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**Studying and Investigation the Manuscript Of «Al-Nubtha Mn E'lm Al-Balagah Wa Tawabiu'ha» Written by Shaikh Abdul-Rahim Al-Abanasi****Dr. Al-Rifaie, Anas Majid**

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**ABSTRACT:**

There is no doubt that the inspection is a dynamic process that is resorted to by the expert of this way and took a path in which he sought to reveal the hidden signs and symbols that needed attention in checking its texts which concealed by time until they have the opportunity to appear and be exposed. This study that I presented contains two important assets upon which such studies are based, namely: the study and the inspection. It is a manuscript named «Al-Nubtha mn E'lm Al-Balagah wa Tawabiu'ha», written by Shaikh Zain Al-Din Abdul-Rahim Al-Abanasi Al-Shafiq'i (May God have mercy on him). This book traces the arts of rhetoric and their artistic and taste paths. The joy of inspection comes through the correct verification of the text as it was written. It also contributes to supplementing the library with the heritage of the ancestors, so that it can be accessible to those interested and be useful in its content. This research came in two parts: the first part is a study on the author and the book, and the second part devotes it to the verified text. As well as research results and a list of resources and references.

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**Key words:** Sciences of rhetoric, Eloquence, study and inspection.

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**Introduction**

Introduction Praise be to God, that is enough, and blessings and peace be upon those who have chosen ... As for the following:

There are several things that should be examined and shown in this regard, some of which are obtained by the quality of the study presented, and some of them are related to the importance obtained and the desired purpose of such studies. The matter does not stop at this point, Rather, it goes beyond drawing clear foundations related to relations of openness to others. Therefore, the nature of this topic requires that more effort be made in order to achieve specific conditions that allow it to be studied, as it belongs to the ancient heritage that has not yet seen the light, and in order to allow it to appear, this calls for a thorough study to ensure that it is not studied, in addition to all other copies, In order for the researcher to arrive at the real text as desired by the author.

The title is imposed on the researcher, in addition to the text, because the title of our manuscript is «Al-Nubtha mn E'lm Al-Balagah wa Tawabiu'ha», written by Shaikh Zain Al-Din Abdul-Rahim Al-Abanasi Al-Shafiq'i (May God have mercy on him). Such studies need to be pointed out. Because of the importance of the close relationship between the Noble Qur'an and the Arabic language, as rhetoric is one of the branches that reveal the miraculous value of the Holy Qur'an, and this is what scholars of rhetoric referred to in the past, as they indicated the importance of studying rhetoric, as it helps to understand the book of God Almighty.

The study comes in its best way, so I began with a comprehensive study of the author of the manuscript, then supplemented it with a detailed description of the manuscript, and the second part of the research is to produce the text as its author wanted it according to the correct rules of investigation.

### **Section One: The Study (Author and Author).**

#### **The first topic: his name, lineage and nickname and his fame.**

He is Abd al-Rahim bin Ibrahim bin Hajjaj bin Muhrez Al-Anbasi<sup>1</sup> , Al-Qaheri <sup>2</sup>Al-Shafi'i, nicknamed Zain al-Din<sup>3</sup> bin al-Sheikh Burhan al-Din, famous for Al-Masry<sup>4</sup>.

#### **The second topic: his birth and death.**

He was born in Cairo and grew up there<sup>5</sup>, and the sources agreed - from what happened in my hand and I got it - that he was born in the year twenty-nine and eight hundred<sup>6</sup>.

It is reported that he died a martyr of diarrhea on a Saturday night, nineteenth Rabi` al-Awwal. He died in the One of ninety and eight hundred, And he prayed for him in a very busy scene at the door of angle Al-Sheikh Shahab Zahir Bab Al-Sharia, then he was buried with his father next to the aforementioned shrine. And I heard that his last words were of no god but God, with great determination, even though he stayed for days without speaking<sup>7</sup>.

#### **The third topic: his culture.**

Abd al-Rahim Al-Abnasi worked in various sciences, and took from elders. He excelled and perfected<sup>8</sup>, then he memorized the Qur'an, the Umda, the secondary curriculum, the millennium of grammar, and some others. It was presented to Ibn Al-Dairy, Al-Bassati and Ibn Al-Hamam among others, and he was trained in his initiation in Arabic with his uncle Al-Shams Muhammad and his jurist Al-Zein Abu Bakr Al-Shanwani. When he grew up, he started to work, and he was the first to take from him the jurisprudence Al-Qayati, Al-Wona'i, Al-Burhan Bin Khader, Al-Mahli and Al-Ala Al-Qalqashandi, And more in it on the authority of Al-Balkini and Al-Manawi, and in them you benefit from it and take in the

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<sup>1</sup> Al-Suyuti was the only one to mention his title (in Al-Anbasi), and this is what he mentioned in the manuscript. While his title was mentioned repeatedly in some sources (in Al-Abanasi). And this is what I think Al-Abanasi relative to Abanas. Abanas is a small village on the sea front in Egypt. Seen: Al-Sakhawi, Shams al-Din Abu al-Khair Muhammad bin Abdul Rahman bin Muhammad bin Abi Bakr bin Othman bin Muhammad, the bright light of the people of the ninth century. 4/164, Publications Dar of Library Life. Beirut. Al-Suyuti, Jalal al-Din Abd al-Rahman bin Abi Bakr, (Nazm Al-Aqyan fi 'Aeyan Al'aeyan). P. 127. Reported by: Philip Hitti, , Dar al-Kutub al-'Ilmiyya. Beirut. Al-Ghazzi, Najm al-Din Muhammad ibn Muhammad, (Al-kawakib Al-saayiruh Bi'aeyan Al-mayih Al-eashiraha), ed. 1, 1/236, edited by: Khalil Mansour, Dar al-Kutub al-'Ilmiyya, 1997 AD. Beirut. As a case, Omar bin Rida bin Muhammad Ragheb bin Abdul Ghani, The Authors' Dictionary, 5/201, Al-Muthanna Library, and Dar lihya' Alturath Al-arab, Beirut.

<sup>2</sup> Seen: Al-Sakhawi, Al-Dowa' Al-laame: 4/164.

<sup>3</sup> See: Al-Suyuti, Nazm Al-Aqyan: pg. 127.

<sup>4</sup> Seen: Al-Ghazzi, Al-kawakib Al-saayiruh: 1/236.

<sup>5</sup> Seen: Al-Sakhawi, Al-Dowa' Al-laame: 4/164. Al-Khalil, Maejim Al-Mulafin: 5/201.

<sup>6</sup> Seen: Al-Ghazzi, Al-kawakib Al-saayiruh: 1/236.

<sup>7</sup> Seen: Al-Sakhawi, , Al-Dowa' Al-laame: 4/166.

<sup>8</sup> See: Al-Suyuti, Nazm Al-Aqyan: pg. 127

assets from Al-Shams by Al-Sherwani, Al-Anaei and the three after him, And in Arabic on the eternal and Al-Shams, as well as from Al-Wona'i and al-Mahli, most of its use is in the ways of Ibn al-Hajib and Ibn Malik In it, with the inflection, controversy, meanings, rationale and logic, the pious pious man had a lot in it, but he read about it from the scouts with his entourage to Surat Yunus and so on. He took in the principles and logic on the authority of Al-Sharwani, and in the form and engineering and other things from the Kafafi, the statutes and the arithmetic of both types with reparation, the interview on the authority of the student of Ibn Al-Majdi, and the presentation on the eternal or otherwise, Alqayati and necessary to hear a Muslim, Abu Dawood and others, and our sheikh heard him things familiar with the novel and in explaining the elite and wrote about him in the spelling of the year forty-six, but he read it some explanation of the Millennium Iraqi, as well as read in the text on Ibn Khader and heard Baqrata the elders of the Ansari part Balsalehih seal Shifa And all the cities on the day of Arafah, And reciting Majlis from al-Bukhari in the old Dhahriya to other than that, and he recited a great Ibn al-Nur, Imam Al-Azhar and Ibn Asad, and heard about them on others. And he took in the readings on the authority of An-Nur ibn Fathallah when he came to Cairo in the year fifty-nine, but he recited upon him the triples of al-Bukhari. Al-Zein was accompanied by a debtor, then his sister's son, but he was the reciter of Tāya Ibn al-Farid on Abu al-Safa ibn Abi al-Wafa. And because of that, there was an object in which the words of Ibn Arabi and Nahuha from Al-Ittihadah were carried away. He persevered in these arts and other things until he progressed and became one of the like, and he confronted the reading and took from him the merit<sup>9</sup>. He benefited the student with his abundant knowledge, and was bound by the end of his life the path of Sufism and behavior, and he wrote things about Sufism, and he was on a footing of goodness and worship<sup>10</sup>, and he has footnotes, traditions and words on a hadith of intentions<sup>11</sup>.

#### **The fourth topic: of his virtues.**

Among his virtues is what Sheikh Abdul Al-Wahhab Al Shaarawi told about him, That Sultan Qaytbay sent him a decree, with ten Egyptian halves from Jawali every day, Then the sheikh's mind seized from that, so he placed the decree in his turban, rode his donkey, and went out for a need, while he was under the house when he heard a woman saying to her neighbor: This sheikh was the one who took my son's Jawali, so he knew the house, and sent the decree to Qaitbay, And he said: If you want righteousness for me, delete my name, and write the name of the deceased's son, and it is still written to the sultan until he wrote the ten halves of that woman's son, who is the son of the deceased. Then he came to her with the decree and gave it to her, and said: Exeminate Abdul Rahim, and claim death for him in Islam, for I am afraid of a bad end, so the woman cried and the sheikh wept, may God Almighty have mercy on him<sup>12</sup>.

#### **The fifth topic: Description of the manuscript copy.**

Throughout my search, I did not find a second copy of the manuscript, and what I found was a copy of King Saud University, and the author's name and author were mentioned on the manuscript's first page, and the text of that is: «Al-Nubtha mn E'Im Al-Balagah wa Tawabiu'ha», written by Shaikh Zain Al-Din Abdul-Rahim Al-Abanasi Al-Shafiq'i (May God have mercy on him). The manuscript copy is a fine copy, with commentary script, with traces of coloring and restoration, and its copying dates back to the eleventh century AH estimate, according to King Saud University data.

#### **The sixth topic: his approach to writing this manuscript.**

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<sup>9</sup> Seen: Al-Sakhawi, Al-Dowa' Al-laame: 4/164, 165.

<sup>10</sup> See: Al-Suyuti, Nazm Al-Aqyan: pg. 127

<sup>11</sup> Seen: Khalil, Maejim Al-Mulafin: 5/201.

<sup>12</sup> Seen: Al-Ghazzi, Al-kawakib Al-saayiruh,: 1/237.

The author followed the method of brevity in composing the phrases of the manuscript, and this manuscript was devoid of all kinds of evidence (Qur'anic evidence, poetic and prose), except for a few, and perhaps he explicitly referred to that brevity and explained its reason, saying: (This summary of rhetoric and followed, the aspiration novice in the near time on the three purposes of the arts for rounding, looking for conditions in which structures to speak in terms of conformity with the case may be or to perform in different ways in the clarity of significance or object improvement), Perhaps he wanted this manuscript to be a textbook for students of junior knowledge among them in the science of rhetoric, easy to memorize and deal with some approximation. And I find that he made the book “Al'iidah fi E'lum Al-Balagah” by al-Khatib al-Qazwini, a method and a method in writing this manuscript, and this we find it at the level of expression, method and rhetorical terminology; In the introduction to the book of Al'iidah we find the phrase: (This is a book on the science of rhetoric and its consequences)<sup>13</sup>, It is the same in terms of meaning, or very close to it in the introduction to this manuscript: (This is a summary of the science of rhetoric and its followers), in addition to what we found in terms of similarity in the division of the subjects of the sciences of rhetoric and its terminology.

