

Preferring precedence and delay in interpretation: (Daraj Al-Durar in the interpretation of verses and suras)

Taha Salibi Salman Al Nuaimi

College of Islamic Sciences, Fallujah University

Dr. Abdul Razzaq Ali Hussein

College of Islamic Sciences, Fallujah University

Abstract

The study was titled: (The reasons for preceding and delaying in the interpretation of: (Daraj al-Durar in the interpretation of verses and surahs)), and this research deals with an aspect of the reasons mentioned by Abd al-Qaher al-Jurjani in his interpretation of (Daraj al-Durar), namely: (advancement and delay), and the importance of the topic is represented in Advancement and delay are among the methods that resonate in the Arabic language, and it also plays a role in the harmony of the text.

The aim of this topic is to show the importance of this method in the consistency of the Qur'anic text, and how Al-Jurjani employed this consistency and coherence.

The study was based on presenting the opinions of Al-Jurjani, and then comparing them with the opinions of linguists and commentators, and then the researcher gives his own opinion. To show from these opinions the closest to the truth - according to what he sees -.

In this study, the researcher followed the descriptive analytical approach that is commensurate with the nature of the subject.

Introduction

Each word in the Arabic sentence has a special arrangement on which it is based in the linguistic situation. For example, the verb precedes the subject, and the subject precedes the object, and then comes the complements of the sentence, such as the adverb, the adverb, the adverbial, the adverb, etc., and the subject precedes the predicate as well. This is the principle in the arrangement of sentences, but it may present advantages that call for moving a word from its place, so we give a word forward or delay it, and this is what is called (advancement and delay) (1).

Submission and delay are not random or arbitrary, but rather are limited and regulated

by grammatical rules, and are for a rhetorical purpose desired by the speaker.

Sibawayh drew our attention to the importance of preceding and delaying by saying: "It is as if they are only presenting the one whose statement is more important to them, and whose statement they are more important, even if they are all important to them and help them" (2).

And what is in the introduction and delay enables the aesthetics of the systems, and the highlighting of the meanings, the imam of rhetoric Abd al-Qaher al-Jurjani says: "It is a chapter of many benefits, full of virtues, wide in behavior, far from the end, it still lurks for you from its wonderful, and leads you to its

gentle, and you still see poetry that appeals to you He heard it, then you look, and you find a reason that he liked you, and it was kind to you that something was presented in it, and the word was changed from one place to another” (3).

The art of advancing and delaying in the Holy Qur'an is one of the masterpieces of the Qur'anic statement, as it gives the text strength in pronunciation and meaning by taking into account the context in speech in the most beautiful way. Because he did not introduce a word but it had its significance and purpose in the introduction, as well as the delay, and the Holy Qur'an introduces the words and delays them according to what is required by the context and the position (4).

And when I investigated the places of precedence and delay in (Daraj Al-Durar), I came across issues that were organized into two demands:

First: Introducing the word to its operator:

This includes evaluating the news on the subject, the object on the verb and the subject, and the case on its factor, which is in the Holy Qur'an a lot, and goes out to specific purposes, meanings and intended goals.

This type of advance and delay can be divided into the following:

1- Submitting the object to the verb:

It is well known that the object is subject to the verb of the subject, and it is relied upon to complete the meaning in the sentence - if the verb is transitive - and the principle in the object is that it comes after the verb and the subject, but it may precede the verb, and this introduction is either out of obligation, or as a rhetorical joke, This issue is discussed in the books of grammar and rhetoric (5).

Al-Jurjani mentioned in (Daraj Al-Durar) the reasons for this type of precedence and delay, including his interpretation of His saying - the Most High -: {You alone we worship and You we seek help} [Al-Fatihah: 5], where he said: “His estimation: We worship You

And we seek your help, so when conscience presented; Because his remembrance is more important than the remembrance of worship, and his example is their saying: (It was struck) (6).

Al-Raghib said: “If it was said: How did He say: (You we worship), and if He said: (We worship You), it would have been briefer in terms? It was said: It is their custom to present the subject and the object with what the first intention is for, and the attention is directed to it” (7).

Al-Qurtubi said: “If it was said: Why did the object be given precedence over the verb?

Al-Jurjani - and those who followed him - mentioned that giving precedence is for interest, and they did not mention where that interest lies, and Al-Jurjani mentioned in (Dala'il al-I'jaz) that it is not sufficient to say: It is preceded for interest, as he said: “It occurred to the people that it was sufficient to say: It is It was presented to take care of him, and because his mention is more important, without mentioning where that care came from, and what was more important...” (9).

