

Rhetorical interpretation

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Abstract :-

This research studies the rhetorical interpretation of Al-Zamakhshari in his book "*Al-Faiq in Gharib Al-Hadith and Al-Athar*" because Al-Zamakhshari is a great scientist, especially in the rhetorical field. My research has been limited to the study of metaphor, opposites, metaphor, and metonymy.

Introduction :-

Praise be to God for his charity, and his thanks for his success and gratitude, and I testify that there is no god but God alone has no partner, glorifying him and I testify that our master Muhammad is his servant and messenger and on God and his companions, and who was guided by his gift, and adhered to his law until the Day of Judgment and after

Has multiplied studies in the interpretation of language in the Koran as for the *hadiths* (speeches), the study of interpretation in them is not wide, hence the project of my thesis was launched in the book "Al-Faiq" by Al-Zamakhshari,

The Zamakhshari one of the scholars of interpretation and *interpretation* armed with the principles of *retirement*, because Zamakhshari retirement, he was writing the hadith and then extracts each strange word and explains it without permission to pronounce the word "interpretation" that Zamakhshari is a linguistic scientist as it is known, but the author of the book was limited to Zamakhshari, he is a rhetorical scholar grammatical, he said that he is a scholar in the grammar and rhetoric,

Rhetorical significance***first: metaphor***

The metaphor:- is the *metaphor*, every word I want to do is what happened to him in the position of its author, for a note between the second and the first, it is a metaphor and if you want I said: «Every word that I rewarded what I fell in the position of the setter to what was not placed for him, without resuming a situation, to note between what is permissible to him, and between its origin that was placed for him and its author, it is «metaphor»⁽¹⁾. That the metaphor was not a metaphor because it proves the judgment of the undeserved, but because it proved what is not worth an analogy and a response to it to what is permissible. Know that in people who claimed that the language is all truth, and denied the metaphor, and claimed that it is not contained in the Qur'an nor in speech, and some of them claimed that the language is all metaphor and that the truth is not verified in it.

These two doctrines are not without corruption, the denial of truth in language is excessive, and the denial of metaphor is negligence. The metaphors cannot be pushed and denied in the language, you say I saw the lion, and your purpose is the brave man, and the words of the Almighty, and that he looks from this to that, and prove what proved to the branch, which is not worthy⁽²⁾ to know that in the people who claimed that the language is the whole truth, and denied the metaphor, and claimed that it is not contained in the Qur'an nor in speech, and some of them claimed that the language is all metaphor and that the truth is not verified.

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'Umar (may Allah be pleased with him) asked al-Harith Ibn Kildah what was the medicine, and he said the constipation from famine and constipation from food. So the constipation of people were in (Haf: Dry, non-fat food). General calamities in (row) short life (downhill) ran and flowed (escape) old in (the) buttoned (garment) near the pelvis in (youth) Help our friend (steadfastness). Commit and persevere in it (camel voice)⁽⁴⁾

The witness / crisis:-

Mujahid(struggler) hadith(speech) that the Quraysha were hit by a severe crisis, and Abu Talib was in many children⁽⁵⁾, Abu Obaid said: And that is what Al- harith wanted. Al-Asma'i and others said: The origin of the crisis is the severity and holding the teeth on each other, and from it, it was said to the horse: He grabbed the bridle axe that is why the Sunnah is called a crisis if they are hit by famine and distress ,It is said: (azamt- tazim- 'azman) Continue constipation food⁽⁶⁾ ,Al-Lihyani is said to have hit us with a crisis, which is distress and severity⁽⁷⁾ ,('azmat ,azmat and 'azum) and 'azam with break M.Al-Asma'i sang:

He offered her food, but she did not put it in the wake of the terror, as she became troubled and 'Umar ibn al-Khattab (may Allah be pleased with him) said to al-Harith Ibn Kildeh: What is medicine? He said, "Al'azam." Means diet and constipationthe mouth from food. Zuhair said:

* If the crisis, their year, the crisis year⁽⁸⁾, Ibn Qutayba al-Dinuri mentioned the crisis: biting, and Abu Bakr Muhammad mentioned the crisis: eating also, and biting⁽⁹⁾, Abu Mansour crisis: it is constipation from food and drink, and from it was said: for the meat: crisis, which is constipation from food and drink, and from it was said for the year of drought and famine crisis.

