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THE EXPANSION BECAUSE OF THE MEANING OF THE WORD IN AL KEFAYAH FI AL TAFSEER FOR ABI ABD AL-RAHMAN AL-HAIRY AL- NAYSABURI (D. 430 AH)

Alaa Abdulrazzaq Hardan¹, Assist. Prof. Dr. Haithem Taha Yassen²

^{1,2} University of Anbar / College of Education for Women

Email: 1ala20w5009@uoanbar.edu.iq. 2edw.haithemtaha@uoanbar.edu.iq

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ABSTRACT

This research deals with the study of a great chapter that the Arabs followed in their speech, that inclusion of one word includes several meanings, all of which combine to serve the purpose of expression and to convey meanings in all their forms to the reader, This, in turn, adds to the touch of the Qur'anic miracles through the gorgeousness of his statement, which baffled the hearts and astonished the minds. I have taken from the books of interpretation and the books of the miracles of the Quran and the books of the vocabulary of the Holy Quran, a specific good for that.

- ❖ The research is divided into:
- First: The expansion in the verb.
- Second: The expansion in the name.

INTRODUCTION:

Glory be Allah, by His grace, souls are ignited for the love of goodness, and walking on His method transcends humans 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.

And thereafter...

The research demonstrates how the pronunciation in the language includes several meanings capable of representing the intended meaning in the context of the sentence or speech, and this is only for the advantage of the Arabic language itself, in that it is “the most comprehensive language in words and vocabulary, with regard to the connotations of these words, they are also the best languages in terms of exactness of phrase and sentence strength, and they possess secondary meanings that other languages may not know how to express¹. For this reason, earlier scholars often discussed the phenomenon of expansion in their books. Al-Jurjani (D: 471 AH) said: “Know that the benefit is heightened in this kind of speech since you can convey the speech in its meaning without changing its wording anything. And it is the one who expanded the field of explanation and interpretation until they began to interpret the same speech as two or more interpretations and explain the same verse several explain”². From this, it matures evident that it is a great topic that the Arabs took up in her speech, and it includes the inclusion of the elements of a sentence or a sentence with several meanings³.

There are those who consider expansion as one of the miracles of the Noble Quran. Al-Suyuti (D. 911 AH) says about this: “Some of them made this one of the types of miracles of the Qur’an, where a single word used to be divided into twenty meanings, more and less, and this is not found in human speech”⁴. In general, the expansion of the meaning of the word is a broad topic. Because it has many aspects that do not conflict with the meaning of the context or expression to be conveyed to the recipient. Scholars, especially the exegetes of them, took great care of him, and they gave him great attention. Therefore, we usually find books of interpretation replete with a great deal of it, and among these books are Tafseer Al-kefayah by Al-Naysaburi (D. 430 AH), Therefore, I will endeavour to explain the topic of expansion by the author of the book “Al-kefayah” in this research - God willing. { **And my success is not but through Allah. Upon Him I have relied, and to Him I return**}⁵.

❖ The research is divided into:

- First: The expansion in the verb.
- Second: The expansion in the name.

¹ Characteristics of the Arabic language in Islamic thought: 48.

² Seen: Al-Burhan: 3 / 338, Mue’tarak Al-Aquraan: 1 / 198.

³ Dala’ili Al-laejaz: 374.

⁴ Al-iatiqani fi ulumi Al-Qurani: 2/ 144

⁵ Surah Hud: From verse 88.

First: The Expansion in The Verb.

Mention of Al-Naysaburi in the saying of God Almighty: { **And I bestowed upon you love from Me that you would be brought up under My eye “i.e., observation and care”**}¹. Three sayings, namely²:

- 1) He loved him and he was loved by all of his creation, attributing him to Ibn Abbas³.
- 2) God the Mighty and Sublime gave Moses a share of beauty so that the one who saw it could hardly be patient, attributing this saying to Atiyah Al-oufiy⁴.
- 3) It was narrated on the authority of Qatada: It was something gorgeous that was in the eyes of Moses, so no one saw it but fell in love with it⁵.

