

Mohammed El Omari and the New Rhetoric: Foundation and Consolidation

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Abstract:

Arabic rhetorical studies are witnessing a rapidly growing research movement, reflected in numerous works ranging from theory to practice and encompassing various forms of discourse. Particular attention has been devoted to examining the active elements of discourse through the development of a new rhetoric grounded in the classical rhetorical tradition. Argumentation has thus become closely associated with oratory and the rhetoric of persuasive discourse, since influence and persuasion in human communication require modern rhetorical, stylistic, argumentative, and textual mechanisms for the effective analysis of texts.

Mohammed El Omari is therefore regarded as one of the Arab rhetoricians concerned with the new rhetoric, particularly through his study of the concept of persuasion in classical Arabic oratory and his engagement with both the Arab heritage and Western approaches. His contribution to the foundation and consolidation of this field is evident in his exploration of the rhetoric of persuasive discourse and its relationship to argumentation.

Keywords: Rhetoric, discourse, persuasion, argumentation, Mohammed El Omari.

Introduction:

A researcher in rhetoric will find that it has ancient roots and far-reaching extensions. It is neither a modern discipline nor a product of the present age; rather, its earliest beginnings can be traced back to ancient Greece, particularly to the works of Aristotle and Plato. In contemporary studies, however, it rose to prominence through the works of Perelman and Ducrot, whose research came to be associated with the New Rhetoric. Human discourse has generated considerable debate and discussion from antiquity to the present day. Research on the subject remains active and ongoing because of its continued development and expansion. It has therefore become necessary to understand and assimilate it in order to gain a comprehensive grasp of the various forms of discourse.

Among Arab rhetoricians, Mohammed El Omari played a significant role in laying the foundations of a new Arabic rhetoric. He defined its main features and consolidated them in numerous studies, seeking to restore rhetoric to its proper framework. His work proceeded from the concept of persuasion in classical Arabic oratory. This can be attributed to his profound engagement with, and deep passion for, the authentic Arab heritage, as well as his interest in Western approaches—an interest reflected and reinforced in the many translations he produced. His rhetorical project is also founded on the principles of persuasive discourse, whose elements were inspired by the

Aristotelian structure of rhetoric. These elements include the means of persuasion (proofs), linguistic construction (style), and the arrangement of the parts of speech. In dealing with Arabic texts, El Omari employed Arabic terminology in recognition of the distinctive characteristics that set the Arabic language apart from other languages. This approach observes the principle that speech must correspond to the requirements of the situation: not everything that is known ought to be said, and every situation calls for its appropriate discourse. Within this framework, the relationship between the orator and the audience becomes clearer, the capacity for comprehension and understanding increases, and interaction becomes more positive, particularly in light of contemporary stylistic, argumentative, and textual approaches.

The subject of the present study is therefore El Omari's contribution to the New Rhetoric—its foundation and consolidation. This requires us to examine the principal foundations of his rhetorical project and to identify the areas in which he proposes renewal. What are the most significant manifestations of this renewal? What is the relationship between the rhetoric of persuasive discourse and argumentation? To what extent has his rhetorical project succeeded in reconnecting Arabic rhetoric with its persuasive and communicative functions?

To investigate these questions, we adopted a composite methodological approach, predominantly descriptive and analytical, while drawing, whenever necessary, on critical and comparative methods.

2. Arabic Rhetoric and Oratory:

It is well known that Arabic rhetoric differs from Aristotelian rhetoric in both its origins and its development, for it has been deeply rooted since antiquity. It is grounded in the principles of logic, arguments, and proofs, particularly because it emerged and flourished within poetry, which represented the archive of the Arabs and the highest expression of their eloquence. Many poets attained distinction and excellence in the composition of their verse, owing to poetry's rhythmic resonance, the quality of its composition, and the refinement of its mode of expression. A master poet who surpassed their peers was one whose poetry was distinguished by stylistic brilliance, the vivid representation of meanings, and their presentation in the finest form and with the most exquisite taste. Such poetry would move the listener, delight and please them, and captivate their mind.

¹ This achievement was further enhanced by drawing upon the style of the Qur'an and its semantic inimitability, which endowed discourse with the power to affect the minds, sensations, and emotions of its recipients. The advent of the Qur'an did not alter this orientation; rather, it strengthened and consolidated it, until excellence and the attainment of the highest degree of eloquence became associated, in people's minds, with form and appearance.

