

Elimination in the Interrogative Style

The poetry of Sheikh Ahmed bin Zainuddin Al-Ahsa'i

As a model

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Abstract :

This topic is concerned with the study of elimination in the interrogative style in Diwan of Sheikh Ahmed bin Zainuddin Al-Ahsa'i, as one of the most important methods in guiding the discourse through the communicative process, between man and his linguistic environment, with its four components: spoken, sent, received, and contextual speech, and in order for this communication to take place, it must that the factors regulating perception be available, and perception: is the means by which a person communicates with his environment, and the interrogation is a kind of request construction, sometimes it is real and at other times metaphorical one ; for its exit to other meanings that are known through the context and resumption, and its tools have the forefront in speech and in this topic are estimated, and Sheikh Al-Wahid used the interrogative in his poetry; Because it represents a stylistic feature that distinguishes his way of presenting meanings and ideas, to be a bridge between him and the recipient, we also notice his sincere affection that is balanced with his dominant styles in his poetry, and his love and devotion to the family of Mohammed (May God's prayers be upon them).

Keywords: Elimination; Real Interrogation; Metaphorical Interrogation; Deleted interrogatives; Sheikh Ahmed bin Zainuddin Al-Ahsa'i.

The grammarians held that Hamza is the mother of the door, so only it can be appreciated, and Sibawayh permitted its omission in the necessity of poetry ¹, and most of Basra grammarians stipulated that it may be omitted, if there is evidence for it in the speech, with the presence of equivalent M, ²and Ibn Hisham went to the permissibility of deleting the

⁽¹⁾ See: Al-Kitab, Amro bin Othman bin Qanbar, nicknamed Sibawayh (180 AH), achieved : Abdul Salam Mohammed Harun, Al-Khanji Library, Cairo, 3rd edition, 1408 AH-1988 AD: 3/174.

⁽²⁾ See : Al-Muhtaseb fi Explanation of the Faces of Abnormal Readings and Clarification of them, Abu Al-Fath Othman Bin Jani Al-Mousili, achieved : Ali Al-Najdi Nasef, Dr.. Abdul Halim Al-Najjar, Dr. Abd al-Fattah Ismail al-Shalabi, Supreme Council for Islamic Affairs, Committee for the Revival of Sunnah Books, Egypt - Cairo, 1415 AH - 1994 AD: 1/50, and Sharh al-Mufassal, Muwaffaq al-Din Abu al-Baqa Ya'ish ibn Ali ibn Ya'ish al-Mawsili

interrogative Hamza with the presence of equivalent M, or without its presence³, and we share Ibn Hisham's opinion, the interrogative Hamza may be omitted when there is a verbal presumption indicating it...and when there is no verbal presumption in the speech, then it is possible to dispense with the tone presumption, which is known through the context⁴, As for the rhetoricians, their opinion did not deviate from what the grammarians went to, that when deletion in interrogation, only the "hamza" is estimated; Because it is the mother of the door, al-Sakaki says in his talk about the characteristics of Hamza: "It is used as a phenomenon once..., and as an appreciative at the other, as in his saying: With seven I threw the coals or with eight"⁵.

The deletion of interrogative tools was mentioned in the poetry of Sheikh Al-Awad sixty-two times, including his saying⁶:

Is this the reward of the Messenger of God with you? Noman's reward for Rumi Sinmar

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The omitted interrogative tool is Hamza, and estimation : "Is this? this simile is a rebuke to the Umayyads, for their heinous act against the family of the Messenger (PBUH) and his family, as a reward for them and a reward for conveying his message, so the reward from Banu Umayyah was like the reward of Al-Nu'man to Sinmar, and he said⁸:

I weep for him, or for the orphans, or for his wives? Sawarikha bare-chested among us

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(643 AH), presented it and put its margins and indexes: Dr.. Emile Badie Yaqoub, Dar Al-Kutub Al-Ilmiya, Beirut - Lebanon, 1st edition, 1422 AH - 2001 AD: 5/103.

