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## The poetic witness of Baha Al-Din Al-Subki in Arus Alafrah Book

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**Abstract**--The poetic witness has a great effect in the Arabic lesson, ancient and modern, whether the lesson is grammatical, linguistic or rhetorical. By quickly following the references and sources of ancient Arabic, the researcher notes that the poetic witness appears once in a body, another in an explanation, and a third in a summary and abbreviation. Perhaps this is due to the fact that Arabic in general and rhetoric in particular at that time carved an educational approach, so it is noted that the poetic verse was used as a witness or an example of the rule, although in this use the witness was amputated from its context. Among the sources of Arabic that made a lot of use of poetic evidence to reinforce a rule or to refute a previous opinion is the book In Arus Al-Afrh by Bahaa Al-Din Al-Subki (773 AH)

**Keywords**---the witness, the poetic, the rhetoric, In Arus Al-Afrh.

**Introduction**

The Paper begins to talk about how Al-Subki dealt with the poetic witness in his book Arus Alafrah, in explaining the summary of the key. Because his life has an impact on some of the judgments that we will make on Al-Subki's methodology in his reference to the poetic witness.

**His name and family**

Ahmad bin Ali bin Abd al-Kafi bin Ali bin Tammam al-Subki al-Ansari, imam jurist, exegete, modernist, fundamentalist, writer Bahaa al-Din Abu Hamid: al-Shafi: 2000 7/161, and al-Saf' 1413 : 9/ 124 and ibn kadi shuhbah 147:3/78 taken from his father, Abu Hayyan, Al-Asbahani, Ibn Al-Qammah, Al-Zanklouni, Al-Taki Al-Sayegh and others. He excelled when he was young, and he prevailed

when he was twenty years old. The guardian of the teaching of Shafi'i and Sheikhuniyah first opened. He has books, including Sharh Al-Hawi, Takmeel Sharh Al-Minhaj by his father, and In Arus Al-Afrh in Explanation of Muftah Al-Muftah. He died in Makkah in Rajab in the year seventy-three (Al-Suyuti, 1967, 1/435).

### **Witness language**

The noun of object , and the owner of the criteria mentioned that: "Saw is an origin that indicates presence, knowledge and media, and none of its branches departs from that (Al-Qazwini, 1979: 3/221)

### **Evidence for Arab scholars:**

Al-Tahnawi defines it by saying: "...and with the people of partial Arabic who cites it in proving the rule because that partial is from the download or from the words of the trusted Arabs in their Arabic, and it is more specific than the example (Al-Thanawi, 1996:1/1002) and on this definition of the witness are two observations: One of them: that he restricted the function of the witness to "prove the rule." The function of the witness for Arabic scholars goes beyond proving the rule and confirming it, to judging the correctness of the word, the structure, and clarifying the irregularities and non-consistency that may occur in the rule. Whether it is a poetic or prose witness, while what is meant by the witness is the entire sentence of the witness (Al-Shehri, 1431:59-60).

### **The rhetorical witness**

It is everything that the rhetoricians cite from the verses of the Holy Qur'an, the prophetic hadiths and the words of the Arabs, prose or poetry, to clarify or clarify a rhetorical rule (Al-Salwi, 2001, 1/13). Whether it is poetry, Quran, hadith, or the words of the Arabs who are trusted with their eloquence.

### **Poetic witness**

Poetry is considered the Diwan of the Arabs and its constitution, and the ancient Arabs were eloquent and eloquent, with no affection; Therefore, the poetic evidence received a lot of attention from the rhetoricians, and Al-Subki invested the poetic witness in his explanation to summarize the key in a clear and abundant way. It represents a smaller percentage; Perhaps this is due to al-Subki being more of a jurist than a writer. This indicates his mastery in the field of jurisprudence and the Noble Qur'an. What I found of omissions and shortcomings on al-Subki while referring to the poetic witness, including:

### **Single in the narration of the verse**

It was noticed that he narrates the verse with a narration that is not in the poet's poetry or any literary book, in other words that he is unique in his narration of the verse, and in order to be more accurate in our words, we include some evidence that supports this ruling, among them is the saying of the temporal conundrum (his poetry, 1986, 25) [Al-Hazg]. It is according to the narration of (We have ceased from Bani Hind) and Al-Subki narrated it as follows:

