

THE SIGNIFICANCE OF "SHARH AL-MIFTAH" IN ARABIC RHETORIC

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Annotation: This article explores Arabic rhetoric and its components: *ilm al-bayan*, *ilm al-ma'ani*, and **ilm al-badi'*. It delves into the historical development of these disciplines and their significance in studying the oral and written heritage of our ancestors and scholars. The article also includes works by prominent scholars such as Jurjani, Zamakhshari, Taftazani, Sakkak, and Qazwini on Arabic rhetoric.

Keywords: Arabic rhetoric, understanding its components: *ilm al-ma'ani*, *ilm al-bayan*, *ilm al-badi'*, *history of these disciplines*, *polysemy*, *synonymy*.

INTRODUCTION

In the global study of the rhetoric of the Quran, hadith, and literary works, Sa'duddin Taftazani's works dedicated to rhetoric serve as a scientific and theoretical source. Contemporary research by scholars on the textual analysis, structural composition, rhetorical rules, and terminology employed in his works, such as "Muṭawwal," "Muḥtasaru-l-ma'āniy," and "Šarḥu-l-miftāḥ," reveals Taftazani's unique approach to developing the theoretical principles of rhetoric. The theoretical perspectives advanced in these works on issues such as itnab (elaboration), isti'ara (metaphor), muhassanat badi'iyya (rhetorical embellishment), tashbih (simile), kinaya (metonymy), qasr (ellipsis), and iltifat (attention-grabbing device) contribute significantly to the weight of ongoing research in the field.

MAIN PART

Sa'duddin Taftazani's work, "Sharhu-l-miftāḥ," is a commentary on the third part, dedicated to rhetoric, of Sakkak's (d. 626/1229) work, "Miftāḥu-l-'ulum." Sa'duddin Taftazani, in his work "Havāšī-l-Kaššāf," refers to it, saying, "...we will present a detailed analysis of this in "Sharhu-l-miftāḥ." The work became known under this name. Later, it was also called "Sharhu-l-qismi-s-salis min miftāḥi-l-'ulum." [5:275]

After writing commentaries on "Talḥīṣ" twice, Sa'duddin Taftazani was unable to find a reason to comment on "Miftāḥ". It took 30 years before he found reasons to comment on both "Kaššāf" and "Miftāḥ". Taftazani says: "At the request of some scholars and learned men, I took up my pen to write annotations on the margins of the work "Kaššāf", to separate its pearls and jewels, to distinguish between its hours and minutes, and to fulfill my promise to comment on the third part of the work "Miftāḥu-l-'ulūm" by the eminent scholar Abu Ya'qub Siroj al-ma'oliy Yusuf ibn Muhammad Sakkakiy...

The poet and literary figure known as Sohir said that the work's expressions are beautiful and its allusions are subtle. Arabs see it as a standard and a scale for measuring artistic techniques with extreme precision in their subtle expressions. It spares no effort in constructing expressions, elevating the rules of rhetoric, and entering into the foundations of the two sciences specific to the Quran: meaning and its appropriateness, the combination and correspondence of multiple aspects." [3:85].

This commentary by Sa'duddin Taftazani is not the first response to Sakkoki's views on rhetoric. Taftazani had previously focused on explaining the obscure points in Sakkoki's words in his "Muṭawwal" and "Muḥtaṣar". The work was studied by Rufaat Ismail Ghanim in 1403/1983 at Al-Azhar University for his doctoral dissertation on "Šarḥu-l-miftāḥ". The work has been annotated by dozens of scholars, and many scholars have quoted from this work.