⁽³⁾ See: Mughni al-Labib in the books of Arabs, Abdullah bin Yousif bin Ahmad bin Abdullah bin Yousif Abu Muhammad Jamal al-Din bin Hisham al-Ansari (761 AH), investigation: Dr. Mazen Al-Mubarak, Muhammad Ali Hamdallah, Dar Al-Fikr, Damascus, 6th edition, 1989 AD: 1/19

⁽⁴⁾ See: Methods of request with grammarians and rhetoricians Methods of request when grammarians and rhetoricians, Dr. Qais Ismail Al-Awsi, University of Baghdad, House of Wisdom, 1988: 434.

⁽⁵⁾ Key to Science, Yusuf bin Abi Bakr bin Muhammad bin Ali al-Sakaki (626 AH), edited it and wrote its margins: Naim Zarzour, Dar al-Kutub al-Ilmiyyah, Beirut - Lebanon, 2nd edition, 1407 AH -1987 AD: 113.

⁽⁶⁾ Jami` al-Kalam, Sheikh Ahmed bin Zain al-Din al-Ahsa'i (1241 AH), Al-Ghadeer Press - Basra - 1430 AH: 9/213, and see: Diwan of Sheikh al-Wahd al-Ahsa'i, achievement and commentary: Radi Nasser Al-Salman, presented by Dr. Asaad Ali, Al-Balagh Institution, 1st -1424 AH:353

⁽⁷⁾ Sinmar: A Roman man built Al-Khawaranq for Al-Numan bin Imru Al-Qais, and after completing the construction, he threw him from above. In order not to build a similar one for others: A collection of proverbs, Abu Hilal Al-Hassan bin Abdullah bin Sahl bin Saeed bin Yahya bin Mahran Al-Askari (395 AH), Dar Al-Fikr, Beirut: 1/305

⁽⁸⁾ Jami` al-Kalam: 9/138, and see: Al-Diwan: 160

⁽⁹⁾ Sawarekh: on the weight of (vowels), singular (sarekha), and plural (sarekhat): See: Al-Usul fi grammar: 3/17, Al-Mutti' fi al-Tasrif, Ibn Asfour al-Ashbili (669 AH), achieved Fakhr al-Din Qabawah, Dar al-Ma'rifah, Beirut - Lebanon, 1st edition, 1407 AH - 1987 AD: 1/83, and Shafia Ibn al-Hajeb's explanation Shafia Ibn al-Hajeb's explanation, Muhammad bin al-Hassan al-Radi Najm al-Din al-Aster Abadi (1023 AH), achieved : Mohammad

The omitted interrogative Hamza indicated by equivalent M ,repeated “and estimation , “I make him cry.” Here, the lonely sheikh describes the condition of orphans and women after the painful incident, and the interrogation came out deleting the tool because of his breathlessness in regret; When the offspring of prophecy came, and he said:

When the seed of prophecy came, and he said¹⁰:

Did they live in their quarter or did they cross? May my grandfather guide them

He started really with leaving out the mention of the interrogative Hamza indicated by equivalent M,” and the estimation : “dwell.” Perhaps he omitted the tool; To indicate his interest and care for the praiseworthy; Because he hopes that the path he took will lead him to them, and it seems that it is a spiritual arrival. He said ¹¹:

You walk us on the poles naked?! As if we did not build a religion among you?!

Do you clap your hands for joy at us?! While you are in the cracks of the earth, you insult us?!

