

Ibn Al-Shjari and Al-Mutanabbi's Explainers in their Handling of Al-Mutanabbi's Diwan. A descriptive, Analytical, Rhetorical Study

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Abstract

This study revolves around two major scholars of Arabic; One of whom is Ibn Al-Shjari, who was the greatest of grammarians in his time, and one of the geniuses who took the lead in rooting many linguistic phenomena, the other is the poet Abu Al-Tayyib Al-Mutanabbi his poetry, and it is well known. The study revolves around the tackling of Ibn Al-Shjari to Diwan AL Mutanabbi with explanation , commentary, and scrutiny , and his citation of his poetry in many grammatical , rhetorical and other issues ,this is in his book (AL Amali) , which is the real beginning of the applied educational approach, where the study aimed to compare between Ibn Al Shjari and the commentators of Al Mutanabbi , where the researcher used the descriptive analytical method according to the well-known steps of research , then the research concluded with a set of results that may reveal this hidden immersion.

Keywords

AlShjari; Al-Mutanabbi, poetry, Arabic literature.

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Introduction

This research deals with two personalities, who were distinguished in the sciences of Arabic and through our literary heritage, they are Ibn Al Shjari in his book *Al Amali* and Abu Al Tayyib Al Mutanabbi, who filled the world with his poetry and occupied people with it.

Ibn Al-Shjari is: Sharif Abu Al-Saadat Habit Allah Bin Ali Bin Muhammad Bin Ali Bin Abdullah Bin Hamza Bin Muhammad Bin Abdullah Bin Abi Al-Hassan Bin Abdullah Al- Amin Bin Abdullah Bin Al-Hassan Bin Jaafar Bin Al-Hassan Bin Ali Bin Abi Talib. Known as Ibn al-Shjari, the Alawi the grammarian, the captain of the Talibyyn in Al-Karkh.

Ibn al-Shjari was known for his high moral character, his excellent manners, his abundant knowledge, his sweet tongue, and the best language of his student ([Al-Anbari, 1985](#)) who said about him: "He was good speech, sweet words, eloquent, good in elucidation and understanding, had a good and dignified character, he hardly speaks a word in his assembly except it includes the literature of the soul, or the literature of a lesson." Its expressions are sweet and elegant, beneficial and tactful, good in eloquence and understanding, and its virtue is higher than his poetry.

Ibn Al-Shjari enjoyed a prominent position among the peers of his time among the scholars of the Arabic language. As he was an expert in grammar, language, literature, Arab days, and their poems and conditions, full of virtues, well-versed in literature, he classified many works, the most famous of which is the book *Al Amali Al Shjaria*: It is a pure, interesting, and useful book that is considered one of the most famous and greatest of Ibn al-Shagari's books. This book is classified among the books of the mothers of grammar ([Khalkan, 1994](#)).

His book *Al-Amali* has gained fame and good reputation, and scholars have been well-known and praised for it. Because it is the largest and most useful composition of Ibn al-Shajari, which he dictated it in eighty-four councils, and it includes many benefits from the arts of literature, and he concluded it with a council, limiting it to verses from the poetry of AL Mutanabbi, he spoke on them, mentioned what the commentators said about them, and added what he has, and it is one of the interesting books ([Al-Hamawi, 1925](#)).

Al-Amali Al-Shajaria is considered one of the most books that contained among its parts the citations of poetry, to the extent that it borrows in *Al-Amali* exceeded a thousand quotations, in the various sciences of the Arabic language. Also, *Al Amali* included verses of Arabic poetry in its old and modern forms.

Borrows of poetry in *AL Amali* varied from different eras , such as the pre-Islamic , Islamic, the Umayyad and the poetry of the modernists, and Ibn Al-Shjari did not stop in his citations at the era of quotation , as is the case with many grammarians, but he cited the poetry of the modernists and more than that; He cited more than eighty verses in *Al-Amali* of Al-Mutanabbi, to the extent that in his last assembly he mentioned more than two hundred and fifty verses of poetry in mentioning the virtues of Al-Mutanabbi until Ibn Al-Shjari was considered one of the commentators of Al-Mutanabbi ([Al-Hanawi, 2020](#)).

