

How to Cite:

The direct impact of Abd Al-Qaher Al-Jurjani in the Book "Earus Al'afrah"

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Abstract--The impact of Abd al-Qaher al-Jarjani (D. 471 A.H) in the rhetorical lesson was clear and evident, and he had clear fingerprints through his books, which were a scientific legacy, and a shining lamp for many scholars who came after him, and it was the flowing river around which studies and explanations revolved, and it was one of the Scholars who dealt with the issues raised in his books and edited by Baha Al-Din Al-Subki (died 773 AH).

Keywords---Al-Jurjani, the trace, the rhetoric, Earus Al'afrah.

Introduction

This research starts to talk about Al-Subki, who is considered one of the scholars who have drawn from Al-Jurjani's resource, as he refers to the mention of Al-Jurjani's book (Dalayil Al'iejaz) as the first book that he relied on in his explanation (The Bride of Weddings), his deed by mentioning the evidence of miracles in the beginning of his list of sources indicates his great interest in it, and indicates that he considers it the first and main source for books on Arabic rhetoric. In this research, we will present some models that indicate the extent to which the latter is affected by the former, and we will present some of the texts that came with direct influence, for example, but not limited to, and compare them with the corresponding texts of Al-Jurjani, in order to show us the extent to which Baha Al-Din Al-Subki was affected by Al-Jurjani.

Abdul Qaher Al-Jurjani

He is Abd Al-Qaher ibn Abd Al-Rahman, Abu Bakr Al-Jarjani Al-Nahwi (d. 471 A.H) and it was said (D. 474 AH) that he is from Jurjan and was distinguished by his mastery of Arabic sciences such as grammar and rhetoric until he became one

of the great imams of Arabic. 1986, 2/188, and Al-Dhahabi, 2003, 10/332, and Al-Subki, 1413, 5/149).

The Sheikh has efforts and a clear imprint in theorizing and laying the foundations of Arabic rhetoric. Abd al-Qaher al-Jurjani is considered the first founder of the foundations of the sciences of Arabic rhetoric, as the owner of the model says: He is the first to establish and establish this science and its rules. He clarified his proofs, demonstrated its benefits, and arranged his vanities, the scholar Sheikh Abdul Qaher Al-Jurjani (Al-Alawi, 1914, 1/4). His works are also considered the first building blocks of Arabic rhetoric, enriched the Arabic library and became a destination for researchers in this field, and he is the one who extracted the origins of this science, its divisions, conditions and rulings. And Sheikh Abdul-Qaher is the one who arranged the arguments and proofs of this science and collected its miscellaneous (Al-Razi, 2004, 24), he collected his miscellaneous items and built it on solid foundations. (Al-Maraghi, 1950, 20) and he was the one who was able to make rhetorical issues distinct from others after they were not distinct; Because it is included in others; And because it is partial and not crippled by rules, until Sheikh Abdel-Qaher pointed out to it (Al-Taher Bin Ashour, 2021, 37).

An obscure explanation of the expressions of those who preceded him, and he revealed the connotations of their strangeness, and clarified the confusion of their expressions. Al-Razi says: He exaggerated in revealing his truths and examining his subtleties and subtleties, and he eased the fences of problems with the praised blackening (Al-Razi, 2004, 24, and Al-Alawi, 1914, 1/4), Until he came back easier than the soul and more accurate to understand than the light of Shihab Al-Qabas in Ghalas (Ibn Al-Zamalkani, 1964, 30). And he added to what they restricted to the useful new, the author of the end of the brief says: You see with him of literary gentleness and honorable investigations that were not found in the words of those before him, and none of the well-established scholars reached them. (Al-Razi, 2004, 25)

In his explanation of the summary and his rhetorical research, Al-Subki did not leave the circle that was drawn before, and dealt with the arts and issues of Arabic rhetoric. And Al-Qazwini (Required, 1961, 529), he did not contradict Al-Qazwini and followed his method in the rhetorical division, but he is more than examples and explanations in his explanation (Abdul-Qader Hussain, 2001, 197). (Mohammed Barakat, 1983, 186).

first effect

Abd al-Qaher al-Jurjani said: ... I came to him in terms of exposure, metaphor, symbol and allusion. He had merit and distinction, and of beauty and splendor, no less than a little, and the location of virtue in him is not known.

