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NUR AL-DIN AL-SHIRAZI AND HIS METHOD IN THE BOOK (AL-MISBAAH FI SHARAH TALKHEES AL-MUFTAH)

Oroba Hassan Jassim¹, Prof. Dr. Khalil Muhammad Saeed Mukhlif²

^{1,2} University of Anbar, College of Education for Women, The Department of Arabic
Language

Email: Oro19w5015@uoanbar.edu.iq, edw.drkalil1950@uoanbar.edu.iq

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ABSTRACT

This research aims to identify a scientist from the eighth century A.H, He is Muhammad Ibn Abi Al-Tayyib Nur Al-Din Al-Shirazi. He was proficient in most of the Arabic sciences, as well as the sciences of philosophy and logic. And then getting acquainted with his rhetorical book (Al-Misbaah fi Sharah Talkhees Al-Muftah), in which he explained the book (Al-Talkhees fi Al-Ulum Al-Balagha) by Al-Khatib Al-Qazwini (D. 739 AH), This study shows the importance of the book and its great benefits for those who wish to delve into the science of rhetoric. The importance of this study lies in getting to know the method that Al-Shirazi took in explaining this book and the way he presented his scientific material.

INTRODUCTION:

Praise be to God, Lord of the Worlds, and prayers and peace be upon the Master of the Messengers and the Seal of the Prophets Mohammed (peace and blessings of God be upon him), and upon all his family and companions, and those who follow him in goodness until the Day of Judgment.

... and thereafter

That getting to know a scholar of one of the most important scientist's rhetoric and revealing his method in one of his books is extremely important, as it helps us to know one of the experts in the science of rhetoric. It also reveals to us the details of the book, its topics, the way it presents the material, and how the issues are distributed among those topics.

In this research, we have taken care of highlighting the most important things that Al-Shirazi followed in his approach while dealing with the scientific material, such as tabulating, dividing, and revealing the methods he followed in taking from those who preceded him. The research represented in giving a clear picture of Al-Shirazi and his method in dividing his book.

In conclusion, we do not claim perfection in our research, if it is correct, then it is from God and a blessing, and if there is any mistake in it, it is from ourselves. Praise be to God, Lord of the worlds, and the best of blessings and peace be upon our master Muhammad and all his family and companions.

TOPIC ONE

Definition Of the Explanation (Nur Al-Din Al-Shirazi).

First: His Name, Nickname, Surname and Lineage:

He is Muhammad Ibn Abi Al-Tayyib Al-Shirazi. His nickname is not mentioned in the translation books. He is nicknamed (Nur Al-Din or Nur Al-Al-Shirazi)¹.

Second: His Birth and Upbringing:

He did not mention the date of his birth, and that he is from Kilan², As Al-Subki said: "...And he is a man who resides in the land of Kilan, and he came to us in Damascus in the year seven hundred and fifty-seven, and he stayed with me for about a year and a half, and I did not see who came from the non-Arabs in this time better than him in religion"³. He was one of the students of Taj Al-Subki, who was closely associated with his circle during his tenure of the judiciary in the Levant for nearly a year and a half⁴. He is from the class of Sheikh Faraj bin Ahmed Al-Ardebili, as Sheikh Taqi Al-Din Al-Subki said: "...Al-Nouran Faraj bin Ahmed Al-Ardebili and Muhammad Ibn Abi Al-Tayyib Al-Shirazi, and they are like twins who were breastfed with frankincense and any frankincense and fed from the eaters of science in the most fertile grass of *Anemone coronaria*.⁵"

Al-Shirazi said, "... Landing and traveling ended, and things changed case after case, until the Ghouta of Damascus, still guarded from stabbing, hardship, beating and throwing, the first of Rabi Al-Awwal "third month in the Islamic calendar" for the year seven hundred and fifty-seven, The treasury of the provisions of the book was completed, As I am in the presence of the

¹ Seen: Tabaqat Al-Shafi'i Al-Kubra by Al-Subki: 3/378-379, Sharah Al-Shirazi elaa Mandhoomat Al-Subki: 452-454. Quoted from: The Case of Plagiarism in the Arabic Manuscript: 2152.