Al-Mawardi (D:350 AH) counted a new meaning to what was mentioned by Al-Naysaburi, which is that the love that God granted to Moses means mercy, i.e. I have shown you my mercy and love for you, and it is a blessing upon you. Because the one whom God loves, he has instilled in the hearts his love⁶. Which helped the emergence of these meanings in the verse several things. The recitation in the Almighty's saying “and bestowed ” is close to descent, both of which are thrown into the thing without a reason from the top to the bottom⁷.

And in the indefinite word love has several connotations, including luxury, and this indicates that it is a great love that the Creator, the Mighty and Sublime, planted in the hearts. What indicates that it is not limited to or restricted to one particular thing and not another; Therefore, I simplified his love in creation, and all people loved him, whether they were infidels or Muslims. Even Pharaoh, the head of power and might, could not control himself in front of him⁸.

Therefore, the interpreter set out to explain the reason for this love. All of their sayings conclude that it is beauty, whether in character or appearance. God Almighty gave him Moses because of his love for him, so he made that a reason for the hearts of creation to turn to him. Nothing prevents the will of God Almighty from being fulfilled. Therefore, it was said that this is the most obvious of the faces in the interpretation of affection⁹.

¹ Surah Taha: from verse 39.

² Al kefayah fi Al Tafseer: 4/340.

³ Jami Al-Bayan: 18 / 303.

⁴ Jami Al-Bayan: 18 / 303.

⁵ Al-Kashfi wa Al-Bayan: 6/ 244.

⁶ Seen: Al-Nukt wa Al-Euyun: 3/402.

⁷ Seen: Mafatih Al-Ghayb: 20/191.

⁸ Seen : Irshad Al-Eaql Al-Salim : 6/ 15 .

⁹ Seen: Al-Hadayia ala Bulugi Al-Nahaya: 7/4635, Al-Tafseer Al-Wasit: 3/206

Some of them said: God, the Exalted, the Majestic, set Moses on all good qualities and righteousness, To be worthy of what he wants from him and be loved by everyone who sees him¹.

There are interpreters who have had a gentle detour in this regard. He mentioned that Moses (peace be upon him) did not have the characteristics of beauty that are common among people, except that God Almighty, when He loved him, made him beautify him in the eyes of creation, and thus the will of God, which is effective in existence, took place on him even if he did not have worldly reasons².

And this is undoubtedly one of God Almighty's cares and sustenance for His faithful servants, so whoever loves God will receive his love for the people of the earth and the people of heaven regardless of his appearance and form, and it is like what God Almighty says: { **Indeed, those who have believed and done righteous deeds - the Most Merciful will appoint for them affection**}³. And the promises of God Almighty to His faithful servants are fulfilled in existence, at any time and place, and they are above all circumstances, laws and worldly possibilities.

Second: The Expansion in The Name.

In the interpretation of the saying of God Almighty: {Allah is the Light of the heavens and the earth}⁴ several meanings were mentioned by Al-Naysaburi, which are⁵:

- 1) God is the guide of the people of the heavens and the earth, this saying was Narrated by Ibn Abbas⁶.
- 2) God is the sender of messengers of the people of the earth such as Abraham, Moses, Jesus and Muhammad (peace be upon them), and God is the sender of messengers of heaven's people Gabriel, Michael and Israfil. This saying is attributed to Abi bin Kaab⁷.
- 3) God illuminates the sky with three: the sun, the moon and the stars, and illuminates the earth with three: the prophets, the messengers, the scholars and the believers⁸.
- 4) The light in the sky is a manifestation of prestige, and the light in the earth is a manifestation of power⁹.

¹ Seen: Nazmu Al-Ddurari: 12/ 287.

² Seen: Tafseer Al-Shaarawi: 15 / 9270.

³ Surah Maryam: Verse 96.

⁴ Surah An-Nur: From verse 35

⁵ Al kefayah fi Al Tafseer: 5 / 452- 255 - 256

⁶ Jami Al-Bayan: 19/177.