Rhetoric scholars see that if the object is preceded by the verb, it is often presented to the minor, so if you say: (Zayd struck) it indicates that the beating occurred without a doubt, and that the interlocutor sees that you struck other than (Zayd), so you respond to him that you struck Zayd, and you did not strike anyone else, and confirm your statement : (Zayd struck and no one else) (10).

And so went the majority of grammarians (11).

As for the commentators, most of them went to the fact that the introduction in this verse benefited from limitation and narration. Al-Tabari said: "The meaning of the words was: You alone we worship, with no partner for You, sincerely worshiping You without any other gods and idols" (12).

Al-Kirmani said: "In introducing (you) cut off the field of sympathy, because if you say: (I will hit you)

You could say: and increase, and not 1 likewise if you were presented, and you said: (Don't hit)"(13).

Al-Razi (d. 606 AH) said: "If it was said: (We worship you), their worship would not benefit anyone else, because there is no refraining from worshiping God and worshiping others as is the practice of the polytheists. .

Al-Nisaburi said: "In his saying: (Do we worship you), he negates ta'til and shirk in terms of the statement of giving preference to the specificity of worship" (15).

Dr. Fadel Al-Samarrai said: "He gave the two objects to worship and seek help, and this introduction is for specialization, because He – Glory be to Him – alone has worship; therefore He did not say: (We worship you); because it does not indicate specification" (16).

We conclude from the foregoing that the introduction in this verse benefited the exclusivity, as he limited the worship of God - the Almighty -, and wow he said: (we worship you) so that he may be sympathetic to him, so he says: (we worship you and we worship such-and-such), but when he introduced the object, he removed this possibility.

Despite the many secrets of submission and delay and its subtleties, the applicant did not care about it Moon in its details, and they did not explain what effect it had in the speech, and their intention was to explain the reason for what was presented to say: It was presented to take care of it or to specialize or for virtue and honor ... etc., and they did not explain what is behind that (17).

Some commentators mentioned the reason for this specialization, and Al-Nisaburi (d. 850 AH) said: "It is a merit

This competence is apparent; Because worship is the end of glorification, and it is not appropriate except for the one from whom the purpose of bounty emanates, and he is God"(18).

And Al-Suyuti (d.

Only God is worshiped, but it is known from this enumeration the specificity of the matter and not the subject of the utterance, meaning: that the worshiper may turn to God alone and not invoke other than God for Him, but rather he intends to inform the worship of God, and the first thing that came to his mind is His greatness - the Almighty - so he said: (Beware of We worship), so the above presented his presence in the heart, so the meaning of his specialization in worship is his competence to inform of his worship, and other universes did not inform him of anything (19).

Some commentators mentioned other reasons for this introduction, and Al-Razi said: "He - the Almighty - mentioned himself in order to alert the worshiper that the worshiped is the true God, so he should not be lazy in veneration, so he defined himself first so that decency occurs with worship, so that it does not mix with heedlessness" (20).

Ibn al-Qayyim said: "In the pronoun (you) there is a reference to the same object that is not in the connected pronoun, so in (you I meant) there is an indication of the meaning of your reality and your essence that is not in your saying: (I meant you), and (you I mean) in it

The meaning of yourself, your self and your truth" (21).

After presenting these opinions and sayings, the researcher believes that all these sayings are possible and intended, and no one can lean towards one of them at the expense of the other.

Introducing Maamoul news (was) on her news:

Among what was mentioned in (Daraj al-Durar) is the saying of al-Jurjani in the interpretation of His saying - the Most High -: {And they did not wrong us, but they wronged themselves} [Al-Baqara: 57]: "But He did not say: (But they used to wrong themselves); because mentioning the wronged was more important." (22).

Abu Hayyan said: "Ma'moul Al-Khabar (themselves) was introduced to indicate care in informing about the person who performed the act" (23).

Abu Al-Saud said: "The participle is preceded just for the sake of paying attention to it, taking into account the comma, without limiting the victim to the opinion of those who see that the introduction does not necessitate the shortening, so it is as in His saying - the Almighty - {And they did not wrong us, but they were wronging themselves}" (24).

Al-Jurjani and those who followed him see that in giving precedence and delay is mere

concern, and they did not mention where this concern lies.

It is well known that giving priority to what is done to the worker often benefits limitation and limitation, and this benefit does not deviate from this noble verse.

In this, Al-Samin Al-Halabi said: "(themselves): the object is presented, and the object is presented; indicating that oppression is exclusive to them, and that it does not transgress them" (25).