² It is (Gilan) with /Kasra/ (, relative to Gilan and Muqan, the sons of Kashij bin Yafeth bin Noah - peace be upon him. And the Persians call it (Kilan), which is the name of many countries beyond the country of Tabaristan. Kasra: A short diagonal strike under the Arabic letter. It is a closed vowel that is similar to the reduction of lips witnessed in other foreign languages. Seen: Muejam Al-Buldan: 2/201.

³ Tabaqat Al-Shafi'i Al-Kubra by Al-Subki: 3/378-379.

⁴ Seen: The Case of Plagiarism in the Arabic Manuscript: 2150.

⁵ Tabaqat Al-Shafi'i Al-Kubra by Al-Subki: 10/76.

doctrine of the Sunnah, and the Ash'ari Division, About and next to the better scholars,

Simplified the rules of Islam, The fairest ruler of people, the judge of the judges of Egypt and the Levant, The role model of modern scholars, and the example for all the diligent. The crown of faith, truth and religion, Abu Nasr Abd Al-Wahhab, Al-Subki Al-Ansari Al-Khazraji Al-Shafi'i⁶.

Despite the few explanations we have received about Sheikh (Nur Al-Din Al-Al-Shirazi). However, it is firmly established in our minds that he has nurtured from various sciences. because he took knowledge from these two virtuous sheikhs who taught him from the branches of knowledge, poured him from the folds of knowledge, and sailed with him the sail of time.

Third: His Sheikhs: (His Scholars):

- 1- Taqi Al-Din Al-Subki⁷.
- 2- Taj Al-Din Al-Subki⁸.

Fourth: His Students:

Sheikh Al-Subki did not mention them, nor anyone else who translated for him.

Fifth: His Scientific Status and The Scholars' Praise for Him:

(Taj Al-Din Al-Subki) mentioned to us that he was a scholar abounding in science and knowledge, and a great old man, and he said in him:

“I did not see who came from the non-Arabs in this time better than him in religion”⁹

And he also said: “As for those who gathered with my father and worked on him and imitated him before him, they are the righteous and righteous scholars who gave him their lives and money, from them....Al-Nouran Faraj bin Ahmed Al-Ardebili and Muhammad Ibn Abi Al-Tayyib Al-Shirazi, and they are like twins who were breastfed with frankincense and any frankincense and

⁶ Sharah Al-Shirazi elaa Mandhoomat Al-Subki: 452-454. Quoted from: The Case of Plagiarism in the Arabic Manuscript: 2152.

⁷ He is Taqi Al-Din, Ali bin Abdul Kafi bin Ali bin Tammam Al-Subki, Al-Ansari Al-Khazraji, nicknamed Abu Al-Hassan. He is the Sheikh of Islam in his time and one of the memorizers of the Qur'an and the corresponding interpreters. He has several authoresses, including: (Mukhtasar Tabaqat Al-Fuqaha , Al-Sayf al-Saqil, And Al-Sayf Al-Maslul eala min Sabi Al-Rasul),And many others. He died in Cairo in the year 756 AH. Seen: Tabaqat Al-Shafi'i Al-Kubra by Al-Subki: 10/139, and Al-Alam: 4/302.

⁸ He is Taj Al-Din, Abd Al-Wahhab Ibn Ali ibn Abd Al-Kafi Ibn Ali Ibn Tammam Al-Ansari Al-Khazraji Al-Subki, his nickname is Abu Nasr, and he is the son of Sheikh Taqi Al-Din Al-Subki. He was a learned imam, a brilliant jurist, a grammarian, And a religious scholar. He has several authoresses (Tabaqat Al-Shafi'i Al-Kubra, Kitab mu'id an-ni'am wa-mubid an-niqam and Jam'u Al-jawami'i) and others. He died in Damascus in the year 771 AH. Seen: Tabaqat Al-Shafi'i by Ibn Qazi Shahba: 3/104, Al-Durar Al-Kaminah: 3/232, Al-Manhal Al-Safi wa Al-Mustawa bead Al-Wafi: 7/385.

⁹ Tabaqat Al-Shafi'i Al-Kubra by Al-Subki: 3/379.

fed from the eaters of science in the most fertile grass of *Anemone coronaria*”¹⁰.

