

Contrast in putting the known in place of the unknown

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Abstract

Ignoring the knower or the market of the known is the course of others, as some of the people of rhetoric called it, is one of the most important methods by which speech deviates from its original requirement, and it meets with rhetoric a lot, and it is considered one of the most important methods of moral difference, and it is for rhetorical secrets that the speaker seeks, including humiliation, reprimand, exposing, etc., and there is no doubt that These methods or benefits are achieved by changing the style and transferring it to another style that the speaker wants.

Keyword: Contrast; known; unknown

Introduction

Ibn al-Mu'taz counted it as one of the beauties of speech, and called it "ignoring the knower" in his book *Al-Badi'* ⁽¹⁾. Abu Hilal Al-Askari (d.: 395 AH) called it in his book *Al-Sinainat* (ignoring the knower and mixing doubt with certainty) and said: (It is the output of what is known to be true, the release of what is doubtful in order to increase its confirmation) ⁽²⁾.

Al-Sakaki called it in his book *Miftah al-Uloom* (Market al-Ma'loum, a course other than it) he said: (I do not like to call it ignoring) ⁽³⁾.

Al-Khatib Al-Qazwini mentioned it in his book *Al-Talkhees* from the sections of *Al-Badi' Al-Manani*, and mentioned its benefits and an example for each benefit, and he called it (ignoring the knower) ⁽⁴⁾.

The explanations of al-Talkhis saw what concerns us in this study, and it appears that they prefer the phrase (the market of the known followed by something else). Al-Subki mentioned it under the title of ignoring the knowledge. He said: (Al-Sakaki called it the market of the known followed by something else, and Ibn al-Mu'taz called it al-A'anat for a joke, meaning that he does that only for an intentional consideration) ⁽⁵⁾.

Al-Taftazani mentioned it in the lengthy one, and he did not add anything to the definition of Al-Qazwini except for his comment on the phrase Al-Sakaki and he said: (I do not like calling it negligence due to its occurrence in the words of God Almighty) ⁽⁶⁾.

Al-Maghribi said: The phrase market the known is followed by others because it is closer to literature, and he justified that by saying: (And the second phrase is better for two aspects: one of them is what Al-Sakaki referred to that it falls in the words of God Almighty, as in His saying, Glory be to Him: (And what is in your right hand, Moses) ⁽⁷⁾. He said: I do not like it to be said in the speech attributed to God Almighty to ignore the gnostic, meaning

other than this phrase, because it is closer to politeness and the expression of others in it, even if it is an expression of the unknown, but its indication is more concealed for its generality) ⁽⁸⁾.

Al-Dasouki said: (And naming the speech attributed to God by ignoring the gnostic is ill-mannered, in contrast to calling it the market of the known, the context of others, as it is closer to literature than the first, even if the others in it are an expression of the unknown, but its significance is concealed for its generality) ⁽⁹⁾.

The method of ignoring the knower or the market of the known is the path of other methods that rely on contrast; Because the outward requirement is for the gnostic to speak of a thing according to what he knows about it, but when it differs in style and the speech goes out in contradiction to it, and the gnostic speaks as if he does not know anything because that is contrary to the apparent requirement (because one of the things that happen automatically by its nature is that the gnostic speaks of the matter according to his knowledge of it. However, rhetorical reasons may call him to pretend to be suspicious or ignorant) ⁽¹⁰⁾.

Among the examples of the market of the known is the path of others, the Most High's saying: (And Moses did not touch you in your right hand) ⁽¹¹⁾.

(And the sentence is joined to the sentences before it, moving to a dialogue from which God wanted to show Moses how to infer the addressees of the great miracle, which is the turning of the stick into a snake that eats the snakes that they show) ⁽¹²⁾.

In the verse, there is an interrogation by which God Almighty wanted to make a statement. Because it is impossible for the Almighty to intend by him to seek knowledge while he is the Knower of the unseen, and this matter has benefits. To alert Moses of the importance of the one responsible for him, despite it being just a stick, from which all these miracles will occur ⁽¹³⁾.

This is evidenced by His saying, the Almighty, after it (to show you among Our greatest signs) ⁽¹⁴⁾.

This is a moral difference in style. Because the outward necessity of knowing something does not ask about it, but God Almighty forbade him to ask for knowledge, rather he wanted with this question to confirm Moses with the thing in his hand in order to remove doubt from him, (and highlighting the turning of the stick alive during the dialogue with the intention of confirming Moses, and repelling doubt from touching him if he commanded him This is done without experimenting, because the paranormal scenes are quick to interpret them first, and doubts arise about the possibility of the usual being concealed by a covert veil or an illusion, so he began by asking him what was in his hand to make sure that he was holding his stick, even if it turned into a snake, he did not doubt that that snake was the one that was his stick. The interrogative is used to verify the truth about who is responsible for it ⁽¹⁵⁾. And this is from the eloquence of the Qur'an; because the word of God Almighty is miraculous in its wording, meaning, and effect.

