

The Rhetorical Function of Predicate Attribution in Al Shirazi's Book Sharh Talkhis Almiftah (Explanation of Synopsis of the Key): A Critical Study

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ABSTRACT

This is a critical study of the views presented by the rhetorician Al Shirazi on the rhetorical aspects of predicate attribution as elucidated in his famous book Sharh Talkhis Almiftah (Explanation of the Synopsis of the Key (793 AH.) is a book by Al Shirazi (c.757). It is a gloss on Al Qazwini's book Talkhis Al Miftah (Synopsis of the Key), which is in turn a synopsis of Al Sakai's book Miftah Al Ulum (A Key to Sciences) (c. 739 AH). This study seek to analyze Al Shirazi's methodology in analyzing this rhetorical phenomenon, his sources, and reasoning in replying to other authorities on this issue in Arabic rhetoric.

Keywords Arabic Rhetoric; Al Shirazi; Predicate; Attribution

1. Introduction

Sharh Talkhis Almiftah (Explanation of the Synopsis of the Key (793 AH.) is a book by Al Shirazi (c.757). It is a gloss on Al Qazwini's book Talkhis Al Miftah (Synopsis of the Key), which is in turn a synopsis of Al Sakai's book Miftah Al Ulum (A Key to Sciences) (c. 739 AH)

Al Shirazi believes that Al Qazwini's explanation was not sufficient. He says that Al Qazwini might be of highest rank among Arab linguists and men of letters but his book is difficult and needs elaboration and explanation in some places, and the hyperbolic response to The author of Al Miftah was also not adequate in solving the contract, and for those who falsified it from his criticism enough, he wanted his explanation to be a higher explanation than what was around him, and the flags of doubt fail, the promise of helping the brothers, the lack of my merchandise in the industry, and the abundance of help, the waste of ingenuity, what called him to explain the Talkhis in his book, which he called (Al Misbah Fi Tafsir Al Talkhis) he justified the reason for calling it the lamp to illuminate the summary of the key and open the shutters of the

book of clarification, as he put it. He noted the status of the science of rhetoric and its subsidiaries, in which the minutes and secrets of Arabic are revealed, and in it reveals the miracles in the systems of the Noble Qur'an, as embodied in the science of eloquence. He intends to return to Al Miftah in the chapter on the issues that he encounters in the book of Al Sharah and stressed the limited scope of this book from lengthening and delving into minute details as if alluding to the flaws of the explanation of the Al Talkhis implicitly

2. Matter of the Book

The most important issues addressed by the author Shirazi at the beginning of his book, include:

Rhetoric: brevity without impotence and exaggeration without error.

Al-Jahiz defined it: Speech does not deserve the name of rhetoric until its meaning matches its word and its meaning, so that its word to your hearing is greater than its meaning to your heart.

Eloquence: Briefness and brevity means an answer without error or delay.

Among the conditions of rhetoric are: the agreement of speech as required by the situation and the strength of the phrase, which means linking the words of the sentence to each other, without defect or weakness, and among its conditions is nature, which is talent and lack of pretension.

Among the conditions of eloquence and eloquence: brevity, abbreviation, and omission of curiosity of speech so that it is expressed in few words with many meanings. And some of them say that some of the speech is good in brevity and brevity, such as speeches and poetry, and some of it is good in lengthening and lengthening, such as speeches and books that are understood by the people of distant minds and the common people, if the words are long and they hesitate to clarify the meaning after that for them (The Secret of Eloquence, Al-Khafaji: 1/205).

Rhetoric and Eloquence: We find the confusion of the scholars' saying in revealing the meaning of rhetoric and eloquence, and some of them claim rhetoric in the meaning and eloquence in the pronunciation, and that is why it is said: an eloquent meaning and an eloquent pronunciation, and some of them use it synonymously. Rhetoric is the description by which the speaker and speech are described, so eloquence has diversified into three types with regard to what is described, while rhetoric is two types.