⁷ I did not find this saying among the scholars who preceded him.

⁸ Al-Kashfi wa Al-Bayan: 7 / 100.

⁹ I did not find this saying among the scholars who preceded him.

- 5) The sovereign of the affairs of the heavens and the earth, its sun, its moon, its stars, its land and its sea. It was narrated on the authority of Ibn Mujahid¹.
- 6) With his light, he guides the occupants of the heavens and the earth. He attributed this saying to Al-Suddi².

The reader of the books of interpretation concludes with the meaning, that God Almighty guides the people of the heavens and the earth, through sending messengers and the light that He casts into the hearts of His servants, so that their hearts become luminous on the earth, so they do not see the ruler or the able in existence except God Almighty, his power, Glory be to Him, surrounds them, so they see it as a sense through His mastery of the workmanship of all His creatures, and a meaning through His management of all their conditions and affairs³.

And the light is illuminated by itself, and everything else is illuminated by it, and light has been counted to the heavens and the earth; To signify the complete prevalence of the metaphor that is borrowed from it and to the point of its inclusion of all the things that befit it from the matters that have an entrance in guiding people, by means of a statement that the metaphor of it includes all that is accepted and deserved by the upper and lower bodies, as they are drops of the physical world, which has no manifestation of sensory light except it.

Or on the inclusion of the statement of their conditions and the conditions of the assets in them, since there is no existing except that it has clarified from its conditions what deserves to be explained, either in detail or in general. How not and there is no doubt in the statement that it is evidence of the existence of the Creator and his attributes and a witness to the validity of the resurrection, As for carrying the enlightenment to bring out the essences from non-existence to existence. For it is the principle in the manifestation, just as the execution is the origin in concealment⁴.

Accordingly, it can be said that God Almighty described Himself with the light of the heavens and the earth; Because with light, guidance can be sensualistic or spiritual, Sensory light, such as the light of the sun, the moon, and other sources of light, is the sensorial light that shows us things so that we can walk in the universe with insight and guidance. If you try to walk at night without a light guiding you, you will collide with things around you. As for those who are stronger than you, they will break you and harm you, or you will be stronger than him and you will destroy them. The one who guides your steps is the sensual light.

¹ Jami Al-Bayan: 19/177.

² This saying: Al-Tabari preferred it on the authority of Ibn Abbas, and this saying is supported by the majority of interpreters. Jami Al-Bayan: 19/177.

³ Seen: Tafseer Muqatil: 3/199, Jami Al-Bayan: 19/177.

Guidance of a sound mind: 6/175.

⁴ Irshad Al-Eaql Al-Salim: 6/175.

The light may be spiritual, and it is the light of values and morals, and this light also makes you walk in life with insight and guidance, and protects you from getting lost in ignorant ideas and theories. This is the valued light that God revealed to us in the Noble Qur'an and said about it: **{O People of the Scripture, there has come to you Our Messenger making clear to you much of what you used to conceal of the Scripture and overlooking much. There has come to you from Allah a light and a clear Book "i.e., the Qur'an" * By which Allah guides those who pursue His pleasure to the ways of peace and brings them out from darknesses into the light, by His permission, and guides them to a straight path}**¹. It is light but spiritual. Values, morals and virtues such as the power of enlightenment in the universe².

In general, the light of God Almighty is represented in humans through guidance in the heart, opening in insight and a connection to the exemplary qualities on which creation was built³.

CONCLUSION:

after the conclusion of the research, the most important results that were reached are:

- 1) The research clarified how the word has several meanings in the Holy Qur'an, all of which unite to serve the purpose and intent of the expression Which in turn guides the emergence of the Qur'anic miracle in the most elevated form for the reader.
- 2) Al-Naysaburi's opinion on his interpretation was in line with the majority of interpreters.
- 3) The imam tends to the book "Al-Iqtidhab" in highlighting the Cause at times, depending on his high linguistic ability, which facilitated this matter for him.
- 4) Al-Nisaburi took the lead in highlighting some of the reasons, without the interpretations that preceded him.

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