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The opinions of Imad Al-Kashi in the science of meanings

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Abstract---This research deals with an important topic about Imad al-Din al-Kashi, which is his views on the science of semantics when responding to the objections of al-Khatib al-Qazwini, in his book called (The Answers of al-Kashi to the objections of the author of the clarification on al-Sakaki fi Miftah al-Ulum). Including three models to be studied.

Keywords---science of meanings, Al-Kashi, Al-Sakaki, Al-Qazwini.

Introduction

Praise Allah until Satisfies, and prayer and peace on me Mohammed and god and his companions, , and after: In this research, we will discuss the views of Imad Al-Kashi in the science of semantics through his book (Answers Al-Kashi to the objections of the owner of the clarification on Al-Sakaki in Miftah Al-Ulum), and we will start the research in defining the science of semantics, and then address three issues that he dealt with in this art, the issue first in identification Science meanings , And the second in brevity and the verbiage , And the third in attribution news , offered In which Opinion sakaki , and objection Qazwini on him, then answer Kashi on me Qazwini.

Preamble

First of all, we have to get to know the author of the book, which is:He is Yahya bin Ahmed Imad Al-Din Al-Kashi, or Al-Kashani(Omar as a case,13/184), And thenicknameImad al-Din is the one who called it himself, according to what the virtuous people usually used to describe themselves with epithets that require purification.. (Al-Imad Al-Kashi, 263) nicknamed Balkashi Percentage of to me:Kashan, city country Knight, between cities top and Isfahan and zad.(Yakut

al-Hamawi, 4/430). It was baptism Kashi informed a lot From Sciences and arts , he is did not not rhetorically just, but famous Moreover with knowledge the talk has Taking vacation in it(Khair Al-Din Al-Zarkali,8/135-136), and enable like that From Science Maths and arithmetic and a thousand books in it.

Semantics

Definition of semantics

Al-Sakaki defined the science of meanings as following properties combinations talk in the benefit gesticulate communicate out From approbation and others be careful standing up on her About The error in Application talk on me What require adverb He mentioned it (Al-Sakaki: 161).

Al-Qazwini commented on this definition by saying: “In it there is consideration” (Al-Qazwini: 22), and he objected to it from three angles:

The first: on the word “tracing” because it is not a science and it is not correct to define it, but rather it is a general speech.

Al-Kashi contradicted Al-Qazwini’s analogy by banning the major premise, which is that the use of figurative words in the hadd punishments is not permissible, as it is permissible in his opinion if there is a presumption that indicates it, and the presumption here is a current presumption, which is that everyone who has the slightest distinction as well as the great scholars knows that the science of meanings Among the sciences, such as grammar, logic, etc., and science is a genus under which the science of meanings falls, so that no one is suspected or doubted. Al-Sakaki is based on the understanding of the listener; He said: “Trace the properties of structures” (Al-Sakaki: 161) metaphor From release the reason on me The causative is by means of the presumption of the case, and by it is meant a knowledge obtained by following the properties of structures, so there is no imbalance in its definition (Al-Kashi: 6-7).

Second: that Al-Sakaki clarified his intent from his saying: “Structures of speech” (Al-Sakaki: 161) in the extent of the knowledge of the meanings by saying: “By the structures I mean the structures of the rhetoricians” (Al-Sakaki: 161). Al-Balaghah is the speaker’s attainment of meanings to an extent that is competent to fulfill the properties of structures as they are due.. (Al-Sakaki: 415).

Al-Qazwini’s objection here to the word “structures” in the term of rhetoric.11/301) That is, the knowledge of the structures of rhetoricians depends on the knowledge of rhetoric, and the knowledge of rhetoric depends on the knowledge of the structures of rhetoricians, so this is not correct. And if he wanted something else, he did not make it clear (Al-Qazwini: 23).

Al-Kashi replied to him by saying: “And what is the need for clarification even though he wants the well-known linguistic meaning by structures? Yes, if he wanted by them the structures of the rhetoricians, he would have to explain them as he did in the limit of the knowledge of the meanings, because the structures of the rhetoricians are more specific than the structures absolutely, and the general release and the will of the particular need to Explanation and warning. As for the

general expression and the will of its well-known meaning, there is no need to explain it (Al-Kashi: 7).