And he defined the eloquence of the individual and speaker as that which is devoid of dissonance of letters, strangeness and violation of analogy, and the same is the case in the terminology.

As for eloquence in speech, he defined it as being devoid of three things: weakness of composition, dissonance of words, and complexity with eloquence of words, and he considered in them two restrictions:

The first is nihilistic which the separation from the three is (weakness of composition,

disharmony, and complexity)

The second is existential, which is the eloquence of the composition material (words).

And he defined eloquence in the speaker as a faculty with which he is able to express the psychological modality if it is well-established, and it is expressed by the faculty, rather than being the current condition of the individual.

He defined eloquence in speech as conforming to the need of the situation in terms of ability to express oneself.

Technically, it is the matter that calls for speaking on what is required by the situation in a specific manner.

Rhetoric is defined in the speaker as a faculty with which the speaker is able to compose eloquent speech.

The difference between eloquence and rhetoric is that eloquence is limited to the reason for describing words, and rhetoric is only a description of words with meanings, and some of them said rhetoric is the choice of speech.

He discussed several opinions:

The author's opinion on the meaning of eloquence supports what Ibn Al Atheer, the author of the book "Al Mathal Al-Sa'ir" which expressed eloquence in language: Appearance and Statement.

And in industry (the pronunciation is good and clear in the case of its individuals and combination).

And the definition of rhetoric is reaching and ending, and in industry, the speaker reaches the goal in performing the intended by taking care of the good pronunciation and fulfilling the meaning according to what the place requires.

He discussed the opinion of Sheikh Abdul-Qaher Al-Jarjani, who called the application of

speech as necessary by the systems in writing evidence of the miraculous and meant by the systems to seek the meanings of grammar according to the purposes for which the speech is formulated between words and mentioned that the virtue of speech is for the word not for its meaning and we find the author and the author's saying: that is, if you apply Speech as the case requires, then rhetoric is achieved, as it is related to the utterance, considering the utterance to be a benefit of the meaning in the structure, a mental and moral benefit, not a man-made verbal benefit.

They agreed that metaphor, representation, and metonymy are among the doors of eloquence on which rhetoric depends in speech.

The rhetoric must have a state of singularity of eloquence, what it does not have when meeting. This is what Imam Al Razi mentioned at the end of the summary. What is meant is: We choose that the eloquence in each of the vocabulary is suspended on the condition that it is followed by the other singular, i.e. it is executed when what follows it and the non-existent is not characterized Evidence.

It was also reported from Al-Jahiz that he dropped the matter of meanings and did not give credit to them, as in his saying: (The meanings are on the road known to the Arab, the non-Arab, the Bedouin and the villager, but the issue is in the distinction of the word, the establishment of weight, the quality of casting, the ease of output, the abundance of water and the correctness of utterance).

What is Al-Sakaki? He said: The rhetoric has two extremes that are higher to it, which is the limit of inimitability (the miraculous is perceived by taste as the straightness of weight and it cannot be described).

Among the issues dealt with in this book is the three arts from which rhetoric is derived: the art of semantics, the art of eloquence, and the art of

figures of speech.

We will discuss his approach and his vision on the overlapping rhetorical issues in this study according to the chapters contained therein.

Semantics: Al Sakaki defined semantics as: (investigation of the properties of speech structures in the establishing clear communication that leads to approval and removal of any ensuing ambiguity within the context of the situation) (Dictionary of Maqalid Al-Ulum: 1/93, Miftah Al-Ulum: 161

As for Al-Qazwini, he defined it as (a science by which the condition of Arabic utterance are known whereby speech conforms to context. (Explanation:1\72, A Dictionary of Art and Science Terms: 1\24)

Semantics teaches us the formulation of the phrase that is appropriate to the context in which it is said and expresses the intent. The author agrees with al-Sakaki in the eight chapters included in semantics, which celebrates the news chain of transmission and its conditions as the formal part of the news, so he presented it to the rest of the chapters, even if it was late in existence and because it has privacy in Speech, because there is nothing in it except in terms of the essence. As for the last two parts, they exist in other than it in terms of the Essence (Shirazi: Predicate Attribution).