Arabic rhetoric therefore focused primarily on the image and form of discourse, attaching great importance to both, rather than concentrating on its pragmatic and persuasive dimensions. In our rhetorical heritage, the science of *badīʿ*, with its figures and embellishments, remained dominant, although the theoretical dimension of rhetoric was neither absent nor entirely neglected. This was particularly evident in the work of al-Jāhiz (d. 255 AH), a pioneer and founding figure of Arabic rhetoric. Although his conception of rhetoric was consistent with that of Aristotle and did not differ substantially from it, al-Jāhiz made an early and important contribution through his numerous works and writings. These works theorized the various components of discourse: the speaker, the text, and the recipient. He devoted particular attention to persuasive discourse, calling for engagement in

debate with opponents, insight into the use of arguments, and an awareness of the appropriate opportunities for presenting them.²

Rhetoric also received considerable attention from al-Sakkākī (d. 626 AH) in his work *Miftāḥ al-‘Ulūm* (The Key to the Sciences), in which he divided it into three branches: the science of elucidation (‘ilm al-bayān), the science of rhetorical embellishment (‘ilm al-badī‘), and the science of meanings (‘ilm al-ma‘ānī). This division proceeded from a comprehensive conception of rhetoric encompassing grammar, logic, and poetry, in addition to elucidation and meanings. Nevertheless, al-Sakkākī’s summaries and the commentaries written on them continued to follow the same approach, reducing rhetoric to three separate and mutually independent sciences: “as though al-Sakkākī and his commentators were the sole representatives of Arabic rhetoric, and as though Muslim philosophers had been unable to approximate and define its comprehensive conception through their translation of Aristotle’s *Rhetoric*.”³

3. Trends in Mohammed El Omari’s Rhetorical Studies:

Mohammed El Omari’s definition of rhetoric was based on a historical perspective that varies across cultures and periods, encompassing both Arab-Islamic and Western cultures, ancient and modern. He examined rhetorical studies according to his own rhetorical perspective, following the same established classification while making only minor adjustments to certain terms. This resulted in three principal trends:

– The argumentative-logical (or philosophical) trend, the stylistic-literary (or poetic) trend, and the discursive-semiotic (or textual) trend. “The first and second trends appear to represent two opposing tendencies: the former draws rhetoric towards logic through dialectic, whereas the latter draws it towards poetry through literature. The third trend, meanwhile, has sought to transcend this duality, aspiring to cover the field of communication in general by taking discourse as its basis.”⁴

In this context, the term (Rhetoric) in Western culture is also expressed through three conceptions: the Aristotelian, the literary, and the systemic. These, in turn, gave rise to three trends in the New Rhetoric, which may be regarded as an extension of modern Arabic rhetorical studies. Salah Fadl played a prominent role in introducing these trends to Arab readers, particularly the theory of the New Rhetoric, which he classified into the rhetoric of demonstration, general structural rhetoric, and the pragmatic analysis of discourse.⁵

Mohammed El Omari’s view of argumentation as essentially persuasive clearly reflects the influence of Greek philosophers. This is evident in his statement: “In his dialogues, Plato attacked rhetoric because of its concern with persuasion rather than the search for truth.”⁶

El Omari linked the Aristotelian foundations of the rhetoric of discourse to persuasion, stating: “A renewed longing emerged for Aristotle’s rhetoric, which seeks persuasion in each individual case through means that vary according to the circumstances.”⁷

The rhetoric of oratory came to play a major role in influencing people’s lives and circumstances, particularly in political oratory, with its dialogues and debates intended to win over and persuade the audience. The same applies to social oratory, which addresses social issues relating to interactions among individuals and the organization of society. It also includes speeches of an emotional nature, with their expressions of feelings and emotions in times of joy and sorrow. All

these forms rely on convincing arguments and proofs presented in an effective and aesthetically appealing style.⁸