The interrogative Hamza is omitted in the two verses, indicated by the context, and the estimation “Do you walk us” and “applaud”; The purpose of the interrogation is exclamation and rebuke by Imam Al-Sajjad (peace be upon him) for the act of the Umayyads, and a remind them of his lineage from the Messenger of God (PBUH) and his family, and we can learn about the amount of the psychological impact of the omission method from what Abdul al-Qaher al-Jurjani said about that: “So contemplate ... all the verses, and settle them one by one, and look st its site in yourself, and to the kindness you find and the adverb, if you pass through the place of deletion from it, then let the soul go about what you find, and pay close attention to what you feel, then you take the responsibility to return what the poet omitted, and to bring it out to your pronunciation, and to make it sound in your hearing, for you know that you said as you said, and perhaps deleted good necklace, and the rule of intonation..¹²., and his saying¹³:

Do you see Sakina crying while she was slapping her head? with tears from the midst of calamities

The interrogative hamza is omitted, indicated by the context, and the estimation : “Do you see,” in addition to what this figurative use adds to the speech of vitality that increases persuasion and influence with it; and to excite the listener, attracting his attention, and involving him in thinking, to reach the answer by himself, and he said¹⁴:

Nour al-Hasan, Muhammad al-Zafzaf, Muhammad Mohi al-Din Abd al-Hamid, Dar al-Kutub Scientific, Beirut - Lebanon, 1395 AH - 1975 AD: 2/154

⁽¹⁰⁾ Jami` al-Kalam: 143/9, and see: Al-Diwan: 174

⁽¹¹⁾ Jami` al-Kalam: 141-140/9, and see: Al-Diwan: 168

⁽¹²⁾ Evidence of Inimitability, Evidence of Inimitability, Sheikh Abi Bakr Abdul Qaher bin Abd al-Rahman bin Muhammad al-Jurjani the grammarian (471 AH), achieved : Mahmoud Muhammad Shaker, Al-Madani Press, Cairo, Dar Al-Madani, Jeddah, 3rd edition, 1413 AH - 1992 AD: 151.

⁽¹³⁾ Jami` al-Kalam: 211/9, and see: Al-Diwan: 349.

⁽¹⁴⁾ Jami` al-Kalam: 146/9, and see: Al-Diwan: 184

So with your knowledge what would they have done? So they should, Sir, get ready.

The interrogative style in this verse can be understood from the context, and the estimation : "Is it with knowledge", and we note in it the omission in the composition structure, so the neighbor and the accusative are given before the verb and the subject in (with knowledge) and (they) over (be ready); Presenting it is only out of interest and care that he dictates and establishes in the mind of the recipient¹⁵; In order to broaden the horizon of expectations of the recipient through questions he raises in himself after abandoning the original¹⁶ , and he said¹⁷:

Lord of the apostles, do you see their work? to separate do you have the hands of Saba
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A reward for what you have done for them of kindness, or a reward for guidance?!

The interrogative Hamza is omitted, indicated by the context in the first verse and the estimation : "you see." and hands are a metaphor for sons and family¹⁹, and in the second verse , the evidence for the omitted interrogative Hamza is the existence of equivalent M"

⁽¹⁵⁾ See: Rhetorical Methods in the Poetry of Sayyid Jaafar Al-Hilli (1315 AH), PhD thesis, Amna Ahmed Abbas Al-Matwari, Supervisor: Prof. Dr.. Faleh Hamad Ahmed, University of Basra / College of Education for Human Sciences, 1438 AH-2017 AD: 109.

⁽¹⁶⁾ Ibd P.114

⁽¹⁷⁾ Jami` al-Kalam: 187/9, and see: Al-Diwan: 295

⁽¹⁸⁾ The hands of Saba: ... from Farwa bin Musik, he said: I came to the Messenger of God, peace be upon him and his family, and I said: O Messenger of God, tell me about Saba, is a man or a woman? He said: He is a man from the Arabs, he was born ten, six of them were afflicted, and four of them estimated, so as for those who wen to the right , they are Al-Azd, Kinda, Madhhij, Al-Ash'arun, and Anamir among them wo left to the north Amila, Gassan, Lakhim and Jutham They are the ones upon whom the torrent of the Great Wall was sent, and that was because the water used to come to the land of Saba from Al-Shihr and the valleys of Yemen, so they filled up a dam between two mountains, and impounded the water, and made in that filling three gates, some of them on top of each other, so they were irrigated from the upper gate, then the second, then from the third. So they became green and their wealth increased, so when they lied to their Messenger, God sent a rat that dug up that rubble until it shook, so the water entered their gardens and drowned them, and the torrent buried their homes, and that is what the Almighty says:). So We sent upon them the torrent of dam...([Saba: 16]: (Collection of Proverbs): Abu al-Fadl Ahmad bin Muhammad bin Ibrahim al-Maidani al-Nisaburi (518 AH), investigation: Muhammad Mohiuddin Abd al-Hamid, Dar al-Ma'rifah, Beirut - Lebanon: 1/275

