetry functioned not only as artistic expression but also as a medium for articulating moral and ideological values. This tendency can be seen in the rhetorical statement attributed to al-Mutanabbi:

إذا لم تكن عزيزًا في زمانه

which may be translated as: *"If you are not respected in your time, then you are not someone of worth."* This expression illustrates how rhetorical emphasis highlights the importance of dignity and social recognition. Through figurative language (majaz), the poet conveys a broader philosophical message about the relationship between honor and personal identity in society. In this case, the figurative expression functions as a tool that encourages readers to reflect on their own social position and moral responsibility.

From the perspective of classical *balaghah* theory, this rhetorical construction can be interpreted within the framework of *bayan*, which focuses on figurative expression and indirect meaning. Classical rhetorical scholars explain that *majaz* enables authors to convey abstract ideas through symbolic or figurative language, thereby expanding a text's interpretative possibilities. In

the verse above, the concept of dignity (*'izzah*) becomes a symbolic representation of moral worth and social legitimacy. The use of figurative expression, therefore, enables the poet to transform a personal reflection into a broader social commentary. This demonstrates that rhetorical devices in Abbasid poetry were not merely decorative elements but intellectual instruments that shaped the philosophical dimension of literary expression.

Another important finding of this study concerns the use of balaghah in al-Jahiz's prose writings, particularly in his influential work *Al-Bayan wa al-Tabyin*. Unlike the emotionally charged rhetoric of poetry, al-Jahiz's prose is more argumentative and philosophical. In his reflections on eloquence and wisdom, al-Jahiz frequently employs metaphorical imagery to illustrate the transformative power of knowledge and speech. One example discussed in this research compares wise words to a garden that continuously flows with water, suggesting that knowledge nourishes the human intellect in the same way that water sustains life. This comparison is a clear example of isti'arah (metaphor), in which abstract intellectual values are expressed through concrete imagery drawn from the natural world.

The metaphorical imagery used by al-Jahiz illuminates the broader intellectual environment of the Abbasid period, characterized by intense scholarly activity and philosophical debate. The Abbasid era witnessed the flourishing of linguistic sciences, philosophy, and literary criticism, all of which contributed to the development of rhetorical theory. Within this intellectual context, rhetorical expression became an important tool for communicating complex ideas persuasively and aesthetically engagingly. Al-Jahiz's use of metaphor, therefore, reflects the integration of literary creativity with intellectual discourse, demonstrating how rhetorical devices functioned as bridges between language, knowledge, and philosophical reflection.

The findings of this study are consistent with several previous studies on classical Arabic rhetoric and literature. Heinrichs (1998) argues that the Abbasid period represents a crucial stage in the institutionalization of Arabic rhetorical theory, particularly in the development of systematic approaches to *balaghah* (Heinrichs, 1998b). According to Heinrichs, the literary culture of the Abbasid era encouraged writers to experiment with figurative language and rhetorical structures in order to achieve greater expressive precision and aesthetic sophistication. The results of the present research affirm this argument by showing that rhetorical devices such as *majaz* and *isti'arah* appear frequently in the analyzed texts and play a central role in shaping literary meaning.

Similarly, Smyth (2009) emphasizes that Abbasid poetry often employs metaphorical and rhetorical structures to communicate ideological and political themes (Smyth, 2009). In many cases, poets used figurative language to express ideas about authority, heroism, and moral virtue. The findings of the present study support Smyth's observations by demonstrating that rhetorical expression in the poetry of al-Mutanabbi functions as a means of articulating ideals of honor and dignity. The rhetorical intensity of his poetic language reflects the broader cultural values associated with leadership and personal excellence in Abbasid society. This indicates that rhetorical devices in his poetry are not merely decorative but serve as powerful instruments for shaping social and moral discourse.

Another example illustrating the philosophical dimension of Abbasid rhetoric can be found in the following expression attributed to al-Mutanabbi:

إنما البلاء وفي الصدات منافعه

which can be translated as: *"Indeed, hardship has its hidden benefits in difficulties."* This statement demonstrates the use of *majaz* to convey a deeper moral insight regarding adversity and perseverance. Rather than describing hardship in literal terms, the poet presents suffering as a source of hidden wisdom and growth. Through this figurative expression, the poem communicates a philosophical reflection on human resilience and the transformative nature of experience. The rhetorical compression of the statement conveys a complex philosophical idea through a concise, memorable linguistic form.

The analysis of such rhetorical expressions also confirms the argument presented by Stetkevych (2010), who notes that Abbasid poetry often reflects the social and ideological tensions of its time (S. P. Stetkevych, 2010). According to Stetkevych, poets frequently used rhetorical devices to negotiate questions of authority, identity, and cultural values within Abbasid society. The findings of the present study support this perspective by demonstrating that rhetorical expression in Abbasid literature frequently carries moral and philosophical implications beyond its immediate aesthetic function. This suggests that rhetorical techniques play a significant role in conveying deeper intellectual and cultural meanings within the literary discourse of the Abbasid period.

However, this research also extends previous studies by emphasizing the relationship between rhetorical technique and intellectual context. While earlier scholarship has often focused primarily on the stylistic analysis of rhetorical devices, the present study highlights how these devices function within broader socio-cultural and intellectual frameworks. In this sense, the

findings complement Bauer's (2015) argument that classical Arabic literature integrates aesthetic beauty with intellectual reflection (Bauer, 2015). According to Bauer, rhetorical creativity allowed Abbasid authors to produce literary works that simultaneously entertained, educated, and stimulated intellectual debate.

Overall, the discussion demonstrates that rhetoric and *balaghah* in Abbasid literature operate on multiple levels: aesthetic, intellectual, and socio-cultural. The use of figurative language, metaphorical imagery, and persuasive argumentation enables authors to transform literary texts into vehicles for philosophical reflection and social commentary. Through these rhetorical techniques, Abbasid writers created a literary tradition that combined artistic elegance with intellectual depth. This integration of rhetorical creativity and cultural discourse ultimately contributed to the enduring significance of Abbasid literature within the broader history of Arabic literary and intellectual traditions.

CONCLUSION

This study aimed to examine how rhetorical and *balaghah* techniques functioned in Arabic literary works during the Abbasid period and how they reflected the intellectual and socio-cultural dynamics of the time. The findings demonstrate that rhetorical devices such as *tasybih*, *isti'arah*, and *majaz* were systematically employed by Abbasid authors not only to enhance linguistic beauty but also to construct persuasive arguments, convey ideological positions, and articulate social and philosophical ideas. In the analyzed texts, al-Mutanabbi's poetry employs a dominant use of metaphorical and rhetorical devices that emphasize themes of honor, power, and personal dignity. At the same time, al-Jahiz's prose writings reveal a strong tendency toward rhetorical argumentation to develop intellectual discourse and reflections on wisdom and knowledge.

Furthermore, the study shows that the use of rhetoric and *balaghah* in Abbasid literature was closely connected to the broader intellectual transformation of the period. Within the vibrant scholarly environment of Abbasid society, rhetorical expression functioned as a medium for communicating political ideas, social criticism, and philosophical reflections. The literary works analyzed demonstrate that rhetorical creativity was not merely an aesthetic feature but an important intellectual instrument that shaped literary discourse and cultural values during the Abbasid era. This relationship highlights how literary rhetoric contributed to the development of intellectual debates and cultural identity in the Abbasid intellectual tradition

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