3. Predicate Attribution:

A. Definitions

Rhetoricians defined the predicate attribution as: the inclusion of a word or its course, so that the ruling indicates that the concept of one of them is fixed to the concept of the other or is negated from it, as indicated by Al Taftazani and defined it as well (Mukhtasar al Ma'ani: 1/33).

We used to say (Al Mutanabbi is a poet) and (Ibn Al Muqaffa' is not a poet). In the first, the

chain of narrators of a report in which the word “poet” was combined with another wisdom, which is Al-Mutanabbi, and your ruling this stated the concept of poeticism is fixed to (Al-Mutanabbi), and in the second is an attribution in which the word “not a poet” was combined with another word She is Ibn al-Muqaffa', and your judgment indicates that the concept of poetics (negated from) Ibn Al Muqaffa'.

As for the word that is attached to it, or judged or reported about it, it is called attribution (isnad) and the judgment is called Attributed (musnad) and the relation between them is called (isnad) and the meaning of the isnad does not differ from the attribution. (The Sufficient in Arabic Rhetoric: 66-67).

The rhetoricians considered predicate attribution and its conditions to be the most extensive area of semantics because it includes most of the issues of semantics because of the connotations and relationships that accompany the discourse and include in its folds observance of the case.

The rhetoricians dealt with the conditions of the pronunciation and sentences and the way they are organized in the discourse in a manner that corresponds to the need of the situation.

The predicate is the speech that is believed or denied. Ibn Wahb (d. 335 AH) stated that truth and falsehood do not fall in the arts of speech except in the news and the answer with their union in meaning, even if they differ in the pronunciation and is used in belief in the same place truth and falsehood with the proximity of the meaning between them (The Proof on the aspects of eloquence: 112, Al Sahbi: 289).

B. Aspects of Attribution:

The two sides of the attribution take several forms: the singular, as they say in the proverb

(The truth is white and the falsehood is dark).

They should be two sentences, such as (There is no god but Allah saves the believers from hell) and that the ascribed to it be singular in reality and the predicate is a sentence such as (Your hands are hollow, and your mouth is blown) and that the ascribed to it is a sentence and the predicate is singular in fact, such as (Long live the homeland, our motto over time) and the attribution must come In the predicate sentence, it is identical to the state of the recipient empty-minded, that is, devoid of affirmation for the recipient, reinforced by one affirmation for the hesitant recipient, and confirmed by more than one affirmation for the recipient who denies, and the expression of speech on the mentioned faces called by the rhetoricians an output of speech according to the apparent necessity of the case (The Sufficient in the sciences of Arabic Rhetoric: 67)

C. Rhetorical Purposes of the Predicate:

The predicate does two main purposes, the usefulness of the predicate and the necessity of the benefit. It also does several rhetorical purposes:

1- Inflammation: “actions” from their saying “to ignite the fire, if it ignites until it burns and its flame is prolonged, and it is with agitation every word that indicates incitement to action for the one who is not imaginable to leave it, and leaving the act for the one from whom it is not imagined to do” (Kitab Al Tiraq: 3/93) As the Almighty says (And keep in mind that Allah’s Messenger is ‘still’ in your midst. If he were to yield to you in many matters, you would surely suffer ‘the consequences’.¹ But Allah has endeared faith to you, making it appealing in your hearts. And He has made disbelief, rebelliousness, and disobedience detestable to you. Those are the ones rightly guided.) (Al-Hujurat: 7).

So the news in saying (faith beloved to you) to saying (and disobedience) is used in agitation,

motivating determination, hating infidelity, immorality and disobedience, and observing the love of faith (Al Tahrir and Al Tanweer: Volume 10, Part 23: 237).

2- Mistake: a mistake in the matter makes a mistake, and the Arabs say it is a mistake in a region. If you say to him it is a mistake, he transferred it essential and its mistake, it is a fallacy and a mistake, with the fracture, and he corrects it.