4. Rhetoric and Argumentation:

Rhetoric is generally concerned with words and meanings. At the same time, it focuses on the addresser, speaker, or author—whether a writer or poet—as well as the listener or recipient. As the field developed and the number of works devoted to it increased, its terminology and classifications became more diverse, giving rise to such terms as rhetoric, oratory, general rhetoric, generalized rhetoric, stylistic rhetoric, and argumentative rhetoric. Among early scholars, rhetoric focused on meanings, the ways in which they were conveyed, and their persuasive and influential effects. Concern with wording was balanced by an inquiry into meaning, particularly when rhetoric was associated with the Qur'an's inimitability, its eloquence, and the related questions these raised. Nevertheless, greater emphasis was placed on words and their aesthetic effects. Following al-Sakkākī, rhetoric came to be confined, in its classifications, to specific disciplines concerned primarily with vivid representation and beauty of expression. These were the three sciences of elucidation ('ilm al-bayān), meanings ('ilm al-ma'ānī), and rhetorical embellishment ('ilm al-badī'). Rhetoric thus became chiefly concerned with individual elements of speech rather than discourse as a whole.⁹

Argumentation is closely connected with rhetoric and resembles it, to some extent, in its ability to exert influence and achieve a particular purpose. It is also related to the speaker's capacity to influence the listener or recipient. Argumentation may therefore be regarded as a form of rhetoric, particularly because of its close connection with rational rhetoric. Rhetoric is especially concerned with two dimensions: pleasure and persuasion.

The pleasurable dimension is based on stylistic devices and communicative strategies that appeal to the recipient's sensibilities and stir their emotions, thereby encouraging a favourable attitude towards the discourse addressed to them. The persuasive dimension, by contrast, depends on the effectiveness of reason and thought and is not merely associated with beautiful language. Argumentation is founded on thesis and antithesis, organized reasoning, and an examination of what is reasonable and acceptable in an opposing opinion.¹⁰

Classical rhetoricians addressed questions of both rhetoric and argumentation. Al-Jāhīz, for example, discussed argumentation and its various issues in several passages throughout his works. This is particularly evident in his definition of rhetoric in *Al-Bayān wa al-Tabyīn*, where he asserts that rhetoric is itself argumentation. This position is clearly illustrated by the accounts of debates, dialectical exchanges, and controversial issues contained in his books and epistles, which abound in indispensable argumentative situations. His writings also contain a variety of methods, techniques, and forms of expression, as well as opposing parties whose voices he allows us to hear and with whom he debates patiently and attentively. He does not fear their arguments, owing to his confidence in the strength of his own reasoning and dialectical ability, and his trust in the rational and linguistic principles upon which his discourse is based. This reflects his awareness and understanding of argumentation and its importance in eloquent expression and clarification.

Many of those who came after him, however, turned away from these concerns and devoted their attention to individual expressions and the different forms and interpretations they could assume

according to context. Rhetoric consequently became a rhetoric of expressions rather than texts, and a rhetoric of sentences rather than discourse, even though rhetoric is concerned with the study of discourse as a sequence of sentences.

The preceding discussion shows that argumentative discourse ultimately seeks to persuade the listener of a particular idea in response to the rejection or questioning of a given position or issue. The speaker then attempts to invalidate the idea being challenged, which is firmly established in the recipient's mind, and replace it with a new one by presenting evidence, proofs, and arguments through a variety of methods and techniques. Argumentation therefore aims at persuasion: "Argumentation is a form of oratory that seeks to win over the recipient's mind and influence their behaviour; in other words, to persuade."¹¹

Saber El Habacha, however, distinguishes between rhetoric and argumentation, stating: "Argumentation is not a science or art parallel to rhetoric; rather, it is an 'arsenal' of methods and tools borrowed from rhetoric—and from other fields, such as logic and ordinary language. It is therefore easy to speak of the integration of argumentation and rhetoric in many techniques. Since argumentation deals with what is probable, uncertain, and expected, argumentative discourse benefits from strengthening its claims through rhetorical and figurative techniques that convey meaning more clearly and make a deeper impression on the mind. These techniques serve communicative purposes, fulfil argumentative aims, and convey pragmatic dimensions."¹²

Some researchers also equate the New Rhetoric with argumentation: "The New Rhetoric is defined as a theory of argumentation that aims to study discursive techniques and seeks to stir emotions and win minds through the presentation of arguments. It is also concerned with the conditions that allow argumentation to emerge and subsequently develop within discourse, while examining the effects resulting from this development."¹³

We may therefore conclude that rhetoric and argumentation are closely related. Although they converge in certain respects and diverge in others, no absolute distinction can be drawn between them. Argumentation is particularly important in literary discourse because of its role in stimulating reason and thought and its persistent effort to activate the mechanisms of dialogue and debate, moving beyond the emotive and affective aspects that historically prevailed in Arabic discourse and shaped its dominant character.