The known follows the path of others due to rhetorical mysteries (16)

Rebuke

As the foreigner, Laila bint Tarif ⁽¹⁷⁾: In lamenting her brother when he was killed by Yazid bin Mazyad al-Shaibani O tree of Khabur, Malik Muraqa, as if you did not grieve over Ibn Tarif.

(And Al-Khabour: a head between the head of the eye and the Euphrates flows to it, and the witness in the house: ignore the gnostic, and he called it Al-Sakaki: the market of the known is driven by others, and here it is a rebuke, because it knows that the trees do not panic about Ibn Tarif, but they were ignored and used as if they were indicative of doubt, and God knows best ⁽¹⁸⁾).

The interrogation in her saying “Malik” is different in style and came for the purpose of reprimanding, and it is out of ignorance of the gnostic, as she knows very well that trees are not affected by the death of anyone, but she changed the truth of what she knows and showed others, as if she was convinced that trees should be alarmed and grieved, and bringing them out for its leaves and flowers and not wilting is doubtful. To his alarm ⁽¹⁹⁾. Perhaps in this witness, an emotional participation based on the style of contrast, which made the inanimate objects share with her the grief for her brother.

Al-Maghribi said: (She knew that the trees had no knowledge of Ibn Tarif or his destruction, so she ignored it and showed that she believed his knowledge of Ibn Tarif and his exploits, and that he was anxious about him, like others, necessitating his withering, and not letting out his leaves. Trees used to be reprimanded for not being alarmed, so rather something else. Ignorance here that leads to downloading what does not know the status of the scholar has become a means of rebuke for showing off, and a means that his exploits have reached where he knows inanimate objects, even if they come with evidence that he does not know about Ibn Tarif and that he is among the inanimate objects. How good is the rebuke, and it is not clear that the feats appear even to the inanimate objects) ⁽²⁰⁾.

Al-Dasouki said: (She knows that trees do not panic, because anxiety is only from the wise, so she ignored it, so she showed that he is one of those with reason, and that he panics over it in a manner that necessitates its wilting, and that he does not shed his leaves, so when he leaves, she scolded him for giving out the leaves, and showed that at that time she doubted his anxiety ⁽²¹⁾).

The poets used these methods as an exaggeration in praise or to show the intensity of sadness, so they misplaced words and contradicted the apparent requirements. so that their poetry reaches the point of influencing the recipient, and a funny girl in this house is different from what she knows well; In order to raise the status of her brother and his destiny through her lamentation for him and that he was subjected to an order; Even trees must be alarmed, so how can humans not be alarmed by the death of their brother?

Exaggeration in praise

As in the words of al-Buhturi ⁽²²⁾:

The brightest secret lightning, the light of a lamp, or her smile at the outskirts.

(Al-Dahi: The apparent, and the witness in this verse: The gnostic ignored the exaggeration in praise, for he exaggerated in praising her smile, so that he did not differentiate between it and the flash of lightning and the morning light, as it appears) ⁽²³⁾.

And the house has a moral difference in style; The poet asks as if he does not know, ignoring what he knows through the context of the known, the course of the unknown, and this is contrary to what is apparent; Because it is normal for a person to show what he knows, but when it happens otherwise; Speech goes out to a different style than asking for an answer, but it is a matter of exaggeration in praise; So his praise reached the level of beauty and goodness

that does not differentiate between it and the flash of lightning and the light of a lamp, so he was deliberately arrogant in speech, and the known led the way of the unknown.

Al-Subki said: (For he ignored the claim that due to the severity of her smile similar to these matters, he began to doubt that it was the reality, even if he was not suspicious) ⁽²⁴⁾.

Al-Maghribi said: (He meant by appearance: the face, and the precipice: it is the outward sense and meaning, for he knows that there is nothing then but her smile, so when he ignored it and showed that he confused the matter, he did not know whether that luster seen from her teeth when smiling was a secret lightning, or is it the light of a lamp, or is it The light of her smile, which is present in her suburban appearance, indicated that the level of ignorance is highly praiseworthy, and that she has reached a point where the result is baffled and the viewer is confused by it) ⁽²⁵⁾.

This happens due to rhetorical secrets deliberately used by Arab poets in speech in order to draw the attention of the recipient and to exaggerate in praise and break from stagnation in style.

Exaggeration in defamation

As Zuhair bin Abi Salma said ⁽²⁶⁾:

And I don't know - and I will believe I don't know - whether the fort was better or the women.

This verse is from a poem that Zuhair said unjustly in satirizing a verse from Kalb from Bani Alim ⁽²⁷⁾.