## **Section Two: (The Corrected Text).**

**«Al-Nubtha mn E'lm Al-Balagah wa Tawabiu'ha», written by Shaikh Zain Al-Din Abdul-Rahim Al-Abanasi Al-Shafiq'i (May God have mercy on him).**

In the name of Allah the Merciful

Praise be to God, Lord of the worlds, and prayers and peace be upon the best of the messengers and upon all his family and companions .... and after:

So this is a summary of the science of rhetoric and followed it “Nubtha mn E'lm Al-Balagah wa Tawabiu'ha”<sup>14</sup>, In recent times, the Predicates learns in the near time about the aims of the three arts<sup>15</sup> as an approximation, In it, he searches for the adverbs of speech structures in terms of their conformity with the requirements of the situation, or their performance in different ways in terms of clarity of meaning, or in terms of its merits, and in three chapters.

## **Chapter One: On the science of meanings<sup>16</sup>.**

And search for adverbs that are related, by their method, or in the entirety, and it contains three chapters:

**The first chapter: On the adverbs of the proportion, and it includes two topics:**

**The first search: in the proportion in Predicates:**

Know that the basic principle in reporting the sentence of Predicates<sup>17</sup> is two things:

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<sup>13</sup> Al-Qazwini, Al-Khatib, Al'iidah fi E'lum Al-Balagah, ed 3, 1/16, edited by: Muhammad Abdel-Moneim Khafaji, Dar Al-Jeel, Beirut.

<sup>14</sup> The science of rhetoric was confined to two basic sciences: al-ma'ani and al-bayan; There is a third science affiliated to them that searches for the advantages that take place after taking care of the faces of eloquence and eloquence, and it is the science of Albadie.

<sup>15</sup> al-ma'ani , al-bayan and Albadie.

<sup>16</sup> It is a science by which the contemplative term is known that corresponds to the appropriate case. Al-Qazwini, Al'iidah: 1/52.

**One of them:** The informant intended to inform the one who is addressing the ruling, just as your saying to one who does not know the standing of Zaid: (Zaid is standing), and this is called the benefit of Predicates<sup>18</sup>.

**And the second of them:** He intended to testify that the speaker was aware of it, as you said to the one who memorized the Qur'an: (You have memorized the Qur'an). And it is called keep doing benefit of the Predicates<sup>19</sup>.

And they wrote what was reported other than that<sup>20</sup> such as showing regret and sadness from the saying of the Omran woman: { "**My Lord, I have delivered a female.**" }<sup>21</sup>, Weakness and devotion in the words of Zachariah: { "**My Lord, indeed my bones have weakened**" }<sup>22</sup>,

Then the ruling is devoid of affirmations if the Predicates gives the sentence to Empty-minded, and this is called primary, and it affirms approval for the hesitant and is called a request, It is obligatory for the one who denies according to his denial, as the messengers of Jesus said: { **we are messengers to you.**" }<sup>23</sup>, { **we are messengers to you** }<sup>24</sup>, It is called denial<sup>25</sup>. And each of the menstruation may be

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<sup>17</sup> The Predicates sentence is the sentence that includes a piece of Predicates, as its content is an announcement of something, positive or negative. It is intended to inform that the ruling that it included has a reality outside the verbal phrase in conformity with it. Al-Midani, Abdul-Rahman Hassan Habanaka, (Al-Balagh Al-Arabia) Its Foundations, Sciences and Arts, 2nd Edition, 1/166, Dar Al-Qalam, 2007 AD. Damascus. Informative speech of Predicates is a speech that may be true or false, and it is required that there be a clear evidence that distinguishes the truthfulness of that speech from its falsehood. Almighty saying { But to fast is best for you, if you only knew } Surah Al-Baqarah: 184. In this verse Predicates is true, and we say (the month is thirty-three days) and this Predicates is false. The two reports were indicated by an evidence - whether it was a sensory or a mental one - that she spent and reported the meaning of Predicates.

<sup>18</sup> The basic principle is to direct speech that includes the predicates as long as its purpose is to inform Predicates that the speech indicated, and this is called the benefit of the Predicates. See: Habanaka, Al-Balagh Al-Arabia: 1/173.

<sup>19</sup> The directive of speech that includes a predicates may be intended to inform the addressee that the speaker is aware of the ruling contained in the predicates sentence, Then the person being addressed must be aware of it, and this is called the usefulness of the predicates. Seen: previous source, same page.

<sup>20</sup> That is, the predicates is directed to other purposes, it may be intended to praise, praise, sorrow, regret, mercy, sympathy, reprimand, display of joy, preaching, insulting, and so on.

<sup>21</sup> Surat Al-Imran: 36. Through this predicates, Umm Maryam showed her regret for having given birth to a female, contrary to what she wanted and wished for the newborn to be a male.

<sup>22</sup> Surat Maryam: 4. This predicates describes for us the psychological state that Zakariyya - peace be upon him - reached and suffered from, so he addressed his Lord to describe his weakness, the weakening of his bones, and the blazing of his head with gray hair.

<sup>23</sup> Surat Yassin: 14.

revealed other than the other<sup>26</sup> and it is called ejaculation contrary to the requirements of apparent<sup>27</sup>, towards: In what it means in the poetic verse [A brother came bashing his spear \*\*\* [that]<sup>28</sup> Your uncle's sons have spears]<sup>29</sup>.

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<sup>24</sup> Surah Yassin: 16.

<sup>25</sup> The right to speak is to the extent of the person's need, with the condition of disclosure, understanding and explanation, and the forms of the predicates differ according to the different conditions of the addressee, so we find that predicates is directly proportional to the addressee. The greater the suspicion of the respondent about the predicates, the greater the need for confirmations that are appropriate to the proportion of that suspicion. If the addressee is empty-headed, then the predicates here does not need confirmation, because the addressee does not himself object to the authenticity of the predicates. There is no doubt, volumes, or reluctance to accept that predicates, and this is called the primary predicates. But if the addressee has hesitation or doubts about accepting the predicates, then this obliges the predicates sentence to provide confirmations commensurate with the size of that doubt. This is called order predicates. The addressee may reach a state of rejection, denial and non-acceptance of the predicates, Here, the predicates must be associated with many confirmations that are appropriate for the case of rejection and denial of the predicates, and this is called denial predicates.

<sup>26</sup> That is, the denier attains the status of the denier.

<sup>27</sup> There are several pictures in which speech is produced contrary to what is apparent, so the first image: that the empty-minded is given the status of the hesitant questioner who asks to confirm the predicates to him, and that if he feels from the introductions of what indicates the content of the predicates, So I looked forward to himself and looked forward to the hesitant ambition to accept the predicates, or the request to confirm it. The second image: that the one who does not deny what will be presented to him of the predicates will be revealed to him the status of those who deny it, if some signs of denial appear on him within himself. The third image: that the evil is given the status of something other than the evil, so his denial is not taken into consideration and he does not pay any attention to it, and that if he has clear evidence and conclusive proofs, that is sufficient to convince the fair intellectuals who seek the truth. The fourth image: that the scientist relegates the benefit of the Predicates and the benefit of it is necessary to the status of the ignorant of the predicates, because he is not working according to his knowledge, so the predicates is presented to him as it is presented to those who are ignorant of it. See: Al-Qazwini, Al'iidah fi E'lum Al-Balagah: 1/72, Habanaka, , Al-Balagah Al-Arabia: 1/183.

<sup>28</sup> The word: (that) appears in the manuscript: (lbn), which is a distortion.

**The second search: In the syntactic sentence:**

It is either a request or something else<sup>30</sup>, and the demand is either possible or not<sup>31</sup>. The second is wishful thinking, and the first, if what is required is that something happen in the student's mind, then it is an interrogation. Or outside, if it is the absence of an act, then it is the prohibition, or it is confirmed by (ya) and its sisters then the call, or not then the matter<sup>32</sup>. These are six sections<sup>33</sup>, detailing their rulings and mentioning their tools in the science of syntax, and what is meant in this art is to indicate the sites of their use.

**The first section:** The Interrogation<sup>34</sup>: What is required is either a perception or a confirmation<sup>35</sup>. Among his tools is what pervades it, which is the Hamza<sup>36</sup>; Like your saying: (Is more stiff in the bowl [/Aam/]<sup>37</sup> honey?), And your saying: (Zaid stayed?).

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<sup>29</sup> The poetic verse of Al-Sorayai, which is attributed to Hajjal Bin Nedla, See: Al-Jahiz, Al-Bayan and Al-Tabiyyin, ed. 2, 3/211, edited by: Muwaffaq Shehab Al-Din, Dar Al-Kutub Al-Ilmiah, 2003 Beirut.

<sup>30</sup> The structural sentence consists of two parts, namely, the order construction, which is the basis in the science of meanings, and it is the opposite of informative speech, it is speech that is not associated with truth or falsehood, and which calls when pronouncing something that was not present. It comes in different types, namely, the interrogation, the appeal, the wishful thinking, the command, and the prohibition. As for the non-ordering construct, it is the speech that does not call the required non-occurrence, that is, it does not require the creation of an order, but rather an expression of a psychological state. And it has formulas, including: acts of praise and slander, oath, exclamation, hope, contract words, and the like. See: Kassab, Walid, Al-Balagh Al-Arabia, Science of Meanings, 1st ed., P. 39. Dar Al-Qalam, 1998 AD. Dubai.

<sup>31</sup> There is a request that can be fulfilled, obtained and fulfilled, as we find in the interrogation, command, ban and call, and there is a request that cannot be fulfilled and obtained, or it is as far-fetched as wishful thinking. Ibn Al-Nazim says, in his discussion of the contemplation of the request, after he made it in two types: (Either the wanted does not require the possibility of obtaining the possibility of obtaining it, then it is not greedy for you. Or he is required to do so). Ibn al-Nazim, Badr al-Din bin Malik al-Dimashqi, Al-Misbah fi Al-Maani, Al-Bayan and Al-Badi, ed. 1, p. 149. Investigated by: Abd al-Hamid Hindawi, Dar Al-Kutub Al-Ilmiyya, 2001 AD. Beirut.

<sup>32</sup> See: Al-Taftazani, Saad al-Din bin Masoud, at Al-Mutawl, Sharh Talmufat al-Uloom, ed. 2, p. 406. Investigated by: Abdel-Hamid Hindawi, Dar Al-Kutub Al-Ilmiyya, 2007 AD. Beirut.

<sup>33</sup> Five sections in order construction, and one section in non-order construction, which have already been mentioned.

<sup>34</sup> It is seeking knowledge of something in the mind that was unknown to the questioner. See: Al-Ansari, Zakaria Abu Yahya, Summary of Summarizing Al-Muftah in the Sciences of Al-Balagh, Edition 1, p. 113. Investigation by: Ilyas Qablan al-Turki, Dar Sader, 2008. Beirut.