As for the other scholar, he is the greatest Arab poet, Abu AL Tayyib Al Mutanabbi (d. 354 AH), who was said about him; he filled the world and occupied people, those who were exposed to his poetry as critics, commentators or praisers and so on, since Arabic poetry and scholars were exposed to his poetry, so that you hardly know a poet who has revolved around his poetry to this extent in all eras of Arabic literature. Scholars are still interested in him, and his poetry to this day.

Researchers, students and teachers have been dividing the manifold sayings in his poem, and deducing from it wisdom and great and poetic meanings, and rich, captivating and expressive poetics. In this they are between a fanatic for him and one who admires him the most, and loves him greatly and takes from him an example of unique poetics, and between criticizing him and objecting to him.

Since ancient times, the glorified scholars have devoted themselves to his poetry, exegesis, parsing, studying, memorizing, deducing, balancing, taking and benefiting from it. Senior eminents confronted him, and they did justice him in research and commentary, and there was a dispute between them regarding his explanation and syntax, it is not an illusion to happen, and for its poetry to be raised by proficient and skilled experts, for the great is only suitable for an elder like him ([Abdullah, 2003](#)).

And he sought the heritage of Al-Mutanabbi, the most famous scholars of Arabic literature, language, tact and culture, such as Ibn Jinni (d. 392 AH), Abu Al-Ala al-Ma'arri (d. 449 AH), Abu

Zakaria Yahya bin Ali Al-Tabrizi (d. 502 AH), Ali bin Issa Al-Rabi (d. 410 AH) and our companion Ibn Al-Shjari Hebat Allah bin Ali bin Muhammad bin Hamza (died 542 AH) (Abdullah, 2003).

Ibn Jinni was one of the first grammarians to study Al-Mutanabbi's poetry. Hardly a century after the fourth AH was devoid of dozens of commentators on Al-Mutanabbi's poetry. Although the grammarians set the middle of the second century of Hijra as an end to citing poetry on grammatical issues, we found a great deal of interest from the grammarians in Mutanabbi's poetry, and Al-Mutanabbi is considered one of the modernists in the subject of quotation, as the classes of poets were divided into four classes, the class of pre-Islamic and veteran poets, Islamists, modernists,

And the issue of citing the class of modernists in it is a dispute among the grammarians, whose content is that it is not permissible to quote their poetry in setting the rules, and some of them excluded trustworthy ones from them (Al-Baghdadi & Omar, 1997).

Ibn al-Shjari was exposed to many issues of the science of rhetoric, in its three divisions: meanings, eloquence, and al-Badi'. So, he spoke about news, construction, simile, metaphor, inlay, embedding, refining, and counterpoint. Therefore, the book Al-Amali is considered one of the sources of rhetoric (Field & Hanbaka, 1996).

Ibn al-Shjari was the great scholar and lover of al-Mutanabbi, as he presented many of the angles of his poetry. He used to quote AL Mutanabbi's poetry, citing it as a syntax or a rule, tracing his explainers, and expressing what these explainers neglected. Ibn al-Shjari said: I only mention from his poetry what his delights neglected, so he drew attention to a meaning or syntax that they ignored (Al-Shjari, 1987) Among this is what Ibn al-Shjari said (Al-Shjari, 1987) in the syntax of Al-Mutanabbi's verse:

What day did you please me by communicating with me? did you not take care of me three with exclusion?

I only mention from his poetry what its interpreter neglected, so he awakens a meaning or syntax that they disregard, and this verse is due to its distance from affectation, its freedom from arbitrariness, its quickness to the hearing and its penetration into the heart.

And he said:

I experienced the fire of passion it never put out, though any other fire may give up about what it burns.

"And this verse is also something that they never paid attention to it, so they did not give it a share of thinking, and they did not give it a part of contemplation (Al-Shjari, 1987)".

