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PREFER OF THE PILLARS OF THE ARABIC SENTENCE IN AL KEFAYAH FI AL TAFSEER FOR ABI ABD AL-RAHMAN AL-HAIRY AL- NAYSABURI, THE BLIND (D. 430 AH)

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Alaa Abdulrazzaq Hardan, Assist. Prof. Dr. Haithem Taha Yassen. Prefer Of the Pillars of The Arabic Sentence in Al Kefayah Fi Al Tafseer for Abi Abd Al-Rahman Al-Hairy Al-Naysaburi, The Blind (D. 430 Ah) -- Palarch's Journal of Archaeology of Egypt/Egyptology 19(1), 1069-1074. ISSN 1567-214x

ABSTRACT

This research deals with the study of the reasons (causes) for choosing a specific word in the Noble Quran without another. And this, in turn, adds to the indication of the Quranic miracles through the splendor of its statement, which baffled the hearts and astonished the minds, taken from the books of interpretation, the books of the Quranic miracles and the books of the vocabulary of the Holy Quran a certain good for that. **{And my success is not but through Allah. Upon Him I have relied, and to Him I return}¹.**

- ❖ The research is divided into three requirements:
- The first requirement: Prefer of names.
- The second requirement: Prefer of Verbs.
- The third requirement: Prefer of letters.

INTRODUCTION:

Glory be Allah, by His grace, souls are ignited for the love of goodness, and walking on His method transcends human and ascends to higher times in this life and the hereafter. And prayers and peace be upon the Seal of the Prophets and God's mercy to the worlds, our master Muhammad and his family and all his companions.

¹ Surah Hud: From verse 88.

...And thereafter:

Talking about the Quranic expression means touching on a great aspect of research in the Holy Quran, so I thank God Almighty for having honoured me to be among the group of researchers in its causes. It is not hidden from anyone the power of eloquence of the Quranic expression and its miraculousness that baffled the jurists and astonished the rhetoricians. This prompted scholars to study this expression and find out the secrets of the miraculousness resulting from the abundance of its expression, the accuracy of its organization and its accuracy. One of their efforts was an attempt to find out the reasons for the miraculous system and to find out the aspects of the Qur'anic miracles in it. Among these scholars was Imam Al-Naysaburi, one of the eminent men of the fourth century AH and one of his imams, The owner of the interpretation of Al kefayah fi Al Tafseer, Which I will study prefer of the pillars of the Arabic sentence in his interpretation -God willing-.

The First Requirement: Prefer of Names.

The Qur'anic expression chose some names without others, and this undoubtedly gives and indicates that the Qur'an has a specific meaning that it wants to convey to the listener. Therefore, reflecting on the words with their letters, their diacritical marks, the way they are coordinated and appropriate to others, or looking at the links of these words and permeation the reason for which this name was chosen and not others. All of these things led to great connotations and reasons behind choosing these words over other words.

In his interpretation of Al-Naysaburi, he expressed the allocation of certain names to mention and indicated the reason behind this, in the saying of the Almighty: **{Only those who hear will respond. But the dead- Allāh will resurrect them; then to Him they will be returned}**². Al-Naysaburi mentioned during the interpretation of the noble verse that the reason for naming the infidels as the dead is; to the death of their hearts³. Allah Almighty says to the Prophet (peace and blessings of Allah be upon him) Do not be too old for you, and do not be concerned, Mohammad, with the turning away of those who turn away from you when you invite them to the faith. For it is only the one who hears the hearing of the wise, contemplative, who wants to understand the word of God and take account of it. That is why the Almighty God said about the infidels that they are dead and likened them to dead bodies, and this is in addition to the fact that it is out of contempt for them that gives other indications. Just as the dead do not respond until God resurrects them, so are those who do not hear. They are alive, but they are dead in the money⁴. It was also said that the infidel is likened to the dead in that the dead body is devoid of spirit, so stench, pus, pus and all kinds of molds appear from it, and prefer fixed his condition by burying him under the dirt. And the infidel's soul is devoid of reason, so his ignorance of God Almighty, his opposition to his

² Surah Al-An'am: verse 36.

³ Seen: Al kefayah fi Al Tafseer, 2/209

⁴ Seen: Jami Al-Bayan: 11/341, Al-Nukt wa Al-Euyun: 2/110, Al-Muharir Al-Wajeez: 2/25, Tadhkirat Al-Aarib in Tafseer Al-Gharib: 1/95

command and his non-acceptance of the miracles of the Messengers appear from him. If the soul of an infidel is devoid of the mind, he is insane, so the mind in relation to the soul is like the soul in relation to the body⁵. Among the interpreter are those who said that the noble verse indicates the power of God Almighty, the One who is able to resurrect the dead after they became relics is able to resurrect the hearts of the infidels and revive them by faith⁶.

The Second Requirement: Prefer of Verbs.

The preference for words in the Qur'anic expression was not limited to nouns, but rather to verbs - as will come, God Almighty willing - and the verb is what indicates a meaning associated with a time⁷. And it was said that (if it wasn't predicated and it is not permissible to tell about it, such as your brother gets up, and gets up your brother, so it is a talk about the brother, And it is not permissible for you to say: (He went to stand up, and he did not stand and sit)⁸, In general, Al- Naysaburi's care was focused on highlighting the reason for giving preference to this act in the expression over others, like the rest of the interpreter who took care of the Qur'anic expression. He mentioned in His saying of Allah the Almighty: **{Say, "Come, I will recite what your Lord has prohibited to you. "He commands" that you not associate anything with Him}**⁹. Why did God say (come) when He is from the heights, and they are on the level of the earth? Answer: That the caller is in a high place. Because what they commanded is more right, and if it is more right, it will be high. And what they care about is not true, as it is said to a person: Rise to the forefront of council, and all the earth will be flat¹⁰. And the meaning is, say, O Muhammad, to these people who are stubborn in their Lord, Come, O people, I will recite to you what was revealed to me from your Lord, and it is what your Lord has truly forbidden. Not the falsehood that you have slandered against God Almighty. The truth is that you should not associate anything with God in His creation, The basic principle in it is that it be said of someone who is in a higher place to someone who is in a place lower than it, and he gave the meaning of height, I.e., rise from the bottom of ignorance to the pinnacle of knowledge, the pinnacle of science¹¹.