<sup>35</sup> We know that the question is a request for something to happen in the mind, (and what is required to happen in the mind is either a judgment of something about something or it is not,

And what pertains to giving charity, which is (does); It is two sections<sup>38</sup>: simple; And it is by which the existence of a thing is sought; As your saying: (Does the movement exist?), And combined; It is that which is required [to prove]<sup>39</sup> something for something; As your saying: (Is the movement permanent?).

And what pertains to visualization: It is the rest of it<sup>40</sup>, so it is asked to explain the name. As your saying: (What is the phoenix?), Or what is the name? As your saying: (What is the motion?).

The simple (does) lie between them and the diagnosed presenter<sup>41</sup>, and with (what) what distinguishes one of the two participants<sup>42</sup>, and (how) (how) the number<sup>43</sup>, and (how)<sup>44</sup>. Place <sup>45</sup>, (when) and (what) time<sup>46</sup>. He often uses his tools for others<sup>47</sup>, such as despising (who)<sup>48</sup>, introspection with (how)<sup>49</sup>, and denouncing and mocking (hamzah)<sup>50</sup> and so on.

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and the first is the ratification and its detachment is prevented from the perception of the two parties, The second is perception, and its detachment does not preclude the ratification.) See: Al-Sakaky, Miftah Al-Uloom, ed. 2, p. 303. Naeem Zarzour's investigation, Dar Al-Kutub Al-Ilmiyya, 1987. Beirut.

<sup>36</sup> It is the most widely used interrogative tool, and it is used for believing and visualizing.

<sup>37</sup> The word: (Aam) is not found in the text of the manuscript.

<sup>38</sup> The simple thing is that which is asked about the existence or absence of something in itself. As for the vehicle, it is the one that is asked about the existence and absence of something for a thing. See: Al-Hashemi, Ahmad, Jawaher Al-Balagha fi Al-Maani Al-Bayan and Al-Badi', p. 80. Seized by: Yusef Al-Smaili, Modern Library, Beirut

<sup>39</sup> The word "proof" appears in the manuscript: "Thut" by dropping an image of the letter Ba'a.

<sup>40</sup> That is, the rest of the interrogative tools.

<sup>41</sup> Who is asked to identify and diagnose the rational person, such as saying: "Whoever foretells this, says that it is for me to be prophesied by the All-Knowing and the Expert.") Al-tahrim: 3.

<sup>42</sup> He determines the meaning of (i.e.) according to what is added to it, so he asked with it about the rational and the rational, and about time, place, number, and state.

<sup>43</sup> An interrogative name with which to specify the number, as the Almighty said: (("How long did you remain on earth in number of years)). Surat Al-Muminun: 112.

<sup>44</sup> He asks for it to determine the situation from a form or form, as the Almighty said: ((What is [wrong] with you? How do you make judgement?)) Surat Al-Saffat: 154.

<sup>45</sup> The place is indicated by it, such as saying: "So where are you going?"). Surat At-Takwir: 26.

<sup>46</sup> When, the time is designated by it as past, present and future, as for what is designated by it only the future, as God Almighty said: ((and they do not perceive when they will be resurrected.)) Surat An-Nahl: 21.

<sup>47</sup> That is, the question deviates from the origin of its significance to other meanings, and Al-Midani's expertise has given us more than thirty of these meanings. See: Habanaka, , Al-Balagah Al-Arabia: 1/270.

<sup>48</sup> We find this in the words of Ziad Al-Ajam:



**The second section:** The prohibition<sup>51</sup>: Its tools are (not) assertive, and it may be used other than the request to leave<sup>52</sup> [as threatening]<sup>53</sup>.

**The Third Section:** [The appeal]: Its form may be used for others. As Specialization<sup>54</sup>.

**The fourth section:** The command: It is in the form as (honor), and with the lam as (to attend) to seek the verb exalted. It may be used for others, such as permissibility, incapacity, and compromise. And so on<sup>55</sup>.

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Who are you? We have forgotten who you are \*\* and your wind is from any contemporary wind. Hurricanes are here: collect a tornado, which is a bright, round dust. It was singled out specifically because it drives rain, does not generate clouds, and does not pollinate trees, so the proverb was given to it due to the lack of use of them. See: Bakkar, Youssef Hussein, the poetry of Ziad Al-Ajam, 1st ed., P. 73. Collection, investigation and study, Dar Al Masirah, 1983 AD. Jordan.

<sup>49</sup> As saying, "How much did you invite?" Whoever called him slower in answering, since what is meant here is not the question of the number of the invitation, but the purpose of that is to show that he was reluctant and did not hurry to answer.

<sup>50</sup> We find that in the words of the man of Qais:

Kill me, and the supervisor of my bed \*\*, and a blue tooth, like the fangs of ghouls.

<sup>51</sup> It is the request to refrain from the verb arrogance, and it has one letter, which is the definite "no", and it is like the command in superiority, and it has one form, which is the present tense coupled with "no" forbidding and determining. See: Al-Ansari, Zakaria, Summary of Summarizing Al-Miftah: pg. 119. An example of this is what we find in God Almighty saying: ((And do not invoke with Allāh another deity.)). Surah Al-Qasas: 88.

<sup>52</sup> The prohibition comes out to other rhetorical purposes, including (supplication, threatening, petitioning, insulting, wishful thinking, despair, counseling and education, reprimanding). See: Kassab, Walid, Arabic Rhetoric, The Science of Meanings: p. 51.

<sup>53</sup> The word "threatening" appears in the manuscript: "Kalthadhdid" which is a distortion.

<sup>54</sup> The appeal: It is the request to answer a command with a letter of the call to represent the substitute for "pray". The call may deviate from the original meaning assigned to it, such as being used in rebuke and blame, or regret, regret, grief, remorse or mourning, or temptation, or distress, or despair and cessation of hope, and so on. See: Habanaka, Al-Balagah Al-Arabia: 1/240.

<sup>55</sup> It is what is required to do something, and it is issued from the top to the lowest, and in order for it to be real, it is required to create a command that was not happening at the time of speech, and to issue it from higher to lower. , And the source representing the act, the noun of the verb of the command. The matter goes to other rhetorical purposes, which are supplication, petition, belittling and belittling, threats and intimidation, incapacity and defiance, choice, permissibility, sarcasm or sarcasm, exclamation, consideration and exhortation,

**The Fifth Section:** Desire: Its tools are (I wish), the possibility is not required, and it may be desired by (if) and (is)<sup>56</sup>.

**The Sixth Section:** Non-request<sup>57</sup>: such as actions of approximation, acts of praise and slander, formulas of contracts, (how) the Predicates, and so on.

**Branch:** Attribution: informative or constructive, either real mental; It is the attribution of the verb and the like to what it says, or a mental metaphor. It is a chain of transmission other than what he says about clothing<sup>58</sup>.

**Note:** the Predicates may take place on the site of creation for optimism and the like, and to reflect it to show contentment and the like<sup>59</sup>.

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reconciliation, wishful thinking, education and guidance. seen: Kassab, Walid. Arabic Rhetoric: The Science of Meanings: P.40.

<sup>56</sup> It is a request for something to happen in the way of love, whether it is possible or not, that is, it is not a condition that the one who is wished will come or have occurred, unlike the one who is foreseen, because it is impossible, or because it is far from obtaining, difficult to achieve. seen: Kassab, Walid. Arabic Rhetoric, The Science of Meanings: pg. 77.

<sup>57</sup> We identified it in a previous position.

<sup>58</sup> Al-Khatib Al-Qazwini says: ((The chain of transmission is a rational fact, and it is a mental metaphor. As for the truth, it is the attribution of the action or its meaning to what he has in the outward appearance of the speaker. As for the metaphor, it is the attribution of the action or its meaning to clothes for him other than what is by interpretation, and the action has circumstances. various)). See: Al-Qazwini, the explanation in the science of Al-Balagah: 1/80. These circumstances are relationships that correct the permissibility in the concepts of puberty, such as the relationship of establishing the additive to the place of the additive, releasing some to the whole, and releasing all to others, and so on, and among these relationships are what works in the mental metaphor, and some of them do not work, and the taste of the rhetoric is the one that improves the hunt The relationship to what is formulated from words in which it is permissible to mention the truth to its circumstances. See: Habanaka, Al-Balagah Al-Arabia: 1/201.

<sup>59</sup> The use of the Predicates if it was in the past in the request authorizing the sender of his oppositional relationship, or a metaphor by analogy to something other than the outcome of optimism or concern for its occurrence, and its use if it was future in the request is also permissible, and it may be a metaphor for making the occurrence of the act in the future necessary for his request immediately, then the necessary It is intended to be binding, and it was said: It cannot be a metaphor. Because it should be Predicates in terms and meaning, even though it has made a construction in the form of Predicates. The creation of the Predicates site may take place for purposes, regardless of interest in the thing, including a precaution against

## Chapter Two: On the Two Parties<sup>60</sup>:

Each of the proof is deleted; Such as his saying: (He said to me: How are you? I said:)<sup>61</sup>, and the chain of narration. Such as his saying: (For I am a stranger in it)<sup>62</sup>, either to guard against absurdity, denial or tongue preservation, or something similar<sup>63</sup>.

And he is mentioned either to be on the safe side, the one who listens, or be blessed by mentioning him, or something similar<sup>64</sup>.

It is either denied to individuals; About: The Almighty saying: { **And there came from the farthest end of the city**}<sup>65</sup>, Or specificity; About: The Almighty saying: { **and over their vision is a veil.**}<sup>66</sup>, Or swallowing; Toward: The Almighty saying: { **a guidance for those conscious of Allah**}<sup>67</sup>, or towards that<sup>68</sup>.

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the equality of the previous one. See: Al-Saidi, Abdel-Mutaal, bughyat Al'iidah litalkhis almuftah fi E'lum Al-Balagh, 2/52 Literature Library, 2000 AD. Cairo.

<sup>60</sup> Any predicate and ascribed to it.

<sup>61</sup> He told me: How are you? I said: A sick \*\* permanent sleeplessness and long sadness.

Poetic verse of the light, and I did not stand on the one who said it. And the witness here deletes the predicate to it in order to guard against tampering with the narrowness of the standing, and it is his saying that is queer, meaning I am queer, so he omits the subject. See: Al-Abbasi, Abu Al-Fath, Abd Al-Rahim bin Abdul Rahman bin Ahmed, (meahid altansis ealaa shawahid altalkhis), 1/100. Edited by: Muhammad Muhyiddin Abdel Hamid, The World of Books, Beirut.

<sup>62</sup> The poetic verse of Dhahab bin Al-Harith Al-Burjami, which is from the long one, and the witness in it left the Musnad while it is strange, and the meaning is that I am strange and qayyar as well, in order to shorten and guard against absurdity on the surface with the narrowness of the place due to regret and the preservation of the poetic weight. See: Al-Abbasi, meahid altansis: 1/186.

<sup>63</sup> seen: Al-Alawi, Yahya bin Hamza bin Ali bin Ibrahim, Al-Taraz, 1st ed., 3/152. Investigated by: Abdel-Hamid Hindawi, The Modern Library, 2002 AD. Beirut.

<sup>64</sup> See in this regard: Al-Sakaky, Miftah Al-Uloom: pg. 177.