Ibn Al-Shjari is considered one of the commentators of Al-Mutanabbi's poetry, and therefore the researcher seeks in this study to show Ibn Al-Shjari's effort in explaining Al-Mutanabbi's verses, and his comment on the explainers of his book, especially the rhetorical aspects of them, and mentioning what these commentators ignored.

Methodology

It is imperative for any scientific study to follow a scientific approach to achieve its goals, and the researcher believes that this study in our hands will be based on the foundations and characteristics of the descriptive approach, especially since the nature of this linguistic research is commensurate with the descriptive analytical approach, and the descriptive approach that was founded and its characteristics is commensurate with linguistic research for link the big link between them. Research according to this approach is considered an investigation focused on one of the phenomena as they exist in reality, with the aim of diagnosing them, revealing their aspects, and determining the available relationships between these factors (Al-Hanawi, 2020).

Therefore, we can offer the following definition of the descriptive approach and say that it is "the approach that is concerned with studies that are concerned with collecting and summarizing facts related to the nature of a group of people, or issues or topics that the researcher wishes to study" (Aziz, 2006). Which revolves around the handling of Ibn AL Shjari in his book Al-Amali for Al-Mutanabbi's poetry, his explanation of its verses, and the commentary on his explainers, he mentioned what his commentators disregard, and they did not meditate on it well, as Ibn Al-Shjari mentioned .The researcher began his study with an introduction dealing with the discussion of the two sciences, Ibn al-Shjari and alMutanabi, and a statement of the motive for this study, then the researcher divided his study into two sections, the first in which he addressed the objections of Ibn AL Shjari (the first section of the study) to the commentators of

AL Mutanabbi, especially his contemporaries such as (Jinni, 1993; Mustafa & Shalabi, 1936). As for the second topic, the researcher dealt with what was unique to Ibn al-Shjari and neglected by other commentators of Diwan al-Mutanabi, then the researcher concluded his study with a set of results. As for the method of selecting samples, the researcher started with a comprehensive survey and searched verses of Al-Mutanabbi in the book Al-Amali by Ibn Al-Shjari, then he mentioned Ibn Al Shjari's commentators of AL Mutanabbi's Diwan, Especially the famous ones, such as Abu Al-Ala and Al-Akbri. And limiting the differences and support between Ibn Al-Shjari's explanation of Al-Mutanabi and Ahmed (1936) verses and his comment on other commentators.

And then pay attention to the rhetorical aspects of Ibn Al-Shjari's interpretation and explanation of Al-Mutanabbi's verses, with the researcher's belief that language is one unit. The first topic: Ibn al-Shjari's objections to the commentators of Al-Mutanabbi's Diwan

In his book Al-Amali, Ibn Al-Shjari dealt with Al-Mutanabbi's poetry, where he mentioned it in eighty places, and during his mention he does not stop commenting on Al-Mutanabbi's commentators, modifying them, and mentioning their mistakes according to his point of view, and this is a set of issues (Al-Shjari, 1987).

Results and Analyses

Ibn al-Shjari said in the words of al-Mutanabbi: Al-Shjari (1987) I have tried from the fire of passion what extinguishes the fire of anger and give up on what it burns Where Ibn al-Shjari mentioned questions related to the verse, namely:

1. What is the meaning of the first "what"? He replied that it is a source.
2. The subject who is hidden of being burned: to which of the two fires does he belongs? He replied that he is returning to the fire of passion.
3. The preposition is "about" with what it related? And he answered by saying, "What does it burn?" It is related to "Takla" and it is omitted (Al-Shjari, 1987). This verse is also one of the verses that the commentators of Al-Mutanabbi's Diwan did not do well to meditate on, to the extent that (Al-Shjari, 1987) he declared this, saying " And this line of poetry they did not pay attention to it, did not give it a share of thinking, and did not give it a part of contemplation"

Ibn al-Shjari derived one of the marvels of poetry from the words of al-Mutanabbi: Stop blaming me, woe to you, my blaming to myself is enough, the anguish in my heart has settled and will not go away.

