The singular rhetorical idiom in Arus Al-Afrh book

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Abstract---This Paper deals with the most prominent singular rhetorical terms in (In Arus Al-Afrh Book) of Sabki, where the rhetorical term has been multiplied, and the singular means those terms that consist of one single word. In the beginning, it included standing on the definition of the term linguistically and idiomatically, in which I reviewed the opinions of scholars and the transformations of the concept of the term from one scholar and one time to another. And then the conclusion that summarized the results.

Keywords---rhetoric, singular, term, In Arus Al-Afrh.

Introduction

Our linguistic history has made a source of inspiration for researchers; to discover the rhetoric, the minds of many early and late scholars were preoccupied with discovering this heritage, so it reached the highest levels of interest in them, especially since rhetoric is the finest and greatest of the sciences of language, and the science of Budaiya.

When we talk about rhetoric leads us to the necessity of immersing ourselves in the issue of the term; As the key to science, where it is necessary to enter into any science to know its terms, it is the tool that the researcher uses in order to clarify the rhetorical concepts that permeate the text, whether poetry or prose. Therefore, this topic seeks to address the issue of the rhetorical term in the book (Arus Al-Afrh Fi Sharah Talkes Al-Muftah), and in my study it attempts to shed light on the most important and most prominent singular rhetorical terms contained in this book.

Definition of the term

a- Linguistically: Taken from the article: Solh and (Al-Sad, Al-Lam and Al-Ha') are one root that indicates a disagreement with corruption (Ahmad bin Faris, 1979, 3/303, and Al-Fayrouzabadi, 2005, 229, and Al-Jawhari, 1987, 1/383), it is said: Sulh A thing is right, and it is said that it is reconciled with Fateh al-Lam (Ahmed bin Faris, 1979, 3/303), as it is forbidden (Al-Zubaydi, 6/548, and Al-Kafwi, 1998, 560) and it is more eloquent, because it is by analogy, and he neglected Al-Zubayd Al-Gawhari. (6/548).

Al-Sulh: a name of reconciliation, and it is peace after the dispute (Al-Manawi, 1990, 218), and Al-Salh: it is taking the path of guidance (Al-Kafwi, 1998, 561), and (reconcile) the people between them ceased to exist in disagreement and over friendship and mutual understanding (Al-Sulh, 1998, 561). 1 / 520), and some of them said: Makkah is called Salah (Ahmad bin Faris, 1986, 1/539, and Al-Zamakhshari, 1998, 1/544).

b- Idiomatically:

There are several definitions of the term in the definition books, among which are summarized:

Term: the agreement of a people or a group (Al-Sharif Al-Jurjani, 1983, 28, and Al-Zayyat, 520/1) on naming something and taking it out with a specific name and wording that transfers from its first place (the linguistic meaning) to another meaning; For an occasion between them to clarify what is meant, and it was said: It is a specific term between a certain people (Al-Sharif Al-Jurjani, 1983, 28, and Al-Kafwi, 1998, 129), and (reconcile) be reconciled and (convention) is a source of convention, and every science has its own terminology (Al-Zayyat, 129), which is (Fabrication) from (Al-Solh) to share like sharing, and the term is used most often in science whose information is obtained by looking and deduction (Al-Kafwi, 1998, 129), and it has been met in the Qur'an sometimes with corruption), and others 1990. 218 (Al-Manawi, 18).

The singular rhetorical terms of El-Sobky

• Pay attention:

It means paying attention to the expression of one meaning goes to another, from speaking to discourse, and from discourse to backbiting, and so on, and from it is the Almighty's saying: ("And why should I not worship Him (Allah Alone) Who has created me and to Whom you shall be returned) Yassen 22 , (AlKizwini 1993, 2/ 85 and Shibki 54) it is a transition in the meaning, not only in the pronunciation (Ibn Al-Mu'taz, 1990, 152, Al-Subki, 54), and the attention is in two independent sentences (Al-Subki, 54, 56, and Al-Thanawy, 1996, 1/251), which is the summary of the science of eloquence, and it is based on it Al-Balaghah (Ibn Al-Atheer, 2/136).