As the Almighty says (They will be presented before your Lord in rows, 'and the deniers will be told,' "You have surely returned to Us 'all alone' as We created you the first time, although you 'always' claimed that We would never appoint a time for your return.) (Al Kahf: 48).

The predicate is used metaphorically and is not used in a statement of its original meaning.

3- Gloating and Detention: The gloating is the blessing and the gift as well, and the gloating is the joy of the enemy because of the calamity that befalls (Al Muhet Al Lughah: 161).

Detention: It is said that the animal stood standing, and I stopped it standing, I stopped for the matter I was in, meaning it took off (Al Sihah: 4/1440).

Like the saying of the God: (And the fellows of the heights will cry unto the men whom they would recognize by their mark, and say: your multitude availed you naught nor that over which ye were wont to be stiff-necked.) (Al A'raf: 48) The predicate here is used for gloating and arresting.

There are other rhetorical purposes, including the preamble, where the predicate is used in the preamble, apology, fear and anticipation, glorification and foundation, grumbling and constraining, despair, denial, gratitude and exposing, warning and command, supplication, warning and consideration, acknowledgment of

impotence, fearlessness, forbidding and inference, sarcasm and reprimand, wondering, declaring and reminding.

4. The Opinion of Al Shirazi on Predicate Attribution:

A. Conception of predicate Attribution

The author believes that what is meant by the predicate is to benefit from the predicate attribution or to make it necessary, so he presented it to the rest of the chapters, even if it was late in existence, but it is more important, so he sees it as the formal part of the news

The author's intention is that the benefit of the predicate attribution should be given more precedence than others because of its peculiarity in speech in terms of the subject, and now the news is related to many topics.

He saw the presentation of the report on the construction as the original, because the arguments and proofs consisting of the report come from authentic requirements and not from what is in the construction (Al-Shirazi: chapter on predicate attribution).

We find that the author tends to explain and interpret, taking into account the situation of the addressee, and more than examples to clarify the intent, so he makes the original in the news a statement of the addressee. The news, and what you prayed is here, the benefit of the news is necessary, and this implication is not equal, for the first is abstained because the addressee cannot benefit from the news, and the second does not abstain except in the presence of the first, the ruling is for the permissibility of knowledge of it being obtained before the news of the informant, for the necessity of the benefit of the news is present and the binding and it is The same benefit is missing, so its ruling is the ruling of the more

general obligation (Al Talkhis fi Ulum Al Balaghah: 40, clarification: 1/68).

This detailed discussion of the recipient's understanding of the news and the levels of his reception confirms the Shirazi approach in taking into account the addressee's condition to the extreme, as the interpreter explains and elaborates on emphasizing the faces until full understanding

The author discussed several opinions as he assumes the role of the addressee and exercises his authority over what he hears. Taking care of the addressees' conditions requires him to strike a balance between the level of the verbal text or the discourse and the level of the addressee, whatever it is, psychologically or culturally, which is reflected in the speaker's style for the benefit and eloquence of the speech.

B. Attention to the Context of the Addressee:

The conversational process consists of four elements: (Attention to the Context of the addressee in the hadiths of the two Sahihs, Al Ulaywi: 17)

The originator of the text or (creator, sender, speaker) who is the author of the speech or the originator of the speech. The addressee or receiver, the addressee, the hearer: He is the intended party of the speech. Context: Sometimes it is called the case or the place, and it is the situation that surrounds the text and affects it, and the circumstances that affect and relate to the speaker or addressee and fall on him when creating the speech and his special conditions, which is what is called (conforming to the case).