And I say in the interpretation of this verse: Enjam is one of the attributes of the clouds, which is taking off. And the opposite of it is strife, because it is stay and permanece. It is said that the sky is engulfed if its rain lasts for days, and 'Athjamat' if it takes off, and it is not said the heart 'Anjam' but his speech borrowed that to face the word 'Akam'

, and contrasted the thing with its opposite from the wonderful craftsmanship of poetry, and it is called Tabaq, and the truth of his heart's taking off is that love dissolved it and removed it, as he said:

I became destitute of my liver and of her, and it was narrated from him that he said: I did not say: I did not say 'Anjam', but rather I said: 'Athjam' I fell in love, that is, he stayed on desires, and he did not abandon him with the blame (Al-Shjari, 1987)."

What Ibn al-Shjari mentioned in this verse was not mentioned by anyone else. Rather, they mentioned the details in "Wei." Othman al-Ma'arri (D.T.: 81) said: "If you make "Wei" a word and al-Kaf for the speech, it must be opened if the masculine is engaged with it, and it must be broken if it is intended by it. feminization;

And the other side of the two permissible aspects in the first half: that it be related to the second half, and that 'Hom' are raised by saying 'Arani', as if he said he showed me your blame, I blame you, they stayed on the heart of 'Anjam', in the word 'Anjam' of a pronoun that goes back to the heart, meaning he went with it as the clouds go..." This is what distinguishes Ibn al-Shjari, as he studies Al-Mutanabbi's poetry, the study of the lover, who is keen to reveal all the pearls and treasures.

- Ibn al-Shjari mentioned in al-Mutanabbi's saying:

He pretends the favor, beginning with it, and prevents him from all blame

This verse was mentioned by Ibn al-Shjari in the thirty-first council of al-Amali, in which he objected to Ibn Jinni's interpretation of this verse, and said: "Abu Al-Fath said: Its meaning is given to those who deserve it, and whoever praises one's deeds and prevents him from every flaw, if he slanders someone, he praises him (Al-Shjari, 1987)."

His saying: "If he dispraised someone, he praised him" is an unsatisfactory interpretation, because it is not free from two meanings: one of them is that he utters about the frank slander with words that resemble praise, or he intends that he puts the frank praise in the place of the slander, and he does not have these two faults, and he does not deserve to be deprived of a favor by that. The meaning is different from what Abu al-Fath went to, because he described the praised one as being vigilant and knowing what is coming and what is left behind, so he puts the graces in their place, and gives those who are worthy.

Before asking, the researcher sees the creativity of Ibn al-Shjari in his interpretation of the meaning of the poetry's line, as he deals with it from several aspects; Rhetorically, grammatically, morphologically and morally so that a picture of the required meaning is complete. Then he continued his syntax, and said in: "Who slandered him praise" is added to the object, and the subject is deleted, and Abu Al-Fath went to the fact that the slander is added to the subject, and the object is deleted, so he interpreted this assessment and spoiled the meaning, because he wanted who praises people intends to slander them (Al-Shjari, 1987).

He said Al-Muhallabi (2003) with what Ibn Al-Shjari said, and I say: This is what he mentioned is the saying of Ibn Jinni; He moved it, making the infinitive added to the pronoun of the subject, and the object omitted because of his saying: If someone vilifies someone, he praises him because it foretells the distance between them. It is not like that, and this does not give a valid meaning, so it is according to this meaning: He fakes the favor from the beginning to the virtuous, and he prevents it from the grubby who, if you slander one of them, lowers him the status of praise, either because he is deserving of that, or because of his ignorance and vileness, the two things are equal to him, so he does not differentiate between them

The researcher believes that Ibn al-Shjari's objection to Ibn Jinni was not the jealousy of the scholars or bring closer, but rather was based on moral rules.

- Under the title: Among what was denied to Abu al-Tayyib, he mentioned (Al-Shjari, 1987; Mahmoud, 2002) the saying of al-Mutanabbi:

The bonds of poetry connected with him, but the bonds of wealth are still cut off.