And Abu Zayd said: Time will be upon us: If his affairs become severe and his rain and goodness decrease, and the animal(Camel) clings to the bridle: if it grabs it with its teeth as if it is biting it⁽¹⁰⁾, Alkhatibi in the (Gharib A-lhadith: in the strange talk),Al'azam wants diet and is said that the origin of theAl'azam biting and that the biter on the thing pulls one beard on the other semi-constipated for food by him⁽¹¹⁾, the son of his master Al'azam: the intensity of biting by the whole mouth, and said: is to bite, and then repeat it and do not send it, and said: is to be caught with his mouth.

He bitten and bitten severely, (yazim 'azman w'uzumaan) which is (Azuma, Azum) and the horse squeezed on the bridle: catch. And the Azum: cutting with a fang, a knife and others. And supplies, and azima, and azima: fangs, one supplies: azima, and one azima: crisis, and one azima: Azum⁽¹²⁾, either in the(Lisan Alearab) by Ibn Mandour azima: azima: the intensity of biting the whole mouth, and it was said fangs, and fangs are supplies, and it was said:

It is to bite him and then repeat it and not send it, and it was said: It is to catch him with his mouth, the azima, and the azim on him is (a yazim 'azmaan w'uzumaan)And the man's hand squeezed it tightly, It is the most severe bite. Al-Asma'i said: 'Issa ibn 'Umar said: 'Issa ibn 'Umar said that we had a duck that was tazim, i.e. biting, and from it was said to the year Azama and Azum and Azam, a crisis,by breaking the M. And the horse bitted on the bridle axe: catch⁽¹³⁾

From the above, we note that the origin of this word has helped to borrow it to indicate two meanings, the first is diet, which is constipation on to food, as it was some on his teeth and pulling on them so that he does not eat, while the second meaning is famine, severity and drought because there is no food in them. Here appear to the word two meanings of the necessary diet, and the crisis of famine has evolved the word crisis abundantly use and forgot the original that was taken from it became called in the contemporary classical on each severity of the crisis, it is said a political crisis or economic or transportation crisis etc.

Second: opposites:-

Ibn al-Anbari mentioned in the introduction to his book opposites «This book mentioned the words that expect it by the Arabs on the opposite meanings, so the letter of which leads to two different meanings»⁽¹⁴⁾, either Ibn Faris in his book and Sunan (norms) of Arabs in the names to call the opposites by one name. Towards "john" for black and "john" for white. People denied this doctrine and that the Arabs come in one name for something and against it. And that's nothing. This is because those who narrated that the Arabs call the sword(Muhannad) a sword and the horse a party are the ones who narrated that the Arabs call the opposites by one name. We have stripped in this a book in which we mentioned what they invoked, and we mentioned the response and lack of it, so we did not repeat it⁽¹⁵⁾, Al-Zamakhshari mentioned in Bab al-Fa'a with the Shin the hadith of Ibn Lubaynah: I came to him while he was sitting in the Sacred Mosque, and there was a man Adam with two braids and the two spread together, and I asked him about prayer, and he said: If the horizons are lined with whiteness, the dawn will be dark, and beware of warp and stiffness⁽¹⁶⁾.