Sixth: His Authoresses:

We have not received any of his Authoresses, due to the few who translated to him.

- 1- Explanation on the “Mandhoomat Al-Sheikh Taj Al-Din Al-Subki fi Bayan Al-Aikhtilaf bayn Ashā'irah and Māturīdiyāh”.
- 2- Al-Misbaah fi Sharah Talkhees Al-Muftah.

Seventh: His Death:

The translation books did not mention to us the date of his death except what was mentioned by Al-Taj Al-Subki, he said: “and he came to us in Damascus in the year seven hundred and fifty-seven, and he stayed with me for about a year and a half”¹¹. Therefore, his death is unknown, and we can say that he died after a year (758 AH).

TOPIC TWO

Nur Al-Din Al-Shirazi's Method and His Presentation of The Scientific Material in The Book “Al-Misbaah”.

First: His Method in Dividing the Book:

Nur Al-Shirazi began his explanation with a plan which he began with the praise of God and prayers and peace be upon the Messenger of God - Peace be upon him -. Then he explained the motive behind his writing “Al-Misbaah fi Sharah Talkhees Al-Muftah” and said: ... Among the books in which he was classified (Takhlees Al-Muftah) attributed to the Imam magnanimous, the chief of writers, the scholar of orators, the ideal of late scholars, explanation of the words for the advanced scholars, Jalal Al-Din Al-Qazwini, “May God prolong his life”. And although his name is compatible with religion, it is not without complexity in some places that needs explanation, and a redundant reply to the owner book of Al-Muftah in many places, without slandering the author of the book. And the author’s book of Al-Iayidah was not sufficient to resolve his contract sufficient for the one who forged it from his criticism...”¹². Then he mentioned the reason why the book was called “ Al-Misbaah fi Sharah Talkhees Al-Muftah” because it came as a light that would illuminate the darkness of the Al-Muftah for Al-Sakaki, the freedom that will unleash the book of Al-Iayidah and unravel its complexity and ambiguity, he said “...I called it “Al-Misbaah fi Sharah Talkhees Al-Muftah,” so this book of mine became a lamp that illuminates the summarization of the key, and a key that opens the shutters of the Book of Talkhees Al-Muftah. And a mirror

¹⁰ Tabaqat Al-Shafi'i Al-Kubra by Al-Subki 10/76.

¹¹ Tabaqat Al-Shafi'i Al-Kubra by Al-Subki: 3/379.

¹² The original transcribe of the manuscript: p.2 front side.

in which strange thoughts are hidden behind the curtains from the insights of those who are aware...”¹³.

After that, he explained Al-Qazwini sermon, in which he mentioned key terms for writing such as (rhetoric and eloquence..etc.).

❖ In arranging and categorizing his topics, Al-Shirazi relied on the classification of the author of the text (Al-Khatib Al-Qazwini) and divided it into three arts, which are “the science of meanings/ ‘ilm al-ma’aani/, the science of Eloquence /ilm al-bayaan/, the science of metaphors and stylistics /‘ilm al-badi’/”. He began with the science of meanings, which is divided into eight chapters, by saying: “It is limited to eight chapters, the first chapter: Cases of predicate attribution, the second chapter: Cases of predicate attribution to it, third chapter: Cases of predicate, fourth chapter: Particular belongings of the verb, fifth Chapter: customize something with something, sixth chapter: the essays, chapter seventh: Connect and separate. Briefness, Periphrasis, and equality, which is the eighth chapter, but was limited to eight chapters, because the speech that is looking for its conditions is either news or essays¹⁴.

❖ The second art: the science of eloquence, which is divided into: simile, metaphor, antonomasia, And Al-Sakaki’s doctrine in reality and metaphor, and what improves metaphor, antonomasia by deletion and addition, metonymy, and applied the rhetoricians, etc¹⁵.