The author mentioned that Ibn al-Shjari denied the previous saying of al-Mutanabbi, and his promise is unknown to the Arabs, then he mentioned the interpretation of Ibn Jinni, describing it as ugliness and hideous ; Because the non is stressed if after it is a non towards 'ladwni' and 'Ladwna' , and the closest thing to it is the conjugation or saying: likening some of the pronoun to some necessity, as he said to me 'Ladwni' he said to him 'Ladneh', so one of the two pronouns is carried on its owner, and if there is not in (Alha'a) what necessitates the perpetuation of the addition of n before it, It is possible that the weight of the nun is a necessity and not accompanied by the pronoun, as he said in Al-Qattan Al-Qattan (Al-Sabaan, 2005, p. 65).

Al-Jerjani (1987) said: "They denied the emphasis of the nun from (Laden), but it is for (Ladon and ladn). As for the tightening of the nun, it is not known in the Arabic language. Abu AL Tayyib Al Mutanabbi had spoken to him about that, so he made a place for it at its entrance, then he argued with what he mentioned in general, and he said; It is permissible for the poet to speak what others are not permissible for, not because he is forced to, but to expand on it, and scholars agreed on it, so they omit and add." Among what Ibn al-Shjari mentioned about the deletion of the verb and taking the adverb in its place is what he said in their saying

"Congratulations to you for your arrival" where Ibn al-Shjari said:

Your arrival, and from what was omitted from the verb and the adverb took its place, they said, "congratulations to you on your arrival". Abu al-Fath said in the words of Abu al-Tayyib: Congratulations on the Eid, whose feast you are, a feast for those who are named sacrifices, and a feast. The feast is nominative by its action, and the appreciation: It is proven that the feast is blessed for you... Abu Al-Ala Al-Ma'ari said: "Congratulations is accusative in the presence of a

people according to their saying: Prove to you well.", and it was said that it is a participle noun that put the place of the infinitive, as if he said, 'hana Ibn Al Shjari congratulated him (Al-Shjari, 1987).

The previous verse was mentioned by Ibn al-Shjari with regard to the aforementioned deleting the verb and establishing the adverb in its place, as he cited the previous saying of alMutanabbi, mentioning that hania'n, is the status of a deleted verb. The verb was omitted to indicate the adverb on it, and the researcher notes that Ibn AL Shjari tracked in the previous verse one of the greatest explainers of AL Mutanabi, who is Abu Al-Ala, and this is what distinguished Ibn Al-Shjari from many grammarians in his dealing with the commentators of the books, especially the modern scholars. Ibn AL Shjari was frequently exposed to AL Mutanabbi's Diwan, explaining and commenting on its commentary (Al-Hanawi, 2020; Seven, 2005).

And from what Ibn al-Shjari mentioned in explaining the science of meanings, al-Mutanabbi said:

And horses are nourished by the wind of the victories, and a mirage of water suffices her He described horses that belong to Kilab's tribe that their food is the wind and their water is the mirage. Then the estimate is: The mirage is sufficient for her instead of water, that is, if she sees the color of water similar to it, she is satisfied with it. And what came in the revelation of this kind is the Almighty's saying: {And had We willed, we would have made of you angels on earth to succeed you} (The Qur'an, Surah Az-Zukhruf: 60), meaning: We will make angels instead of you on earth They replace each other... And its counterpart in Adhamar/Al-Badal is his saying: {You are satisfied with the life of this world from the hereafter} (Quran, Surat AlTawbah: 80) meaning instead of the Hereafter. (Al-Shjari, 1987), and AlWahidi (D. T.: 273) said what Ibn Al-Shjari said, and with this you will find the book AlAmali contains all the sciences, morphology, grammar, rhetoric and meanings, and this issue is what Ibn Al-Shjari presents to the chapter of meanings.