The witness is the word of darkness the son of the skeet conveyed to us, Abu al-Hasan said: Pindar said: Darkness: the mixing of the whiteness of the day with the blackness of the night at the beginning and at the end. Therefore, they made opposites, because the darkness of the first night pays to the blackness of the night, and the darkness of the end of the night pays to the whiteness of the day⁽¹⁷⁾, the son of his master mentioned the darkness of the night and it was said that he is after what she tilted⁽¹⁸⁾, but Al-Zamakhshari Al-Sadf: the light and from it they say: Asdaf for us any light for us. Abu 'Amr said: If a man is standing at the door, I said to him: Darkness, that is, leaving it until the house⁽¹⁹⁾ is lit up Abu Zayd said: (Al-Sadfa) In the language of Bani Tamim: Darkness and in the language of Qais: Light⁽²⁰⁾, Al-Zamakhshari mentioned in Bab al-Nun with the waw Three of the order of ignorance: Challenging the genealogy and wailing (women gather to weep for the deceased) and Al-Anwa⁽²¹⁾ (the intention to resolve and proceed with the matter).

The witness is the word (Alanwa/wailing), Abu Obaida and Abu Manzoor (Al-Anwa) one of which is (Noah). Rather, it is called a petrel because if the fallen falls from it in the (Maghreb:Dusk time), wailed of the East for the rise, it is a petrel, and that rise is the petrel, so the star is called by it, as well as every riser with weight and slowness, it wails when it rises, and the petrel may be falling. Abu 'Ubayd said: I have not heard that the petrel falls except in this place⁽²²⁾, the petrel, which are stars that they used to draw up, i.e. they must be watering, and the petrel rising and rising, as if that star if it is far away and gets up, it comes with rain, and that is one of the things of ignorance, and the ratio of the act to the star is not a matter of Islam if the act is attributed to it, and as for adding rain to the time, that is the act of Allah at that time, so that is not blameworthy⁽²³⁾. As for Zamakhshari, the petrel, rising and falling, he called it the star, either rising or falling⁽²⁴⁾.

The Prophet (peace and blessings of Allaah be upon him) said in the soup: Irtu(drink) Fu'ad(heart) al-Hazin(sad) and Yusro(please) from Fu'ad al-Suqeim(heart of sickness) the witness (the word Arto / drink) is one of the opposites and (Arto) from their saying:(Ratah rtua) if he joins it⁽²⁵⁾. And each step: (Ratwa and Retto): Pull the thing with the thing. And he rose in his arm: as they say that he was in his arm⁽²⁶⁾. Abu 'Ubayd quoted us Ahmed in his book(al-Gharbain fi al-Qur'an wa al-Hadith) as saying by Ahmad ibn Yahya: (Al-Raqto) may be tightening and relaxing⁽²⁷⁾. Ibn 'Umar (may Allah be pleased with him) prayed with them (praying Maghrib). He said: "Neither are those who are lost." Then he shook (Vertu Al-Rato): from the opposites is the tension and strengthening, which is what is meant here, and from it they say: Eat so-and-so eaters and his heart is gone. And be broken and relaxed, including their saying: hit him calamity what you saw in his arms said to him Nafi': {If you earthquake} He said: {If you earthquake}⁽²⁸⁾, then explain to us Zamakhshari (Alrto:drink)⁽²⁹⁾.

And he narrated that it was presented to him in the sun, and the pilgrims said to him: The sun is Jonah(blackness)

Third: The metaphor

Rafal(recklessness)

(Al-Shannaq)

(Shanq) (Al-Shin, Al-Nun and Al-Qaf) is a correct origin (measured) measured, and it indicates an extension in attachment to something, from that Al-Shannak, which is the thread with which the mouth of the bagpipe is tightened. A man is hanged with the reins of his camel, if he does with it as a knight does with his horse, if he restrains him with his bridle. It is said that hanging: the length of the head, as if extending upwards. And a hanged mare (pulled back): long⁽³⁰⁾, and continued this opinion Abu Mansour and Ibn Faris⁽³¹⁾, either Zamakhshari hangs take something from the hanging, which is between the two obligatory named hanging because it is not a complete obligation as if hanged any blind from the hanging camel reins if enough which is the meaning in the naming and cut because when it is not obligatory as if it is broken as well as hanging blood money kit of camels that kindly Mr. increase on the hundred⁽³²⁾ long hangs man ally tongue any spruce (any Wound him with his tongue)⁽³³⁾ hang it is said: hang the bagpipe and hang it if Okaha(***The thread that tightens the navel and the bag and the like***)Then tie the end of the rope with a butt or a pole head, which is the hanging. The hangings may be a walk or a thread other than the stewardship and it is here