As for the discourse, it is: the text created by the creator or the speaker and in which he shows his ability and creativity to create a rhetorical text that balances the position of the addressee and his condition and the choice of rhetorical methods

appropriate for that station. It is the process of receiving that ignites the fuel of creativity. (Stylistic Rhetoric: 245)

The author was among those who spoke about the conditions and statuses of the addressees and discussed the saying of Al-Sakaki: (As is the rule of the unknown necessity of equality) (Al-Shirazi: The chapter on Predicate Attribution). The ruler does not judge the existence of the obligatory when the necessary is present for the possibility that it is more general, such as the level of stature with broad nails and teeth, for the first equal to the second is unknown, the estimation of his words, and if you want to know that the speech may take place contrary to the apparent or that the scholar may descend his ignorant home, from him is the speech of the Lord of Glory. His saying (The two angels did not teach anything to anyone without saying, "Our case is a temptation for the people, so do not hide the truth." People learned something from the two angels that could cause discord between a man and his wife. However, they could harm no one except by the permission of God.) (Al Baqarah: 102) If his chest describes the People of the Book with knowledge by way of oath-taking affirmation and at the end he negates it from them, He brought them down to his ignorant home for not following the laws of knowledge and their work according to it. Science: 1/166)

He referred to the informant, if his purpose was to benefit the addressee, then the informant should limit the composition to the extent of the clarification and the extent of what he lacks.

To sum up, their words in this place are that the news may come out for purposes other than to benefit according to what the place requires, and this purpose is called (necessary to benefit), such as regret and other purposes that the speaker wants to take care of the recipient's condition and what he needs from saying as in the saying of Umm Maryam - peace be upon her - In the saying

of the Most High (I am delivered of a female child!"- and Allah knew best what she brought forth- "And no wise is the male Like the female. I have named her Mary, and I commend her and her offspring to Thy protection from the Evil One, the Rejected.) (Al Imran: 36). She revealed her grief and sadness before God, and that she did not succeed in her request, she hoped to give birth to a male, but her hopes were disappointed and she gave birth to a female (Al-Shirazi: Chapter on predicate attribution, Sharh Al Maqasid).

The context of the addressee in different places. The author agrees with the rhetoricians on cases where speech comes out in contradiction to the apparent requirement, including the placement of the non-inquirer by the questioner's place, and he is intended by the non-questioner who is the empty-minded addressee, and places him in the position of the questioner who needs to confirm the speech in favor of taking into account the requirement of the situation. Al Mutawal: 1/186)

The author tends to the linguistic interpretation of the origin of the word, if he presents to the non-inquirer what is waving news, and what is meant by waving (Uloom Al-Balaghah: 1/249). Referring to a thing from a distance, so he looks forward to the news, such as the Almighty's saying, (And construct the ship under Our observation and Our inspiration and do not address Me concerning those who have wronged; indeed, they are [to be] drowned. And he constructed the ship, and whenever an assembly of the eminent of his people passed by him, they ridiculed him. He said, "If you ridicule us, then we will ridicule you just as you ridicule.) (Hud: 37-38). The response came in the Almighty's saying, "Here the demand news requires the question, and this was not fulfilled in the noble verse, then it is permissible for the question to be spiritual and accompanying The meaning of confusion and hesitation, the place of the addressee was hesitation in the news, so he needed a certainty, so the answer came

based on that, meaning they will drown, for the place was a place of anticipation of the action and did not occur yet, and if it actually occurred at the speech, the place would have been apparent and not revealed (Shirazi: chapter of the news chain of transmission, Mawahib Al-Fattah: 1/160) It was taken into account what the situation necessitates, not what the apparent statement dictates, taking care of the addressee's condition and what the situation indicates.

C. Different Rankings:

Among the matters that Al-Shirazi dealt with is the difference in statuses, including the treatment of the definite as an indefinite for denial, i.e. if a person issues what is issued by the denial of the news, if the signs of denial insist on it, meaning that what it means requires confirmation according to the speaker's claim and what he saw of it The case of the addressee does not require its apparent meaning, although its apparent meaning does not require confirmation (Al-Shirazi: Chapter Predicate Attribution, Al Mutawal: 188).

Al-Shirazi gives us an example in the words of Hajl bin Nadla Al Bahili:

A brother came with his spear, because your cousins have spears.