❖ The third art: the science of metaphors and stylistics is divided into: Matching, Observation of the similar, Monophtongaison, opposite, ,Return, puns, usage, , addition, differentiation, division, addition with differentiation, addition with division, Abstractness in syntax, Aggrandizement, Good reasoning, subsidiarity, emphasizing praise with something similar to slander, emphasizing slander with something similar to praise, Enhancement (of meaning), And inclusion, directing, and joking, which is intended to be serious, ignoring the knower, speaking positively, regularity, and alliteration, Make one of the two repetitive or homogeneous words at the beginning of the paragraph and the other at the end, Assonance, balancing, anagram, legislation, And to come before the letter of the rhyme (alrrwy) or what is in its meaning from the comma, which is not necessary in the assonance¹⁶.

Then he concluded his book with (A conclusion on thefts and what is related to them)¹⁷.

Second: His Method to Presenting the Scientific Material:

1- He divided the text into short paragraphs, mentioning a section of the text and then explaining and separating it and giving examples and evidence of it. In many places, he splits the text into separate words, explaining each word separately.

¹³ The original transcribe of the manuscript: p.2 back side.

¹⁴ The original transcribe of the manuscript: p.12 back side.

¹⁵ Seen: Verified text: p.121 front side – p.164 front side, and Al- Talkhees fi eulum Al-Balaghati: 235- 347.

¹⁶ Seen: Verified text: p.164 front side – p.186 back side.

¹⁷ Verified text: p.186 back side.

2- cared a lot of attention to the definitions and boundaries of the terms he mentions. At the beginning of each topic, he first lists its definition, language and terminology. In many places, its definition is satisfied only idiomatically. For example, he said in the definition of /Al-fasl wa Al-wasl/ Connect and separate: Connect: coordinating conjunctions to some sentences over others, and separate is left by the coordinating conjunctions of some sentences to others¹⁸. And from what defines it linguistically and idiomatically is his saying: “Al-washi’ah”, which is language: “wrap the cotton after the flake, and it was said: it is taken from /wasaa’ah/¹⁹; It is: the way in the rub²⁰. And idiomatically: “to rise in the speech impotence with a dual Explanation with two names, the second of which is conjunction to the first.”²¹

3- He was interested in clarifying the meaning of strange and ambiguous vocabulary, so he, in turn, interpreted them and explained their meaning and the purpose for which they were said; In order to facilitate the reader the burden of research and exploration. An example of this is his saying in clarifying the vocabulary of the poetic verse by Imru’ Al-Qays:

The meaning of the poetic verse: [Imru’ al-Qays mentioned that he saw the homes of his companions “Hind and the Rabab and Fartni” and this scene saddened him, because he mentioned what he had missed from my old days, when he was enjoying them, and described in his presentation the place and the nights of meeting them.]²².

Al-Shirazi said: Al-Naaf: (a high place in an objection)²³, and Al-Badlan: (a position)²⁴.

4- Controlling examples and evidence with different methods of control, including:

A- his text the letter and its Vowels, for example: “For their saying: **{his love has overwhelmed her heart}**²⁵. Meaning: His love has pierced the lining of her heart until it reaches the heart. And the “Shghaf” with /fatha/²⁶ for letter “shīn”: “the covering of the heart, and it is a skin below it like a veil”^{27,28}. And also, his saying: “rosebuds i.e. Its light, and it was said: It is the flower, By

¹⁸ Verified text: p.93 front side, and Al- Talkhees fi eulum Al-Balaghati: 175.

¹⁹ For a shuttle, which is a piece of wood on which the colors of yarn are wrapped.

²⁰ Al-Sihah: (Washa’), 3/1298.

²¹ Verified text: p.116 back side, and Al-Taerifat: 69.

²² The poetic verse is of Al-Taweel pattern, and it is by Imru’ Al-Qays in his poetic collection [diar li-Hind wa Alrrabab wa Fartana layaliana bial’naef min Badlan] 158: And in it: (w faratni) instead of (wa Fartana).

²³ Al-Ain: 2/158.

²⁴ Verified text: p.107 back side, and Al-Muhit fi Al-lughati: (dal, lam,ba), 9/318.

²⁵ Surah Yusuf: From verse: 30.

²⁶ /fatha/: A short diagonal strike over the Arabic Letter. It is an open vowel that is used in the situation of openness when placed over the last letter of a word.

²⁷ Al-Sihah: (Shaghaf), 4/1382.

²⁸ Verified text: p.115 back side.