And what is close to paying attention, but not from it, since it does not involve a transition from one of the three previous methods to another, is the transition from one of the three methods, namely singular, dual and plural, to the other (Al-Subki, 54v, 56, and Al-Thanawy, 1996, 1/25), and Ahmed Matlab. 1980, 286), in contrast to what was reported from Ibn al-Atheer al-Halabi and al-Kafwi, where, according to them, this transition is a kind of turning around (al-Kafwi, 1998,

170, and Ibn al-Atheer al-Halabi, 121). To another, and from it as well the change of expression from the masculine to the feminine (Al-Thanawy, 1996, 253).

Al-Subki did not go out much in his definition to pay attention to what the majority of rhetoricians saw, but some of them considered it metaphorical (Abu Ubaidah, 1381 AH, 10-11), and some of them spoke about him and (the courage of Arabic) together as if he considered it a part of it, and Al-Subki transmitted that Ibn al-Atheer in Kanz al-Balagha counted it from it (Ibn al-Atheer al-Halabi, 122-123, and al-Subki, 54 and), and Ibn Rashiq transmitted that some of them counted it from (the objection) and some of them called it (the restoration) (Ibn Rashiq, 1981, 2/45).

Specialization:

Specialization is to give some sentence a sentence with care that identifies the specialist for a rank that is unique to everything else, which is restriction or shortening, and some of them differentiate between them (Al-Manawi, 1990, 41, and Al-Kafwi, 1998, 59, and Al-Tahnawi, 1996, 115/1). The original principle is to present the subject of the report. Because the report is a description and the description has its right to delay (Ibn Aqeel, 1/205), and Al-Subki transmitted that Ibn Al-Atheer and Ibn Yaish, they see that the precedence of the subject on the report benefits specialization, rather that Ibn Al-Atheer sees that presenting the circumstance in the proven speech benefits competence, and the owner of astronomy disagreed with them Al-Dair and al-Subki, and al-Subki considered it to be a prioritization of some of the things done over others, and it does not benefit specialization, and from it is the Almighty's saying: (Verily, to Us will be their ret) al-Ghashiah: 25 And al-Subki sees in the saying of the compiler that it is often necessary to present it, meaning: that it is mostly that the precedence is for specification (Al-Subki, 74, and Ibn Abi Al-Hadid, 250), as in the Almighty's saying: (You (Alone) we worship, and you (Alone) we ask for help (for each and everything) Al-Fatihah: We single you out for worship and seeking help, so there is no god but you and no one can help you but you (Al-Subki, 74, and Al-Samarrai, 2013, 49). Rather, it is for both of them together (Ibn Abi Al-Hadid, 247, 249), and he may depart from that for another purpose, which is to pay attention to what is done before (Al-Subki, 74).

Al-Jurjani says: "I know that we did not find them relied on anything that followed the course of the original, other than care and attention" (Al-Jurjani, 1992, 107), and he was quoted from Sibawayh: that they present what his statement is more important to them. (Al-Jarjani, 1992, 107, and Al-Subki, 74). Dr. Fatima Al-Buraiki explained the rhetorical purposes of Ibn Al-Atheer in his attempt to monitor the reasons that cause the speaker to depart from the original evidence of the sentence, and what urged him to bring about that change, in presenting the report to the subject and others, and returning to three main ideas: competence, and observance of systems Care and Attention (Fatima Al-Buraiki, 2008, 288).

Al-Subki stipulates that, for the submission to be beneficial to the specialty, the one who is made must not be in advance of a situation; For this is not called a true preposition, like interrogative nouns, and like the subject of the subject of the one who made it common to his predicate, and that the preposition should not be for the benefit of the composition towards the Almighty's saying: (and as

for Thamud, We showed and made clear to them the Path of Truth) Fuslat:17 on the reading of the accusative (Al-Subki, 74 and), and Al-Kafwi, in his turn, sees that specialization requires In response to those who claim the company, without paying attention, it is to seek blessings, not to respond (Al-Kafwi, 1998, 59). Al-Subki mentioned that the specialization and its lack of it were combined in one verse, which is the Almighty's saying: (Is it not God that you supplicate, if you are truthful Rather, it is Him that you call upon.) Alana'am: 40-41. The introduction in the first is definitely not for specialization, and in it is definitely for specialization (Al-Subki, 74).