from the Shihr and the valleys of Yemen, so they filled up a dam between two mountains, and withheld the water, and made in that dam three gates, one on top of the other. Until it rose up, and the water entered their two gardens and drowned them, and the torrent buried their homes, and that is what the Almighty said:). So We sent upon them the torrent of dam...([Saba: 16]: (Collection of Proverbs): Abu al-Fadl Ahmad bin Muhammad bin Ibrahim al-Maidani al-Nisaburi (518 AH), achieved : Mohammed Mohiuddin Abd al-Hamid, Dar al-Ma'rifah, Beirut - Lebanon: 1/275.

⁽¹⁹⁾ Explanation of the Poems, Explanation of the Poems of Sheikh Ahmad Ahsa'i, Mohammed Ja'far bin Mohammed Baqir al-Daghi (without date), Manuscript, No. 11392, Kutabkhana, Milli Shura Council, Islamic Republic of Iran: 204

and estimation ; reward.” the interrogation has deviated from its true meaning. For the purpose of complaining and wondering, and he said ()²⁰:

Should I speak, or should I be silent, or should I conceal what is in the heart's instincts, or should I enumerate

Am I a prisoner or do I stay in the land of dryness, without ranks, keeping awake at night, awake

The interrogative method is omitted with the tool , and the estimation : I speak,” “I am silent,” I am enumerating,” “I am captive,” “I am staying,” “I am staying awake,” and “I am watching,” as Sheikh Al-Awhad mentions here are some of his conditions in a country where he did not like to live with its people, and he felt hesitation and confusion between speaking or silence and between secrecy or plurality, which indicates a state of internal conflict in the poet’s soul²¹, and he used the counterpoint to “attract.” attention of the recipient What's in the expression of

intellectual and emotional excitement that achieves a kind of artistic pleasure for the listener, in addition to something and its opposite when they meet, each highlighting the beauty of the other, and deepening its impact on the souls” ²², and his saying²³:

Have you heard of Ashura and are aware of them? she gave us, out of grief, cups of sterilization

The interrogative Hamza is omitted, indicated by the context, and the estimation : “I heard.” This omission contributed to highlighting his grief, as if by omission he expressed his pain, to make the recipient understand the severity of this pain and sadness, and thus show the significance and greatness of the matter, taking omission as a means to use it; To communicate his intention to the recipient²⁴, and that “the general basis for the concept of deletion stems from the artistic need of the expresser in using this format of performance”²⁵, and his saying²⁶:

**And he said, Why have you brought me here? And there is a fire that burns
He said treasures? He said in such-and-such and in such-and-such, and do not stay on what they neglected.**

⁽²⁰⁾ Jami` al-Kalam: 284/9, and see: al-Diwan: 498

⁽²¹⁾See: Stylistic phenomena in Diwan of the Sheikh of the deified, stylistic phenomena in Diwan of the Sheikh of the deified, Sheikh Ahmad bin Zain al-Din al-Ahsa'i (1241 AH), Ali bin Salem al-Durayhim, Dar al-Mahjah al-Bayda, al-Ahsa - Shu'bah village, 1444 AH - 2022 AD: 147

⁽²²⁾ Elements of artistic creativity in the poetry of Ibn Zaydun, Dr.. Fawzi Khader, supervised by: Adnan Bulbul Al-Jaber, Foundation of the Abdul Aziz Al-Babtain Prize for Poetic Creativity, Kuwait, 1st Edition, 2004: 150

⁽²³⁾ Jami` al-Kalam: 252/9, and see: al-Diwan: 465

⁽²⁴⁾ See: Rhetorical Methods in the Poetry of Al Sayyed . Al-Hilli: 122

⁽²⁵⁾ Rhetoric and stylistics, Dr.. Mohammed Abdul Muttalib, supervised by: Dr. Mahmoud Ali Makki, Dar Nubar, Cairo, 1st edition, 1994: 313.