<sup>65</sup> Surah Yassin: 20. Here he intended an unspecified individual from what the name of sex is true, and the man in the noble verse is an individual of the gender of men.

<sup>66</sup> Surat Al-Baqarah: 7. The meaning of denial here is that their eyes have a kind of cover other than what people know, which is the cover of blindness from the verses of God. Seen: Al-Zamakhshari, Abu Al-Qasim Mahmoud bin Amer bin Ahmed, The Discovery of the Mysterious Facts of the Download, 3rd Edition, 1/53, Arab Book House, Beirut.

<sup>67</sup> Al-Baqarah: 2. What is meant here is guidance, meaning guidance, and what is meant here is the praise.

<sup>68</sup> seen about that: Al-Alawi, Al-Ttraz: 3/153.

It is known by the pronoun for speaking, rhetoric, or backbiting<sup>69</sup>. And each of them may be transferred to its two divisions and called the turnabout<sup>70</sup>, which is six times<sup>71</sup>. Toward: The Almighty saying: { **And why should I not worship He who created me and to whom you will be returned?** }<sup>72</sup>, and The Almighty saying { **Sovereign of the Day of Recompense. It is You we worship** }<sup>73</sup>.

The apparent may place the hidden position to increase the report. About: The Almighty saying: { **Say, "He is Allah, [who is] One, Allah, the Eternal Refuge.** }<sup>74</sup>, And vice versa<sup>75</sup> to enable in the mind of the listener what follows: (he or she is Zaid based) matter the position or the story, by the letter /lam/ a particular abbreviated in the mind of the listener from the name of a specialist with, and with reference to distinguish it completed the distinction, And by being connected, because the addressee does not know about the conditions pertaining to him except for relevance, and by the letter /lam/ to refer to covenants or to the same truth<sup>76</sup>.

And it may come to someone who has a covenant in the mind, and it may benefit from being absorbed, and it is two punches: real; Toward: The Almighty saying: { **then you will be taken back to the Knower of the unseen and the witnessed** }<sup>77</sup>, [Weurfy]<sup>78</sup>; Towards: (The Emir added the Al-Saghata)<sup>79</sup>.

And in addition<sup>80</sup> to include it as a veneration and the like. It is followed by the description<sup>81</sup> for specification, praise, confirmation, or something similar. Certainly<sup>82</sup> to report or push the delusion of

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<sup>69</sup> seen about that: Al-Alawi, Al-Ttraz: 3/145.

<sup>70</sup> It is the speaker's turning away from addressing to informing, and from reporting to addressing and the like, and from turning away from a meaning in which it is to another meaning. Ibn al-Mu'taz, Abu al-Abbas Abdullah, The Badi Book, ed. 1, p. 73. Investigation by: Irfan Matarji, The Cultural Books Foundation, 2012. Beirut.

<sup>71</sup> The first time: retraction from speaking to speech, the second time: retraction from speaking to backbiting, the third time: retraction from speech to speech, fourth time: retraction from speech to backbiting, and fifth time: retraction from backbiting to speech, and sixth time: retraction from speech to backbiting Backbiting to speech.

<sup>72</sup> Surah Yassin, verse: 22. Here is a departure from speaking to speech.

<sup>73</sup> Al-Fatihah, verse: 3. It is a reversal from backbiting to discourse.

<sup>74</sup> Surat Al-Ikhlās, verse: 1.

<sup>75</sup> That is, put the tacit in the apparent position.

<sup>76</sup> See in this regard: Al-Maraghi, Ahmed Mustafa, Ulum Al-Balaghah Al-Bayan, Al-Ma'ani and Al-Badi', Edition 3, p. 114 and beyond. Scientific Books House, 1993 AD. Beirut.

<sup>77</sup> Surat al-Tawbah, verse: 94. That is, every unseen and testimony.

<sup>78</sup> The word: (Weurfy) appears in the manuscript: (wefi) which is a distortion.

<sup>79</sup> The word: (the goldsmiths) appears in the manuscript: (the tagh), which is a distortion. What is meant here is that the prince collects the goldsmiths of his country or the borders of his kingdom only, not the goldsmiths of the world.

<sup>80</sup> As for the definition of the assignment to it in addition, if the predicate to it is devoid of all the types of definition that are relevant to it and I want to define it from another side, it is added to knowledge so that it acquires its definition, and it may be mentioned for matters

permissibility or lack of comprehensiveness. In the statement<sup>83</sup> to clarify it by a specific name. And instead of<sup>84</sup> with the intention to repeat the ruling by mentioning it after a prelude to increasing the report. By affection<sup>85</sup> for favor, response, exchange, suspicion, or something similar.

It is coupled with an inventory tool to raise the belief of the opposite, and it is called Qasr al-Qalb, or company belief, and it is called Qasr al-Fardad, or delusion, and it is called Qasr Taeyyn<sup>86</sup>.

It is either to limit the description to the adjective<sup>87</sup>. The syntax: (nothing more than a writer), or vice versa<sup>88</sup> Towards: (There is nothing in the house but Zaid). And each of them is either divorced and called real<sup>89</sup> or restricted and named additionally<sup>90</sup>; Toward: The Almighty saying: { **Muhammad is not**

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other than the definition, such as glorification in your saying: Abdullah and Abd al-Rahman, and it may be intended as insulting Such as your saying: Abd al-Lat and Abd al-'Uzzah, in the right of the Monotheists and not others who venerate idols. Seen: Al-Alawi, Al-Ttraz: 3/147.

<sup>81</sup> As for the description of the subject to it, because the description is an interpretation of it revealing its meaning, such as your saying: The long, wide, and deep body needs a space to occupy it, so all of these descriptions are what clarifies the body and is a definition for it. See: al-Qazwini, Al'iidah: 2/39.

<sup>82</sup> seen at it. Al-Qazwini, Al'iidah: 2/43.

<sup>83</sup> It is the comment of the assigned person with the sympathy of the statement, and his statement and its interpretation come to clarify it with a name that is relevant to it, such as your saying: Introduce your friend Khalid. See: al-Qazwini, Al'iidah: 2/45.

<sup>84</sup> As for the substitution from the assigned one, to increase the report and clarification towards the saying of God: ((Guide us to the straight path, The path of those upon whom You have bestowed favor,)) Surat Al-Fatiha, verses: 6 and 7. See: al-Qazwini, Al'iidah: 2/46.

<sup>85</sup> seen at it. Al-Qazwini, Al'iidah: 2/46.

<sup>86</sup> The meaning of the palace refers to the assignment of the one described by the listener with a description without a second, such as your saying: Zaid is a poet, not an astrologer, for whom he believes is a poet and astrologer, or your saying Zaid is based on one of the two descriptions without weighting, and this is called the palace of individuals, meaning that it removes the company of the second, Or by describing another place, such as your saying to someone who believes an astrologer, not a poet: No astrologer is added, but a poet or a poet, not an astrologer. He believes a poet, but another poet is called, or your saying: There is nothing but Zaid for those who believe standing or more in a certain side, or short heart, such as your saying: There is no poet but Zaid, for those who believe that a poet is in a particular tribe or a certain party, but he says: No more There is a poet. Sakaky, Miftah: 288.

<sup>87</sup> limiting the adjective.

<sup>88</sup> That is, shortening the adjective to the described.

<sup>89</sup> The real shortening, is not the assignment of the thing to the thing in it according to the truth and in the same matter in the sense that the first and the second are not transcended to another in the first place. Al'iidah, al-Qazwini: 2/6.

**but a messenger.}**<sup>91</sup>, And it has ways<sup>92</sup> : including kindness; Towards: (Zaid is a poet not a writer), and what otherwise; Towards what preceded, but rather, the introduction: Towards: (I am Tamimi) and (I have fulfilled your concern).

The predicate is singular; Because it is a verb or an act of restricting one of the tenses, some of it may fall into the location of some, as in the past, the position of the present tense, for the noun to be signed; Toward: The Almighty saying: { **And warn of the Day the Horn will be blown, and whoever is in the [heavens]<sup>93</sup> and whoever is on the earth will be terrified except whom Allah wills.**}<sup>94</sup>, And reverse it; Toward: The Almighty saying: { **and they stir the clouds,**}<sup>95</sup>. To evoke that wonderful image indicating the remarkable ability.

Either nominally, to testify to proof and permanence; As the poet said<sup>96</sup>:

**[The beaten dirham is not familiar with our chain \*\*\*, but passes over it while it is launched.]**

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<sup>90</sup> Additional shortening, what is the assignment in it according to adding to something else in the sense that the first one does not exceed the second to a certain other thing, and if it is possible to exceed it to others Al'iidah, al-Qazwini: 2/6.

<sup>91</sup> Surat Al-Imran, verse: 144.

<sup>92</sup> Shortening is used in several ways: The first way: to have a phrase that explicitly denotes it in its linguistic substance, such as: "Entry to Makkah is restricted to Muslims. The mental or current clues, such as: God is the Lord of the heavens and the earth. The third way: that the palace has some tools that indicate it by the linguistic situation, namely: negation and exception - the words "but" and "ana" - and kindness in the following letters: "No - but - but - but And the example of negation and exception, your saying: There is no God but God. The fourth way: to be short by indications in speech, such as presenting what is entitled to delay in the sentence, adding the pronoun of separation, and defining the two sides of the chain of transmission in the sentence. See: Habanaka, Al-Balagah Al-Arabia:1 / 530 and onwards.

<sup>93</sup> The word: (the heavens) appears in the manuscript: (the heavens) by projecting an image of the letter alif.

<sup>94</sup> Surat Al-Naml, verse: 87. In this verse there is a transition from the future tense to the past, that is, it is an expression of the future in the past tense, and that is through the conjunction of the past tense (panic) to the present tense verb (inflate), and this expression comes to exaggeration as confirmation that the matter is an object Inevitably.

<sup>95</sup> ((And it is Allah who sends the winds, and they stir the clouds, )) Surat Fater, verse: 9. The expression here is about the past in the form of the future, and that is through the conjunction of the verb (raises) to the verb (send) to bring the image.

<sup>96</sup> The poetic verse from the simple is to Jouba ibn al-Nadr, and the verse is mentioned in: by al-Abbasi, the institutes of transliteration: 1/207. The poet here shows the generosity of his people and their spending of money, and that their spending is a constant and continuous starting point.

And is a sentence because it is a cause and an actual nominative for the aforementioned<sup>97</sup>; Towards: (Zaid is his father is divorced), and (Zaid is raised by his father), and adverbial for shortening<sup>98</sup>. The verb is bound by a conditional device such as (if) for not being asserted that it has occurred<sup>99</sup>, and (if/ when) for affirming it, and (if/ that) to denote the absence of the condition<sup>100</sup>. And the effects of the effects and likeness to increase the benefit in indication of confusion with it<sup>101</sup>. It may be removed<sup>102</sup> to abbreviate<sup>103</sup> or to support a spacer; Toward: The Almighty saying: { **Your Lord has not taken leave of you, O Muhammad, nor has He [detested]<sup>104</sup> you.**}<sup>105</sup>. Or the statement after the thumb; Toward: The Almighty saying { **If He had willed, He would have guided you all.**}<sup>106</sup>. It may be presented for the benefit of the specialist<sup>107</sup>; Toward: The Almighty saying: { **It is You we worship**}<sup>108</sup>, And so on. And some of it may be presented to another because it is the original as the first object in the section<sup>109</sup>: (I was given an extra dirham), or because it is more important or because delaying it is a breach of the intention; Toward: The Almighty saying: { **And a believing man from the family of Pharaoh who concealed his faith said**}<sup>110</sup>, about that.