Al-Subki pointed out that his father has a topic called "Iqtaqas" in which he mentions that it is well-known among the people that submission benefits specialization, and some of them deny that and say that it benefits attention, and many people understand that specialization is limited and not likewise, and the virtuous said that competence is one thing and restriction is another thing. Al-Subki, 74v, 75, and Al-Thanawy, 1996, 680). And because some people and some definition books dealt with specialization and limitation as one thing; I proceeded to clarify the requirement of the difference between competence and exclusiveness according to Al-Subki.

Topic the difference between jurisdiction and limitation:

The limitation: intelligible, and it is the one that revolves between negation and affirmation, or inductive, which is the opposite, or it is the prevention of what is about something that is used in it. 88, Al-Manawi, 1990, 141, Al-Kafwi, 1998, 59, and Al-Tahnawi, 1996, 1 / 680). In the difference, if you say: I hit Zayd, then there are three meanings: the absolute of the beating, and his being from you, and his being against Zaid. You may want all three and one of them may be used, either intended from a specific point of view or from a general point of view, so if you mean it from a specific point of view, then that is the specialization, and it is the most general in your opinion and you intended to benefit the listener, without being subjected to denial or affirmation, otherwise the limitation is the negation of the one mentioned and the affirmation of the mentioned. Except for Zayd, I would have denied the beating from others and confirmed it to him, and this meaning is in excess of the competence, as in the Almighty's verse(You, were worship) The subject of the pronunciation, including in poetry [The House of Abu Dawood from Al-Mutaqarib] (Sibawayh, 1988, 1/66):

Does every man you think a person and a fire that kindles at night a fire

If you were able to limit it to (what and else), is the meaning that he intended (Al-Subki, 75) correct? Al-Subki did not depart from the concept of competence or limitation, nor in the difference between them much from the scholars of rhetoric (Al-Sakaki, 1987, 279, and Ibn Abi Al-Isba', 337), except that the introduction according to Ibn Al-Atheer is for two purposes, either specialization or observance of systems (Ibn Al-Atheer, 2 / 172, 178), and as for Al-Hamwi, he counted it from (Al-Majaz) (Al-Hamawi, 2004, 440).

• Briefness:

Briefness: the performance of the intended meaning with less than the usual expression, and it is in the utterance as it is in the meaning, or it is an expression of a small uttering that collects meanings without an increase, and the brevity does not make sense unless it is so, and if the brevity is intense, the complexity leads to Ibn al-Jalani, 463. Bahader Al-Zarkashi, 1957, 3/102, and Al-Suyuti, 2004, 96). Al-Subki considers this definition of where he sees that what is known is speech, and how it is said: the expression of speech?! It is not correct that it is from what they say: Al-Jami' Mosque; Because the familiar is masculine and it is not correct to describe the feminine phrase with it (Al-Subki, 117 and).

Briefness to him is the brevity, as he stated that he saw Al-Sakaki as well and there is no difference between them, which is to limit the necessary meanings that lead to the meaning with a word minus an adequate number for the benefit. And it has two types: Brief with shortness and Brief with omission. He mentioned that the most conciseness was his saying, the Most High(and there is a saving of life for you in Qisas) Al-Baqarah: Verse 179, and he compared the verse despite the fact that there is no relation between the words of the Creator and the words of the creature, with the Arabs saying (killing is more than killing), and he counted the virtue of the noble verse over their saying twenty faces (Al-Subki , 119 and).