There are the following differences between the works "Šarḥu-l-qismi-s-salis min miftāḥi-l-‘ulum" and "Muṭawwal". Sa'duddin Taftazani employed a distinct commentary style in "Miftāḥa-l-‘ulum". At the same time, he also utilized the approach he had taken in "Muṭawwal". When discussing the difference between the two works using the commentary style, Taftazani explained that when he wrote "Muṭawwal", he was young and enthusiastic. This is reflected in his speed, his critical approach, and his intensity in responding. He had the patience to elaborate on ideas and objections, even if they were lengthy and numerous. Additionally, he had a desire for comprehensive commentary and thorough research. However, when writing "Šarḥu-l-Miftāḥ", he was a mature elder. Over the years, his language had become more refined, his experience had grown, and he had become acquainted with a vast amount of written material in various fields. In "Šarḥu-l-Miftāḥ", he did not provide a mixed commentary on the text, but rather a verbal commentary. Starting from the beginning of Sakkaki's words, he clarifies the ambiguities and resolves the complexities by providing commentary on the parts that Sakkaki had left unfinished. [3:76] The reason Taftazani adopted this approach was to avoid the excessive repetition that was mentioned in his previous two works. Verbal commentary allowed him to explicate whatever he desired from the author's words. If, in the "Sharhu-l-Miftah," he intended to reiterate the significant debates discussed at length in his previous two works, he would present them concisely or mention one aspect and refer to the "Sharhu-t-Talhis." Conversely, in the "Sharhu-l-Miftah," one can observe that he elaborates on issues that were given little attention or merely alluded to in the "Muṭawwal." [4:143] "In some instances, this commentary limits itself to explaining Sakkoki's views in a manner comprehensible to those familiar with the commentaries on "Miftāḥ," or as presented by Sa'duddin Taftazani in his "Muṭawwal."

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"This approach, as Taftazani notes in the introduction to his works, aims to clarify the ambiguities found in Sakkoki's statements.

In "Šarḥu-l-Miftāḥ," Sa'duddin Taftazani abandons some of the views he expressed in his earlier works, "Muṭawwal" and "Muḥtaṣaru-l-ma'āniy." It's important to note that, in some cases, Taftazani follows Sakkoki on terminological issues, and in "Šarḥu-l-Miftāḥ," he presents views that differ from those expressed in "Muṭawwal." This does not signify a contradiction but rather the introduction of additional perspectives. "Šarḥu-l-Miftāḥ" contains discussions on issues of puberty that are absent in "Muṭawwal." Conversely, some issues of puberty discussed in "Muṭawwal" are omitted in "Šarḥu-l-Miftāḥ." [2:187]"

One of the unique features of this work is that Taftazani refers to issues that were widely discussed in works that did not exist at the time of writing "Muṭawwal". One of the distinctive features of this commentary is Taftazani's strong focus on the Sakkaki language. Sa'duddin Taftazani considered Sakkaki not only a leading figure among mature scholars but also a writer whose maturity emanated from his pen and whose phrases were illuminated by magical words. Taftazani analyzed some of Sakkaki's expressions. The reason for this is to extract knowledge and signs from these expressions and to explain the magic and beauty of his words.

In *Sharḥu-l-Miftāḥ*, Sa'duddin Taftazani's language is closer to the spirit of a literary scholar, while in *Muṭawwal* his sharp intellect is evident. The reason for this lies in the author's chosen style. In *Muṭawwal*, he extensively discussed the rules, terms, and boundaries of rhetoric, whereas in *Sharḥu-l-Miftāḥ*, he avoided repetition and instead merely alluded to these concepts in an abbreviated manner. This allowed him to focus on other aspects of rhetoric, delving into the subtle nuances and meanings underlying eloquent expressions. Subsequently, he undertook an analysis of the information that Sakkaki had presented in certain chapters and left without elaboration. Taftazani's confidence in this endeavor was bolstered by his belief that Sakkaki's work would continue to intrigue readers over time, and that Sakkaki had intentionally left certain quotations and commentaries within his chapters for insightful readers to interpret. The more literal commentary in *Sharḥu-l-Miftāḥ* afforded Taftazani a freedom that he had lacked in his mixed commentary, and he directed his efforts accordingly. As Taftazani himself explicitly stated, 'As you can see from our examples and the subtle points we have explained, our approach is to even shorten the introduction to rules that students might not benefit from in many sciences' [3:45]. One additional reason for Sa'duddin Taftazani's writing this commentary, focusing on extracting the intended goals and subtle aspects of eloquence as intended by Sakkaki, is his influence by the "Kashshaf". This is because he composed the "Sharḥu-l-Miftāḥ" while writing the "Hawashiyu-l-Kaššaf". The simultaneous writing of these two works led to some overlap.

