

Reasons for altruism in the morphological methods in the interpretation of al-Maturidi (d. 333 AH)

Mohammad Ibrahim Ala Allah Alqassi

College of Islamic Sciences, University of Fallujah, mohammad97alqassi@icluod.com

Mahmoud Suleiman Aliwi

*College of Islamic Sciences, University of Fallujah,
Dr.mahmoud.sulaiman@uofallugah.eedu.iq*

Abstract

The study came under the title: (The reasons for altruism in the morphological methods in the interpretation of al -Mathuridi d. 333 AH) , and this research deals with an aspect of the illis mentioned by al-Matriddi (d . Arabic, and it also has a role in the harmony and coherence of the text.

The aim of this topic is to show the importance of this method in the consistency of the Quranic text, and how Maturidi employed this consistency and coherence.

The study was based on presenting the opinions of al-Maturidi, and then comparing them with the opinions of linguists and commentators, and then the researcher expresses his opinion. To show which of these opinions is closest to the truth - according to what he sees.

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

Introduction

Praise be to God, Lord of the worlds, and prayers and peace be upon our master Muhammad and his family and companions.

As for what follows: The interpretation of (interpretations of the Sunnis) came full of expressive illis, and I dealt with the illis of altruism with names; Because of the studies I found on this style, linguists dealt with it with research and study, so they explained its types, meanings, benefits, and its role in the harmony of speech and the consistency of the text - especially the Qur'anic text - and they paid great attention to it, so their opinions multiplied, and they explained its role in linguistic uses, and their differences. - Which is related to this research - their difference in

its types, and this difference is based on evidence from the Holy Qur'an, the noble hadith, or the words of the Arabs.

The study in this research was based on the types of altruism mentioned by al-Mathuridi in his interpretation, so the researcher clarified the opinion of linguists and interpreters of these types, and the study focused on the significance of these types, and how to employ them in the Qur'anic text.

Research plan: The research plan required that it be divided into four demands:

As for the first requirement: it dealt with altruism in the source .

And dealt with in the second requirement: altruism in the name of the actor .

The third requirement was entitled singularity, duality and pluralism.

And dealt with in the fourth requirement: masculinity and feminization .

The first requirement: altruism in source:

Preferring the infinitive (benevolence) in one place and (well) in another:

The verb (better) comes from the infinitive in two ways:

(well), but the first is more eloquent in describing good, so al-Maturidi said in the interpretation of His saying, Glory be □to □Him : And We have enjoined upon man that he be kind to his parents, and if they strive to make you associate with Me that of which you have no knowledge, do not obey them. So I inform you of what you used to do □: “ It is as if he said: We commanded man to do good to his parents, so good: is the name of what happens to them of righteousness , and it is the effect, and the benevolence.” It is the name of the deed that is done to them ” .

It is understood from al-Maturidi’s words: that the origin of the words is: (And We commanded man to treat his parents kindly).

Al-Razi (d. 606 AH) said : And know that benevolence is unlike evil, and good is unlike bad, so whoever reads favor ; His argument is His saying, the Most High, in Surat Bani Isra’il, □and be good to parents □ and the meaning is We commanded Him to reach them with kindness, and the argument for the second reading is His saying, the Most High, in the spider : □And We enjoined upon a person good treatment of his parents □ and they did not differ in it, and what is also meant is that We commanded him to reach them with a good deed, except that he called that good deed good as an exaggeration, as it is said:

This man is knowledgeable and generous, and he erected well on the source ; Because what is meant by We have recommended a person to his parents is to be kind to them . ”

In addition to the fact that (benevolence) has an affectation that is not in (good), so Al-Shaarawi (d . 1418 AH) said : “ There is (benevolence) in it , and there is (goodness) , and (benevolence) : it is to do above what God has assigned you, sensing that He sees you. If you do not see Him, then He sees you, and benevolence is one of the best, so it means that He accepted the assignment and increased the cost. ” .