Dr. Muhammad Rajab al-Bayoumi, says about al-Ramani and his virtue in explaining the miracle, "The way was opened for those who said that for a long time for those after him until they almost became bored, to clarify the clear, and they are all children of al-Ramani's saying" (Al-Bayoumi, 1971, 125), where the number of that discrepancy According to Al-Ramani, it has four aspects: the most useful, the shortest statement, the farthest cost, and the best authored (Al-Bayoumi, 1971, 126). And one of the wonderful brevity is the saying of the Most High (Say: He is Allah, the One and only, Allah is the Eternal) Eqlas,vesres: 1-2, because it is the end of transcendence (Ibn Bahader Al-Zarkashi, 1957, 3 / 255). Al-Subki did not stray far from the concept of the term "briefing" (Al-Sakaki, 1987, 276, 277, Ibn Al-Atheer, 1/80, and Ibn Al-Atheer Al-Halabi, 268), from what the majority of rhetoricians used to say, except that some of them called it the term "al-Ishara." Ibn Sinan al-Khafaji, 1982, 207, and Ibn al-Moataz, 1990, 44), and some of them called it the term "tightening" (Ibn Munqith, 155), and some of them listed its three types (briefly shortening, comparing appreciation, and collecting) such as Al-Kafwi (Al-Kafwi, 1998, 220).

Topic in difference between brevity and abbreviation:

And given that some of them differentiated between brevity and brevity, I thought that some of the opinions should be clearer than those who did not differentiate between them, such as al-Sakaki and al-Subki, as he sees that the brevity: is "to limit things that he intends to express, to what if he expresses his wording then understands the rest" (Al-Subki, 121). Al-Kafwi believes that brevity and brevity know the state of one of them from the other, and it was said that between them is a generality from one side, and that the reference of brevity is to the well-known of the circles, and the brevity sometimes refers to the familiar, and sometimes to the fact that the place is simpler than what was mentioned, and here the brevity was more general than the brevity, and because the brevity It is only in the

omission, the brevity is more general, as it comes with the short without the omission (Al-Kafwi, 1998, 220). As for Al-Tahnawi, he summarized the difference between them by defining them together, saying: "Brief is a statement of the intended meaning with less than what is possible from the word without deletion, and the abbreviation is an omission with a presumption that indicates the specifics of the omitted" (Al-Thanawy, 1996, 1/114).

• **Metaphor**:

Metaphor: Claiming the meaning of the truth in a thing by way of exaggeration in the simile, with the exaggeration of the analogy, with the exaggeration of the simile, as you say: The fire of sedition has subsided and the war has ended, and it is the term used in a way other than that which was put for it by Abu Al-Mushabbah, otherwise it is a metaphor. 53, and Al-Khwarizmi, 97). Ibn Al-Moataz considered it from (Al-Badi') (Ibn Al-Moataz, 1990, 62), as for Abdul-Qaher Al-Jarjani, he defined the metaphor: "If you want to liken something to something, then let it be revealed by the analogy and show it, and you come to the name of the likeness, so you borrow the likeness and make it based on it" (Al-Jurjani, 1992, 67), and Al-Jurjani and after him Al-Razi outline the difference between metaphor and metaphor, as they see that metaphor is more general than metaphor, so every metaphor is a metaphor, and not every metaphor is a metaphor, so metaphor must be specified (Al-Jarjani, 1992, 462, and Al-Razi, 2004, 100).

The metaphor according to al-Subki is a metaphor that is based on simile, and he mentioned that what is meant here is an investigational metaphor, not an imaginary metaphor, and where simile was given precedence over metaphor; Because metaphor is based on it, and the metaphor is also presented to everyone, and when the greatest metaphor was based on the analogy, it is correct to say: because the metaphor is based on it, like: "The Hajj is Arafa" (Al-Subki, 129). The metaphor has three sections:

- **Authorized with it investigative**: It is that the suspect mentions what is meant by the suspect, and the suspect is an investigative matter, either sense or reason, and it is fictitious, which is that the suspect left is an imaginary matter that cannot be investigated abroad.
- **Not authorized**, which is the metaphor of the metaphor, which is the mention of the suspect, meaning the suspect, such as: [The saying of Abu Dhu'ayb from Al-Taweel] (Diwan Al-Hathliyin, 1965, 1/3)

And if the death became clear

This is Al-Sakaki's way. Metaphor then has three sections, all of which are metaphors, and the compiler sees that metaphor for investigation is investigation. As for metaphor by metaphor: he does not have a metaphor in reality. Because his wish is used in its subject.