Abu Al-Saud said: "Presenting the participle to indicate the shortness required by the context" (26).

He also said: "It seems to have been said: (But they were the wrongdoers), but it is the effect of what the honorable system has on it, to indicate that the outcome of their injustice is limited to them, and its punishment is limited to them, with the requirement that the injustice of each one be limited to himself" (27).

And it came in (Fath Al-Bayan): "That is, their oppression was specific to them, limited to them, and it did not extend beyond them to others" (28).

Al-Shaarawi said: "When you find a work done, apply to its worker, know that there is something called confinement and shortening, you may say: (they oppress themselves), and it is correct to sympathize by saying: (and they oppress people), but when you say: (themselves oppress), what that means: that they do not Their injustice exceeds themselves, and the speech is

There is limitation and specification" (29).

Rather, the matter is further than that - as the researcher sees it - as the introduction is not limited only, but rather it is an affirmation of the limitation and the shortening, so the

limitation and the shortening are derived from the negation and the correction before that by saying: {And they did not wrong us, but}, so when the Arab hears the negation and the correction, he knows that what follows the correction is contrary. For before it, and undoubtedly the opposite of the negation is affirmation, for God - the Most High - when he says: (And they did not wrong us) and then rectifies with (but) the listener knows that what follows is limited to what is limited to the addressee, then after that he introduces the object (themselves); To confirm the limitation and palace.

That is why Al-Taher bin Ashour said: "The object was presented in it for the shortening, and the shortening occurred first by simply combining the negation and the affirmative, then it was confirmed by the submission" (30).

And it came in (Zahrat al-Tafseer): "Presenting (themselves) over (they oppress) confirms their injustice to themselves" (31).

And there is another thing, which is that where we find in the Holy Qur'an (they used to wrong themselves), we find what is meant by a specific people, whose injustice cannot exceed them to others.

He said - the Almighty -: {And We made the clouds shade over you, and We sent down to you manna and salwa. But they were wronging themselves} [Al-Baqara: 57], and he also said: {And We divided them into twelve tribes into nations, and We revealed to Moses when his people asked him for water to strike the stone with your stick Twelve springs gushed out of it, every people knew their drink, and We shaded them with clouds and sent down upon them. Eat of the good things that We have provided for you, and they did not wrong us, but they wronged themselves} [Al-Araf: 160]

What is meant in these two verses are the children of Israel, for they wronged themselves and entailed the wrath of God upon them because of their disbelief.

And their obstinacy is an epidemic for that, so their injustice to themselves cannot exceed them to other nations.

And he said in Surat Al-Tawbah: {Has not the news of those before them reached them: the people of Noah, and Ad, and Thamud, and the people of Abraham, and the companions of Madinah, and the dead? So their messengers came to them with clear proofs, so God would not wrong them, but they wronged themselves} [At-Tawbah: 70].

Where he reminded these nations of their injustice to themselves, and stated that their injustice to themselves does not transgress them to others, and this is learned from the introduction.

And he said in (Al-Nahl): {Do they only wait for the angels to come to them, or for the command of your Lord to come? Allah blamed them, but they wronged themselves} [Al-Nahl: 33], and this scene is one of the scenes on the Day of Resurrection, where the aforementioned people wronged themselves; Because he said on that day: {And no bearer of burden shall bear the burden of another} [Al-An'am: 164]

And He said concerning the Jews: Solution: 118].

There are many other verses that we cannot mention.

And God - the Most High - prohibited the Jews from what He did not prohibit from others.

But in another place we find him saying: Immortals (116) The likeness of what they

spend in this worldly life is like a wind in it that afflicts the fields of a people who wronged themselves. I destroyed it, and God did not wrong them, but They wrong themselves] [Al-Imran: 116-117]

So we see that he said: (the crops of a people who wronged themselves), so the people - here - are not specified and not allocated; That is why he adhered to the rank, but when he returned the context to those who disbelieved - and they are what is meant by this verse - he said: (But they wronged themselves); to single them out with injustice to themselves.

And there it supports what the researcher went to, and it is his saying - the Almighty - {O people, your oppression is only against yourselves}

Among the commentators are those who see that the old and the late - here - are only to take into account the Qur'anic comma, not

Other than that, Al-Alusi (d. 1270 AH) said: "And to give preference to (themselves) over the verb for the comma, not for the limitation" (32).

And it came in (Fatah Al-Bayan): "The presenting of the participle is to take care of commas, not to specify" (33).