/ḍam-ma/²⁹ the letter "Za" and /fatha/ the letter "Haa", he combined the flower with the /fatha/ of Za and /Sukun/³⁰ Ha'a, The flower of the plant is its light"³¹.

B- He states the letter without mentioning the Vowels, for example his saying: "... and jalajel: It is narrated with the letter /Haa and Jim/^{32,33}.

C- his text the Vowels without mentioning the letter, towards his saying: "..And the necklace (Al-eiqd) with / kasra /³⁴ the necklace as if it were a metaphor for the region, And if it is narrated with /fatha/, then it is in the sense of an object, and it is held on the middle³⁵. And an example is also his saying: earring (Al-Khars) by /ḍam-ma/and /kasra/, The earring of gold, silver and plural earrings (alkhursan)³⁶.

D- his text on the devoid of diacritics and neglected letters, he said in the word "Muhadham": "... I cut the thing (with the neglected letter Ha') sharp, that is: I cut it"³⁷. Likewise (Al-Jadhm with the letter jim and khadham with kha') and /ḍāl/ are free of diacritical mark"³⁸. And his saying in the word "Makhadar": by /ḍam-ma/ of the letter /Meem/, with /fatha/ of the letter "kha" which does not contain diacritics, the neglected "ra", and /sukun/ of the letter ZāĀ which does not contain diacritics³⁹.

E- Adjusting it to all the narrations that appear in the same word, for example his saying: ".../alghina'i/ with 'āl-mad/⁴⁰ and /fatha/: benefit or avail, with /kasra/: hearing, And if it is a shortened letter with a /kasra/: left, And in the opening: residence. And if the word is with the /fatha/: residence⁴¹.

5- He relied on Al-Sihah Dictionary to explain most of its vocabulary, for example: /Arsoa/ they landed: By cutting off the hamza, the form of the case of an additive imperative for the addressees, the ship is docked-/rusat alsafinat tarasuu rusuu wariswa/, i.e. it stood on the sea"⁴². And saying: "... the nail /alzufar/: "And /alzufar/ here: beyond the knot of the tendon to the tip of the arch"⁴³.

6- He used the science of grammar a lot in his book, and he expressed many examples and evidence to increase the meaning for the reader, for example, his

²⁹ /ḍam-ma/: A little lopped symbol like a small wāw always placed over the Arabic Letter,

³⁰ /Sukun/ : It is the action of cutting or elision, Very silent at the end of the verb, Always written above the letter And Arabic word never begins with a Quiescence.

³¹ Verified text: p.133 back side.

³² plural Al-Jaljal, Al-jaljala i.e: his screeching voice, And the sound of thunder, too. Al-Majajal: The cloud in which the sound of thunder is. And /jaljalat/ move thing, if you move it with your hand. And jaljel with /fatha/: position. Al-Sihah: (Jalal), 4/1659.

³³ Verified text: p.179 front side

³⁴ /kasra/ A short diagonal strike under the Arabic Letter. It is a closed vowel that is similar to the reduction of lips witnessed in other foreign Languages.

³⁵ Verified text: p.176 front side.

³⁶ Verified text: p.189 front side, Al-Sahih: (Kharas), 3/1036.

³⁷ Al-Sihah: (hdhama), 5/1895.

³⁸ Verified text: p.158 back side.

³⁹ Verified text: p.195 back side.

⁴⁰ /āl-mad/ :Used in extending the sound of the Arabic Letter. Mostly related to the letter ālif as it is written over the letter it. It is a kind of extending the ālif sound.

⁴¹ Verified text: p.144 back side.

⁴² Verified text: p.95 front side. and Al-Sahih: (Rasa), 6/2356.

⁴³ Verified text: p.104 back side, and Al-Sahih: (Zufar), 2/729-730.

saying: "... towards: (Zayd in the house) a pronoun that goes back to the subject, And its rise in the beginning at the adverb is the predicate of the sentence, the predicate of the subject...". And his saying: "An example of the Almighty's saying: { **Yet, they join the jinn as partners in worship with Allâh, though He has created them (the jinn);** }⁴⁴. It has a correct predicate: it is to make {Allah} and {partners} relative object to join, The accusative case (the jinn) is a predicated verb indicated by the predetermined question, He is joining the partners. And it is mistakenly assumed: He makes {the jinn} a first object and {partners} a second object and {Allah} is related to it, and the speech becomes like this: They make the jinn partners with God, and that is a mistake; To deceive him that denial is because the partner is a jinn, even if he was not a jinn, then he would not be denied by God.