- As for the imaginary: which is if the suspect is fictitious; Because, according to him, it is used only in connection with the metaphor of the metonymy (Al-Subki, 157). The metaphor is not false for two reasons: one of them: a hidden moral, which is to build on interpretation; The liar is uninterpreted, looking at

the universal relationship. And the second: that the metaphor sets up its narrator, and it turns out that he intended by the wording other than the apparent meaning that was set for him (Al-Subki, 159 and). It is divided into two parts:

- That the meeting of the two parties in something is possible, such as the Almighty's saying(and is one who was dead and we gave him life) Al-An'am:122, it means a misguided person, so we guided him to life. Revival and guidance can be combined, and it is called (a conciliation).
- That the meeting of the two parties in something is impossible, as Allah Almighty says: (and is one who was dead and we gave him life) , if "dead" in it resembles the lost being with the dead, and misguidance and death do not combine, because misguidance is unbelief that is stipulated by life and is called (Enabeah), and among them (Tamlehiah) To the way that it is said to a coward: what he resembles a lion, and to a miser: he is like Hatim (Al-Subki, 160 and considering the two parts:
- That the mosque is either included in the concept of the two parties, such as: "Whenever he heard a hymn, he flew to it."
- Or is the whole not included in the concept of the two parties, such as comparing Zaid to the lion in courage (Al-Subki, 169v).

It is either Ameah and is vulgar towards: I saw a lion throwing and a sea talking. Or a characteristic that only the elite can use, and only those who rise above the common people are aware of it, and it is strange and rare, as the poet says, describing a horse as polite [The House of Muhammad bin Maslama al-Bushra from al-Kamil] (Diwan al-Ma'ani, 2/67):
And if he crawls his kibble with his arms... you chew until the visitor's departure
Including [The House of Kaab bin Zuhair from Al Taweel] (Kaab, 1997, 14):

And I asked with the necks of the Al-Abtah's,

He used: (asked) meaning it went quickly, smoothly and softly, even as if it were a torrent. He attributed the verb to al-Abtah, and they counted it as baa, by inserting the necks between them, so he stated that al-Abtah was filled with camels (Al-Jarjani, 1992, 75, and Al-Subki, 161 and).
Al-Subki mentioned that Al-Sakaki divided it into three categories: absolute, candidate, and abstract. And he did not mention a fourth section, which is: abstract filtering, but he indicated that abstraction and filtering may combine, and there is a reference to a fifth section, which is a tangible metaphor for the intelligible, such as the Almighty's saying: (O prophe, proclaim what you are being bidden) Al-hajar 94 the metaphor of break the glass meant concrete (Al-Subki, 163 and). It means that divided into two parts:
- The original is what was permissible by way of originality.
- Subordination is what is permissible according to.
And its regulator is that if the metaphor is a gender name, then it is original, otherwise it is subordination, and what is meant by the name of the gender is what is intended for the subject, either for objects, such as a lion, a man, or for meanings such as standing and sitting. So the suspect must also be described, because sharing requires something from both parties (Al-Subki, 163). Al-Subki did not depart from what most of the rhetoricians came with in their divisions of metaphor, and in their definition of metaphors and their conventions (Al-Sakaki,

1987, 369, 388, Al-Razi, 2004, 132, Ibn Al-Atheer Al-Halabi, 55, Al-Hamawi, 2004, 1/109-118).