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<sup>97</sup> Means the predicate.

<sup>98</sup> See: al-Qazwini, Al'iidah: 2/133; Al-Maraghi, Science Al-Balaghah: p. 56.

<sup>99</sup> The word: (Jazm) appeared in the body of the manuscript: (Jaz) by dropping the letter M, and a letter: (M) appeared in the margin.

<sup>100</sup> Lu: it is for the condition in the past with cutting by the absence of the condition The penalty shall be excluded. The lack of honor in your saying: "If you came to me, I would honor you." That is why it was said: It is for the abstention of something, for the abstention of others. For more information, see: Al-Saidi, bughyat al'iyydah: 1/178.

<sup>101</sup> Any attachment and attachment to the object and the subject.

<sup>102</sup> I.e. the object.

<sup>103</sup> As in the words of the Almighty: ((And God calls to the House of Peace)). Surat Yunus, verse: 25. That is, God calls all His servants.

<sup>104</sup> The word: (what) appears in the manuscript: (and what), which is a distortion.

<sup>105</sup> Surat Al-Duha, verse: 3. Meaning (Qilak).

<sup>106</sup> Surat Al-An'am, verse: 149. Here, the word is omitted, meaning and appreciation is intended, and appreciation in it if he wishes to guide you for your guidance. Al-Alawi, Al-Taraz: 3/167.

<sup>107</sup> Ie present the object. On the verb.

<sup>108</sup> Surat Al-Fatiha, verse: 5. This introduction benefited from the allocation and limitation of worship to God alone.

<sup>109</sup> That is, presenting some of the actions of the verb on some, that is, providing some of what is related to the verb.

<sup>110</sup> Surah Ghafir, verse: 28. It may be that the reason for the introduction is that the delay may lead to confusion that violates the statement of meaning, as we find in the noble verse, and the introduction is his saying: ((from the family of Pharaoh)) and it is an attribute of a man, even if he delays it from ((conceals his faith)) And a believer said that his faith was concealed by the family of Pharaoh, just because he was related to your concealment, and that it is not the

### Chapter Three: On the sentence. There are two studies on it:

**The first:** in the same condition: it is either equal to or less than what is meant by it or lacking in it, full of it or in excess of it for a benefit. The first: is called an equal<sup>111</sup> Toward: The Almighty saying: { **but the evil plot does not encompass except its own people.**}<sup>112</sup>, The second: brief<sup>113</sup>, and the third: redundancy<sup>114</sup>.

Briefness is of two types: brevity is short, which is not omitted in it; About: (**And there is for you in legal retribution [saving of] life**)<sup>115</sup>, and brevity of omission, either for an additive sentence; Toward: The Almighty saying { **And ask the city**}<sup>116</sup>, That is, the people of the village, or described; About: (I am the son of Gala)<sup>117</sup>, meaning: a great man, or an adjective; Toward: The Almighty saying { **every [good] ship**}<sup>118</sup>. Any: true, or condition; About: If only I had money to spend, that is, to make ends meet, or his answer: The Almighty saying { **But when it is said to them, "Beware of what is before you and what is behind you perhaps you will receive mercy"**}<sup>119</sup>.

Either the sentence causes<sup>120</sup> Toward: The Almighty saying { **That He should establish the truth and abolish falsehood**}<sup>121</sup>. That is, he did what he did, or caused<sup>122</sup> Toward: The Almighty saying {

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quality of a man, so he does not understand that the man is from the family of Pharaoh. See: Abu Musa, Muhammad Muhammad, Characteristics of Compositions, An Analytical Study of the Science of Meanings Issues, ed. 7, p. 369, Wahba Library, Egypt

<sup>111</sup> What is meant here is equality, which is to have the expression as the origin of the meaning; It is not less than it by deleting or otherwise, nor in excess of it by way of refining, completing, or objection. See: al-Qazwini, Al'iidah: 3/173.

<sup>112</sup> Surat Fater, verse: 43.

<sup>113</sup> It is said: He is brief in his speech, if it is shortened, and it is brief, meaning short, and its meaning in the terminology of the scholars of the statement: it is the inclusion of the multiplying meanings under the less pronouncement. Al-Alawi, Al-Ttraz: 2/49.

<sup>114</sup> The authors of overstatement said: Reasoning is a statement, and a statement is only by satisfaction, and a cure does not occur except by persuasion, and the best words I explain, and I explain it is the most intense surrounded by meanings, and the meanings are not completely surrounded except by investigation. The brevity of the specifics, and the redundancy are common to both the private and the public. Al-Askari, Abu Hilal, Al-Hassan Bin Abdullah, The Two Industries Book, ed. 1, p. 171, edited by: Ali Muhammad Al-Bajawi and Muhammad Abu Al-Fadl Ibrahim, Al-Asriyya Library, 2006 AD. Beirut.

<sup>115</sup> Surah Al-Baqarah, verse: 179.

<sup>116</sup> Surah Yusuf, verse: 82.

<sup>117</sup> The poetic verse of Sahim bin Thil Al-Riahi, which is one of the abundant, and its entirety: See: Al-Abbasi, meahid altansis: 1/339.

<sup>118</sup> ((So I intended to cause defect in it as there was after them a king who seized every [good] ship by force.)) Surah Al-Kahf, verse: 79.

<sup>119</sup> Surah Yassin, verse: 45.

<sup>120</sup> Here is a reason whose cause was mentioned.



**the stone}**<sup>123</sup>, I.e., he hit him, or something else towards: The Almighty saying { **and excellent is the preparer.**}<sup>124</sup> which we are.

Either for more<sup>125</sup> towards: {**So they sent**}<sup>126</sup> Joseph, meaning: to Joseph [to be interpreted by the vision, and they did so, so he came to him and said: Oh, Joseph]<sup>127</sup>.

And something may take place in place of the omitted. Toward: The Almighty saying { **And if they deny you, [O Muhammad] - already were messengers denied before you. And to Allah are returned [all] matters.**}<sup>128</sup>. Meaning: Do not be sad and be patient, and the evidence of deletion is rational. Toward: The Almighty saying { **And your Lord has come**}<sup>129</sup>. Which: his command, usually<sup>130</sup> toward: The Almighty saying { **She said, "That is the one about whom you blamed me.**}<sup>131</sup>. I.e. his ambition, and Sharia; Towards: In the name of God, it shall be appreciated that the naming has been made a principle for him in reading, eating, and others<sup>132</sup>, and in conjunction with; Like what they say to the wedding: by luxury and boys, that is, to the wedding.

Briefness<sup>133</sup> is clarification after the thumb. Toward: The Almighty saying { **Moses said, "My Lord, expand for me my breast with assurance**}<sup>134</sup>. And repeatedly toward: The Almighty saying {

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<sup>121</sup> Surah Al-Anfal, verse: 8.

<sup>122</sup> And here the reason is omitted and the cited is its cause.

<sup>123</sup> ((so We said, "Strike with your staff the stone." And there gushed)), Surat Al-Baqarah, verse: 60. That is, he struck him with it, and it exploded, and it is permissible to be able: if it was struck with it, it exploded. See: al-Qazwini, Al'iidah 3/192.

<sup>124</sup> Surat Al-Dharyat, verse: 48.

<sup>125</sup> Any more than one sentence.

<sup>126</sup> {But the one who was freed and remembered after a time said, "I will inform you of its interpretation, so send me forth. [He said], "Joseph, O man of truth, explain to us about seven fat cows eaten by seven [that were] lean, and seven green spikes [of grain] and others [that were] dry - that I may return to the people [i.e., the king and his court]; perhaps they will know [about you]."} Surah Yusuf, verses 45 and 46.

<sup>127</sup> There was a sentence: (I did not interpret the vision, so they did, so he came to him and said: O Joseph) in the margin of the manuscript with a reference, and the word: (I will interrogate it) appeared in the margin: (to borrow it), which is a correction and a distortion.

<sup>128</sup> Surat Fater, verse: 4.

<sup>129</sup> Surat Al-Fajr, verse: 22. The mind here indicates the abstention of the coming of the Lord of Might, and at the same time indicates the determination of what is meant by the coming of the Cause of God.

<sup>130</sup> That the mind indicates deletion, and the habit of appointment.

<sup>131</sup> Surah Yusuf, verse: 32.

<sup>132</sup> See: al-Qazwini, Al'iidah: 3/195.

<sup>133</sup> It was previously defined.

<sup>134</sup> Surah Taha, verse: 25.

No! You are going to know. Then, no! You are going to know.} <sup>135</sup>. And by humiliation, Toward: The Almighty saying { And say, "Truth has come, and falsehood has departed. Indeed is falsehood, [by nature], ever bound to depart.} <sup>136</sup>. And by objection toward: The Almighty saying { And they attribute to Allah daughters - exalted is He - and for them is what they desire [i.e., sons].} <sup>137</sup>, Otherwise.

**The second topic:** In her condition with her conjunction with others <sup>138</sup>, due to her affection for her for an imperative and it is called a connection, or leaving sympathy due to its lack thereof, and it is called [separation] <sup>139</sup>. So, the sentence after another, if the first has a place in the syntax, and the second is intended to share it in its judgment. Towards: (Zaid writes and feels), and if he did not intend to associate her with her, then she is separated; Toward: The Almighty saying { **but when they are alone with their evil ones, they say, "Indeed, we are with you; we were only mockers. [But] Allah mocks them**} <sup>140</sup>, He was not blessed with {**We are with you**}; Because it is not what they say. If the first does not have a place, and the second is intended to relate to it in an emotional meaning other than letter /waw/, it is affectionate; Towards: (Zaid entered and Aemr exited) and (then left). If this was not intended and the first had a judgment that was not intended to be given to the second, then the chapter; About: {**If devoid**} verse,: {**God mocks them**} on: (they said) lest he shared in the envelope, though not the first rule was not intended to be given to a second, it was between them Kamal drop out without the thumb of their differences news and create rude meaning or the meaning of Because there is no intercourse between them, Or was their perfection contact the second to the fact that certain of the first or in lieu thereof, or a statement of her, or was their semi-Kamal drop out for being compassion upon [of compassion] <sup>141</sup> on the other, or because of their semi-perfection contact for being an answer to the question first required by [separation] <sup>142</sup>; The first is about: <sup>143</sup> (Their leader said: They landed on them) <sup>144</sup>, (So-and-so died, may God have mercy on him), and (Zaid, a poet, Amer a Long).

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<sup>135</sup> Surah An-Nahl, verse: 57.

<sup>136</sup> Surah Al-Israa, verse: 81.

<sup>137</sup> Surat Al-Takathur, verses 3 and 4.

<sup>138</sup> That is, the sentence, and its conjugation with another sentence

<sup>139</sup> The word: (separation) appears in the manuscript: (praise), which is a distortion..

<sup>140</sup> Surat Al-Baqara, verses 14 and 15.

<sup>141</sup> The word: (for her kindness) appears in the manuscript: (for her bone), which is correction and distortion.