The Alwaka' hanging tip of the peg and may be other than the Alwaka' and is intended to solve the solution of the wedge and from it they say: hanged the head of the mare if tightened to a tree or a high stake and was said to hang blood money because it is a cow (linked one to the other) a few commented with the great blood money⁽³⁴⁾ that Zamakhshari has added a new meaning and collected the opinions of all scholars in the superlative.

My brother Al-Sarar (keeper of secrets)

means as the owner of the secret and (Aladfar) bad smelling and from it was said to the world or(Dvr, but Al-Dhafr Balthal dictionary) is all the wind smart good was or stink,⁽³⁵⁾but when Al-Zamakhshari is meant by my brother Al-Sarar Al-Jahar as you say the Arabs knew so I am my brother evil mean good and my brother good want evil,

Alayad

Alayad: Becoming something else and transforming it from its condition. It says: Ad blackness of his hair whiter⁽³⁶⁾, but Zamakhshari and the origin of metabolism return to the thing says do it also if he did it again borrowed for the meaning of becoming to meet them in the meaning of transition. It says that the poor became rich and returned rich⁽³⁷⁾, and in the(Lisan Al- Arab)

(Alayad) becomes something else. And also such and such, that is, it is true. It is said: The blackness of his hair is whiter, he said: And they also say as if it was taken from a white one, i.e. it returned to return, and if you also said, it says, "Give me back what has passed", he said: And the interpretation of also increased⁽³⁸⁾, Al-Fayrouzabadi said the metabolism: Returning to the thing, adding the metabolism, and becoming another thing, and transforming it from its condition, and returning⁽³⁹⁾

3- Badr (roundness)

Al-Badr: by Al-Fath: the dish, named "Badr" for its roundness, and from it the hadith: The Prophet, may God's peace and blessings be upon him, came with a full moon in which the reward of fluff and the full moon, also: the initiator boy and the star bin Bdeir, from the readers and Badr(initiate)the guardian in the orphan's money⁽⁴⁰⁾, meaning: Bader As for Al-Zamakhshari Badr is the dish called Badr rounded as the moon is called when it turns around full moon⁽⁴¹⁾

(Alriysh)Feathers:-

(Alriysh and Alrayash) are one and they are what appeared from the garment He said: And it is said: So and so gave me a man with his feathers, that is: by his clothing means the clothing of the man. He said: And the feathers also: fertile and pension⁽⁴²⁾, feathers for the bird, one feather, and combines on (Alriysh and Alrayash) in the sense, which is a luxurious dress. And it was read: and feathers and the garment of piety, and it is said (Alriysh and Alrayash): money, fertility and pension. (Wartash Flan:Someone's condition has improved)And they said: He gave him a hundred feathers, Abu Ubaydah said: The kings, if she loved a beloved, made in the camel's hump the feathers of the ostrich, so that he would know that he was the king's love. Al-Asma'i said: It means its travel and clothing. And the spear of Rush, that is, bellow. And camel Rasha: weak⁽⁴³⁾, that Nashwan bin Said has collected meanings in his book mentioned feathers: good, God Almighty said: feathers and clothing piety,⁽⁴⁴⁾ feathers: pension feathers: dress, it is said: gave me a servant feathers: any dress, said Ajaj⁽⁴⁵⁾ to you complain the severity of living ... And the effort of years plucking feathers feathers: beauty and adornment, the feathers of money⁽⁴⁶⁾