5. Argumentation and Persuasion:

Argumentation is the means by which the sender uses language and through which the strategy of persuasion is manifested. This understanding follows the concept developed by Perelman and Tyteca, who combined the form of argumentation with its purpose. In their view: "The aim of all argumentation is to secure the adherence of minds to the propositions presented by the speaker, or to increase the degree of that adherence. The most successful argument is one that strengthens the audience's adherence in such a way as to prompt them to take action—whether by undertaking or refraining from an act—or, at the very least, creates in the addressee a willingness to act at the appropriate moment."¹⁴

The purpose of argumentation is therefore to persuade the addressee, influence them, and appeal to their emotions through every available means and technique, whether linguistic or otherwise. Persuasion is consequently essential to argumentation.

6. The Rhetoric of Persuasion:

This is reflected in El Omari's interest in Arabic oratorical texts, particularly in his work *The Rhetoric of Persuasive Discourse*. At the beginning of this work, he emphasized the importance of persuasion in Arabic rhetoric and addressed its neglect by later rhetoricians, especially scholars of Qur'anic inimitability. This neglect occurred despite the fact that both al-Rummānī and al-Bāqillānī had discussed argumentation, the soundness of proof, and excellence of expression, while al-Jāhiz had also examined the proofs of prophethood and their demonstration.

El Omari draws upon the Aristotelian perspective as a framework through which to address persuasion in Arabic rhetoric. His influence by Aristotle's theory and ideas is clearly apparent in the following statement: "I then observed that contemporary Western scholars with considerable experience in this field were guided by Aristotle's views and even regarded them as modern and appropriate to present-day societies. This strengthened my conviction that the contributions of Arab rhetoricians could be situated within the general framework of Aristotelian theory."¹⁵

El Omari thus emphasized the Aristotelian dimension in his reading of the Arabic rhetorical heritage. He was also interested in Western scholarship, particularly Perelman and Tyteca's *The Treatise on Argumentation*. He was therefore among the earliest Arab scholars to draw upon this work, which pioneered the use of the term "New Rhetoric" in relation to argumentation.

El Omari also discusses the foundations and principles of the rhetoric of persuasive discourse, whose elements include proofs, style, and the arrangement of the parts of speech. In Arabic oratory, the stylistic element tends to predominate. He subsequently examines the types of arguments according to Aristotle's approach and Perelman's interpretation, dividing them into pre-existing and constructed arguments. This classification appears to follow the Aristotelian triad of ethos, pathos, and logos.¹⁶

Nevertheless, El Omari does not disregard the circumstances in which Arabic oratorical texts emerged—what he refers to as the rhetorical situation. He divides Arabic oratory into religious, political, and social forms, among others. Each form has its own characteristics, subjects, and branches. His analysis of the individual components of an oratorical text ultimately identifies three elements: the rhetorical situation, arguments, and style. These provide the basis for practical analysis and define the principal features required to study the particular type of speech under consideration.

Argumentation, or the rhetoric of persuasion, may therefore be regarded as a branch of pragmatics, since it established its presence through action and influence as realized in the speech act. This is particularly evident in linguistic argumentation, as proposed by Ducrot in his theory, which "is concerned with the linguistic means and possibilities offered by natural languages to the speaker for directing discourse towards a particular orientation that enables the achievement of certain argumentative objectives. It proceeds from the commonly accepted idea that, in general, we speak with the intention of influencing others."¹⁷

In studying the rhetoric of persuasive discourse, El Omari adopted an approach inspired by Ducrot's conception of persuasion, according to which persuasion occurs naturally within every form of discourse. El Omari, however, concentrated on language and style in order to identify the argumentative features embedded within them. Although he did not treat argumentation as a fixed

model to be applied to texts, he used it as a means of constructing his rhetorical project, which was founded on argumentative strategies.