- Ibn al-Shjari mentioned when he was asked about al-Mutanabbi's saying:

I concealed your love even from you honorable, then my secrets and my declarations equal in you

As if it increased until it overflowed from my body, and I became sick with it in a concealed body

Ibn Al-Shjari replied: "My secrets and my declarations are equal, and the reason for the equal declaration of secrets is that love made him sick, so he indicated that his body become thin from love, then he said: as if it increased until it overflowed from my body, so he likened his love to one of the fluid things, so he described it as an overflow, then he said: So I became sick with it in a secretive body, i.e., when love increased in excess and became like an overflowing thing, my disease transgressed with it into a secretive body, dissolving it and weakening it. When the concealment weakened, love appeared; Because of his hidden weakness... He wanted to exaggerate in concealing your love, to the extent that I concealed it from you as a kindness to you. He said: It is permissible for the meaning to be out of honor and respect for love so that he does not find out about it" (Al-Shjari, 1987). Al-Zawzani said what Ibn Al-Shjari (Al-Zawzani, 2006).

Ibn Al-Shjari objected to the interpretation of Ibn Jinni and said: Ibn Jinni interpreted the verse: as if it means concealment, so he included it even if it was not mentioned, because when he said: I concealed, it indicated concealment, Ibn AL Shjari commented on the interpretation of Abu AL Fateh that it contains an defect in the syntax and a corruption in the meaning, and a contradiction in the pronunciation, if the poet wanted it, and that is that when we returned to (Alha'a) from "as if" to concealment as he claimed, the pronouns that follow it must be returned to concealment as well, so the estimation became ; as if concealment increased until it was overflowed, so I became sick with it, i.e with concealment in a concealed body. In this imbalance of syntax you see (Al-Sabaan, 2005).

- Ibn al-Shjari disagreed with Yahya ibn Ali al-Tabrizi in the interpretation of al-Mutanabbi's statement:

And the palm of his hand that flows with talents, if they were a rain and they did not find a place to flow because they are a lot. Yahya bin Ali al-Tabrizi said "talents" are accusative because

they are an object, and Ibn al-Shjari disagreed with this opinion, and went to the fact that "talents" are discrimination, and it is not permissible to be an object; because the verb flows does not transcend to the object of it, it does not focus knowledge, so we say: flowed the valley with men, and we do not say that the valley flowed the men ,so when it accompanied it , it made it indefinite nominative in particular, the object is known and unknown, and the discriminated can only be indefinite..." (Al-Shjari, 1987). Then he made an objection that the distinguished would be one (Al-Shjari, 1987).

- Ibn al-Shjari disagreed with Abu al-Ala al-Ma'arri in explaining al-Mutanabbi's saying:

I wished be for me that whiteness is pigment, so it is hidden by bleaching the horns, youth. After Ibn al-Shjari explained the previous saying of al-Mutanabbi and did the syntax to it, he was exposed to Abu al-Ala's saying in al-Mutanabbi's saying, "Bleaching the horns of youth." If this speech was in a language other than poetry, the proof of Alf and lam would be better. Because it was matched by their saying of the old man, and the Arabs in the pre-Islamic era, if something like this happened to them, preferred to enter the lam definition, even if it was ugly in hearing, and Ibn al-Shjari commented on that that the right of the youth to be defined by the lam instead of defining the addition, as his intention was(my youth), so the entry of the lam here if it is used it will confuse the weight , but he was completing the meaning and the pronunciation that dropping the Lam from him is a withdrawal (Al-Sabaan, 2005: 75).

- Ibn al-Shjari explained the reason for the simile in the words of al-Mutanabbi:

Remove from you, resembling me of what is as if no one is superior me and no one is like me In it, a question arises about "what" from his saying: "similar me to what" and not "what" is a tool of analogy.

It has been said about that, one of them: what Abu Al-Fateh narrated on the authority of Al-Mutanabbi, that if he was asked about that, he answered that "what" is a reason for the analogy; Because if someone says: What does this look like? The respondent said: As if he were the lion, or as if he was the snake, or something like that, so Al-Mutanabbi came with the letter of the simile, which is "as if" and with the wording of the letter that was a question about the simile, so I answered him as if. He mentioned the reason and the cause all together (Al-Shjari, 1987).