<sup>142</sup> The word: (separation) appears in the margin of the manuscript.

<sup>143</sup> It is a complete difference between the two sentences, that they differ in news and creation, a pronunciation and meaning, or only meaning.

<sup>144</sup> And complete the poetic verse:

[And their forerunner said: They land, take it down \*\* every death of a person spends an amount of].

The poetic verse is simple and it is the most wrong. See: Al-Taghalabi, Abu Malik Ghayath bin Ghouth, Poetry Al-Akhtal, ed. 4, p. 549, edited by: Fakhr Al-Din Qabawa, Dar Al-Fikr, Damascus, and Contemporary Dar Al-Fikr, 1996 AD. Beirut.

And the second<sup>145</sup> towards: The Almighty saying { **Alif, Lām, Meem. This is the Book about which there is no doubt, a guidance for those conscious of Allah**}<sup>146</sup>, The Almighty saying { who provided you with that which you know }<sup>147</sup> and The Almighty saying { **Then Satan whispered to him; he said, "O Adam, shall I direct you to the tree**}<sup>148</sup>.

And the third towards<sup>149</sup>:

[Salma thinks that I want her \*\*\* instead, I see her wandering in delusion].<sup>150</sup>

And if between them there is the perfection of discontinuity with the illusion of the difference between what is meant by separation, or between them is mediating between the two perfection by their agreement, then there is a word of conscience or a consensus.

The first is about their saying: (**And God supports you**), and the second is about: {**They deceive God and He [deceive them]**}<sup>151</sup>, {**And eat and drink and do not waste**}<sup>152</sup>.

### **The second chapter: On the science of Eloquence**<sup>153</sup>.

And the search for the meaning in it, either by metaphor or metonymy, and it contains two chapters:

**Chapter one** : in metaphor<sup>154</sup>: It is a single compound, the initial<sup>155</sup> is the word used in other than what put him in a conversational convention, a linguist and legitimate private customary or general, and

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<sup>145</sup> Seen: Al-Alawi, Al-Ttraz: 2/26.

<sup>146</sup> Surat Al-Baqara, verses 1 and 2.

<sup>147</sup> Surah Ash-Shuara, verses 132 and 133.

<sup>148</sup> Surat Taha, verse: 120. We find here that the second sentence is a statement of the first, by descending from it the status of sympathy of the statement followed in the statement of clarification, and what is required for the clarification is that in the first a type of concealment, with the denominator requiring it to be removed. For being his interpretation and disclosure. See: al-Qazwini, Al'iidah 3/113.

<sup>149</sup> That is, there is an almost perfect discontinuity between the two sentences, since the second sentence is like disconnected from the first; Because her kindness to her is a delusion to her kindness to others, and separation is called for that. See: Al-Saidi, bughyat al'iidah: 2/68.

<sup>150</sup> The poetic verse is from the complete, and the one who said it is not known, and was mentioned in some sources. Seen: Sakaky, Miftah Al-Uloom: 261; Al-Qazwini, Al'iidah 3/117.

<sup>151</sup> Surat An-Nisa ', verse: 142. The word: (deceive them) appeared in the manuscript: (Deceived you), which is a distortion.

<sup>152</sup> Surat Al-A'raf, verse: 31.

<sup>153</sup> It is the presentation of the same meaning in different ways by increasing the clarity of its connotation. Seen: Sakaky, Miftah Al-Uloom: 329.

<sup>154</sup> It is the permissibility of the truth, whereby the speaker comes to the name of a subject for a meaning and abbreviates it either by making it singular after it was a compound, or by other means of the abbreviation, or he mentions what is related to it, or it was his reason for benefit.

also the sender<sup>156</sup> The relationship was not similar; Such as the hand in grace and power, the narration in the auction, and naming a thing by the name of its cause or cause, or what it was, or what it devolves to it, its place or to it<sup>157</sup>. And a metaphor if the likeness.

The pillars of the simile are four<sup>158</sup>: its two parts<sup>159</sup>, and they are either sensual<sup>160</sup>, rational<sup>161</sup>, or different<sup>162</sup>, or singular<sup>163</sup>. Or two components<sup>164</sup> or different<sup>165</sup>, and either multiple or one of them<sup>166</sup>. His

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Metaphor is a gender that includes many types, such as metaphor, exaggeration, sign, buttocks, representation, simile, and other things in which it is deviated from the established truth of the intended meaning. See: Al-Masry, Ibn Abi Al-Isba Abd Al-Azim Ibn Al-Wahid Bin Dhafer, Editing Inking in Poetry and Prose and Explaining the Miracles of the Qur'an, p. 457, edited by: Hefni Muhammad Sharaf, Supreme Council for Islamic Affairs, Committee for the Revival of Islamic Heritage, 1383 AH. Cairo.

<sup>155</sup> Any singular metaphor.

<sup>156</sup> The transmitted metaphor is required to have a non-similar relationship, and if it is for a similar relationship, it is a singular or complex metaphor.

<sup>157</sup> The concept of causation in the transmitted metaphor is that the meaning assigned to it by the aforementioned expression is a reason in the intended meaning. The cause is called the cause, and an example of that is "we nursed the rain." The rain: metaphor for the sender of its causal relationship, because the true meaning of rain is a reason for the intended meaning, which is "plant". See: Abdel-Fattah, Bassiouni, Alam al-Badi'i, An Analytical Study of Al-Bayan Problems, Ed. 3, p. 134, Al-Mukhtar Foundation, 2010. Cairo.

<sup>158</sup> That the analogy invokes two similar and likeable parties and a commonality between them from one side and separation from another, such as that they share the truth and differ in the characteristic or vice versa. Al-Sakaky, Miftah Al-Uloom: 332.

<sup>159</sup> Likeness and like.

<sup>160</sup> The sensory analogy is to perceive one of the apparent senses, as the Almighty said: ((as if they are the sapphire and the coral)). Surat Al-Rahman, verse: 58. The mutilation is the women of the people of Paradise, and the analogy is ruby and coral, and the two sides of the simile are both perceived and perceived.

<sup>161</sup> Mental analogy: An analogy that is not perceived by the senses, but is perceived by the mind, feeling and conscience, and is by a reasonable analogy, such as the analogy of love with death, as in the poet's saying: (Love is like death that comes with no answer to it). Seen: Bassiouni, Abdel-Fattah, Science of Meanings: 33.

<sup>162</sup> It is a reasonable analogy with a tangible one, or vice versa. See that: Al-Sakaky, Miftah Al-Uloom: pg. 390.

<sup>163</sup> It is a singular metaphor alone, such as the Almighty saying: ((And made the night as clothing)). Surah An-Naba ', verse: 10.

face<sup>167</sup>, which is what they share<sup>168</sup>, is an investigation or imagination<sup>169</sup>, and it is either not outside of (its trueness)<sup>170</sup> or outside of an attribute, either its reality is physical or mental<sup>171</sup> and additional ... Or his place<sup>172</sup>. What is meant by a multiplicity is related to the name of representation<sup>173</sup>. And if his face is not

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<sup>164</sup> It is a composite analogy with a boat, as we find it in Bashar's description of a battle, in which he likened the raised dust and the movement of swords, to the scene of darkness and collapsing planets.

See: Bin Ashour, Muhammad Al-Taher, Bashar Bin Barad Court, 1/335, Ministry of Culture, 2007 AD. Algeria.

<sup>165</sup> Any singular metaphor for a compound, or vice versa. Consider this: Ibn al-Atheer, Dīa al-Dīn Nasrallah bin Muhammad, the proverb in the literature of the writer and poet, 2/104, edited by: Ahmad Al-Hofi and Badawi Tabbana, Nahdet Misr House for Printing, Publishing and Distribution, Cairo.

<sup>166</sup> The metaphor is divided by considering the unity of the two sides or their multiplicity into five parts: the first: for the analogy to be one and the likeness to it as well, the second: for the likeness to be multiplied without the analogy, and the metaphor is called the plural, and the third: for the analogy to be multiple without the analogy, and the fourth is called the analogy of the settlement. The likeness and the likeness to it be multiplied, and each likeness is associated with the likeness, and it is called by the different metaphor, and the fifth: that both the likeness and the likeness be multiplied, and the likenesses are combined on one side and the similar matters are on the other side, and it is called the metaphorical convoluted or coupled. See: Bassiouni, Abdel Fattah, Alam Al Bayan: p. 43.

<sup>167</sup> Any similarity. It is the meaning shared by the likeness and the like.

<sup>168</sup> likeness and the like

<sup>169</sup> The meaning of the two parties sharing an investigation in the face is that his presence in each of them is on the side of the investigation, like likening poetry at night. As for the imaginary likeness, it is the one whose presence on one side is on the side of the truth, and in the other on the side of imagination and interpretation. See: Bassiouni, Abdel Fattah, Alam Al Bayan: pg. 48.

<sup>170</sup> The word: (its trueness) appears in the manuscript: (its trueness), which is a distortion.

<sup>171</sup> Al-Sakaky says: As for the third part, which is that the metaphor is neither a single matter nor the status of one, it is in three parts: that these matters are sensory or mental, or some are sensory, and some are mental, so the first is as if a fruit is likened to another in color, taste and aroma. The second is if some birds are likened to a crow in terms of sharpness and perfection of caution and concealment of emasculation. And the third is as if you liken a person to the sun in good looks, cleverness and high rank. Miftah Al-Uloom: p. 338.

<sup>172</sup> There are several sections of the similarity, including that the face of the likeness is one sensory or mental, among which is that the face of the likeness is a sensory or mental complex,

mentioned in its entirety, outward or hidden<sup>174</sup>, and if it moves in it to show its appearance, then it is close vulgar<sup>175</sup> otherwise, a strange distance<sup>176</sup>.

And his instruments<sup>177</sup>: which is the /kaf/, as if and the like and the like, and it may be deleted and called affirmative<sup>178</sup>, and the purpose of it<sup>179</sup> in most of it refers to the likeness of its adornment or its condition, or its status or its condition<sup>180</sup>. It may refer to the one likened to it in order to make the illusion that it is more complete than the likeness or to show interest in it<sup>181</sup>. If it is necessary to combine two things in a matter without weighting, then it is better to leave the analogy to judge by similarity<sup>182</sup>. The

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and the face of the likeness may be a multiplicity of sensory or mental, and the face of the likeness may be many different, some of which are sensual and some of them mental.

<sup>173</sup> The authors of the statement have singled out the composite simile in which the similarity is extracted from the multiple, meaning that the multiple likeness can be dispensed with, because the things considered in the likeness and the likeness are not mixed, but rather each of them remains independent so that some of these things can be dispensed with without That the analogy spoils, and this is the opposite of the complex likeness that must be extracted from several important matters in both the likeness and the likeness, so that if some of it is left, the likeness is not completed and the purpose of the simile is lost. To expand on that, see: Bassiouni, Abdel Fattah, Alam Al Bayan: p.

<sup>174</sup> The overall metaphor is what the similarity is omitted from, and it is either clearly visible by likening something to something that corresponds to the shape, form, color, etc., such as likening the cheeks to roses and hair at night. Or it is hidden, not known and can only be obtained through a variation of interpretation, because the analogy did not share the analogy with its true character, such as shape, form, color, etc.