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"Hawashiyu-l-Kaššaf" is considered one of Sa'duddin Taftazoniy's works on exegesis. However, because it encompasses many sciences, it also includes matters related to rhetoric. This work is a collection of commentaries and explanations of Zamakhshari's famous commentary, the «Kashshaf».

Sa'duddin Taftazoniy himself titled this work "Hawashiyu-l-Kaššaf". In bibliographic works, it is often cited as the similar "Sharhu-l-Kaššaf". References to both of these titles can be found in works quoting the author.

Taftazani did not complete this work. The commentary extends from the Surah al-Fatiha to Surah Yunus, and then from Surah al-Saffat to Surah Muhammad. The scribe who copied the manuscript wrote, upon finishing Surah Yunus: "The first volume of the commentary on the Kashshaf is complete." However, a note in the margin states: "The commentary from the beginning of Surah Hud to the end of Surah al-Saffat is missing. 27 surahs have been left out." Other evidence corroborates this statement. Bibliographic works that claim Sa'duddin Taftazani completed this work are incorrect. Sa'duddin Taftazani completed this two-volume work in Samarqand in the month of Rabi' al-akhir of the year 789/1387. It is emphasized that Sa'duddin Taftazani did not complete this work. Hasan ibn Ahmad Jalal (died 1084/1673) completed it and titled it "Mināḥu-l-altāf bi-takmil hāšiya-s-Sa'duddin ala-l-Kaššāf. [1:276]

The state of this work is similar to that of the "Sharhu-l-Miftah" and, like other treatises in universities, its manuscripts require study and research. The first volume was investigated by Abdulfattah Iso Barbariy in 1978 as a doctoral dissertation at Al-Azhar University. The second volume was prepared for publication by Fawzi Abdulqahir Abdu Robbihi in 1979 as a doctoral dissertation at the same university.

The author of "Kashfu-z-zunun" is incorrect in stating that this marginal note is an abbreviation of Toyyibiy's commentary on "al-Kashshaf". Because the two have been studied by analogy. Dr. Muhammad Abu Muso was the first to respond to this statement.

Scholars who came after Sa'duddin Taftazani accepted this work of his as warmly as his other works. They wrote several marginal notes on it and quoted from it extensively.

The work "Hawashiyu-l-Kashshaf" is considered one of the most important works written on "Kashshaf". Haji Khalifa says: "The commentary of the researcher, the knowledgeable one, that is, Sa'duddin, is unparalleled because it encompasses the subtleties of research, investigation, coordination, and embellishment. But time passed, and he engaged with it at the end of his life. As a result, the reaper of death came before he could finish this work. I am firmly convinced that it is a young mare that has not been ridden for months and years, and a pearl that has not been pierced. [1:276] In his work "Hawāšiyu-l-Kaššāf," Sa'duddin Taftazani focused on the same areas of knowledge that Zamakhshari had emphasized in his "Kashshaf." He incorporated into his commentary the linguistic, grammatical, and jurisprudential issues addressed in the "Kashshaf." Taftazani

devoted particular attention to the differences between the Shafi'i and Hanafi schools of law, frequently relying on the unique characteristics of the Qur'anic text to resolve these disputes. He engaged with Zamakhshari, who was renowned for his knowledge of the Qur'anic text, and expressed his own views on various issues. Taftazani also voiced objections concerning the readings of the Qur'an, criticizing Zamakhshari for deeming certain readings weak. Furthermore, he offered critiques on other matters related to the science of Qur'anic interpretation.

The issues related to the science of puberty constitute one aspect of the marginalia of "Hawāšiyu-l-Kaššāf." This is because both the author of the text and the marginalia are among the most prominent scholars in this field. A comparison of these issues with the information in the works of Sa'duddin Taftazani would not reveal a significant difference. Above, we discussed Taftazani's method of writing, which involved fully utilizing the information from other works, his independent judgment in debates, and his incorporation of all these elements into his commentaries after careful study.