El Omari nevertheless developed his own conception of argumentation, distinct from Ducrot's theory of linguistic argumentation, which holds that language contains inherent argumentative capacities. Michel Meyer offers another conception, defining argumentation as "the study of the relationship between the explicit and implicit dimensions of speech."¹⁸ According to Saoula, the implicit dimension is represented by the question, while the answer constitutes the explicit dimension of speech. This refers to the dialogical conception adopted by El Omari in his treatment of issues in Arabic rhetoric, with the aim of influencing the other party and persuading them of the validity of his position and point of view.

El Omari did not employ argumentation merely as a mechanism for examining the persuasive capacities of Arabic rhetoric; he also invested it in the construction of his rhetorical studies. Approaches to argumentation are consequently varied and diverse. Their proponents distinguish strict demonstration, which relies on rigorous scientific and mathematical procedures, from argumentation based on probability, particularly in the work of Perelman.¹⁹

When El Omari seeks to address a scholarly subject through a probabilistic approach, he employs argumentation in two ways:

- **An external approach:** through his treatment of the history and trends of Arabic rhetoric and his defence of the classifications he established.

- **An internal approach:** through his investigation and close examination of persuasion in al-Jāhiz, expressed in terms of knowledge and persuasion. In this regard, he states: "In al-Jāhiz's *Al-Bayān wa al-Tabyīn*, two concepts or functions compete within bayān: bayān as knowledge—the function of comprehension—and bayān as persuasion—the persuasive function. The second is the explicit function, while the first is the underlying function governing the introduction to the book."²⁰

El Omari combines two conceptions of argumentation: as a mechanism of persuasion and as a discipline concerned with the study of persuasion and its techniques. He does not, however, present the Western background directly to the reader or allow its presence within the Arabic heritage to become intrusive, lest it disturb the distinctive character of Arabic rhetorical thought. This approach reflects both El Omari's extensive familiarity with Western concepts and his grounding in the rich Arabic heritage. It enabled him to benefit from both traditions without arbitrarily forcing Arabic rhetoric to acknowledge features that it did not originally possess. On the contrary, he recognizes the importance of al-Jāhiz's contributions, stating: "The chapter I devoted to bayān in my book *Arabic Rhetoric* was intended, on the one hand, to highlight the argumentative dimension of Arabic rhetoric and, on the other, to engage in dialogue with a number of scholars who were searching for the terminology of poetic criticism in *Al-Bayān wa al-Tabyīn*."²¹

The preceding discussion shows that Arabic studies succeeded in identifying the components of argumentation, poetics, and genre rhetoric. Engagement with newly introduced approaches rendered a valuable service to Arabic rhetoric. El Omari was able to present a conception grounded in logical and documentary evidence, thereby helping to reconstruct a lost part of the rhetorical theory of Ḥāzim al-Qarṭājannī. Arabic rhetoric was originally an innate faculty among the Arabs and developed through its interaction with poetic imagination and oratorical persuasion in the pre-Islamic

environment. It thus acquired the capacity to support broader research in the fields of both rhetoric and argumentation. The inimitability of the Qur'an and the evidence supporting it must also be taken into account, as they marked a decisive turning point and prompted Arab rhetorical thought to question the relative value and modes of receiving the Qur'an and the classical Arabic text.

Comparison among poets was likewise one of the factors that encouraged rhetoricians to develop standards of excellence and preference in poetic composition. This was reflected in the emergence of two rhetorical forms: the rhetoric of poetic selection and the rhetoric of *badī'īyyāt*, both founded upon the development of a theoretical background in reception theory.

7. The Rhetoric of Persuasive Discourse:

Rhetoric is one of the essential keys to interpreting discourse, as it requires researchers to possess a thorough knowledge of its intricacies, underlying features, and subtleties before they can explore its depths and analyse its components. This cannot be achieved without referring to the rich Arabic heritage. Rhetoric enables researchers to examine closely the internal components of a text, the relationships among its elements, and their connections with external factors, including the addressee, the rhetorical situation, and the context. It does not regard the relationship between the internal and the external, or between text and context, as merely dialogical and dialectical. Rather, rhetoric goes further by encouraging detailed practical analysis aimed at revealing the relationship between textual components and their purposes and intentions. It also examines words, structures, rhythm, and rhetorical devices because of the suggestions and meanings they convey, which may be employed in various contexts and rhetorical situations.