(Rasha- Alrrishwat- Alrashwa): the link to the need for Rasha. He(Rasha him), Rasha him, bribedand get bribed as he says: He clothed him and it was said: He bribed the chick: if he stretched his neck to his mother to tear him apart. Feathers in the sense of artificiality and injury with goodness borrowed from the feathers of the arrow do not you see to say: ... And get bribed and artificial when those with whom you throw ... And saying: ... And get bribed me fine as long as revived me ... The best of the loyalist is the one who bribes and does not justify ... And it was said to Al-Harith Al-Himairi: The briber because he was the first to غزرpeople's and bribed people with booty and what is meant by Al-Raish is here who seeks between the briber and the bribed because he bribed this who said this, but enters the briber before cursing if he does not pay what he has done harmful. Al-Hasan (may Allah have mercy on him) used to say: When he was asked about the calculation of an obligatory obligation, he

said: We have to explain [the arrows]⁽⁴⁷⁾ and Yazid al-Rashk explains the account⁽⁴⁸⁾ of the feathers of the Qa'im al-Raish: that is, the moderate with feathers, which is like flowing water and satisfied living. Nerve:

Crooked. Reckless: Removed from the goal Ali(peace be upon him) bought a shirt for three dirhams and said: Praise be to Allah who this is from his feathers. Feathers: The clothing that adorns it was borrowed from the feathers of the bird because it was clothed and adorned, the Almighty said: {Clothing that shows your feathers and feathers}. The feathers have two aspects: that the plural of feathers and that it is singular based on the word on the effective as dress. Abu Dhar (may Allah be pleased with him) said in the talk of his Islam that my brother Anis said to me: I have a need in Makkahset out and disperse and I said: What imprisoned you, he said: I met a man who is of your religion and claims that God sent him. I said: What people say, he said: They say: a magician, a priest, a poet⁽⁴⁹⁾.

Fourth: Metonymy:-

Metonymy is a source of nickname, and its nickname is a good nickname, and its L is W and Y, it is said. Knah(He is nicknamed) Yaknih(they titled him), and Iknoh(nickname him), and nickname father, or mother, and so-and-so nicknamed Abu Abdullah, and Flana(someone) nicknamed the mother of so-and-so, and it is not said: nicknamed Abdullah, nor Zainab nicknamed Hind, but it is intended on the father, mother, and so-and-so nickname so-and-so, any nickname, as it is said named, any named by his name, and nickname vision, are the proverbs that are when the vision is nicknamed by the notables of things, and in the hadith (speech) «The vision nickname, and have names so a nickname was launched for those visions ,and considered their names»⁽⁵⁰⁾ (metonymy) to speak something and want it other has (I wrote) so-and-so about such and such and also (Knut) (a metaphor) in them. And a man (was) and a people (Canon). And (nickname) by joining the kaaf and breaking it one (nickname). And (he was owned) so-and-so, and he (called) Abu 'Abd Allah. And do not say: He is called the servant of God. And (Knah) Abu Zayd and Abu Zayd (Taknia) which is (Knih) as you say: name it. I said: And (we were) such and such by dilution (a metaphor)mentioned by Al-Farabi. And (I) the vision is the proverbs that the king of the vision beats, he calls them about the notables of great things⁽⁵¹⁾.