We forgave about Banu Dhuhl, and we said: The people are brothers  
 So the verse is attributed to al-Find according to the narration of (Saffna) (Al-Qali, 1/260, and Al-Marzouqi 1/27), and in the narration of “Keffana from Bani Dhul” (Al-Isfahani:), and in the same narration with doubt about the kinship of the verse to him (Al-Jahiz, 6/415). It is attributed to Al-Hamasi (Ibn Hisham, 6/563). And without attribution, and according to the narration of “Safna” (Al-Jahiz, 1/364). Likewise, the Verse of Ibn Khafajah (Diwan, 13) [al-Kamil] was cited by al-Subki in the following form: And the wind rumbles through the palaces, and the gold of Al-Aseel ran over the lug of water.

We did not find it with this expression in what we learned from sources, and the verse is attributed to Ibn Khafajah in the narration of (Baghsoon) (Al-Andalusi, 2/371/2/1955, and Al-Maqri al-Tilmisani, 201/3/1997), and it is not known who said it in other sources (Al-Abbasi, 1947, 2/95)

Return the verse to not his speaker utter :

Al-Subki’s delusion in attributing some verses, for example, is the saying of Al-Hutai’ah (Diwanah, 2005, 43) [Al-Taweel]

Those are a people if they speak, they speak well... and if they make a covenant, they will fulfill it, and if they say, they do.

He attributed the Verse to Al-Mutanabbi and Al-Verse to Al-Hutai'a (Al-Thaalibi, 1983, 1/63) and no one attributed it to Al-Mutanabbi except Al-Subki except the Abbasid (Al-Abbasid, 1947, 1/108). The same is the case with the verse of Bishr bin Abi Khazem (His Diwan, 1960, 26) [Al Waffer]

Hope for the best and wait for me to come back unless Al-Qarith Al-Anzi reject Al-Subki ascribed it to al-Asha and al-Verse to Bishr ibn Abi Khazem (Ibn Salam, 1/180 and al-Anbari 2/151)

**The brother of knowledge is immortal after his death... and his limbs are buried under the dirt**

**The uneducated man is dead, and he is walking on the ground... others believe him alive but he isn't**

All the sources we reviewed agreed on their attributing them to Al Batalousi (Ibn Katheer Al-Dimashqi, 1997, 16/277 and Ibn Al-Kalbi, 1/226-1/1955 and Al-Mustasami, 241/2 2015).

### **El-Sobky’s critical function:**

It is noted on Al-Subki in his dealings with some of the evidence that he stands first on the meanings of the witness, since the meaning is what is meant in all of this, and rhetoric is nothing but the good delivery of the meaning in a beautiful dress. The witness in this place and its example is the saying of Imran bin Hattan (Al-Damiri, 252/2/2003, Al-Isfahani, 2008, 18/84, and Al-Tadali, 1991, 2/1351) [Al-Kamil]

Like a lion is on me, and in wars like ostrich...like bird runaway of whistling Al-Subki cited this witness in this section of analogy, and some of the rhetoricians corrected the requirement of sharing between the suspect and the suspect in an apparent attribute by saying: (...The compiler called the partnership, and some of them stipulated that the participation be in an apparent attribute. The objection to (in) the analogy is in a hidden adjective, but if it is hidden, then (it is required)

in the analogy to show the resemblance, as you say: I saw a man like a lion in (the sea), but (disagree) invisibility in the relationship (Al-Subki, 130 and) So. al-Subki believes that it is not required for the relationship between the suspect and the suspect to appear, provided that the relationship is not hidden and cannot be reached.

### **Conclusion**

It becomes clear to us that Al-Subki's investment in the poetic witness is clearly evident, and he did not depart from the previous scholars of rhetoric in paying attention to the poetic witness. That he may have been familiar with manuscripts that did not reach us, his inaccuracy in his transmission of the poetic witness is an attribution and a narration.

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