



جامعة الموصل / كلية التربية للبنات
قسم اللغة العربية

الفذلكة عند ابن عاشور (ت ١٣٩٣هـ)
في تفسيره التحرير والتنوير
دراسة دلالية

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اللغة العربية / اللغة

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استمارة مستخلصات أطاريح الدراسات العليا للجامعات العراقية
يتناول هذا البحث مصطلح الفذلكة عند ابن عاشور في تفسيره التحرير والتنوير- دراسة دلالية، وذلك لعدة أسباب أهمها: إن هذا المصطلح قد ورد في العديد من كتب التفسير، وهو مصطلح غير شائع ولا يُعرف شيء عن خصائصه ولا عن مواضع استعماله، لذلك وقع الاختيار على دراسته ليكون مصطلحاً جديداً يضاف إلى المصطلحات الدلالية والبلاغية. وقد شكّل هذا المصطلح عند ابن عاشور مساحة واسعة عن غيره من المفسرين، فضلاً عن أنه انفرد بذكر خصائص هذا المصطلح، ومواضع استعماله وأتوعه، وأغراضه الدلالية، وأضف إلى ذلك أنه انفرد أيضاً بذكر ما لهذا المصطلح من علاقات تربطه بفنون بلاغية أخرى. ومن أهم أسباب اختيار هذا المصطلح ليكون موضوع البحث لأنه يُعدّ وسيلة لإبراز العلاقة الوثيقة بين القرآن الكريم، واللغة العربية وما بينهما من تكامل وترايط.

أما خطة البحث فقد تكونت من ثلاثة فصول يسبقها تمهيد، ويتبعها خاتمة؛ فأما التمهيد فكان في مدخلين، عرضنا في الأول منهما حياة ابن عاشور بصورة مختصرة، وفي المدخل الثاني، تحدثنا عن مصادر التحرير والتنوير ومميزاته وخصائصه.

وجاء الفصل الأول بعنوان (الفذلكة تعريف وتأصيل)، وتناولنا في الفصل الثاني (أنواع الفذلكة)، أما الفصل الثالث فجاء بعنوان (اقتران الفذلكة بالفنون البلاغية). والمنهج المعتمد في الدراسة هو المنهج الاستقرائي الذي يقوم على أساس تحليل الموضوع التي عدّها ابن عاشور فذلكة لما قبلها من الآيات، ومن ثمّ بيان نوعها والغرض منها.

وأما أهم النتائج التي توصلنا إليها فتتلخص فيما يأتي:

1. أن تعريف الفذلكة في اللغة يتطابق مع التريف الاصطلاحي، وهو أصله، وهو إجمال ما فصلت من الكلام وخلصته ونتيجته، سواء في الحساب كان هذا الإجمال أم في العلوم الأخرى، وإن كان له استعمال آخر عند العامية يقرب من استعمال لفظ الفلسفة.
2. أن كلمة الفذلكة كلمة منحوتة، من قولهم: (فَذَلَكْ كَذَا وكَذَا) كالبسمة من (بسم الله)، والحمدلة من (الحمدالله)، والسبحة من (سبحان الله)، ويجمع على (فذلك).
3. ضرورة التفريق بين الفذلكة التي هي بمعنى: إجمال ما فصلت من الكلام، وبين معنى الإجمال عند أهل الأصول الذي هو: المبهم، أو الذي لا يعقل معناه ولم تتضح دلالاته، والذي يكون نقصاً في البيان البليغ، فلا يمكن أن تتصور وجود ما لم تتضح دلالاته لا في القرآن الكريم ولا في السنة النبوية الشريفة. فما اجملة القرآن إنما يُعرّف ببيان (صلى الله عليه وسلم).
4. نستطيع القول إن الفذلكة في الكلام العربي نوع من أنواع الإطناب عند ابن عاشور، ولها فوائد منها: التأكيد، والتخصيص، وإزالة التوهم، وتقوية المعنى وغيرها.
5. من خلال استقراء ما ورد في تفسير التحرير والتنوير من جمل الفذلكة، تبين أن جملة الفذلكة نوعان عند ابن عاشور: فذلكة عامة، وفذلكة خاصة. ولقد اقتربت الفذلكة عند ابن عاشور بعدد من الفنون البلاغية التابعة لعلمي المعاني والبديع، وذلك لتضفي على الكلام روعة وإقناعاً، وجمالاً وحسناً في الأسلوب، وإيضاحاً وتأكيداً لمعنى، وبياناً وسحراً في البلاغة. وأما هذه الفنون التي جاءت مقترنة بالفذلكة، فهي: التذييل، والجملة الاعتراضية، والتفريع، ورد العجز على الصدر.

المستخلص بلغة الرسالة اسم وتوقيع مسؤول الدراسات العليا

Fathlakah, which means summarizing the detailed speech and its results and the meaning of Alljmal, which means the ambiguous speech with a vague meaning, which is considered as a defect in rhetoric as one can't speculate the ambiguous speech whether in the Holy Quran or in the honorable prophetic Sunna as what is thought ambiguous in the Quran was manifested by the prophet (peace be upon him).