<sup>175</sup> Increase the word: (nor) in the manuscript. It is an analogy that can be obtained without the need for labor and interpretation. Rather, it is very clear.

<sup>176</sup> It is an analogy that, in its attainment, needs to be interpreted and to refrain from the outward appearance of the word, and it also needs a smart mind to clarify the intended meaning.

<sup>177</sup> i.e. analogy.

<sup>178</sup> The confirmed metaphor is what his device has been omitted, as the Almighty says: ((And it passes through the clouds of clouds)). Surat An-Naml, verse: 88. That is, like clouds passing by. As for the simile whose tool you mentioned, it is called a metaphor.

<sup>179</sup> With the addition of the word: (and in) in the manuscript.

<sup>180</sup> See this: al-Qazwini, Al'iidah 4/127.

<sup>181</sup> Seen: Sakaky, Miftah Al-Uloom: 343.

<sup>182</sup> Al-Sakaky says: If the two sides likened and likened to it are equal in terms of the analogy, then it is better to leave the analogy on the analogy so that each of the two parties is likened and likened to it in order to avoid the preference of one of the equal, and it appears from this that if the analogy falls in the section of similarity, the opposite is true, unlike him and the rule

simile may imply independence on the face of the metaphor. Metaphor<sup>183</sup> may be restricted by investigate thievish<sup>184</sup>. To fulfill its meaning, a sense or a mind<sup>185</sup>. The simile is included in the soul, so nothing of its pillars is declared except for the simile, and it is called a metaphor for a metaphor and a metaphor for it, and it is evidenced by the proof of it to prove it<sup>186</sup>.

The metaphor is divided into original and subordinate<sup>187</sup>, and absolute, abstract and nominated<sup>188</sup>.

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of the analogy By it, then, other than what followed you, Passover, to be said, the morning sounded like a mare's nose, and the mare's forehead looked like the morning. See: Miftah Al-Uloom: p. 346.

<sup>183</sup> Know that the metaphor in the sentence is that the word has a known origin in the linguistic situation, evidenced by the evidence that it was specific to it when it was placed, then the poet or a non-poet uses it in a different origin, and transmits it to him by an unnecessary transfer, so that there is a nude. Al-Jarjani, Abdel-Qaher, Asrar Al-Balaghah, Edition 1, p. 30, edited by: Mahmoud Muhammad Shaker, Dar Al-Madani, 1991. Jeddah city.

<sup>184</sup> The word: (by investigation) appeared in the manuscript. (To investigate) which is a perversion.

<sup>185</sup> Seen: Sakaky, Miftah Al-Uloom: 374.

<sup>186</sup> See: al-Qazwini, Al'iidah 5/124.

<sup>187</sup>The owners of the statement saw the metaphor in the singular divided into two parts, namely: The first: the original metaphor, which is in which the nickname is a rigid noun, such as: Asad, Badr, Shams. The second is the dependency metaphor, which is where the nickname is: Really, like: brighten, shine, shine bright.

A derivative noun, such as: wounded, wounded, wounded.

A letter of the meanings, such as: the preposition lam, from, in, will not.

See: Habanaka, Al-Balaghah Al-Arabia: 2/237.

<sup>188</sup> The metaphor is divided with regard to its association with what is appropriate to the borrowed one, "which is the likeable" or the metaphor for it "which is the imbecile" or its lack of association with anything of that into three sections:

Absolute metaphor: It is a metaphor whose phrase is not associated with descriptions, ramifications, or words that fit the pseudonym, or fit the metaphor for it, with the exception of the presumption deviating from the will of the original meaning of the pseudonym.

Candidate metaphor: This is a metaphor that is associated with what is appropriate for the borrowed. And she was called a candidate because what was associated with her gives her an increase in the strengthening of the borrowed from it by increasing the covers. It needs more mental work to reveal the will of the metaphorical meaning that the word was used to denote.

Abstract metaphor: It is a metaphor that is associated with what is appropriate to the metaphor. It is called abstract because the comparisons appropriate to the borrowed one strip

And the second<sup>189</sup> is the term used in what resembled representation in its original meaning, and when it became widely used it was called for example<sup>190</sup>.

**The second chapter:** In the noun<sup>191</sup>: It is a term by which the meaning of it is required, along with the permissibility of its will with it, and it is either required by an adjective, an attribute, or something else<sup>192</sup>. The first is close if the transmission is not by an apparent, hidden, or distant medium if it is by<sup>193</sup>, and the third<sup>194</sup> of which is what is one meaning and what is the sum of the meanings<sup>195</sup>.

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the metaphor of its covering covers, so the intended metaphorical meaning appears without intellectual contemplation. See: Habanaka, Al-Balagah Al-Arabia: 2/252.

<sup>189</sup> That is, compound metaphor, it is called "representative metaphor".

<sup>190</sup> The same is their saying: Summer wasted milk, as this saying was mentioned in a woman, then it became an example after its widespread use and spread, and it strikes those who neglected to collect something when it was possible to collect it, then demanded it at a time when it was impossible to collect it. For more information, see: Al-Jarjani, Asrar al-Balagah: 398.

<sup>191</sup> Abd al-Qaher al-Jarjani says: The metonymy is that the speaker wants to prove a meaning of the meanings, so he does not mention him with the wording assigned to him in the language, but he comes to a meaning that is next to him and flips him into existence, then he refers to it and makes it a proof of it. See: Al-Jarjani, Abdel-Qaher, Dalail Al-Ijaz, ed. 3, p. 66, edited by: Mahmoud Muhammad Shaker, Dar Al-Madani, 1992 AD. Jeddah city.

<sup>192</sup> A metaphor is divided according to the meaning given, which is the intended meaning, into three parts: The first section: a metaphor for an adjective, by mentioning in the speech an adjective or several qualities between it and another attribute that is connected and related, so that the mind moves, by realizing the adjective or the aforementioned attributes, to the adjective that is the subject of the desire. As the Almighty said: ((Do not raise your cheek for people, and do not walk on the ground merrily)). Surat Luqman, verse: 18. It was related to the two attributes of arrogance and pride in the cheek and the comfort of the earth, because between the two attributes mentioned and the two attributes that are the meaning of the correlation and connection.

And the second part: a metaphor for a ratio, so that the speaker wants to prove an attribute of a specific described or deny it from him, then leave the proof of this characteristic to the one who described it, and prove it to something very related and closely related to him, so that its proof of what is related to it is evidence of its proof of it. As their saying in the madam al-praise: "Glory is between his garments, and generosity is among his garments." They wanted the proportion of glory and generosity to him, so they changed from declaring that to place the glory between his garments and generosity among his pieces, so that the addressee understands its affirmation to the praise, because there is nothing between the two dresses or anything else, so the expression is a metaphor for the ratio of glory and generosity to the praised.



Al-Sakaky said<sup>196</sup>: The metaphor varies to exposing, which is a waving, a symbol, a gesture and a sign. He has applied rhetoric to metaphor and metaphor. It is more informative than the truth and the declaration, and that the metaphor is more eloquent than the simile<sup>197</sup>.

### **Chapter Three: the study (the art, the science) of metaphors and stylistics.<sup>198</sup>**

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The third section: a metaphor for a descriptor, by mentioning in speech an adjective or several qualities that have apparent specialization in a specific descriptor, and by mentioning them is intended to signify this description as in the Almighty saying: ((He who is raised in the Hillah and is in the quarrel is not indicated)). Surat Al-Zukhruf, verse: 18. Where there are two types of women that specialize in them with clear specialization, namely: upbringing in the ornament, and non-manifestation in strife. Seen in that: Abdel-Fattah, Alam Al Bayan: 226.

<sup>193</sup> What is meant here is a metaphor for an adjective, which is either near or far, and the relative is either clear, that is, there is no between the noun and the subjunctive of mental requirements, and the transmission of meaning came without an intermediary, such as your saying: "So-and-so is tall." A metaphor for tallness, or hidden, which needs something From meditation, as you say: "So-and-so is broad-necked" is a metaphor for being an idiot.

As for the distant one, it is a metonymy in which the meaning is not transferred between the subject and the subject except through the presence of several modes, in addition to the presence of clothing, which necessitates the presence of multiple mental requirements. For more information on this topic, see: Al-Qazwini, Al'iidah: 5/164; And Habanaka, Al-Balagah Al-Arabia: 2/137; And Abdel-Fattah, Alam Al Bayan: pg.

<sup>194</sup> What is meant here is a metaphor for described.

<sup>195</sup> And this is what a metonymy has one meaning, and a metonymy may be a collection of different meanings that add to each other. To be its sentence pertinent to the described. See: Al-Taftazani, Al-Mutawl: p.632.

<sup>196</sup> He is Yusuf bin Abi Bakr bin Muhammad bin Ali al-Sakaki al-Khwarizmi al-Hanafi Abu Yaqoub, Siraj al-Din, born in Khwarazm in the year (555 AH) and died there in the year (626 AH), and he is a scholar of the Arabic language. He has books, including: Miftah Al-Uloom". See: Al-Hamwi, Yaqoot, Shihab Al-Din Abu Abdullah, (Irshad Al'areb 'lilaa Maerifat Al'adib), Edition 1, 6/2846, Edited by: Ihssan Abbas, Dar Al-Gharb Al-Islami, 1993 AD, Beirut; Al-Suyuti, Jalal al-Din Abd al-Rahman ibn Abi Bakr, (Bghiat Al-Waeat fi Tabaqat Al-lighwiin wa Al-nahat), 2/364, edited by: Muhammad Abu al-Fadl Ibrahim, The Modern Library, Lebanon, Sidon.

<sup>197</sup> See: al-Qazwini, Al'iidah 5/175.

<sup>198</sup> It is a science in which aspects of improving speech are known, after taking care of its application as the case may be, and the clarity of the connotation. These faces are two forms: multiplication refers to the meaning, and multiplication refers to the pronunciation. See: al-Qazwini, Al'iidah: 6/4.

And the search in it for moral and verbal improvements, which are many aspects: From the first: matching: the combination of two opposite meanings in the sentence<sup>199</sup>. And from it consideration of counterpart: It is the collection of a matter and what suits it, not contradiction<sup>200</sup>. And among them is the observation: which is to make before the disability from the paragraph or the house evidence for it if he knows the narrator<sup>201</sup>. Including the problematic: It is the mention of a thing in other words because of its occurrence in its association with an investigation or appreciation<sup>202</sup>.

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<sup>199</sup> An example of this is the words of the Almighty: ((And you would think them awake, while they were asleep. And We turned them to the right and to the left,)). Surat Al-Kahf, verse 18. In the verse there are two overlaps: the first between ((awake)) and ((asleep)), and the second between ((on the right)) and ((with the left hand)).

<sup>200</sup> The phrase: (definition of AL-Nazir) appears in the margin of the manuscript. The observance of the counterpart is the presence of correspondence and convergence between the meanings in a single phrase, by way of similarity and not by way of contradicting or contradicting those meanings. An example of this is the Almighty's saying: ((he sun and the moon [move] by precise calculation, And the stars and trees prostrate.)). Surah Al-Rahman, verses 5 and 6. He combined the sun and the moon into account, and he combined the star and trees in prostration.