We find that the poet places him in the position of one who denies, for his intent does not suggest anything other than defense while fleeing, as the signs of attack and courage do not appear on him, as if he is denying that his enemies are among his cousins who bear arms, so he confirmed his words depending on the state of the addressee. And mocking, so the speech came out on the apparent need, taking into account the requirements of the situation, and this indicates the clarity of the intent of the speech.

Likewise, the evildoer descends his empty-

mind status, and in this he refers to the addressee to the clarity of the evidence in what he denies, so there is no need for it to confirm and download its significance from the metonymy, such as the Almighty's saying (This is the Book! There is no doubt about it!—a guide for those mindful of Allah) (Baqarah: 2) We find that with the many skeptics about it without confirmation of the evidence with it, so that if they contemplate in which they are deterred from denial, and this is done according to the care of the real case of the addressee, not the apparent one, and this reflects the importance of the place and its diversity in choosing the appropriate methods for the addressee's case (Shirazi: the chapter on Predicate attribution)

We note that the author took into account the case of the maqam because it is one of the essential criteria in the discourse, and the rhetoricians dealt with this term with their famous saying for each (the maqam of an article), especially since the science of semantics is based on its conformity to the case. In the case of the addressee with a blank mind, the news is delivered without confirmation because there is no need for that. The decisive factor in this is the realization of the addressee's condition and care and what he needs, whether it matches the apparent requirement or contradicts it (Al-Shirazi: chapter on Predicate Attribution).

5. Conclusion

The disparity in the three types, what was narrated on the authority of Ibn Al Anbari, which "Abu Ishaq, the philosopher, rode to Abu al-Abbas al Mubarrad, and told him that I find in the words of the Arabs a tautology? Abu al-Abbas said in which place? He said: The Arabs say: (Abdullah is standing, then they say: Abdullah is standing, then they say: Abdullah is standing) So the words are repeated and the meaning is the same? Abu al-Abbas said: Rather, the meanings

are different, as the first is news of his resurrection, the second is an answer to a question from a beggar, and the third is about denial of what is wrong. (Dala'el Al Ejaz, 315)

The author dealt with the conditions of the isnad (attribution) in which the speech matches the case, and the isnad is a part of speech, and it is not permissible to be the subject of a semantic issue, so the subject is in fact speech, but with consideration.

The Attribution according to Al Shirazi is a rational fact and is a mental metaphor, so it is called the attribution.

The concept of metaphor and its arrangement when taking care of the state of the addressee is mentally and linguistically explained by Al Shirazi. The metaphor, as defined, represents a phenomenon of the richness and reputation of the Arabic language, which was confirmed by linguists, including Sibawayh who said (d. 180 AH) he says: And from what came to him on the breadth of speech and shortness Almighty saying grandmother! They want the people of the village to tread on (Yusuf: 82), and the like of that from their words (the children of so-and-so will tread on the road) want the people of the road to tread on them (Kitab Sibawayh: 1/212-217). Sheikh Abdul-Qaher al-Jarjani defined him, saying: "The metaphor is a verb, it is permissible for something that is permissible if it transcends it or is jester in the word than the origin of the language requires. It is described as a metaphor with the meaning that they permitted it in its original place or permissible in its original place." (Al Mawtil: 572) The metaphor was divided into mental and linguistic:

As for the rational one, it is in the isnad to attribute a thing to something other than what it is (Arous Al Afrah: 2/241, Mawahib al-Fattah: 2/253) because the attribution of a word to another is dependent on the intention of the speaker is not placed by the author of the language, as you say:

(The Caliph clothed the Kaaba) that Its original place is to this or that, so if the chain of transmission is correct, then the chain of transmission is a rational fact because it does not refer to the situation of language, but rather to the rule of reason, so the reason for the attribution of the chain of transmission is real or metaphorical to the action itself, in contrast to speech (Al-Shirazi: chapter on Predicate Attribution, Bride of Weddings: 25).