And the interpretation and explanation of this sentence: They accuse the man of describing and praising him, and affirming one of the honorable meanings of him, so they claim to make this clear, and they are not making it in him by making it into something that includes him and deceives him, and they reach the sentence to what they wanted from the proof, not from the apparent, well-known point, but rather From a hidden path, and a path that beats? An example is the saying of Ziyad al-Ajam (Ziyad's poetry 49): [Al-Kamil]

['inn alssamahat walmurw't walnnadaa ... fi qubbat duribat ealaa abn alhashrj]

The generosity, chivalry and dew... in a dome were struck on Ibn Al-Hashrj

Among what is a proof of the attribute on the path of metaphor and exposure, is their saying: (Glory is between his two garments, and generosity is between his garments) and that the one who says this reaches to prove the glory and generosity of the one who is praised by making it in the garment he wears, just as (Ziad) reached to prove tolerance, womanhood and dew for Ibn Al-Harash , by placing her in the dome in which he is sitting ... And so if you consider the words of Al-Shanfari describing a woman with chastity (Diwan, 1996, 32): [Al-Taweel]

[byt bmnjat min allawm bytuha 'iidha ma buywt balmlamat hullat]

**He spends the night free from blame,
her house is when no houses are freed from blame**

I found him to reach a denial of reprimand and distance her from him, by banishing him from her home and keeping him and him away (Al-Jarjani, 1992, 306).

Al-Subki said: Imam Fakhr al-Din said: The metonymy may be in affirmation, or it may be in denial. The second example is by his saying describing a woman of chastity, and al-Bayt is for al-Shanfari as al-Jurjani sang it: [al-Tawil]

[byt bmnjat min allwm bytuha 'iidha ma bywt bialmalamat hullt]

**A house that is saved from reproach,
its home if there are no homes of reproach**

Then he reached a denial of the blame for her by banishing him from her house (Al-Subki, 175).

We can note that Al-Razi transmitted the text of Al-Jurjani with his abbreviation of it, and said: "As for the metaphor in affirmation, it is if they try to prove a meaning of a thing, then they leave the declaration of its affirmation to it, and prove it because it has attachment. Like his saying (Ziyad's poetry 49): [Al-Kamil]

['inn alssamahat walmurw'at walnnada fi qubbat duribat eala abn alhashraj]

The generosity, chivalry and dew in a dome were struck on Ibn Al-Hashraj.

When he wanted to prove these meanings of the Mamdouh, he did not correct them, rather he changed to what you see of the metaphor and put it in a dome that was struck on it.

Among them is their saying: (Glory is between his two garments, and generosity is between his garments). All of this came to prove the glory and generosity of the one who is praised, by putting it in his garment containing it. An example on the side of denial is the saying of one who describes a woman as chaste (Diwan Al-Shanfari 1996, 32):

[byt bmnjat min allwm bytuha 'iidha ma bywt bialmalamat hullt]

**A house that is saved from reproach,
its home if there are no homes of reproach**

So he reached to deny the blame on her by banishing him from her home” (Al-Razi, 2004, 160).

Hence, we can note that Al-Razi was clearly influenced by Al-Jurjani, and he transmitted his words with his abbreviation and arrangement of Abd al-Qaher's phrase. By presenting the previous texts of both al-Razi and al-Subki, we can prove the validity of al-Subki's influence with al-Jurjani, as he followed al-Razi's saying following the transmission and abbreviated his words. Al-Razi, 2004, 160) It becomes clear to us that al-Subki was influenced by al-Jurjani through the mediation of al-Fakhr al-Razi. Evidence of the validity of direct viewing.

Second Effect

Al-Jurjani said: “And among what should be taken into account in this section is that you see that the sentence came at once without a “waw” and it is good, then you look and see that it is only good for the sake of a letter it entered. For example, Al-Farazdaq said (Diwan, 1983, 1/249): [Al-Kamil]

**[faqlt easa an tubsryny kannama bni hawaly alaswd alhawarid]
So I said, "Perhaps you will see me as if I was built around me by stray lions."**

His saying: “as if he was built” to the end, in the case of the situation without suspicion, and if you had left “as if” then you said: “Perhaps you see me as my sons around me are like lions”, I saw him not feeling good, and I saw him saying: “It is good for you.” You see me and build me around like harried lions.” (Al-Jurjani, 1992, 211)

Al-Subki said: S: (And it is good to leave it, etc.).