Ibn Furjah said what Ibn al-Shjari said: "So he brought the letter for the simile, which is as if and with the word (what) that was a question, so I answered it as if it was for the simile, so he mentioned (what) in the simile because its answer included the simile and it was a reason for it. He mentioned the reason and the cause all. The scholars of language did the same, so they said: Alf and the Hamza in the word Hamra are a sign of femininity, but in fact the sign is the Hamza alone. But when the Hamza accompanied the Alf that came before it, it was said that they are both feminine" (Furja, 1987).

The second topic: What Ibn al-Shjari was unique to and neglected by other commentators of Al-Mutanabbi's Diwan:

Through the researcher's review of the verses of Al-Mutanabbi mentioned by Ibn Al-Shjari, he found that there are verses that only Ibn Al-Shjari mentioned according to the researcher's knowledge.Or Ibn Al Shjari made this clear by saying; this is what he neglected, or they did not hope for it,or the like. Here are some samples. Example: the twelfth and thirty-fourth councils)

- Ibn al-Shjari was exposed to the words of al-Mutanabbi:

What day did you make me happy by communicating with me , when three did not take care of me?

Ibn Al-Shjari mentioned that this verse is one of the verses that the commentators of Al-Mutanabbi's poetry neglected, and they did not give it its right of explanation and reflection. And after he presented the verse grammatically and mentioned the syntaxes contained in the verse, he tackled a rhetorical aspect in it, where he asked;

Is the condition related to the answer? And he replied that it is not correct to carry "any" to the meaning of the condition;

Because this contradicts the meaning intended by the poet, as if he said: If you are one day

pleased with your communication, you will humiliates me three days from your rejection, and this is the opposite of what is meant. Rather,' any'' is question that came out of the denial is like your saying to the one who claims to have honored you; what day did you honor me? (Al-Shjari, 1987) Among this is what al-Huthali said: So go, so what young man among the people will I free him from his death, the tyranny of the slanderer or the mountain? He went with any doctrine of negation, so enter it with (la) a conjunction, as you say: Neither Zayd nor Amr stood up, so the meaning of the line of poetry: You never pleased me with your contact but you took care of me for three days with your desertion (Al-Shjari, 1987).

- Ibn Al-Shjari discussed important graphical issues, such as Al-Mutanabbi's saying:

I grew up around their homes when the sun appeared from them and there was no east Where he mentioned that this verse had been ignored by the commentators, despite its mingled with questions, then he began to ask the questions that the verse might contains, and this is what distinguishes Ibn al-Shjari's simple educational style, in which he asks the expected questions and then answers them, as Ibn al-Shjari said, "And there is what it requires questions, the first of which is: How did he say: the suns appeared from it, so he mentioned the similar to it without the analogy, and dropped the metaphor? How did he collect the sun when there is only one sun in the world; and did any of the ancient poets before him do that? (Al-Shjari, 1987), and al-Jurjani said what Ibn al-Shjari said (Al-Jerjani, 1987).

Then Ibn al-Shjari continued: And the third: In what did they compare those who are praised to the sun?

And the answer is that the right of comparing them to the sun was to say: men are like the sun, but he brought it by deleting the analogy and dropping the metaphor's tool, to make each one of them the sun in reality, then he made the word (sun) plural to meet a group with a group, and he exaggerated what he wanted by telling him that he magnified God Almighty astonished by Suns rise in another direction, the east, because their homes were on the west side. The same applies to dropping the masbah and the letter of the simile, with the intent of achieving the resemblance: your saying:

I met a person n, and I met (Hatiman) very generous, the genius in poetry, and the most patient... As for the permissibility of collecting the sun due to the difference in its rising and setting, the increase and decrease of its fever, and the change in its color in nature, and that is why they said: The sun of winter... So they added to these contradictory things, and there is no other sun, and that is why It came in the download on the original: {Lord of the East and the West} (The Qur'an, Surah Al-Rahman: 17) He wanted the dawn and the setting of winter" (Al-Shjari, 1987).