The rhetoric of persuasion investigates the rhetorical and pragmatic mechanisms that make discourse persuasive, whether that discourse is oral or written. In this respect, the New Rhetoric has preserved a fundamental principle of classical rhetoric: the centrality of the recipient, since "discourse is shaped according to the recipient's capacity and situation, as it is the recipient who is ultimately to be persuaded."²² It has nevertheless moved beyond classical rhetoric's concern with the recipient as a listener, which resulted from its restriction to oral oratory, to consider the recipient as both listener and reader. In other words, it is no longer confined to spoken discourse and has consequently devoted greater attention to the reader: "The modern role of printing requires us to pay particular attention to printed texts."²³

In the New Rhetoric, the recipient is not passive, nor is their role limited to merely receiving discourse. Instead, the recipient becomes an active participant who receives a message, reflects upon it, examines it carefully, and subjects it to critical scrutiny. They may then respond, engage in dialogue, support, or refute what has been presented. The recipient thus moves from the position of reception to that of transmission, and vice versa, as the two parties exchange roles. This differs from classical oratory, in which the recipient, because of their passive role, occupied a lower position than the orator and received the speech from a superior position; the relationship between them was therefore vertical. In the New Rhetoric, by contrast, the recipient's active role places them on an equal level with the sender. The speech is thus received from an equal counterpart, making the relationship between the two horizontal.²⁴

In argumentative discourse, language plays a fundamental and effective role in achieving appeal and influence. The words and structures selected by the speaker to describe a particular event reflect

the speaker's attitude towards that event. At the same time, they place it within a specific conceptual framework that influences the position adopted by the recipient towards it.²⁵

The manipulation of words and structures by the media is perhaps the clearest example of how recipients can be directed in a desired manner. The media present apparently logical and reasonable arguments intended to appeal to the recipient's mind and influence them by arousing feelings, emotions, and reactions, whether negatively or positively. This influence results from their exploitation of the virtually unlimited possibilities of language.

According to Jamil Abdelmajid, persuasive discourse in the Arabic heritage is founded on oratory because of its political, social, and religious importance in Arab societies, whether in dialectical speeches or formal debates. He states in this regard: "Oratory was one of the two literary forms—the speech and the poem—around which Arabic rhetoric developed. The speech was the counterpart of poetry in classical Arabic literature, while the second form was not devoid of oratorical features, since the poem shared many of the speech's subjects and purposes."²⁶ The Holy Qur'an, meanwhile, has continued to attract Arab rhetoricians and other scholars, drawing their attention as an object of research and study because of its signs of inimitability and rhetorical subtleties. Many of its verses possess a distinctly discursive character, particularly a dialectical one. They seek to persuade and win over the other party by presenting logical and reasonable arguments.

On the basis of the preceding discussion, it may be concluded that the rhetoric of persuasive discourse comprises two dimensions. The first is the rhetorical dimension, or figurative rhetoric, represented by argumentative bayān, also referred to as argumentative metaphor. It addresses imagery and other rhetorical forms and is therefore concerned with metaphorical and representational aspects. The second dimension is linguistic argumentation based on the pragmatic approach, or linguistic-pragmatic rhetoric. This has produced the theories of linguistic connectives and argumentative scales; it therefore investigates argumentative scales and connectives, in addition to speech acts.

Argumentative bayān seeks to reveal and clarify the intended meaning through the use of persuasive arguments that appeal simultaneously to emotions and reason, thereby achieving persuasion and influencing attitudes towards the issue under consideration. Argumentation is based on acceptable propositions, while bayān encompasses wording, meaning, and composition. These elements operate according to the requirements of the linguistic system and the demands of the context, since linguistic formulation is inseparably connected with the specific contexts in which it occurs.

Since the purpose of rhetoric is persuasion—leading the recipient towards conviction while seeking to win them over and influence them—its role lies in providing an approach for studying different forms of discourse through an examination of their argumentative mechanisms. Its objective is to make these forms of discourse influential and persuasive. This is manifested in the rhetoric of persuasive discourse and in research devoted to it, which may follow either a rhetorical orientation framed by argumentative bayān or a linguistic orientation supported by the linguistic theory of argumentation.