<sup>201</sup> As the Almighty said: ((And mankind was not but one community [united in religion], but [then] they differed. And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.) about them. Surah Yunus, verse: 19. If we heard the words of the Almighty: ((And mankind was not but one community [united in religion], but [then] they differed)), then we stood on his saying: ((And if not for a word that preceded from your Lord, it would have been judged between them [immediately] concerning that over which they differ.), then he would not have completed it. ((which they differ)).

The rhetoric of the observation resides in its connotation of the last words before reaching it. See: Abd al-Fattah, Bassiouni, Alam al-Badi'i, a historical and technical study of the origins of rhetoric and the Badi' issues, 2nd ed., P. 138. Al-Mukhtar Foundation, 2004 AD. Egypt.

<sup>202</sup> The phrase: (the definition of the problematic) appears in the margin of the manuscript. An example of this is the saying of the poet:

[Is not no one is ignorant of us \*\* Let us be ignorant above the ignorance of our ignorant.]

He wanted to reward him for his ignorance, so he made the word ignorance (so we ignore) the subject of the penalty (so we would do it). He called the penalty of ignorance ignorance, knowing that discipline and punishment are not ignorance.

The poetic verse of Amr bin Kulthum Al-Taghalabi, which is of abundant See: Al-Taghalabi, Amr Ibn Kulthum, Al-Diwan, 1st Edition, p. 330. Verification by: Ayman Maidan, The Literary Cultural Club, 1992 AD. Jeddah city.

Including duplication: it is a duplicate between two meanings in terms of the condition and the penalty<sup>203</sup>. And from it the opposite: which is to introduce part of speech, then delay<sup>204</sup>. And from it the return: which is the recurrence of the [previous] speech<sup>205</sup> and the annulment as a matter<sup>206</sup>.

Including the puns: it is to pronounce a word that has two meanings: near and far, and it is desired the far<sup>207</sup>. And from it the use: it is that the word is intended to have two meanings, one of them and then the other conscience, and it is intended by one of his consciences, one of them, and then the other for the other<sup>208</sup>.

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<sup>203</sup> That is, arranging a single act with two different dependencies on a condition and its penalty, but as it is based on the condition, it is associated with one of them, and as it results in the penalty, it is linked to the other of them.

An example is the saying of Al-Buhtari: (The poetic verse from the long)

[If she blames one day and spills out her blood \*\* she remembers close relatives and overflows with tears].

He combined the strife that occurred in his speech as a condition, and the remembrance of the kinship that occurred in his speech as a penalty, in that it arranged for each of them a surplus, but the flow arranged on strife is an outpouring of blood, and the surplus arranged in the remembrance of kinship is a surplus. See: Habanaka, Al-Balagah Al-Arabia: 2/436.

<sup>204</sup> There is a difference in naming this divine color among the authors of the statement. Some of them called it "the opposite" and some of them called it "substitution." To elaborate on that, see Alam al-Badi'i, Bassiouni Abd al-Fattah: 139.

<sup>205</sup> In the manuscript the word: (Previous) appears: (Next), which is a distortion.

<sup>206</sup> Beware of this about the oud by breaking it just because it is wrong. It is not part of the bad, because there is no good in it, and the question of return is either to show confusion or regret or the like. For example, Zuhair bin Abi Salma said: [Stand in the house which the old did not spare \*\* Indeed, and the spirits and the blood changed it.]

It was said: When he stood on the house, he was dominated by depression that astonished him, and he told what had not been achieved, so he said: "The foot did not spare her." See: Al-Saidi, , bughyat al'iydah: 4/25.

<sup>207</sup> Puns are divided into three parts: The abstract punishments are those that have not been associated with what fits the near meaning, nor with what fits the distant meaning. The nominated pun: is the one that is attached to what fits the near meaning, whether this comparative is before or after the word used in the pun. The annotated pun: it is associated with what fits the distant meaning intended by the word. See: Habanaka, Al-Balagah Al-Arabia: 2/373.

<sup>208</sup> An example of this is the saying of the Almighty: ((he month of Ramaḍān [is that] in which was revealed the Qur'ān, a guidance for the people and clear proofs of guidance and criterion. So whoever sights [the crescent of] the month, let him fast it;) is here. "185. In his saying ((let him fast)): the known time, meaning the period of the month, so the word ((month)) was

And from wrapping and publishing: It is a multiple mention, in detail or in total, then mentioning what each has other than designating the confidence that the hearer brings him back to him. It is arranged if the publication is in the order of wrapping, and confused if it is not in its order<sup>209</sup>. And it is stripping: It is to [extract]<sup>210</sup> from a matter of another quality like it that exaggerates its perfection in it<sup>211</sup>. And from it the affirmation praising something similar to slander<sup>212</sup> and its opposite<sup>213</sup>.

And from the second<sup>214</sup> is the genus between the two pronunciations, which is similar in pronunciation, and its parts are many<sup>215</sup>. Including the restoration of disability on the chest<sup>216</sup>. And from

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mentioned with a meaning and his conscience returned to him in another sense, this is on the grounds that he witnessed the meaning: he saw and saw, but if it is made to mean: attended and stayed, then it is not used Holy verse. See: Abd al-Fattah, Alam al-Badi'i': pg. 152.

<sup>209</sup> See: al-Qazwini, Al'iidah: 6/42.

<sup>210</sup> The word: (yntze) appears in the manuscript (yatazae) by dropping an image of the letter-nun.

<sup>211</sup> Abstraction is by means of expression, the most important of which are: First: Abstraction using the preposition "from" within the extracted from it. The second: abstraction using the neighbor's "Baa", which has been extracted from it. The third: abstraction using the letter "Baa", the preposition entering the abstraction. Fourth: abstraction using the preposition "in" in the excerpt. Fifth: Abstraction using kindness over the stripped of it. Sixth: Abstraction using metonymy. Seventh: Abstraction without using a word to denote it. See: Habanaka, Al-Balagah Al-Arabia: 2/431.

<sup>212</sup> It is praise which appears to be defamatory, or resembles slander, and it comes in two forms: The first: to mention the characteristic of defamation exile, then excluding the attribute of praise, and this method was included in praise, because it means the negation of the defects from this praised completely, and because it is a kind of wit in the expression, And it carries the element of surprise, and this type of praise may come in a manner similar to slander in the form of a hollow exception, which is what is excluded from it. Second: As for the second method of confirming praise in a manner similar to slander, it is to mention an attribute of praise, and then exclude another attribute of praise from it. See: Kassab, Walid, Al-Balagah Al-Arabia (Al-Bayan and Badi`), i-1, p. 344. Dar Al-Qalam for Publishing and Distribution, 2004. Dubai.

<sup>213</sup> That is, affirmation of slander in a manner similar to praise, and this method comes to exaggeration in slander, and it is the opposite of the method of affirming praise in a manner similar to the aforementioned slander, and it comes in two methods: The first: that the attribute of praise comes to deny, and then the character of defamation is excluded. And the second: that it comes to an adjective defamation, and excludes another adjective defamation. See: Kassab Walid, Al-Balagah Al-Arabia (Bayan and Badi`): p. 349

<sup>214</sup> That is, verbal enhancers.

<sup>215</sup> Alliteration is the similarity of the two words in pronunciation and their difference in meaning, such as the Almighty saying: ((And the Day the Hour appears the criminals will swear

this encouragement: It is the sequence of [the two commas]<sup>217</sup> on one letter<sup>218</sup>. Including the balance<sup>219</sup>. And from it the heart<sup>220</sup>. Among them is the legislation: It is building a house on two rhymes, the meaning of which is correct to stand on each of them<sup>221</sup>, so let this be clarified with examples.

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they had remained but an hour.)). Surat Al-Rum, Verse: 55. Anagram is of two types: the first is complete anagram, which is what the two homogeneous pronunciations agree on in four matters: the type of letters, their number, their structures and their arrangement.

As for the second type: it is an incomplete alliteration, which is what the two pronunciations differed in one or more of the four things, which are the type of letters, their number, their structures and their arrangement.

Some rhetoricians have termed anagrams that do not deviate from the aforementioned types, including: the winged inverted anagram, the double alliteration, and the Mushaf alliteration. See: Abd al-Fattah, Alam al-Badi'i: p. 235.

<sup>216</sup> This method is contained in prose and systems; In prose, it is to place one of the two words repeated or homogeneous or attached to them at the beginning of the paragraph, and the other at the end. As the Almighty said: ((And you feared the people, while Allah has more right that you fear Him)) Surat Al-Ahzab, verse: 37. See: al-Qazwini, Al'iidah: 6/102.

<sup>217</sup> The word: (alfasilatayna) appears in the manuscript: (alfasilayna) by dropping an image of the letter Ta '.

<sup>218</sup> It is the collusion of commas or commas on one letter or on two closely related letters, or adjacent letters, and it occurs in poetry as it is in prose. There are different types of assonance, some of which are in prose and poetry, and some are specific to poetry. As for the types of hair, they are: the splitting, and the hairline, and then it is neither cut off nor split. See: Abd al-Fattah, , Alam al-Badi'i: p 250

<sup>219</sup> Balancing, which is that the two commas are of equal weight without the rhyme, as the Almighty says: ((And cushions lined up, carpets spread around.)). Surat Al-Ghashiyah, verses: 15 and 16, If what is in one of the two contextual terms, or most of what is in it, is like the equivalent of the other in weight, it is given in the name of the analogy, and it is in prose and in poetry, as God Almighty says: ((And We gave them the explicit Scripture, And We guided them on the straight path. )) Surat Al-Saffat, verses 117 and 118. See: al-Qazwini, note 6/112.

<sup>220</sup> It is called the verbal opposite, which is that the speech is read from the end to the beginning as it is read from the beginning to the end, and what is considered is the written letters, not the vocalized ones. It is an art that does not merely be a verbal formal skill, with no meaning attached to it, and its cost may corrupt the intended meanings, or resort to eliciting meanings that are of no value to be considered by intellectuals, or deserve to be singled out for mention. Among his examples in the Qur'an are two examples that have no third: This is what we find in the Almighty saying: ((all [heavenly bodies] in an orbit)). Surat al-Anbiya, verse: 33.

And God Almighty knows the right thing, and to him is the reference,

It was fulfilled with the praise and help of God and the good and success of God,

And may God's prayers and peace be upon our Master Muhammad and his family and companions,  
amen.

Be accomplished.

## **Conclusion**

After I completed - with the grace of God and him - the verification of this manuscript tagged with "AL-NUBTHA MN E'LM AL-BALAGAH WA TAWABIU'HA", I put in these points the most important results that I have reached, which are as follows:

1. The author followed the steps of al-Khatib al-Qazwini in his book "Al'iidah fi E'lum Al-Balaga" when writing this manuscript.
2. The author's method tended to be brevity.
3. The author wanted this manuscript to be an easy-to-study text for students of knowledge.
4. We did not find evidence from the Qur'an, poetic and prose. There is a share in this manuscript, except for a small portion.
5. The author was satisfied with stating some terms of the sciences of rhetoric [the study (the art, the science) of metaphors and stylistics , the study of semantics, and the study of rhetoric and elegant composition] without introducing them.

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And the Almighty's words: ((And your Lord glorify.)). Surat Al-Muddathir, verse: 3. See: Habanaka, Arabic rhetoric: 2/535.

<sup>221</sup> Consider this: Al-Qazwini, Al'iidah: 6/114; Ibn al-Nazim, al-Misbah: p. 201.

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