The Holy Qur'an is concerned with musical harmony in the Qur'anic commas, and it reaches that with what the language allows for its use. It may introduce a word or delay it in a request for that, but the Qur'an does not do that at the expense of the meaning at all. The meaning is therefore, so if the meaning requires otherwise, the comma is not taken into account, but the meaning is taken into account first; Because the meaning is what is intended in the Qur'anic expression (34).

The evidence for this is that many verses in the Holy Qur'an did not take into account the comma alone; Therefore, it came in violation of the comma; Because the meaning of the word in the comma is what is required, as His saying - the Most High - {As for the orphan, do not oppress (9) As for the beggar, do not repel (10) And as for the grace of your Lord, speak} [Al-Duha: 9 -11], and it was possible - if he wanted only the comma - To be said: (So tell), or (Fajr) and others.

It is not appropriate for a text like the Holy Qur'an to say in it: He was presented; To take into account the comma without the meaning having a share in that introduction.

Second: Presenting the word to a non-employer:

It is known that the introduction and the delay is according to the importance, and according to what is required by the position.

The introduction of words over others has many reasons necessitated by the position and the context, united by their saying: The introduction is only for care and attention, so what was your greatest care for it in speech, and the Holy Qur'an is the highest example in that, so we see it presenting a word once, and delaying it another time, and if you want To indicate the reasons for this submission, it is not valid to suffice with saying: it was presented to care and attention without explaining the place of this care and the reason for this submission (35).

And al-Jurjani in (Daraj al-Durar) mentioned many reasons for this type of presentation, and the researcher will present some of them, for example, but not limited to them. For fear of prolongation, these ills necessitated that they be arranged according to the benefit and importance they brought, and their

arrangement necessitated that they be as follows:

1_ Presentation for honor:

Among what was reported from that was al-Jurjani's saying in the interpretation of his saying _ the Almighty _: {And Jesus, and Job, and Yunus, and Aaron, and Solomon, and We gave David the Psalms} [Al-Nisa: 163]: "And Jesus was given precedence over Ayyub and Yunus; in honor of him; being among the first of determination from the Lord Ask, and the waw is not obligatory arrangement."

Al-Jurjani sees the introduction of the Prophet of God, Jesus - peace be upon him - in this verse as an honor for him. Being one of the first resolve among the messengers, but this speech has a consideration, for God _ the Almighty _ preferred some of the messengers over others, so among the messengers were those whom God spoke to, and among them were those who raised him in degrees, and he said about Jesus _ peace be upon him _ {And We gave Jesus the son of Mary clear proofs and supported him with the spirit of strength. trample Al-Baqara: 87], These virtues are what God Almighty singled out for them by His inspiration and sending them to people, then He preferred some of them over others because of what He deposited in them of praiseworthy attributes and general benefit. As for honor, He, the Most High, said concerning that: {We make no distinction between any of His Messengers} [Al-Baqara: 285], and the other thing: If we had said: Order is based on honor, the mention of Moses - peace be upon him - would not have come, and the people of knowledge have unanimously agreed that Moses - peace be upon him - is better than Jesus, and God - the Almighty - after this verse says: {And God spoke to Moses directly} [Al-Nisa: 164], and also that it came

in another verse that Ayoub, Solomon and Aaron - peace be upon them - came before Jesus, when he said: {And who His offspring are David and Solomon and Job and Joseph and Moses and Aaron and thus do We recompense the doers of good (84) and Zakariya and Yahya and Isa} [A An'am: 84_85].

But we say: Advancement and delay is according to what is required by the context and the position, so in Surat (An-Nisa) the context was speaking about Jesus - peace be upon him - and the denial of the Children of Israel of his prophethood and their saying: (Indeed, we killed the Messiah, Jesus son of Mary) and other than that, so the position necessitated giving him precedence over the rest of the prophets And in that, Abu Hayyan said: "And Jesus was presented to those after him; fulfilling his prophethood, and definitively what the Jews saw in him, and repelling their belief, and venerating him with them" (36).

And it came in (Rohh al-Bayan): "The benefit in presenting him in the dhikr is a response to the Jews for their exaggeration in slandering him and his lineage, so God presented him in the dhikr, because that was more eloquent in the books of the Jews" (37).

Al-Sabouni (T.H.) said: "Jesus was given precedence over the prophets who were before him, due to the intense care he took in his matter, due to the exaggeration of the Jews in slandering him, and the Christians in reverence for him"(38).

But Al-Samani (d. 489 AH) believes that submission here is for interest, as he says: "He presented it out of interest in his matter,

And the matter of Jesus was more important" (39).

But he did not say where the interest lay.