(And the witness in the house: the gnostic ignores the exaggeration in slander, and there is evidence that the term people is used only for men in particular) ⁽²⁸⁾

Al-Taftazani said: For the second part, the people of the fort or the women (in it is an indication that the people are the men in particular) ⁽²⁹⁾.

Al-Maghribi said: (He knew that the family of Hisn were men, but he ignored it and showed that he confused their affairs immediately, even if he would have known in the future, and he did not know whether they were men or women, so the house ignored him as his ignorance in it showing that they are where they are confused with women; in their lack of wealth and weakness of their usefulness Thus, in ignoring him, he showed the end of slander and that he is in the status of women.” ⁽³⁰⁾

The poet knows that they are men, but he deliberately ignored the exaggeration of slander, so he changed the style and came up with words that contradict the apparent requirements. Because he spoke contrary to what he knew and showed that he doubted whether they were men or women, and this is one of the most severe slanders that a man resembles a woman, and in the forefront of the house came an interrogative sentence in which he showed that he did not know whether they were men or women, or perhaps he would know that in the future (and this is more salty than saying: They are women, and they are closer to conjugation) ⁽³¹⁾.

Al-Tadalla (32) in love

Dhul-Rimah says ⁽³³⁾:

By God, O gazelles of the bottom, tell us Layla is among you or Layla is among the humans.

(He knows that his night is from humans, but due to his excessive love, the intensity of his indignation, and the strength of his patience, he ignores that knowledge, and he utters the same words as those who do not know that they are from humans, as if love had amazed him and robbed him of his mind, so that he did not know: are the night from humans or from gazelles) ⁽³⁴⁾

Al-Subki said: (Which appears to be an exaggeration in praising Layla and that it is from the previous section) ⁽³⁵⁾. It means exaggeration.

Al-Maghribi said regarding this: (It is possible that this example is due to the joke of exaggerating in praising her for her beauty, as it has become a state of confusion with gazelles, and in adding Layla to himself first Then declaring its name secondly is an undisguised pleasure, and these jokes are based, as we have indicated, on the fact that ignoring is ruled by the rule of ignorance, otherwise if it was based on real knowledge, the joke would not have been achieved, rather the speech would have become something that is not paid attention to) ⁽³⁶⁾.

And antelopes are among the aesthetic examples by which a woman is likened (the poet likens his night to a gazelle, and this is a common aspect in the analogy, but after being maddened by love, he becomes unable to distinguish his night from antelopes, so he asks her: Is Layla one of you?) ⁽³⁷⁾.

The difference seems to be based on delusion; because they are as beautiful as Laila's beauty, there is a delusion among them. The delusion is based on a contrast of style to add aesthetic qualities that bring them together in a manner in which it breaches the normative level and manages speech with an art that relies on heterogeneity.

I see that the house is different from two aspects:

The first aspect: His calling to the gazelles and saying (tell us) here is different in style; because the doe does not speak and cannot tell until the phrase (tell us) comes, which originally meant seeking knowledge from the addressee.

The second aspect: To find out whether Layla is an antelope or a human, he doubts the knowledge and he knows very well that she is a human, but he ignored what he knew and showed succession, to exaggerate his love, admiration and adoration for her, and here the difference was achieved; Because he placed the known in the status of the unknown.

Likewise, in the saying of Dhul-Rimah ⁽³⁸⁾:

O gazelle of Al-Asa' between Jalajal and Al-Naqqa, are you Umm Umm Salem?

(Al-Awsa: a hillock of sand from the niyyah that grows Ahrar al-Baql, and Jalajil and al-Naqqa are two places, and al-Naqqa is also a dune of sand. Abu Amr narrated, here you are by saying: You are a gazelle or a mother of Salem, and if the poet likens a woman to a gazelle, he only wants her good looks) ⁽³⁹⁾.

Likewise, the contrast appeared in the saying of Dhul-Rimmah, who showed that he did not distinguish between the gazelle and the mother of Salem, and this was a matter of showing

the intensity of love. Distinguish between Umm Salem and the doe, and this is one of the virtues of praise and showing courtship and love.

Contempt

As the Almighty says: (And those who disbelieve said, Shall we direct you to a man who will inform you when you have torn everything to pieces? ⁽⁴⁰⁾).

(And those who disbelieved said they were the infidels of Quraysh. They said, addressing one another in terms of wonder and mockery, Shall we direct you to a man by whom they refer to the Prophet (may God bless him and grant him peace) and express him, may God's prayers and peace be upon him, out of ignorance, as if they did not know of him except that he is a man and he is upon him? For them, prayer is more visible than the sun." ⁽⁴¹⁾

Al-Qazwini said: In His saying, the Most High, is a story about the infidels (Shall we direct you to a man) ⁽⁴²⁾. (As if they did not know about him except that he was a man) ⁽⁴³⁾.