• **Tabbaq** (Gathering)
To combine the two opposites, taking into account the contrast as in white and black, rather it is more general than that, which is what is between them opposite and contradictory in the sentence, and in some cases, and contrast and contrast, which according to the people of the Badi is one of the moral benefactors, and it is called: matching, application, antithesis. Equivalence, it is said: You match the two things, if you combine them in the same way (Al-Sakaki, 1987, 423, and Ibn Bahader Al-Zarkashi, 1957, 3/455, and Al-Suyuti, 2004, 101). As for Al-Subki, the matching is called "al-Tabbaq" from "the Persian floor" if his leg falls in the place of his hand, and the source of the subject of the subject, the passive, and the passive, which is an improvement of what is not multiplied, is called "contradiction." It applies to the other by meeting him, or because they are congruent, i.e., they agree in contrast, for the proportionality in it is compatibility, just as the contrast makes a relationship, and as for mentioning a thing and its opposite without the union of the word, it is called (equivalence) (Al-Subki, 177 and). The dish is divided into two parts:
- The counterpoint of the offer is as Allah Almighty says(Allah fund you lost and guided you and Allah found you poor and made you self-sufficient) Duha: verses: 7-8.
The tabaq of negation is the combination of the two verbs of one source, one of them affirmed and the other denied, or in their rulings, such as the command and prohibition towards the Almighty's saying(fear not men but, but fear me)al-Ma'idah: 44.
There is a type of counterpoint called (tabbage), which is to mention in a sense of praise or other colors for the purpose of metonymy or pun. The example of metonymy, as Abu Tammam said:
 We wear clothes of death as red,…..and the night did not come to her except that she was of green silk
As for the example of puns, it is what Al-Hariri said (Maqamat Al-Hariri, 1873, 125):

Since I visit the yellow beloved… and dust the green life

Attached to al-Tibaq is what is called (the illusion of contradiction), such as Daabal's saying [from al-Mutaqarib] (Dabbal's poetry, 1983, 204):
O Salam, Do not be surprised by a man … the gray-haired man laughed and ried.
It includes what is called (interview), which is to come up with two or more meanings, that two meanings are compatible, then come up with the corresponding in order that the first is for the first, and the second for the second, and it is either by matching two with two, or three with three, or four with four, and it has Five equals five, as al-Mutanabbi said [from al-Basit] (Diwan al-Mutanabbi, 2012, 136):

| **I visit them and the darkness of the night intercedes for me** | **I bend and the whiteness of the morning seduces me** |

And there is a view; Because the baa and the lam in them (the two verbs are connected) are from their completeness (Al-Subki, 177v, 178, and 178).

Al-Subki, in his definition of this term and its divisions, accompanied the majority of balaghah's (Ibn Bahader al-Zarkashi, 1957, 3/455, and al-Thanawy, 1996, 2/1125), but it was more clarification of the difference between its synonyms, and more explanatory and representative than its predecessor Ibn al-Atheer al-Halabi (Ibn al-Atheer). Al-Halabi, 84), as some of them called it (equivalence) (Qudamah bin Jaafar, 1302 AH, 51, and Al-Kafwi, 1998, 845), and some of them (the neighborhood of opposites) (Abu Al-Abbas Tha'lab, 1995, 58), and some of them called it (the matching) Ibn Rashiq, 1981, 5/2) only, and some of them made (conformity, counterpoint and contrast) three terms for one name (Abda Abdel Aziz, 1992, 290).

Conclusion

Many of terms not completed during its born at first time. Rather, they are like anything that must pass through different stages, in order to reach the stage of maturity and stability. The old Arabs were not unfamiliar with these terms, especially the late ones. Therefore, they appear in the concept once and in the term again. The results of this research are as follows:

1. The Arabic rhetoric as a science in general, and the rhetorical term in a special capacity, only appears as a service to the Holy Qur'an and research on its miraculousness.
2. It seems that Al-Subki, in his synthesis of rhetorical terms, distinguished himself from the rest of the scholars by going deeper into the practical aspect, while observing the theoretical aspect; He contributed a lot to the terminological maturity of those who followed him.
3. Al-Subki's interest in the witness is evidence of the consolidation of the term, and the consolidation of its concept in various ways.
4. Al-Subki sometimes adds to the term and adds to it a number of examples, and perhaps mostly refers to the place he quoted.
5. Treating the idiomatic concept of the term by listing the most prominent concepts; To arrive at determining its importance and its relation to the arts of rhetoric.
6. The rhetorical term was clearly affected by Al-Subki in the Arab heritage, and from his fountains was a constellation of flags such as Al-Jahiz, Al-Askari, Ibn Rashiq, Al-Jurjani and others.
7. Praise be to Allah, Lord of the Worlds, and may Allah peace and blessings be upon our master and Prophet Muhammad and all his family and companions.

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