As for what was mentioned in Surat Al-An'am about the precedence of these prophets over Jesus - peace be upon him - if we look in the context, we will find that he is speaking about the offspring of Noah - peace be upon him - where he said: {And among his descendants were David, Solomon, Job, Joseph and Moses. and Aaron, and thus do We recompense the doers of good (84). } And Zakariyya, Yahya and Jesus} [Al-An'am: 84_85] There is no doubt that all of these descendants were before Jesus - peace be upon him - so this is how the consideration of precedence and delay is.

2- Presenting what is older in existence:

Al-Jurjani said in the interpretation of his saying - the Almighty -: {And He made darkness and light} [Al-An'am: 1]: "Indeed, (darknesses) were given precedence over (light) because they are the creatures first" (40).

Al-Jurjani believes that the reason for giving precedence to (darkness) over (light); It is for the existence of darkness before light in creation.

To this, most of the commentators went. Al-Tabari (d. 310 AH) said: "He created the heavens before the earth, darkness before light, and heaven before hell" (41).

This was reported by Ibn Abi Hatim (42) (d. 327 AH), and Al-Baghawi (43) (510 AH).

Al-Karmani (d. 505 AH) said: "And he gave precedence to darkness, because it was created before the light" (44).

And it came in (Rohh al-Bayan): "The night is given precedence in consideration of the original, because the day only occurs when the light rises, and when it sets, the horror returns to its original state, and that is why he gave

precedence to the darkness in his saying: (And He made the darkness and the light)" (45).

It becomes clear to the researcher from the aforementioned sayings and opinions that the reason for giving precedence to darkness is to light. It is due to the existence of darkness before the light, but this is not an absolute statement in the Holy Qur'an, as He - the Almighty - said in Surat (The Night): {By the night when it envelops (1) and the day when it manifests} [Night: 1-2], where he presented (the night) over (The daytime), but immediately after this surah he says: {By the forenoon (1) and the night when it falls asleep} [Al-Duha: 1-2], whereby the forenoon - which is the first day of the morning - precedes the night.

As we said: the introduction and the delay is according to the context and the position, and Al-Razi (d. 606 AH) mentioned some of the reasons for presenting the night over the day once, and presenting the day over the night again.

One of these reasons is that the interests of the people are regulated by night and day, so the night is for accommodation, and the day is for livelihood, just as the night has the virtue of precedence, and the day has the virtue of light, so since each of them has a virtue that the other does not have, this one is given precedence and that again (46).

This speech is subject to consideration, as giving precedence and delay in the Holy Qur'an is not based on preference. He, the Almighty, said: {He who created you, so some of you are infidels and some of you are believers} [Al-Taghabun: 2], and He said: {And had it not been for God's repulsion of people Silos, churches, prayer halls, and mosques were demolished one by one. In it is the name of God much} [Al-Hajj: 40], so we

see that in the first verse the unbeliever was given precedence over the believer, and in the second verse the last of the mosques, although it is better than all that was mentioned, so the preference and the delay is not based on preference, but rather it is according to what is required by the context and position (47) .

But the researcher believes that the reason for giving precedence to (the night) over the day in Surat al-Layl is that this surah was revealed about Abu Bakr al-Siddiq - may God be pleased with him - and Abu Bakr preceded him in disbelief. It was narrated that this surah was revealed when Abu Bakr bought Bilal bin Rabah - may God be pleased with him. About them - (48).

So the place required the submission of the night over the day.

As for the second surah, he presented (Al-Duha); Because this surah was revealed about Muhammad - may God bless him and grant him peace - and the Prophet Muhammad was not preceded by a sin, so he presented the forenoon(49).

3- Submission according to rank:

Al-Jurjani said in the interpretation of his saying _ the Almighty _: {And if you seek forgiveness from your Lord, then repent to Him} [Hud: 3]:

“Indeed, seeking forgiveness is given priority over repentance, because a person despises evil and turns away from it, seeking forgiveness, then seeks goodness and accepts it fully” (50).

It is understood from the words of al-Jurjani that at the beginning of his life a person turns away from evil - and the sins and sins that follow from it - and then turns to good. If his heart is satisfied with the good, he resolves not

to return to evil, because repentance is the acknowledgment of not returning to it.

And it came in (Tafsir Al-Manar): “The conjunction of repentance with (then), because the rank of action is behind the rank of saying” (51).

Abd al-Karim al-Khatib said: “Seeking forgiveness is a request for forgiveness from God – the Almighty –, and repentance is returning to Him after straying from Him..., and that is why sympathy came with (then); because it sympathizes a stage upon a stage (52).