The Third Requirement: Prefer of Letters.

The Qur'anic expression may affect some letters on each other in order to convey a specific meaning that emerges through the context. And the letter: is what indicates a meaning in other than it, such as: (hal , fi , Lam... etc.)¹² and it is divided into two types: either the letters of the constructions are the letters

⁵ Al-Bahr Al-Muhit : 4/ 498.

⁶ Seen: Al-Dur Al-Masoon: 4/610.

⁷ Seen: Al-Usul fi Al-Nahow : 1/ 38 , Sharah Shudhur Al-Dhahab : 1/18.

⁸ Seen: Al-Usul fi Al-Nahow: 1/37.

⁹ Surah Al-An'am: From verse 151.

¹⁰ Al kefayah fi Al Tafseer: 2/358.

¹¹ Seen: Jami Al-Bayan: 12/215, Bahr Al-Ulum: 1/494.

¹² Hal: interrogative particle and its meaning "Do you", Lam: expressing negation; not, fi: preposition "in"

of the Arabic alphabet, Or the letters of meanings: which indicate a new meaning that comes with it, such as: (from, to, on...)¹³. The letters are also divided into three sections: a section specialized in nouns such as prepositions, another section specialized in verbs such as accusative and assertive letters, The other section is shared between nouns and verbs, such as conjunctions, as well as the interrogative letters: “Hal and Hamza”¹⁴.

Al-Naysaburi mentioned in the interpretation of the saying of God Almighty: **{and because Allah is not ever unjust to [His] servants.}**¹⁵. i.e. on slaves; Because injustice is not from his actions or from his attributes of the Almighty, rather, he did justice with his enemies and be kind to his friends¹⁶. The matter is that God Almighty cannot punish His servants without sin, Therefore, the meaning of the noble verse is this torment that God will make you suffer for two reasons: What your hands have done of evil deeds of unbelief, sins and justice, who rewarded you with this recompense, reconciliation, and not being wronged, for his owner is worthy of him; Because he is justice, glory be to Him, and He does not wrong anyone of His creation¹⁷.

It was stated in the books of interpretation that the reason for this expression is:

- 1- It is possible that the torment of the disobedient is because of their sins, and it is possible that their torture is simply because they want to be tortured. So the expression came in this way to deny the second possibility¹⁸.
- 2- The expression in it is a praise of the Almighty, despite the fact that He, Glory be to Him, is able to do everything. However, he is far from doing injustice¹⁹.
- 3- And say it came in an exaggerated form (unjust-/zlam/). and stuck to it (al-baa), What is meant is that injustice as it is: injustice is a severe matter; Accordingly, the expression came to show the perfection of His integrity, Glory and Exalted be He, about that, illustrating what is impossible to appear from Him, the Mighty and Sublime²⁰.
- 4- The expression refers to the fact that the Creator, the Mighty and Sublime, was not unjust; Because the slave is the one who committed the sin and deserves the punishment. From this it becomes clear that the punishment that is imposed on a person without doing something worthy is called

¹³ Min: from , alaa: to , ealaa: on.

¹⁴ Seen: Mawsueat Al-Nahow wa Al-Sarf wa Al-Aerab : 348, 602, 633 .

¹⁵ Surah Al-Hajj: Verse 10.

¹⁶ Al kefayah fi Al Tafseer: 5/9.

¹⁷ Seen: Tafseer Muqatil bin Suleiman: 3/117, Tafseer Al-Matridi: 7/394, Al-Kashshaf: 3/147, Labab Al-Ta'wil: 5/5.

¹⁸ Seen: Ruh Al-Ma'ani: 9/118.

¹⁹ Seen: Mafatih Al-Ghayb: 23/207.

²⁰ Seen: Ruh Al-Bayan: 2/ 135.

injustice. Hence, it is decided that it is not permissible to torture children because of the infidelity of parents²¹.

5- Denying a lot of injustice necessitates a negation of a little injustice. So the expression came to prove this fact²².

6- The torment that He, Glory be to Him, has promised them, if it was unjust, it would be great. Therefore, the Almighty denied it in the exaggerated form associated with the letter "Baa" to confirm this²³.

7- Because it is a little unjust, even though He, may He be glorified and exalted, knows the greatness of his ugliness and the severity of his prohibition, as is the case with many people. So He, Glory be to Him, affirmed that He does not take anyone without a sin or because of the sin of another²⁴.

CONCLUSION:

In the conclusion of this research, the most important results that I have reached are:

1- The opinion of Imam Al-Naysaburi in his interpretation was in sequence with the majority of interpreters.

2- The imam leans to the book Al-Iqtidhab in highlighting the reasons in some cases, relying on his high linguistic ability, which facilitated this matter for him.

3- He was a pioneer in highlighting some of the reasons without the previous interpretations.

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²¹ Seen: Mafatih Al-Ghayb: 23/207, Al-Labbab fi Ulum Al-Kitab: 14/29.

²² Seen: Al-Labbab fi Ulum Al-Kitab: 6/91.

²³ Seen: Fath Al-Qadeer: 1/465-466.

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