Here, the researcher notes Ibn al-Shjari's distinctive style, as he addressed the issue rhetorically, but did not neglect the moral and grammatical aspects, as he combines all the sciences of Arabic, so you see him discussing the issue with all possible linguistic, grammatical, rhetorical and other things.

This issue, which Ibn al-Shjari understood, was addressed by the rhetoricians, by mentioning the nominated metaphor, where he said (Al-Shjari, 1987). He used metaphor for the men of Bani Aws the word "sun" and came up with what enables the will of the suns from the planets, with his amazement that made him glorified God when they came out of their homes , which located in the direction of the Maghreb, the East is not in it." This corresponds to the intended meaning when he says: Their homes are not in the regions of the East, but in the regions of the Maghreb. So when I saw their handsome images, like suns, although it is customary for the sun to rise from the east, I magnified to be amazed at that; I saw the sun in a direction other than the east! (Al-Maarri, n.d) Ibn al-Shjari mentioned in his exposure to the saying of al-Mutanabbi:

And you see him as the smallest that you see, speaking! and he is the most lying that he is, and he swears Ibn al-Shjari said, "Do you see the first and the second from which of the two visions? Is it seeing the eye or seeing the heart, one from seeing the eye and the second from seeing the heart...Each of the two verbs transcends to one object, which is (Alha'), and if it transcends only to an object? One has been proven that it is from the vision, that it is from the eyesight without the vision that is from knowledge" (Al-Shjari, 1987).

As for the smaller (asghar), it is accusative on the infinitive; Because it is added to "what" and it is an infinitive, and (do) the subject for comparison is only some of what is added, and

“speaking” is accusative on the adverb (Al-Saba'an, 2020).

Ibn al-Shjari issued this by saying: of al-Mutanabbi's line of poetry was not presented to him by any of the commentators of his poetry, and he gave him more than one question. (Al-Shjari, 1987) Among what was neglected by the commentators of Al-Mutanabbi's poetry and mentioned by Ibn Al-Shjari, Al-Mutanabbi's saying:

Wretched of the nights I stayed up! longing for the one who sleeps to lay it down comfortably. I mentioned (Al-Sab'an, 2005) that Ibn al-Shjari stated in his eighty-third session: “And from what the commentators of Abu al-Tayyib's poetry neglected to Arabise... Then he touched upon several questions related to the verse, among which is what is meant by slander in the verse: and he replied that the meaning of slander is deleted, it is an indefinite described as (stayed up), and the one referring to it from its description is also omitted, then he asked a question about the accusative of “longing” and how many points of accusative?

And he replied that longing is likely to be an object for this sake, (Tarabi) acted in it, and it is possible that it is the accusative of the infinitive.

Conclusion

The study revealed the interest of Ibn Al-Shjari in Al-Mutanabbi's poetry, as he is not, like his predecessors, concerned with one angle, either as an explanation, an expresser, or an interpreter, but rather, his AL Amali included all these angles. The study confirmed that some of the commentators of Al-Mutanabbi's poetry were directly or indirectly quoting from Ibn AlShjari. Ibn al-Shjari was able to combine the sciences of Arabic in his Amali. As grammar, rhetoric, language and morphology. The study proved that Al-Amali's book is a rhetorical reference, even though it is mostly grammar. Ibn al-Shjari distinguished himself in his study of Al-Mutanabbi's poetry, as he studies it as a lover of it, who wants to reveal the secret of the quality and immortality of his poetry. Ibn al-Shjari took Arabic sciences as a single unit; So, you see him preferring one grammatical aspect over another so that it fits with the science of semantics such as preceding and delaying, as he is concerned with the exact meaning and intended. The study proved the soundness of Ibn al-Shjari's opinion about other grammarians and commentators due to his extensive culture and keen knowledge, as he spent more than seventy years teaching. The grammarians were interested in dealing with Al-Mutanabbi's poetry, especially Ibn Al-Shjari, despite what is said about the era of quotation, and the protest stopped after the middle of the second century of migration.

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