(U): This is from a sentence that was transmitted on the authority of Abd Al-Qaher, he wants that the nominal sentence, and if it is good to make the [waw], it may be better to leave it with an accident. Including: the introduction of a letter other than the [waw] on the subject, such as his saying:

**[Faqlt easa an tubsryny kannama bni hawaly alaswd alhawarid]
So I said, "Perhaps you will see me as if I was built around me by stray lions."**

Entering (as if) on (Bani) while he is a beginner, necessitated the approval of her leaving the waw; In order not to come to the sentence two letters. (Al-Subki, 116 and)

The extent to which al-Subki was influenced by al-Jurjani becomes clear to us through his talk about this verse, as he mentioned that al-Qazwini transmitted this verse from Abd al-Qaher al-Jurjani, and he is a witness to the desirability of leaving (Al-Waw), when he said, “This is from the sentence transmitted on the authority of Abd Al-Qaher” (Subki, 116 and This proves without a doubt that he was directly familiar with his books.

Third Effect

Al-Jurjani said: “And since you have known that the specialization with ((except)) falls in what you delay from the subject and the object, so it also falls with ((but)) in the latter of the two without the advance. You said: Umar hit Zaid only was the specialization in the multiplied, and just as it is not permissible to equate the

situation between presenting and delaying with ((except)), so it is not permissible with ((indeed)).

And if you understand this sentence, you will know from it that what Al-Farazdaq made in his saying (Diwan, 1987, 488): [Al-Taweel]

**[w'innama yudafie ean 'ahsabihim 'ana 'aw mithly]
What defends their account is me or like me.**

Something that if he did not do it, the meaning would not be correct for him. That is because its purpose is to single out the defender, not the defender. And if he had said: ((I am only defending their account)), the meaning would have been that it belongs to the one who defends him, and that he claims that defending him is on their account and not on the account of others, as it would be if he said: I only defend their account, and that does not mean that, but what it means is that He claims that the defencer is nothing else, so know that, for the error, as I think, falls on many of those you hear say: ((It is the separation of the pronoun in order to carry the meaning)). He thinks that if he had not separated it, it would have the same meaning now. This cannot be attributed to necessity...; Because there is no need for that, as one pushes and one pushes for weight, so know this also." (Al-Jurjani, 1992, 340)

Al-Subki said, including: The separation of the pronoun after it in the words of Al-Farazdaq (Diwan, 1987, 315): [Al-Taweel]

**['ana aldhdayd alhami aldhdmr w'innma yudafie ean 'ahsabihim 'ana 'aw
mithli]**

**I am the protector, the protector, the slanderer,
but he defends their account, me or me**

Abd al-Qaher said: It is not possible to claim necessity in it, for he is able to say: I will defend their account, me or me. (Al-Subki, 79 and)

As for Al-Sakaki, he argued that the separation of the conscience is correct, and that it includes the meaning of (what is the only one) (Al-Sakaki, 1987, 291), and it appears that Al-Sabki was influenced by Abdul Qaher's opinion that the separation of the conscience in the house of Al-Farazdaq is not necessary, so you see him find comfort in his opinion when talking about the separation of the conscience After (Only) when he says: And Abd al-Qaher said that necessity cannot be claimed in it. (Al-Subki, 79 and) This is what al-Jurjani mentioned in al-Dala'il. He said: It is not permissible to attribute it to necessity (Al-Jurjani, 1992, 342)

He gave the same reasoning for the lack of validity of necessity, when he said: He can say, "I defend their account, I or like me." (Al-Subki, 79 and). . (Al-Jurjani, 1992, 342)

From here came Al-Subki's influence with Al-Jurjani by direct knowledge and followed him that the house was not necessary in it; But he added to that by mentioning the disagreement on this issue among the grammarians, and he declared that what he said by necessity is Sibawayh and that it is only permissible in poetry, and also went to the weighting of Ibn Malik's opinion that the pronoun must be separated (Al-Subki, 79).