It can be said that Fathlakah in the speech is a type of verbosity for Ibn Ashur and it has several benefits that were mentioned by the scholars including: the confirmation, specification, removing the misunderstanding and strengthening the meaning and others. Through deducing the sentences mentioned in the book "AlTahreer Wal Tanweer", it was clear that the Fathlakah sentences are of two types; the general and the special. Fathlakah for Ibn Ashur was associated with a number of rhetoric arts related to semantics and rhetoric to add a splendor to the speech. AlTathyeel (confirming the beginning of the speech with its concluding end), parenthesis, branching and relating the last verse with the first one's are amongst the arts associated with Fathlakah.

types of Fathlakah and it included two sections; the first is the general Fathlakah, which included five sections, which involved five subsections ; the first dealt with summarizing the detailed speech, the second is the comprehensive Fathlakah, the third is the abstract Fathlakah, the fourth is the special Fathlakah and the fifth is the results Fathlakah. As for the second section of chapter two, it included five sub sections. The first is the calculation Fathlaah, the second is the story Fathlakah, the third is representation Fathlakah, the fourth is the purpose Fathlakah and the fifth and the last one is the Fathlakah of inference. Chapter three dealt with the association of Fathlakah with the rhetoric arts and involved two sections. Section one consists of two sub sections; the first is the association of Fathlakah with Tathyeel (confirming the meaning of the first phrase with the concluding second phrase) and the second sub section tackled the association of Fathlakah with the parenthesis. As for the third section, it dealt with the association of Fathlakah with the rhetorical arts and consisted of two sub sections; the first is the association of Fathlakah with branching and the second one dealt with the association of Fathlakah with relating the meaning of the second verse to the meaning of the first one. Finally, the conclusion was represented by the findings the researcher reached. The researcher used the inference methodology that pivoted on analyzing the Quran verses Ibn Ashur considered as characterized with Fathlakah and the researcher also demonstrated the opinions of some Quran interpreters and scholars whose opinions are in agreement with Ibn Ashur's.

The most important findings of the research can be summarized in that the definition of Fathlakah in language is in agreement with the terminological definition, which is: the summarization of the detailed speech with its summary and results, whether this summarization was in calculation or in other sciences. Moreover, there is another use of Fathlakah for the common use of people which is close to the word "philosophy", which means manipulating the words to make illusion within the speech. It is said: "He couldn't convince his opponents in spite of the Fathlakah in his speech. The word "Fathlakah" is derived from the words "that is so and so" like the word "Basmalah", which is derived from the phrase "Bism Allah AlRahman AlRaheem = in the Name of Allah the Most compassionate the Most Merciful", and the word "Hamdalah", that is derived from the phrase "AlHamdulillah = thanks for Allah" and "Subhan Allah = Glory be to Allah". It is necessary to discriminate between the the

Abstract

The current study deals with the (AlFathlakah (summarization) for Ibn Ashur (died in 1393 A.H.) in his book AlTahreer Wal Tanweer (A semantic study) and this was performed for three main reasons: the first is that this term was mentioned in many books of Quran interpretation and this terms is not common and nothing in known about its definition, its characteristics nor the position in which it is used and therefore the researcher chose to investigate it to be a new term that is added to the many rhetoric and semantic terms. Second, the reason behind choosing the book entitled "AlTahree Wal Tanweer" to be a field for studying "AlFathlakah = summarization" term represents a vast area for the author and he is considered the only interpreter of the Holy Quran who invented this terms and used it in his book widely. In addition to that he was unique in mentioning its characteristics, its semantic purposes and its types in addition to mentioning the relations that connect this term to other rhetoric arts such as AlTathyeel (confirming the beginning of the speech with its concluding end), relating the last verse with the first one and others. Third, this topic is regarded as an apparatus that highlights the tight relation between the Holy Quran and Arabic and their integration and connectedness. Through analyzing the Fathlakah verses by Ibn Ashur, we can concluded the miraculous use of the language for which the sentence of Fathlakah was used in spite of the details, but though the Fathlakah constitutes additional meaning and denotation to these details.

The study consisted of an introduction, three chapters and a conclusion. The introduction involved two parts, the first dealt with Ibn Ashur's life briefly and the second tackled the references, features and characteristics of the Holy Quran interpretation book "AlTahreer Wal Tanweer".

Chapter one, entitled: "The definition and the Roots of Fathlakah" consisted of five sections. Section one dealt with the definition of Fathlakah, linguistically and terminologically, while section two presented and explained the elements of Fathlakah definition, but section three dealt with Fathlakah for the Quran interpreters. From the other hand, section four scrutinized the characteristics, advantages and importance of Fathlakah for Ibn Ashur and the chapter was concluded with section five which dealt with the disputes against Fathlakah in the Holy Quran. Chapter two tackled the

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for Ibn Ashur (died in 1393 A.H.)
in His Book (Tahreer Wal Tanweer)
- A Semantic Study –**

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