In his 'Muṭawwal,' Sa'duddin Taftazoniy extensively quotes and discusses the rules and complex issues related to puberty from 'Kaššāf,' and then provides his own analysis. In this work, 'Hawāšiyu-l-Kaššāf,' when encountering such issues, he would either summarize them or simply refer the reader to 'Šarḥu-t-Talḥīṣ.' After this, there would be no need for further analysis or addition of information on puberty from 'Kaššāf,' as this was not the area of focus for Taftazoniy's study and research. Zamaxshari, the author of 'Kaššāf,' was not to be debated on these issues, as he was considered a Mu'tazilite. However, Taftazoniy responded to Zamaxshari to guide students on the correct path. This is a new aspect that was not present in Taftazoniy's earlier works on puberty. [4:286] If Zamaxshari was considered the 'first scholar,' then Taftazani was given the title of 'second scholar.' This title was bestowed upon him due to the breadth of his knowledge, his fame, and particularly for his comprehensive commentary on Zamaxshari's 'Kashshaf,' where he discussed various disciplines such as grammar, lexicography, rhetoric, and others in his work 'Hawashiyu-l-Kashshaf.' As a result of this extensive commentary, the scope of disciplines covered in the 'Hawashiyu-l-Kashshaf' expanded significantly, along with the number of sources referenced.

Sa'duddin Taftazani's work, "Šarḥu-l-qismi-s-salis min miftāḥi-l-'ulum," was studied and researched in 1991 by Dr. Rifaat Ismail Ghanim, a professor of rhetoric at the Faculty of Arabic Language of the renowned Al-Azhar University in Egypt.

The aforementioned demonstrates the vast extent of Sa'duddin Taftazani's legacy in the field of rhetoric. It reveals the scholar's significant attention to this subject and sets a high standard for subsequent works by other scholars.

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Although Taftazani's works on rhetoric are commentaries on the foundational works of other scholars, his legacy indicates that his personality and thought were distinct from others. In conclusion, the research into the various branches of the science of puberty has yielded the following findings:

Sa'duddin Taftazani authored three works on puberty, all of which are commentaries on earlier, well-known works in the field. After studying the works of scholars who had previously commented on the Sakkaki texts, Sa'duddin Taftazani aimed to rectify any shortcomings in their commentaries with his own. In his work, "Mukhtasar al-Ma'ani," Sa'duddin Taftazani did not include a significant portion of the ideas he had presented in "Mutwall." [5:341]

In writing his work "Muṭawwal", Sa'duddin Taftazani aimed to study all the places where Qazvini, in his work "Talḥīṣu-l-miftāḥ", expressed and summarized the views of scholars, and to determine the correctness or incorrectness of these views by citing evidence from the words of other mature scholars. Thus, Taftazani's "Muṭavval" became a commentary on the views of mature scholars of jurisprudence, especially those expressed in "Miftāḥu-l-ulum". However, all this was done in the process of commenting on Qazvini's expressed views. After commenting on Qazvini's views, Taftazani moved on to discussing the views of other scholars.

CONCLUSION

In his renowned works on the science of rhetoric, "Muṭavval," "Muḥtaṣaru-l-ma'āniy," and "Šarḥu-l-miftāḥ," Taftazani paid great attention to precision when explaining rhetorical issues and utilized manuscript copies of the original works he was commenting on. He delved into problematic scholarly issues, regardless of their field, and thoroughly studied and mastered all related sciences.

In some parts of his third work on rhetoric, "Šarḥu-l-miftāḥ," Sa'duddin Taftazani employed a different approach compared to his previous two works, "Muṭavval" and "Muḥtaṣaru-l-ma'āniy." He increased the number of scientific analyses and examples. It was found that he also included very subtle rhetorical issues. It was proven, based on evidence, that Taftazani did not personally name his rhetorical commentaries "Muṭavval" and «Muḥtaṣaru-l-ma'āniy.» In his second commentary, "Muḥtaṣaru-l-ma'āniy," Sa'duddin Taftazani not only abbreviated his previously written commentary "Muṭavval" but also introduced and developed additional scientific innovations related to rhetoric. The additional materials presented by Sa'duddin Taftazani in "Muḥtaṣaru-l-ma'āniy," in contrast to his work "Muṭavval," were significantly influenced by his deep knowledge of Persian literature and rhetoric. In "Muḥtaṣaru-l-ma'āniy," Sa'duddin Taftazani compared Arabic and Persian rhetoric.

Moreover, in his commentary on the Quran, "Hawāšiyu-l-Kaššāf," Taftazani elucidated many rhetorical issues while interpreting the verses.

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