Fourth effect

Al-Jurjani said: "Know that what you see in the revelation is from the word (he said), separated and uncircumcised. This is the estimation in it, and God knows best. I mean like the Almighty's saying: (Has the hadith of Abraham's honored guest come to you?) Al-Dhariyat: 24. Al-Dhariyat: 25) He emptied his family, and he came with a fat calf (Al-Dhaariyat: 26) and brought it close to them and said: Will you not eat? (Al-Dhariyat: 27) So he was terrified by them and said: Do not be afraid) Al-Dhariyat: 28. And the custom among creatures, if it is said to them: (A people entered upon so-and-so and said such) is to say: (What did he say?) And the respondent says: He said such-and-such (Al-Jurjani, 1992, 240)

Al-Subki said: In the third section of the appeal sections: That the question be about a general reason and other than a specific reason, as ALLAH said: (They said peace, he said peace) Al-Dhariyat: 25 It is as if it was said: So what did Ibrahim say? It was said: He said: Peace.

Sheikh Abd al-Qaher said in *Dala'il al-I'jaz*: All that is in the Qur'an is he who says without affection, and his ability to do so is based on this, meaning on appeal. (Al-Subki, 102).

Sheikh Abdul-Qaher Al-Jarjani has clear efforts in the chapter and connection, he took great care of him, after the efforts of his predecessors were modest and few. Muhammad Abu Musa says: What Al-Jurjani came with in his talk about separation and connection was preceded by principles in grammar books, and references in books rhetoricians; But Abd al-Qaher is the one who breathed into grammatical studies the spirit of rhetoric (Muhammad Abu Musa, 1988, 177)

Among the grammarians who preceded al-Jurjani in saying this al-Fara' (d. 207 AH) in his book *Meanings of the Qur'an*. After he mentioned evidence from the Holy Qur'an, the chapter comes in which he said: "And this is in the Qur'an a lot without a fa', because it is an answer that dispenses with the beginning of the end of it by standing on it, and it is said what he said The one who says: He said such and such, it is as if the good silence by which it is permissible to subtract the fa', and you see it in the heads of the verses – because they are chapters – good than that: "He said, 'What is the matter with you, O Messengers?'" They said, "We were sent." (Al-Farra', 1983, 43).

And Ibn al-Zamalakani (d. 651 AH) provided what Abd al-Qaher brought in his references to the places of appeal contained in the tanzil, as he came with his text taken from the evidence, saying: If you see in the tanzil the word (he said), separated and uncircumcised, then know that this is his assessment, as exemplified by his saying this with the witness. Which was mentioned by Al-Jurjani by saying, the Most High: (Has the hadith of Abraham's honored guest come to you Al-Dhariyat: 24. : (So-and-so entered upon So-and-so) They said: (What did he say?) So the respondent says: He said such-and-such, for people have been engaged by what they know (Ibn Al-Zamalkani, 1964, 143).

As well as Al-Sakaki (d. 626 AH) continued the guidance of Abdul-Qaher Al-Jarjani in this issue, when he said: The behavior of such a method is mentioned in the Qur'an a lot, as you see that the chapter here is based on a question estimated after he said and listed a number of Qur'anic evidence, including the Almighty's saying: They said: We found our fathers For her, the prophets: 53 third. You and your fathers were in clear error. The Prophets: 54) They said: Did you bring us the truth, or were you one of the players? (Al-Anbiya: 55), the chapter came based on what he said and what they said? (Al-Sakaki, 1987, 266) In the context of Abd al-Qaher's talk about the appeal, and after he listed many poetic evidence in which everyone who came after him followed him, he came to

the conclusion that everything that was after (he said) separated and uncircumcised is an appeal saying: "And I know that What you see in the download is from the word (he said), separated and uncircumcised, this is the estimate in it and God knows best." (Al-Sakaki, 1987, 266)

Al-Subki took what al-Jurjani said in his talk about the appeal. After al-Qazwini divided the appeal into three strikes, and the third beating at al-Qazwini was the question about a general cause other than a specific reason (al-Subki, 102 and), Abd al-Qaher said: All that In the download from (he said) without Atif, so he is able to appeal. Hence, we can note the influence of Al-Subki with Al-Jurjani, which is clear and obvious.

Conclusion

At the conclusion of this research, it becomes clear to us through the comparisons that we made between Al-Subki and Al-Jurjani that Al-Subki was influenced by Al-Jurjani, whether this influence came through the mediation of one of the scholars of rhetoric who preceded him, or came through direct access to the words of Al-Jurjani, and as we can note that Abdul Qaher He was extensive in his literary style, while Al-Subki's style was brief in his talk about some issues, and Al-Subki was not satisfied with transferring and commenting, but rather he increased in some issues and edited many issues.

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