



مَجَلَّةٌ

كَلِمَاتُ دَارِ الْعُلُومِ

01 Temmuz 2021

MADDE YAYIMLANDIKTAN SONRA GELEN DOKÜMAN

العدد ١٢٦

محرم ١٤٤١ هـ - سبتمبر ٢٠١٩ م

جزء أول

د . محمد سعيد مصطفى الغزال

[التذييل ، وقيمتة التفسيرية

في سورة الشورى]

17996  
030063

Sura Sureci

181999

د . محمد سعيد مصطفى الغزال (\*)

المقدمة :

[الْحَمْدُ لِلَّهِ الَّذِي أَنْزَلَ عَلَى عَبْدِهِ الْكِتَابَ وَلَمْ يَجْعَلْ لَهُ عِجَابًا] الكهف ١ ،  
وأشهد أن لا إله إلا الله وحده لا شريك له ، وأن محمداً عبده ورسوله.

ويعد

فإن أجل ما صرفت إليه العقول والقلوب والأفهام هو العناية بكتاب الله -  
تبارك وتعالى- قراءةً وحفظاً ، وتدبيراً وتفسيراً وفهماً ، ومن أفضل العلم العلم بالله  
- تبارك وتعالى- عن الله عز وجل ، وقد أكرم الله تبارك وتعالى المؤمنين بالقرآن  
الكريم هدية الخالق إلى أصفياؤه من خلقه ، أنزله إليهم هادياً ، ومنيراً : [الر  
كِتَابَ أَنْزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ  
الْعَزِيزِ الْحَمِيدِ] إبراهيم ١ ، هذا الكتاب أنزله الله - تعالى- على رسوله [كِتَابٌ  
أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَدَّبَّرُوا آيَاتِهِ وَلِيَتَذَكَّرَ أُولُوا الْأَلْبَابِ] ص ٢٩ .

- وقد فضل الله - تعالى - نبيه محمداً بأن أعطاه القرآن الكريم فيه المنهج  
الإلهي الخاتم ، حتى إن النبي وهو يتحدث عن القرآن الكريم وما فيه أبان عن  
فيض كرم الله - تعالى- عليه بما ورد عن عبد الله، قال: "إِنَّ هَذَا الْقُرْآنَ  
مَأْدِبَةُ اللَّهِ، فَخُذُوا مِنْهُ مَا اسْتَطَعْتُمْ، فَإِنِّي لَا أَعْلَمُ شَيْئًا أَصْفَرَ مِنْ خَيْرٍ، مِنْ  
بَيَّتِ لَيْسَ فِيهِ مِنْ كِتَابِ اللَّهِ شَيْءٌ ، وَإِنَّ الْقَلْبَ الَّذِي لَيْسَ فِيهِ مِنْ كِتَابِ اللَّهِ

(\*) المدرس بجامعة مصر للعلوم والتكنولوجيا .

-١٧٦-١٠٩-

Hnab (050063)

## AL-ĪJĀZ WA-L-İTNĀB

1389/1969; Ibn Nubāta, *Sarḥ al-ʿuyūn fi sharḥ Risālat Ibn Zaydūn*, ed. Muḥammad Abū l-Faḍl Ibrāhīm, Beirut 1406/1986; al-Nuwayrī, *Nihāyat al-arab fi funūn al-adab* (Cairo 1923), 7:271–302.

## STUDIES

- L. Alvarez, Ibn Zaydun, *EAL*, 1:384–5; Rachel Arié, Ibn Zaydūn wa-Banū l-Aftas, *Awrāq ʿadīda* 7–8 (1985), 69–73; Auguste Cour, *Un poète arabe d'Andalousie, Ibn Zaydūn. Étude d'après le Diwān de ce poète et les principales sources arabes*, Constantine 1920; Terri DeYoung, Aḥmad ibn ʿAbd Allāh Ibn Zaydūn, in Terri DeYoung and Mary St. Germain (eds.), *Essays in Arabic literary biography. 925–1350* (Wiesbaden 2011), 204–15; Raymond K. Farrin, The *nūniyya* of Ibn Zaydūn. A structural and thematic analysis, *JAL* 34/1–2 (2003), 82–106; Teresa Garulo, La biografía de Wallāda, toda problemática, *Anaquel de estudios árabes* 20 (2009), 97–116; ʿAdnān Muḥammad Ghazāl, *Muʿaradāt qaṣāʾid Ibn Zaydūn*, Kuwait 2004; ʿAdnān Muḥammad Ghazāl, *Maṣādir dirāsāt Ibn Zaydūn*, Kuwait 2004; Salma Khadra Jayyusi, Andalusī poetry. The golden period, in Salma Khadra Jayyusi (ed.), *The legacy of Muslim Spain* (Leiden 1992), 1:317–66; Abū l-Qāsim Karrū, *Shawqī wa-Ibn Zaydūn fi nūniyyatayhimā*, Tunis 2004<sup>3</sup> (originally published Tunis 1956); G. Lecomte, Ibn Zaydūn, *EI2*; Sieglinde Lug, *Poetic techniques and conceptual elements in Ibn Zaydūn's love poetry*, Washington 1982; Fedwa Malti-Douglas, Ibn Zaydūn. Towards a thematic analysis, *Arabica* 23/1 (1976), 63–76; Bruno Marchand, Un *muwaṣṣaḥ* d'Ibn Zaydūn, *Arabica* 25 (1978), 10–17; Jaime Sánchez Ratia, Ibn Zaydūn, Abū l-Walīd, *Biblioteca de al-Andalus* (Almería 2009), 6:287–304; Devin J. Stewart, Ibn Zaydūn, in *The literature of al-Andalus*, *CHAL*, 306–17.

TERESA GARULO

## al-Ījāz wa-l-İtnāb

*Al-ījāz wa-l-İtnāb* form a conceptual pair in Arabic literary theory and rhetoric, denoting respectively conciseness and prolixity.

Since both *ījāz* and *İtnāb* are relative values marking the poles of a continuum, a third concept, *al-musāwāt*, referring to the standard expression, that is, the wording that an average speaker would use to express an intended meaning, is usually taken as a given, although not always explicitly mentioned. If the intended meaning is adequately (*bi-l-muṭābaqa*) conveyed by a more succinct expression than what might be considered the standard, straightforward wording, it is termed *ījāz*. If the supposed balance between words (*lafz*) and meaning (*ma'nā*) is altered towards a more verbose style, it is an instance of *İtnāb*. Most theorists regard *musāwāt* as a class of its own, a style that might be used intentionally in certain situations, while others see it as a feature of conciseness. Occasionally, it is replaced as a point of reference by the concept of basic intention (*aṣl al-murād*; al-Qazwīnī, 281).

While *ījāz* is highly appreciated, to the extent that it is sometimes identified with eloquence itself (al-Jāhīz, 1:96), theorists state that *ījāz* per se is not necessarily a virtue of speech but becomes such only when used in the right place. Both *ījāz* and *İtnāb* are related to their corresponding communicative purposes according to the principle that an expression must match a given context (*li-kulli maqām maqāl*). If brevity is not adequate to the situation, it is seen as a deficiency (*taqṣīr*). But in many contexts, conciseness is highly valued, as in poetry, where conciseness is often required for formal reasons and because of the constraints of metre. Brevity is associated with the Bedouins and their purported mastery of Arabic, and with the social elite. Secretaries and poets are expected to have command of a succinct style (Ibn al-Athīr, 2:268), and edicts and verdicts of rulers