He explained the location of the witness in some places, including his statement from the poetic verse Bashar bin Al-Bared, who said:

The meaning of the poetic verse **[If my destiny was not known to the people of a town, or I did not know them, I would leave them with the Bazi (a type of bird that is the earliest of the birds). Including something from the darkness of the night and do not wait for the morning to travel]**⁴⁵.

Al-Shirazi said: "...and the witness in (ealay sawad), it is a sentence as we have described that occurred "The adverb of State" without the letter "waw al-Haal"^{46, 47}.

7- He reviewed the sciences of sound and morphology, for example his saying: "(/tarjman/: and in the plural /tarajum/), such as (saffron /zaefaran/ and /zaeafir/)"⁴⁸ and his saying: "... that the letters themselves have characteristics that differ, such as loudness and whispering, intensity and ease, and the mediation between them, to other characteristics, and these characteristics call for the knowledge of them if he takes to specifying something of them for a meaning that does not neglect the proportionality between them, in order to fulfill the right of wisdom, as in (cleave /alfasma/ with the fa', which is a soft letter to break something without making it clear. And (break shatter /Qassem/0 with the qaf, which is a strong letter to break something until it becomes clear. And in (exhale / alzfir/) in the fa' for the sound of a donkey, and (the roar/alzayiyr/) in the hamz, which is a strong letter for the sound of a lion, And that the combinations (such as the verb and the participle /alfealan wa al f' alia/) by diacritics the letter "ayn" in them are such as the /nzwani/ and the /haidi/, and (Verb /fa'ala/) by /dam-ma/ the letter 'ayn, such as "honor /sharufa/" and other characteristics as well..."⁴⁹.

⁴⁴ Surah Al-Ma'idah from verse 100

⁴⁵ The poetic verse is of Al-Taweel pattern, and it is by Bashar bin Burd in his poetic collection [i'idha ankaratni baldat aw ankartuhua ... kharajt mae albazi ealay sawad] 3/49: And in it: (I denied it /ankaratiha /) instead of (I denied it/nkaratiha/), and (I got up /nhadt/) instead of (I left /khrajt/).

⁴⁶ waw al-Haal: a grammatical term.

⁴⁷ Verified text: p.107 back side, p.108 front side.

⁴⁸ Verified text: p.119 back side.

⁴⁹ Verified text: p.139 back side, seen: Al'iidahi: 244.

He spoke about the letters' exits in (/Damas and Tames/) and said: "A dark night" meaning: dark, from the darkest, full of darkness⁵⁰, and dumbs, i.e. it intensified⁵¹. And a blurred path: "He who blurs the path will blur and blur, and you blur it with a blur, he transgresses and does not transgress" The difference in the letter / dal and taa /, and they are close to each other; Because they are from the strong letters grouped in your saying: (/ajidk qutabt/), and because they are two bits. Because their principle is to cut through the upper cave."⁵². And his saying: "...the words of the Prophet - peace be upon him -: **{ "The horses have good tied in their forelocks till the day of resurrection, i.e. reward and spoil." }**⁵³. The difference is in the letter "Lam and Ra" and you know that they are from the letters of the Dhlaqa^{54,55}.

8- Pay attention to the science of prosody, including his saying: "...if known "Al-roy", and what is meant by "al-roy" here is: the other letter of the assonance or the rhyme...."⁵⁶. An example is also his saying: ".... It was said: His saying: (Mina) is a defect in poetry, because all the rhymes are synonymous with the letter "Ya" before it is a /kasra/, except for this Yaa, for what preceded it was /fatah/...."⁵⁷.