And it came in (Zahrat al-Tafseer): “And seeking forgiveness is a request for forgiveness... Then after that there is a return to God and living in His spaciousness, by repenting to Him. That is why seeking forgiveness was given precedence over repentance, because seeking forgiveness was about shirk, and repentance is a return to God and obedience to Him in what He commanded and forbade. (53).

From the foregoing, it becomes clear that the reason for seeking forgiveness before repentance is that at the beginning of his matter he seeks forgiveness from God, then after that he returns to his Lord with sincerity and perseverance in obedience, and for that Al-Qushayri said: “Before you repent, ask Him for forgiveness... So start with your forgiveness, then repent by leaving.” your burdens (54).

And there are those who believe that the reason for asking forgiveness before repentance is because seeking forgiveness is for what has passed, and repentance is for what is resumed, so Al-Wahidi said: “(Ask forgiveness of your Lord) that is: from your

past sins, (then repent to Him) from the resumed when it occurred” (55) .

And Ibn Katheer (d. 774 AH) said: “Then he commanded them to seek forgiveness, in which there is expiation for their past sins, and to repent for what they receive” (56).

Accordingly, giving precedence to (asking for forgiveness) over (repenting) is a matter of giving precedence and delaying according to the chronological order.

Among the commentators is those who believe that the reason for offering forgiveness over repentance is; Because seeking forgiveness is an end, and repentance is a means to it. That is why Al-Razi (d. 606 AH) said: “The meaning of (and seek forgiveness from your Lord): ask forgiveness from Him for your sins, then he explained the thing by which he is sought, which is repentance, and he said: (Then repent to Him), because the one who calls for it and incites it is seeking forgiveness” (57).).

But this speech is subject to consideration, because the conjunction of (repentance) on (asking for forgiveness) is with (then), and it is a letter that indicates order and indolence, so it is not reasonable for the end to take precedence over the means; That is why it came in (Tafsir Al-Manar): “The conjunction of (repentance) with (then), because the rank of action is behind the rank of saying” (58).

Al-Tantawi said: “And (then) here is on its door of order and indolence, because a person first seeks forgiveness from his Lord, then repents to Him” (59).

4- Submission and delay to observe the comma:

The scholars mentioned that it is not permissible for the general adjective to come after the specific adjective(60).

What is meant by the general adjective - here - is the description in general, and not the adjective only, which includes the adjective, the predicate, and the adverb, all of which are the same, but the difference is in the meaning for which it was put.

However, there are verses in the Holy Qur’an in which the general adjective comes after the specific adjective, and the scholars have taken different stances towards them, and they have explained the jokes and interpretations in them, and what is mentioned in that is His saying - the Almighty - in the right of His Prophet Ismail - peace be upon him -: {And he was a messenger, a prophet} [Maryam: 51], where Al-Jurjani said in the interpretation of this verse: “On the precedence and the delay; to consider the systems of the verses, and its meaning is that he was a prophet sent” (61).

Al-Jurjani believes that the introduction and the delay is in agreement with the heads of the verses, and to that a number of

The commentators - also - Al-Nisaburi (d. 850 AH) said: “It was appropriate to mention the general before the specific, except that

Taking care of the comma required the opposite” (62).

As the verses preceding and following this verse ended with an o and an alif, so the verse before it is His saying: {And We have made for them a tongue of truth on high} [Maryam: 50] and the verse that follows it is His saying: {And We brought him close to him in secret} [Maryam: 52].

What is meant by mentioning the most general here: The description of prophecy is more general than the description of the message.

However, we mentioned in the previous issue that it is not permissible to say: The comma

came to agree with the headings of other verses only without paying attention to the moral purpose, and the Qur'anic breaks are not limited to rhythmic rhythm and harmony of melody, but rather rhetorical purposes and hidden and powerful meanings are added to it(63).

The commentators have mentioned a number of reasons for this presentation. Al-Baydawi (685 AH) said: "God sent him to the creation, and he informed them about him; therefore he presented (a messenger) even though he was the most sincere and the highest" (64).

These words were transmitted by Abu Al-Saud (65) (died in 982 AH), and Al-Shawkani (66) (died in 1250 AH).

From this saying, it becomes clear to the researcher that I mean by (the Messenger) its linguistic meaning, not its idiomatic meaning, as the Messenger is in

The legal term is that which was sent to a people with a new law (67).