8. Conclusion:

El Omari's rhetorical project sought to elevate Arabic rhetoric and establish it as a universal form of rhetoric. He sought to develop a new and comprehensive Arabic rhetoric capable of examining various forms of discourse, linguistic, auditory, and visual and occupying a prominent place among generalized rhetorics without being confined to a single orientation. His project drew on structuralist principles to uncover the systems underlying rhetorical projects, while also engaging with reception theory and interpretation.

This approach stemmed from El Omari's profound engagement with, and deep passion for, the authentic Arabic heritage, as well as his interest in Western methodologies. This interest was manifested and consolidated in the many translations he produced, which encouraged Arab researchers, scholars, and critics to explore the field of rhetoric and investigate its various dimensions.

The principal findings of the present study may be summarized as follows:

- Mohammed El Omari's rhetorical project was not based on a break with the Arabic heritage. On the contrary, it constituted an extension of that heritage by drawing upon its persuasive and argumentative elements through renewed interpretation and examination.

- El Omari's contribution to the renewal of Arabic rhetorical studies was manifested in his shift from a conception centred on formulation and style to one concerned with discourse, communication, and influence.

- El Omari's efforts made a clear contribution to developing the mechanisms of rhetorical analysis and advancing methodological approaches to the classical Arabic rhetorical heritage.

- El Omari's rhetorical project seeks to combine the achievements of traditional Arabic rhetoric with certain modern conceptions of rhetoric, argumentation, and discourse.

- El Omari's rhetoric helped bring to light the persuasive dimension present in certain classical Arabic rhetorical conceptions, a dimension whose prominence had diminished during some stages in the development of rhetorical studies.

- Persuasive discourse represents one of the principal foundations of El Omari's rhetorical project, as it arises from the interaction of several elements: argument, rhetorical situation, recipient, style, and the organization of the parts of speech.

- Argumentation constitutes a fundamental dimension of persuasive rhetoric. Persuasion and argumentation are closely connected, although rhetoric encompasses a broader field than argumentation.

- El Omari's rhetoric seeks to construct a general rhetoric capable of encompassing diverse forms of discourse. He conceives rhetoric as a comprehensive discipline covering various pragmatic and analytical forms of discourse intended to produce influence and persuasion.

- The recipient occupies a prominent position in El Omari's rhetorical project, since the success of discourse is measured not only by its linguistic structure but also by its capacity to influence the addressee or recipient.

On the basis of these findings, the following recommendations may be proposed:

- Classical Arabic rhetoric should be given renewed recognition and subjected to careful re-examination in light of its functional, pragmatic, and persuasive dimensions, rather than being confined to the sciences of meanings, elucidation, and rhetorical embellishment.
- The pragmatic dimension of El Omari's rhetorical project should be studied independently because of its close relationship with the rhetorical situation, intention, and recipient.
- El Omari's rhetorical project should be regarded as an open field for criticism, development, and reconstruction rather than as a final and complete body of work.
- Applied studies employing the concepts of persuasion, argumentation, rhetorical situation, and recipient in the analysis of contemporary forms of discourse, literary, political, religious, and media discourse, should be encouraged and supported.
- Research into the New Arabic Rhetoric should be expanded and developed, while efforts should be made to connect it with contemporary developments in discourse analysis.

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¹⁶ El Omari, *On the Rhetoric of Persuasive Discourse*, p. 27.

¹⁷ Abu Bakr Al-Azzawi, *Argumentation in Language*, in *Argumentation: Its Concept and Fields*, Jordan, 2010, Vol. 1, 1st ed., Modern World of Books, p. 56.

¹⁸ Abdullah Saoula, *Argumentation in the Qur’an through Its Most Important Stylistic Features*, Beirut, 2007, 2nd ed., Dar Al-Farabi, p. 39.

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²² Jamil Abdelmajid, *Rhetoric and Communication*, Cairo, 2000, Dar Gharib, p. 116.

²³ Ibid., same page.

²⁴ Jamil Abdelmajid, *Rhetoric and Communication*, Cairo, 2000, Dar Gharib, p. 117.

²⁵ Ibid., p. 118.

²⁶ Ibid., p. 127.