The clear:-

the great thing, which is also obvious if the inclusion of the first one is shortened and if the opening of the first one is extended. And its plural⁽⁵²⁾., great command, that is, great command: easy, and it is one of the opposites⁽⁵³⁾, and a great thing of opposites. It is said: Jalal for the easy, and Jalal for the great⁽⁵⁴⁾, and quoted us Farabi from Al-Qatami in Dhi Jalloul spend death owner if Al-Sarari of his horrors Artsma and Al-Jallah: Al-Baar. It is said: The sons of so-and-so are fueled by the majesty, and their fuel is the instrument. They pick up the shot, that is, they catch the camel. And the gel by annexation: one Jalal Al-Dawab. And the gathering of Jalal Ajla⁽⁵⁵⁾, but Zamakhshari Jallah was nicknamed for the virginity of the Jalla, which is the camel, and it was said to eat it: Majesty and Gala has Jala and Jala and Jala and Jalla:Picked it up with boiling water: the stroke fell into it. It is narrated from the hadeeth (speech) of the Prophet (peace and blessings of Allaah be upon him): A man asked him about the meat of the reds and he said: "Feed your family from the fat of your money, for I hated you in the village mobile." It includes the hadeeth(speech) of Ibn 'Umar (may Allah be pleased with him): A man said to him: I want to accompany you. He said: Do not accompany me on the majesty⁽⁵⁶⁾ of the great of the man, for he is dignified: if he is old and old, and from him they say: 'Amr⁽⁵⁷⁾ is old from the ring, as evidenced by their saying: 'Amr is old, he is great] the Persians are great: that is, I will put him on him.And the thing was revealed: that is, his uncle. And from it the rain Majalal: which swept the earth with water and plants, i.e. its uncle⁽⁵⁸⁾, and the son of Aire with dignity in the names of God Almighty «Dhul-Majesty and Honor»Majesty: Greatness, and from it the other hadith «Postpone God forgive you» any say, the majesty and honor. It was said that he wanted to make him great. His interpretation came in some narrations: that is, they became Muslims. It is narrated with the neglected bark, which is the words of Abu Darda in most of the names of God Almighty «Galilee», which is described by the epithets of majesty, and the container is all Galilee⁽⁵⁹⁾, and Muhammad Rida mentioned { Jalal.} and Jalal, engine: the great and small⁽⁶⁰⁾ command, Jalal: the great command, and the adjective is also used in the incident is said and the defect is a correction⁽⁶¹⁾

Alazir (helping) :-

Alazir which is the back. From it the Almighty says: (My brother, I stress it **Azri**), and he followed him in that Farbi in his book Al-Azr: Strength. And the Almighty says:⁽⁶²⁾ (I stress it **Azri**)⁽⁶³⁾, that is, my back, and the position of the buttons of the loins. I supported Falana(someone), that is, I helped him. And the public says: I visited him. And the zar is known, male and feminine, and the zara is like him, as they said to the pillow pillow⁽⁶⁴⁾, but Zamakhshari was nicknamed for women with rice as he was about them with clothes and brushes. It was said that their souls wanted from saying ... Not to inform Abu Hafs as a messenger... Ransom for you from my brother trust Ezari ... And this is as it was said in the saying of Laila ... They threw her in pumice robes, and you won't see ... It has a resemblance except the repulsive ostriches ... Souls wanted. When he entered the last ten days, he woke up his family, tightened the apron, watered and raised the apron.

That is, he woke them up to pray and retired from women, so he made pulling the button a metaphor for retirement, just as he makes his solution a metaphor for against that. Al-Akhtal said... Folk, if they fight, tighten their aprons... Without women, even if they become pure ... It may be intended to roll up the worship and would roll up the shrinking to shrink Ezraah and raise the limbs and tighten⁽⁶⁵⁾, and those who mentioned that the strength Azaz is the son of Al-atheer⁽⁶⁶⁾, Ahmed satisfaction mentioned more than the meaning of the button which is the button: strength: weakness "against": back, complex button, origin: button, button: body Alatraz. Al-Izar: male and feminine, and it is said Al-Izar.": Al-Malhafa: All that covers you⁽⁶⁷⁾, interesting: Fullness: Fullness: Plural plenty.

She says, the council is full of people. And people buzz any plural many "s" joined each other. "A description or one has neither plural nor verb." F-: Calculation of the moon's streams, which is a curiosity of what enters between months and years⁽⁶⁸⁾, but Muhammad Hassan, after mentioning the meaning of the severity, mentions and the azar: a garment surrounding the lower half of the body⁽⁶⁹⁾.

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