Al-Sakaki wanted the structures in the limit of rhetoric, their well-known meaning, which is linguistic structures, and therefore he did not need to explain that, unlike the structures in the definition of the science of meanings, since they were of general significance, he designated them with his intent of them, which is the structures of the rhetoricians.

Third: that say "and others" vague He did not make it clear what he meant (Al-Qazwini: 23). His answer was that he is not duty that be words supplied in the border Information From All The parties until the definition is made, since we knew by his saying: "and related to them of approval and others" (Al-Sakaki: 161) that "other than him" is one of my divisions related to the statement, and this is sufficient here as this is not the place to explain the sections of what is related to the statement (Al-Kashi: 7) .

And he mentioned in his explanation of Miftah Al-Ulum that he means from his saying this, other than approval, which is disapproval, that is, the adjective that attaches to words and makes them disapproving and rejected. (Al-Kashi: 13). In fact, Imad al-Kashi's responses were scientific responses, although they were sometimes based on the interpretation of al-Sakkaki's words in a way that distances him from the position of Al-Qazwini's criticism and consideration. Because al-Sakaki's words sometimes contain a summary that may be more than an interpretation of its meaning. For example, "structures" are a general word that can remain on its column and bear specificity, so it bears interpretation, opposition, and response, especially when we are talking about a scholarly language such as al-Sakaki.

Briefness, redundancy, and equality

brevity and the verbiage and equality From methods that no clear Much Except talking About its types show represented it, Because the agreement on me Scale resort mechanism learners From things difficult (Ahmed Matlab, 203). Al-Sakaki considers that it is one of the relative matters that can only be determined by putting something customary for it, and he called it "the familiar of the circles", so he defined the brief as: "It is performance What is meant? From talk the lowest From Expressions acquaintance Al-Awasat" (Al-Sakaki: 277), then he moved to exaggeration and defined it as: "he is his performance more From their phrases whether she was oligarchs or abundance back on me Camel or on me not The Camel" (Al-Sakaki: 277).

This term-I mean acquaintance- create it sakaki , and why Known Kiss , and mean with it talk rolling between People (Al-Sakaki: 276), and Ahmad Matlab mentioned it in his dictionary that:"What agree on him From Limit is being meter to speak". (Ahmed wanted: 586)

Al-Qazwini Al-Sakaki violated two things:

The first: that "the fact that something is relative does not necessitate that it is not possible to talk about it except by leaving the investigation and building on something customary" (Al-Qazwini: 162)

The second: the term “acquainted with the circles” is, in his opinion, vague and unknown, so how is it correct to define it? And he suggested that the criterion be “the origin of the intended”, that is, the expression of the meaning should be in a word that is equal to the origin of the intent, or less than it is sufficient, which is brevity or is added to it for the benefit of it, which is exaggeration (Al-Qazwini: 166).

Al-Kashi, when responding to the first part of the objection, states that the attributes of things are of two types:

- It is real and established in itself and is achieved in it, even if we do not impose anything other than itself.
- They are not real and are not determined in themselves. Rather, they are qualities that the mind considers to be related to other things.

Briefness and exaggeration in his opinion are from the second section, and his evidence for this is that the condition of brevity and exaggeration by verification is speech in which there is neither brevity nor exaggeration, so investigation means: specifying the amount of each so that it does not increase or decrease, and this does not exist because when the speech increases it becomes overstatement and when it decreases it becomes brevity, There is no word either. (Al-Kashi: 48-49).

As for his response to the second section, he sees that al-Qazwini’s saying that what is known in circles is a response to ignorance is forbidden, since the definitions do not have to be known with all their details and details, because that is impossible, and if the definition is specific in itself, it is referred to, then it is not a response to ignorance, and the words that It is spoken by general custom, and its presence indicates that it is specific and known, even if there is ambiguity in it in terms of its specifics or particulars. (Cashi: 49)

After agreeing and confirming the definition of Al-Sakaki, he returns to reject the author of the explanation’s proposal to launch an analogy and call it “the origin of the meaning”, and he sees that he did not clarify what he meant from this term, and the saying of the owner of the key was clearer and clearer because he indicated his intention “which is the circulating speech among people that is indicated by the situation of the language and tongue.” (Al-Kashi: 50-51).