The scholars agreed that Ismail - peace be upon him - was sent to the tribe of Jurhum according to the law of his father, but here - what is meant by (the messenger) is the linguistic meaning of this word, so every person who is sent with something is called (a messenger) (68), and in that Al-Samarqandi said: "I mean : a messenger to his people, a prophet who informs about God" (69).

And what supports most of what we went to is what came in (Fath Al-Bayan): "And it was said: He was described as a message; because Abraham sent him to Jurhum" (70).

Al-Maraghi said: "He was a messenger to Jurhum, and he was sent by God to convey the law of Abraham, and he announced it" (71).

But the question remains, why did the Messenger come? We say: If we know that what is meant by (the Messenger) is the linguistic meaning, without a doubt, this meaning will be more general than (the Prophet), whether what is meant by (the Prophet) is the linguistic meaning or the idiomatic meaning. He tells about God, even if he does not have a book with him (73).

Therefore, there will be no introduction and delay in the verse.

However, none of the scholars mentioned that - based on the sources I reached - but they mentioned reasons for giving precedence to (the Messenger) over (the Prophet).

Shihab al-Din al-Khafaji (d. 1069 AH) said: "(The Messenger) is the one whom God sent to convey His rulings, and (the Prophet) is the one who informed the creation of God.

On his communication and honor, and the second is considered an addition to creation; So why did he delay" (74).

The shooting star sees that the old in it is for honor, and the honor lies in it that the Messenger communicates a new method and rulings about God, and as for the Prophet, he only informs creation on behalf of God.

And to this, Al-Shawkani went by saying: "That is: God sent him to His servants, and he informed them about God of His laws that He legislated for him.

And it came in (Tafsir Al-Manar): "And the Messenger in Sharia terminology is more important than the Prophet, and for this reason some commentators made a joke that the Messenger was given precedence over the Prophet here, because he is more important and more honorable" (76).

Al-Zuhaili said: "The Messenger is more important than the Prophet, and the Messenger is more important than the meaning of the message.

From the aforementioned sayings, it becomes clear to the researcher that he presented (the Messenger); For interest and honor, but what the researcher sees is that (the Messenger) - here - came with its linguistic meaning, and therefore it is more general than (the Prophet), so there is no introduction in the verse

References:

1. See: Safaa al-Kalima: 194.
2. Evidence of miracles: 143.
3. See: Al-Burhan by Al-Zarkashi: 3/238.
4. Darj Al-Dorr, T. Talaat Al-Farhan and Muhammad Adeeb: 1/102. This is how the news (why) was omitted.
5. Interpretation of Al-Qurtubi: 1/145.
6. Evidence of miracles: 144.
7. See: Miftah al-Uloom: 233, and al-Iddh fi Uloom al-Balaghah: 2/164.
8. See the opinion of the public in: Results of Grammatical Thought: 157, and Explanation of Al-Kafiya by Ibn Malik: 5/42.
9. Tafsir al-Tabari: 1/166.
10. Tafsir Al-Kirmani: 1/102.
11. Interpretation of Al-Razi: 1/212.
12. Interpretation of Al-Nisaburi: 5/390.
13. Graphic touches: 14.
14. See: Secrets of Advancement and Delay in the Holy Qur'an (3).(0)
15. Interpretation of Al-Nisaburi: 1/103.
16. See: Al-Suyuti's footnote on Al-Baydawi's interpretation: 1/225-226.
17. Interpretation of Al-Razi: 1/211.
18. Darj Al-Durar Talaat Al-Farhan and Muhammad Adeeb: 1/159.
19. Al-Bahr Al-Muheet: 1/348.
20. Al-Durr Al-Masun: 1/371.
21. Interpretation of Abi Al-Saud: 1/104.
22. Interpretation of Abi Al-Saud: 5/111.
23. Fath al-Bayan fi Maqasid al-Qur'an: 2/318.
24. Interpretation of Al-Shaarawi: 7/4469.
25. Liberation and enlightenment: 1/512.
26. Ruh al-Ma'ani: 2/253.
27. Fath al-Bayan fi Maqasid al-Qur'an: 2/318.
28. See: From the Secrets of the Qur'anic Statement: 163.
29. See: Quranic expression: 51-52, and among the secrets of the Quranic statement: 115.
30. Al-Bahr Al-Muheet: 4/137.
31. Spirit of the statement: 2/323.
32. Interpretation of Al-Sabouni: 1/295.
33. Interpretation of Al-Samani: 1/502.
34. Darj Al-Durar Talaat Al-Farhan and Muhammad Adeeb: 1/598.
35. Interpretation of al-Tabari: 11/250.
36. See: Tafsir Al-Baghawi: 2/858.
37. Tafseer Al-Kirmani: 1/350.
38. Spirit of the statement: 10/453.