9- He mentions the different narrations of the text that he reviewed in other transcribe, An example of this is his saying: "...the resulting form is from comparison /tuqaran/, and in another transcribe: from closeness/taqarub/"⁵⁸. And in his saying about the Sequel of the hadith of the Prophet: **{ whenever he hears a fearful shriek or a call for help}**⁵⁹, **{flies to it}-/tar 'ilayha/** and in another transcribe: **{ flies it}-/ tar ealayh/⁶⁰. And his saying in: "While" and in another transcribe: "And I have pronounced, expressing thanks to your Lord (that tongue /Fa lisan/)" and in another transcribe: (and tongue /wa lisan/) "My complaint status I pronounce"⁶¹.**

10- His method was characterized by objectivity in his attitude towards scholars, as he was not inclined to one scholar without the other, and his rulings among them were solid, based on the argument and conclusive evidence that each of them gave.

⁵⁰ Al-Sihah: (Dums), 3/930.

⁵¹ Al-Sihah: (Tams), 3/944.

⁵² Verified text: p.181 back side.

⁵³ Narrated by Muslim in his Sahih: (Chapter: The horses have good tied in their forelocks), (1872), 3/1493.

⁵⁴ The letters of the tongue -/Dhlaqa/: the letters of the tip of the tongue and the lip, which are "ra, lam, nun, faa, baa, and meem". Muejam Al-Lughat Al-Arabia Al-Mueasira.

⁵⁵ Verified text: p.181 back side.

⁵⁶ Verified text: p.167 back side.

⁵⁷ Verified text: p.112 front side, Naqd Al-Shiera 70 and Al-Muwashah by Marzbany: 15.

⁵⁸ Verified text: p.128 back side.

⁵⁹ Narrated by Muslim in his Sahih: (Chapter: The virtue of Jihad and keeping watch over the frontier), (1889), 3/1503.

⁶⁰ Verified text: p.145 front side

⁶¹ Verified text: p.152 front side. The poetic verse of al-Kamil pattern, and it is by Abu Nasr Muhammad ibn Abd Al-Jabbar Al-Utbi, seen: Al-Ijaz and Al-Ijaz by Al-Tha`alibi: 180. Narration: [walayin nataqat bishikr brkk 'iinani ... bilisan haliin fi alshakayat 'antaqu,], And Yatima Al-Dahr: 4/404, Thimar Al-Quloub: 332, Khas Al-Khass: 200, Al-Durr Al-Farid: 10/335, Al-Idah: 5/126, and Maeahid Al-Tansisi: 2/170.

11- He is mostly not interested in attributing the sayings to their owners, and suffices with saying: (Some of them said, and it was said, and what they said, and what the Arabs said...etc).

12- He used the method of reasoning in explaining most of his issues, and this method gave his explanation coherence and the strength of an argument that removes doubt from the reader and makes him realize the truth easily and easily, for example his saying: "...Towards: "He just wants to tell about his closeness to him-/kllamtah fwh 'ilaa fia/" and when it was contained in the original adverb but not on its approach to be negative; The view is that both matters are permissible, except that leaving the letter "waw" is more likely. Because the original is more correct on the approach..."⁶². And he said: "...This is also good, but what Al-Sakaki mentioned is better, because it includes an increase, which is absorption, and what Al-Zamakhshari mentioned is empty of it"⁶³.

13- His use of motivating phrases that urge the reader to think, meditate and focus, for example, his saying: (Its condition is not hidden to the prudent, so meditate, it is not hidden to the meditator, what is not hidden to the beholder).

14- He took care of the sciences of logic and speech, and his style sometimes took a philosophical tendency, so he spoke about (essentiality, existence, duty, limit, causes, and matter), including his saying: "...the material cause, formality, activity, and finality. Until he imagines his essence as it is, and through this he realizes what precedes his essence in existence, so it is fulfilled by him alone. So this quiddity occurs not from the point of view of the essence, which is if one wants to look at the same essence without that It expresses to it what it needs of existence, even if it is necessary for it to have some kind of existence, At that time, it is sufficient in its own right to state what it performs in terms of its essence and not in terms of what it is. And they are parts of the consolidation of the whole, like its kinship and its separation"⁶⁴. And he also said: "...The meaning of duty is constant, and when the word is used in what it was placed for, it is fixed in its original position and it is obligatory for it to do so"⁶⁵.