The author presents several opinions in defining the rational truth, quoting from scholars, including Al-Sakaki, who knew the rational truth with his surprising speech, which the speaker has of the judgment in it (i.e. the predicate if it is not an act, it is not required to be attributed to it, even if it is attributed to its requirement, it is true, and if it is attributed It is a metaphor other than the verb, for it has this requirement.)

While it appears from the definition of the rational reality of Sheikh Abdul Qaher what indicates his terminology that what is described with the truth and metaphor is the sentence, even if the description is by means of the chain of transmission. Assessment of his words, that the truth is the speech of the speaker on the surface without interpretation, so he deals with what corresponds to reality without the speaker's belief (Al-Shirazi: Chapter on the news chain of transmission) about what the author brings to Al Zamakhshari's definition of mental metaphor by saying: Its meaning is in the same matter if the chain of narrators in it is metaphorical (Al Kashshaf: 1/70).

While Imam Fakhr Al Din al-Razi sees at the end of the summary (that the metaphor is either in the affirmation or in the affirmed or in both of them, that is, it does not require that the affirmed have a reality, but rather it may be a reality and that it is a metaphor in which both things are permissible) (Nihait al Mukhtasar: 82) and for mental metaphor has many examples in the

Qur'an, including the Almighty's verse: (and when the earth throws out 'all' its contents) (Al Zalalah: 2).

That is, it brought forth what was in its interior of the burials and the dead, i.e. the attributing the exhumation that is the act of the Creator of the earth to the earth, because it is the place of the action, and from what he also mentioned is that the mental metaphor takes place in the creation and is not specific to the news like the Almighty's saying (And Firaawn (Pharaoh) said, "O Haman, build for me a tower that possibly I would reach the means (of ascension), i.e. a palace, a request from Haman who is the act of others because he commanded it and the reason for it.

And he touched on the sections of mental metaphor, considering its two ends of the predicate and the ascribed to it, which are four, and its ends are either real towards: the spring sprouted the legume, the ratio of germination to the spring is real in the mind, and either they are figurative towards: (The secret of the Kaaba, the sea of the flood) (Jami' al-Bayan fi Ta'wil al Qur'an: 24/ 548, Al-Shirazi: Chapter on Predicate Attribution)

And the author mentioned that Al-Sakaki denied the existence of mental metaphor in speech, saying that it is a metaphor by metaphor, as he mentioned in the metaphor chapter of the statement that this speech is the opinion of the people from dividing it into linguistic and mental, so what I have is an examination of metaphor by metonymy (Shirazi: the chapter on predicate Attribution)).

He also mentioned that the disagreement in their saying (the spring of the vegetable sprouted) is that it is interpreted in the utterance or the meaning because the ascribed to it is not the subject, otherwise it is a falsehood.

Some opinions about metaphors are presented in this sentence. Imam Fakhr al-Din sees that

metaphor here is rational in the sense that it is a word that has been cited in order to visualize its meaning, so the mind moves from it to the fact that God - the Most High - revealed in it, and it is believed (Al-Shirazi: chapter on Predicate Attribution).

Ibn al-Hajib's opinion, it is for the normal cause - when interpreting in (Anbit), even if he put it to the real cause. As for Al-Sakaki, he believes that he was depicted in the form of a real subject, then it is from the metaphor by metaphor, and Al-Sakaki denies the mental metaphor and places it in the section of metaphor, meaning that he takes it out from the science of meanings to the science of eloquence, and he sees in a witness, the spring of the plant, that he attributes the evidence to the spring metaphorically and that the real proven is God. In contrast, al Khatib al Qazwini did, as he took the metaphor from the statement to the meanings (the poetic metaphor of the witness, Rasmiya Al Damour: 55).

While Sheikh Abdul-Qaher said that the metaphor here is rational, and the attribution to the power of God is a fixed matter in itself, and there is no reason for a devising position. From these, he chose it according to his taste and the conduct of his mind, and there is no objection to knowing the right nature and taste, especially since the metaphor is based on it to take a middle position from this disagreement on this point.

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