⁽²⁶⁾ Jami` al-Kalam: 259/9, and see: al-Diwan: 101

The name of the omitted interrogative in the second verse “where” is indicated by two resumptions, namely the interrogation in the first verse (why did you come to me), and the context in the second verse, and here the speaker asks the interlocutor to tell him something that was not known before, through the omitted interrogative method, and estimation : Where are the treasures?” The interrogation came out. for the purpose of inquiry,

And it is necessary to look at the semantic output and its agreement with the movement of the mind of the creator²⁷.

Abdul Qaher al-Jurjani says: ((And the way of these meanings is only the way of the dyes from which pictures and inscriptions are made, just as you see the man was guided by the dyes from which he made the picture and the inscription in his garment from which it was woven, to to the type of selection and reflection in the dyes, their locations and amounts, and how to mix them Its arrangement to it, to what its owner did not guided , so his engraving came from that he was impressed, and his image is strangers.

Likewise, the case of the poet and the poet in their pursuit of the meanings of grammar and its faces, which I learned to be the product of “rhythms)²⁸, the deletion in speech seems more powerful and affected than if it was on the original.

There is no name or a verb that you find that he has been deleted, then its place was affected and it is immediately deleted that it should be deleted in it, except that you find his deletion there better than his remembrance, it is better to include it in one’s self, and better of uttering it²⁹

The deletion is the lightening of the weight of the speech and the burden of Hadeeth, and in it lies the rhetoric, and the speech is elevated, so the sentence with the deletion is more impactful and affects the soul, and the statement is more complete and more eloquent than the remembrance.³⁰

In this topic, we note that the deletion of the interrogative method was not limited to the hamza, but Sheikh Al-Wahed used contexts that included the estimation of other interrogative tools other than Hamza, such as: (where).

Research conclusion and results:

At the end of this topic, we point out that Sheikh Al-Awad always takes interrogation about his truth into metaphorical meanings. that; To alert the recipient by directing the question and waiting for the answer, and this alert in itself is a knock on the ears, an awakening of the minds, and it has a strong impact on the listener and the reader, and the most important results of the research:

⁽²⁷⁾ See: Arabic rhetoric another reading, Dr.. Mohammed Abdul Muttalib, College of Arts, Ain Shams University, Dar Nubar, Cairo, 1st edition, 1997 AD, 2nd edition, 2007 AD: 116.

⁽²⁸⁾ Evidence of miracles: 87-88.

⁽²⁹⁾ Evidence of miracles: 152-153.

⁽³⁰⁾ See: Grammatical structures from the rhetorical point of view: 159-160

- 1- He relied on the phenomenon of deletion, in the interrogation, and deletion was not limited to one tool, to enrich the texts semantically, strengthen the meaning, and consolidate the meaning of the semantics in the mind of the recipient.
- 2- Breaking the usual system of grammatical rules without a defect in the meaning through the phenomenon of deletion in the interrogation and this is stylistic displacement or deviation, and it is one of the means; to alert the recipient,
- 3- The amendment had a prominent impact in employing the grammatical structure of the interrogation, as it often shifts from the true original meaning to the figurative one, and it is one of the means of enriching the language artistically, aesthetically and semantically. to excite the recipient.
- 4- The constructive and non-constructive methods often overlap with the omitted interrogative method; To come up with more than one purpose for a specific text, and this relates to the apparent structure within the context, leading to the inner meaning.

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