15- He mentioned some of the dialects of the Arab tribes, and he said: "...and from it is the saying of Abu Al-Tayyib:

The meaning of the poetic verse [**He says: Those who depart with you in the darkness of the night do not need the moonlight; Because whoever finds you has found the moon**]⁶⁶.

He says: "There is no need for these women who are with you to travel to the moon at night, because of your glory the moon has not been lost"⁶⁷, (Ma) did

⁶² Verified text: p.109 front side., and seen: Miftah Al-Ulum: 273-274.

⁶³ Verified text: p.110 back side.

⁶⁴ Verified text: p.121 back side.

⁶⁵ Verified text: p.140 front side., and Miftah Al-Ulum: 360.

⁶⁶ The poetic verse is of Al-Taweel pattern, and it is by Abi Al-Tayyib Almotanabi in his poetic collection: 245 [wama hajat alazean hawlak fi alddujaa 'iilaa qamar ma wajd lak eadimuh].

⁶⁷ Sharah Diwan Almotanabi Al-Barquqi: 1224.

not work on the language of Bani Tamim"^{68,69}. And his said: "... Then he said: { **nor let women ridicule [other] women** }⁷⁰, of women, and women may have entered it on the path of enhancement, I think by /kasra/ the letter hamza more pronounced, And Banu Asad in their language is /fatah/, which is analogy, and its meaning is: calculating⁷¹.

16- He used to link the ideas of the explanation with phrases gradually that documented the arrangement of its parts and controlled each other, for example his saying: "When he finished dividing⁷²... he began dividing⁷³..." and by saying: (As it will come⁷⁴, and as it has shown in its place⁷⁵, and as we will stand on it, God willing⁷⁶).

17- He established his book with solid rules that made its explanation more precise and kept it away from doubt and falsification, and these are the evidence on which it was based, and it was its solid foundation, especially the Qur'anic verses, the hadiths of the Prophet, Arab poetry, proverbs and sayings, as well as the valuable opinions of scholars that he conveyed from them, using many methods.

CONCLUSION:

1- The explainer Muhammad Ibn Abi Al-Tayyib, nicknamed (Nur Al-Din or Nur Al- Al-Shirazi), and he is from Kilan, beyond Tabaristan.

2- (Al-Misbaah fi Sharah Talkhees Al-Muftah) came to facilitate the complexity and demystification of the book (Al- Talkhees fi Al-Ulum Al-Balagha) and (Al-Iayidah), and to respond to Al-Sakaki in many issues in a scientific way.

3- Al-Shirazi followed Al-Qazwini's method in classifying and arranging the book, and used the "Fanqala method: It is a method of writing that is of great importance in the presentation of scientific material:" in his explanation.

4- He has seen more than one transcribe in the transmission of the text and has proven the closest to the truth, quoting the narration of the other script by saying: (And in another transcribe).

5- Al-Shirazi took a mediating role in his attitude towards the scholars, as he did not incline to one scholar without the other, so his responses and objections were characterized by science and argument.

6- He justified his opinions and judgments, which he all said, and this is evidence of the strength of his personality and the abundance of his science.

7- His style was stimulating, urging the reader to focus, think and meditate, and was characterized by a philosophical tendency, and this indicates his interest in the sciences of logic and speech.

⁶⁸ Seen: Al-Mqasid Al-Shaafih : 1/625.

⁶⁹ Verified text: p.118 back side.

⁷⁰ Surat Al-Hujurat: From verse: 11.

⁷¹ Verified text: p.179 front side.

⁷² Verified text: p.127 back side, p. 128 front side, for example.

⁷³ Verified text: p.127 back side, p. 128 front side, p.132 back side, for example.

⁷⁴ Verified text: p.116 front side, p. 167 front side, for example.

⁷⁵ Verified text: p.106 back side, for example.

⁷⁶ Verified text: p.112 back side, for example.

- 8- His explanation included many grammatical, morphological, semantic, prosody and other issues.
- 9- He relied on the interpretation of (Al-Kishafi) by Al-Zamakhshari to explain most of the Qur'anic evidence, and on Muejam Al-Sihah by Al-Jawhari to explain most of the vocabulary.

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