Al-Subki said: (And he added to the clarification so much that I do not recommend mentioning his example, and they are considered to be ignoring the gnostic. It should be called ignorance of the gnostic, as the disbelievers say to their disbelieving brothers. Shall we direct you to a man who will tell you if you tear apart every tear? They have been ignorant of them despite their being aware of the Prophet (may God bless him and grant him peace); for the purpose of corrupt for them, may God curse them." ⁽⁴⁴⁾.

Al-Maghribi said: In this (as in his saying to a favor, what is this, an indication that he is too despicable to be known) ⁽⁴⁵⁾.

In their saying to each other: Shall we direct you to a man? Without declaring his name, which is more familiar and well-known to them, an indication of mockery and belittling of his command, peace and blessings be upon him, and this is undoubtedly different in style; Because the speech contradicted the apparent requirements, so they drove the known into the path of the unknown, because of their strong denial and lack of belief in the Day of Resurrection, so they considered the words of Muhammad (may God bless him and grant him peace) fabrication and a lie from him, or he was insane and did not know what he was talking about. His words are riddles that are taken for laughter and ridicule ⁽⁴⁶⁾.

They wanted from their denial of the words of the Messenger and the Day of Resurrection two things (either he deliberately slandered God that he had revealed that to him, or he did not intend it but it was confused as it is confused about the insane and the insane) ⁽⁴⁷⁾.

And the evidence for that is the Almighty's saying when he said: "Did he forge a lie against God, or did he have a garden" ⁽⁴⁸⁾.

He responded to them by saying: (Rather, those who do not believe in the Hereafter in chastisement and far astray) ⁽⁴⁹⁾.

(i.e., the matter is not as they claimed, nor as they went to it, rather Muhammad (may God bless him and grant him peace) is the truthful, the righteous, the rightly guided one who brought the truth, and they are the ignorant and stupid) ⁽⁵⁰⁾.

Exposure (51)

As the Almighty says: (Say: Who provides you from the heavens and the earth? Say: God, and I or you are either on right guidance or in clear error) ⁽⁵²⁾.

The context came in the form of exposure, and it is one of us on guidance and in error without specifying the category; This is due to the strong insistence of the polytheists on their polytheism and their act of disobedience, so the Muslims wanted to report them by exposing (I or you are upon guidance) while they know very well who is upon guidance.

Al-Qazwini said: “The coming of this word on the thumb is another benefit, which is that it prompts the polytheists to think about their own condition and the condition of the Prophet (May God bless him and grant him peace) and the believers. The forbidden, the killing of souls that God has forbidden to kill, the drinking of intoxicants that go away the minds and improve the commission of abominations, and think about what the Prophet, peace be upon him, and the believers, of upholding the ties of kinship, avoiding sins, enjoining good and forbidding evil, feeding the poor, honoring one's parents, and persevering in the worship of God Almighty, teach That the Prophet, peace be upon him, and the Muslims are upon guidance, and they are upon error, which sent them upon Islam, and this is a great benefit) ⁽⁵³⁾.

Al-Maghribi said: In the Almighty’s saying: (And I or you are either on right guidance or in clear error) ⁽⁵⁴⁾. (Exposing that they are on error) ⁽⁵⁵⁾.

Al-Alusi commented on the advent of exposition in this verse, and said it is: (I communicate more than the statement and reach the argument to the purpose) ⁽⁵⁶⁾.

The contradiction in this verse emerged through exposing by saying; Because the apparent requirement is stated by that saying, which is (I am upon guidance, and you are in manifest error, but the path of the known is the path of the unknown on the lips of the Muslims, and they all know who is on guidance and who is in error, to lure the polytheists through reflection and contemplation to admit that they are in error and that the religion of Islam is the truth, and this is followed by great benefits, which is their guidance and faith .

Muhyi al-Din al-Darwish represented this verse with deduction and said: (And he is the one who considers rhetoric to be the axis on which it revolves, because he lures the opponent, and compels him to acquiesce, to submit, and to refrain from arrogance and arrogance. With it your friend has been fair to you) ⁽⁵⁷⁾.

Conclusion

The contrast method of ignoring the knower or presenting the known to others achieves several results, including:

- 1 This method is considered one of the most important sections of intangible contrast, and the most important change in that is through the meaning, followed by the wording.
- 2 Heterogeneity is achieved in ignoring the gnostic, and it has benefits that we should not overlook, including: humiliation, deceitfulness in love, reprimand, exposure, and others.
- 3 The market of the known is the path of others in the words of God Almighty, in the noble hadith of the Prophet, and in the speech of the Arabs, his poetry and prose.

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