The researcher believes that Al-Qazwini’s proposal, which is to rely on the origin of the meaning, is a sound and sound proposal that has no doubts. If the phrase gives the meaning in its entirety without adding or decreasing the word, then this is equality. Let us give an example in which these sections become clear: If a questioner asks you: When will you travel? If you answered him by saying: I am traveling today, then the phrase is equivalent to the original meaning, because each word of the phrase indicates the part of the intended meaning. And if you answered it by saying: today, then the phrase is brief, as it indicates that the journey is today, but with a phrase less than the phrase of the origin of what is meant. intended meaning.

Through this issue, we can notice an important thing, which is that the Kashi It was ok Al-Sakaki also has his rhetorical terminology , and that Tends to me his

school , So did not we see may be he added on me sakaki something Nor break it in something in term , but It was supportive and installed to say sakaki , supporter pro for him.

In the news chain of transmission, revealing the knowledge of something is the status of the ignorant about it

The owner of the key establishes in his speech a principle that is: the one who knows the benefit of the news and the necessity of its benefit may be relegated to the status of the ignorant one; Because he does not follow what is required of knowledge, so the news is given to him as it is delivered to the ignorant, and he cited the words of the Lord of Might: “And they knew for those who bought it what he has in the Hereafter, and how wretched they have sold themselves if they knew” (Al-Baqarah: 102), how do you find it in The beginning of the verse describes the People of the Book with knowledge as a way of categorical emphasizing “which is learned from Lam in his saying: “And they knew” (Al-Baqarah: 102), and at the end of it he denies that knowledge from them, as they did not act upon their knowledge, and he cited other examples of that from the Holy Qur’an (Al-Sakaki: 172), but this verse is the subject of disagreement, as Al-Qazwini believes that it does not conform to the rule mentioned by Al-Sakaki, and that it is one of the examples of revealing the knowledge of something to the status of the ignorant (Al-Qazwini: 27).

As for Al-Kashi, he began his answer by clarifying the difference between the scholar with the benefit of the news and the world with the benefit of the thing. Then he moved on to prove that the noble verse is an example of what Al-Sakaki decided, so the benefit of the news in the verse is that the Almighty’s saying: “And they knew for those who bought it what he has in the Hereafter” (Al-Baqarah: 102), which indicates their knowledge that what they sold themselves for, which is the purchase of books Magic is a reprehensible matter, and the one who buys it does not have a share in the Hereafter, and the benefit must be that they know that God Almighty is All-Knowing of the unseen, and they do not deny this. “If only they knew” (Al-Baqarah: 102), and thus, Al-Kashi confirmed that the verse is an example of revealing the scholar with the benefit of the news and is necessary for the status of the ignorant. (Al-Kashi: 8-9).

Then Al-Kashi put forward other objections to this example and answered them, so he said that if one objected to the saying of the Most High: “And evil is what they have done for themselves” (Al-Baqarah: 102) is not news because it cannot bear the truth and falsehood, as we know that the news is what we can judge on He says it with truth and falsehood, and the opposite of it is establishment, so we say: This verse is intended to inform, and God Almighty has mentioned it as a way of constructing to verify its veracity. that this judgment Command investigator Fixed no hung for him in time until It said it's a result in time Without time, lol veins on me road tell jazz that think person it's a reality in time Without time” (Al-Kashi: 9).

The other objection that he assumed is that if it is said that this verse is not a speech to the Jews, but rather a speech to the Prophet and his companions, then it is not in accordance, then his answer is: that download the scientist with the

news his house ignorant with it blind From that is being letter with him or with else, so if it was said for more for example that age not Scientist so the news; Because he no Works on me accordingly, Lost download Amrou his house ignorant, and with this Not by letter with Amr” (Al-Kashi: 9). He mentioned at the end of the objection that he was astonished by the preacher's objection; Because he accepted that the verse is an example for the knowledgeable to download something to the status of the ignorant about it, so it is both an affirmation and an denial. (Al-Kashi: 9).

Conclusion

By presenting these objections, these lines contain the most important findings, as we conclude and note the following:

1. With these objections, Al-Qazwini drew the attention of the rhetoricians to the areas of research in Arabic rhetoric, and thus opened a wide door for the rhetoricians to roam and search for the pearls of rhetoric.
2. These objections became the talk of the hour among scholars at the time, so they transmitted them and discussed them in depth, one of these discussions of Imad al-Kashi, who is one of the most prominent rhetoricians of his time.
3. His answers were scientific in most of his responses, and he discussed the issue in all its aspects.

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