39. See: Al-Razi's interpretation: 31/191.
40. See: From the secrets of the Qur'anic statement: 115.
41. See: Tafseer Al-Qurtubi: 31/191.
42. See: Al-Razi Interpretation: 31/191.
43. Interpretation of Al-Qushayri: 2/121.
44. The brief interpretation of Al-Wahidi: 1/512.
45. Interpretation of Ibn Katheer: 4/329.
46. Interpretation of Al-Razi: 17/315.
47. Al-Tafsir Al-Waseet by Al-Tantawi: 7/159.
48. See: Al-Burhan by Al-Zarkashi: 2/430, Al-Itqan by Al-Suyuti: 3/235, and Al-Ma'artak Al-Quran: 1/267.
49. Darj Al-Dorr, T. Talaat Al-Farhan and Muhammad Adeeb: 2272.
50. Interpretation of Al-Nisaburi: 4/493.
51. See: Al-Burhan by Al-Zarkashi: 1/60-62, and Asrar Al-Bayan fi Al-Quranic Expression: 86
52. See: Tafsir Abu Al-Saud: 5/269.
53. See: Fath al-Qadir: 3/338.
54. See: Sources of Irfan in the Sciences of the Qur'an: 1/122-123.
55. See article (RSL): Al-Ain: 7/241-242, and Tahdheeb Al-Lughah: 12/272.
56. Interpretation of Al-Samarqandi: 2/377.
57. Fath al-Bayan fi Maqasid al-Qur'an: 8/170.
58. Interpretation of Al-Maraghi: 16/62
59. See: Article (NBA) Al-Ain: 8/376, and Tahdheeb Al-Lughah: 15/348.
60. Look: fountains of gratitude in the sciences of the Qur'an: 1/123.
61. Hashiyat Al-Shihab: 4/224.
62. Fath al-Qadir: 3/338.
63. Interpretation of Al-Manar: 9/194
64. The Qur'anic interpretation of the Qur'an: 1163/6.
65. See: Tafsir Ibn Abi Hatim: 4/1259.
66. Book: 1/34.
67. Interpretation of Ragheb Al-Isfahani: 1/59.
68. Interpretation of Ibn al-Qayyim: 1/72.
69. Interpretation of Abi Al-Saud: 4/82. (
70. Darj Al-Durar Talaat Al-Farhan and Muhammad Adeeb: 2/95.
71. Interpretation of Al-Baydawi: 4/13.
72. See, for example: Evidence of Miracles: 96-98, Summa Al-Hawame': 2/8-10, and Al-Burhan by Al-Zarkashi: 3/237-239.
73. Interpretation of Al-Manar: 12/7.
74. Interpretation of Al-Manar: 12/7.
75. Zahrat al-Tafseer: 7/3369.
76. Zahrat al-Tafseer: 7/3662.

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1. See: Safaa al-Kalima: 194.(1)
2. Book: 1/34.(2)
3. Evidence of Miracles: 143.(3)
4. See: Al-Burhan by Al-Zarkashi: 3/238.(4)

5. See, for example: Evidence of Miracles: 96-98, Summa Al-Hawame': 2/8-10, and Al-Burhan by Al-Zarkashi: 3/237-239. (5)
6. Darj Al-Dorr, T. Talaat Al-Farhan and Muhammad Adeeb: 1/102. This is how the news of (why) was omitted. (6)
7. Interpretation of Ragheb Al-Isfahani: 1/59.(7)
8. Interpretation of Al-Qurtubi: 1/145.(8)
9. Evidence of Miracles: 144.(9)
10. See: Miftah al-Uloom: 233, and al-Iddh fi Uloom al-Balaghah: 2/164.(10)
11. See the opinion of the public in: Results of Grammatical Thought: 157, and Explanation of Al-Kafiya by Ibn Malik: 5/42. (11)
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50. Darj Al-Durar Talaat Al-Farhan and Muhammad Adeeb: (2/95.50)
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52. Quranic interpretation of the Qur'an: 6/1163.52
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60. See: Al-Burhan by Al-Zarkashi: 2/430, Al-Itqan by Al-Suyuti: 3/235, and Al-Ma'arat Al-Quran: 1/267.60 ().
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68. See article (RSL): Al-Ain: 7/241-242, and Tahdheeb Al-Lughah: 12/272.68 ().
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74. Footnote to the shooting star: 4/224.
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76. Interpretation of Al-Manar: 9/194.
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