He also said: “ What is the difference between (good) and (good)? The difference is that charity is a better source, and the best event, you say: better, because it is good. If you exaggerate this description, you say: “Because justice” means: in and of itself, not just a description of it.

So: well, he stressed in the description of benevolence ” .

Dr. Fadel Al-Samarrai believes that benevolence is more generous than kindness. Treating a person well is normal, but doing good to him is a higher rank than goodness , and these two parents are believers, so they deserve benevolence that is higher than goodness . And in the spider deserved good treatment .

Karmani (d. 505 AH) differentiated : “Between this verse and the verse of Surat Luqman, which is the Almighty’s saying: And We have enjoined upon the human being his □parents , his mother bore him in weakness in weakness and weaned him in two years, to give thanks to me and to your parents. □) , when he said: “ It is in Surat Luqman an opposition between the words of Luqman to

his son, and it was not mentioned in Luqman (good), because his saying after him □ To give thanks to me and your parents, to me is the destination □ He took his place, and he did not mention in this surah (he carried it) nor (I put it down); In agreement with the previous abbreviation, he said: □ And those who believe and do righteous deeds, We will surely expiate from them their misdeeds, and We will surely recompense them with the best of what they used to do. □ Then he said: { And We enjoined on man } that is, we obligated him to do well in their rights, to uphold their command, and to turn away from them, and contrary to what they said, if he ordered him to associate partners with God. He mentioned in Luqman and al-Ahqaf the state of their pregnancy and delivery.

the other hand, there are those who see that (goodness) and (benevolence) are one and the same meaning □, as Al - Farra' □ (d . The people of Kufa read it by the thousand, and it is likewise in their Qur'an, and the people of Madinah and the people of Basra read: (Good) Likewise, it is in their Qur'an, and their meaning is the same, and God knows best .

But this saying has a look; Because every increase in the building indicates an increase in meaning.

After presenting these sayings, the researcher sees: (Ihsan) is more informative and confirmed than (Okay); Therefore, this formula came with the parents in Surat Al-Ahqaf; This indicates an exaggeration in benevolence to them.

The second requirement: Altruism is the noun of the actor

The expression "fasiquun" in one place, "the wrongdoers" in one place, and "the unbelievers" in another place:

Al-Maturidi said in the interpretation of His saying, Glory be to Him: □ And let the people of God judge by what God has revealed in it, and whoever does not judge by what God has sent down, they are the transgressors □ : It was mentioned in Position: □ And whoever does not judge by what Allah has revealed, those are the disbelievers □ , and in another position: □ The wrongdoers □ , so it could all be one: that whoever does not rule by what God has revealed out of denial and belittlement of him, then he is an unbeliever, unjust, immoral person. ” .

To this Al-Karmani went : (d. 505 AH) by saying: They are all in the sense of disbelief, and he expressed it with different words, to avoid the image of repetition, and to increase the benefit, and it was said: The infidels were revealed in the rulings of Muslims, and the oppressors in the Jews, and the transgressors among the Christians . ”

Al-Zamakhshari (d. 538 AH) said : “He described them as arrogant in their disbelief when they wronged God's verses by underestimating them, and rebelled by ruling by other than them, and on the authority of Ibn Abbas, may God be pleased with them both: that the unbelievers, the oppressors, and the immoral: the People of the Book .

What is meant by the disbelief mentioned in the first verse is two sayings: one of them: that it is the disbelief in God Almighty. And the second: that it is disbelief in that ruling, and it is not disbelief that expels one from the religion .

Abu Hayyan Al-Andalusi (d. 745 AH) said : “ Those are the unbelievers, the oppressors, and the transgressors. He described them as arrogant in their disbelief when they wronged the verses of God by mocking and underestimating them, and they rebelled by

ruling by something other than them. Ended ” .

But this talk has a look; The three meanings are different, so that the people of the language differentiated between the meanings of these terms, so they mentioned that (injustice) is: putting something in a wrong place, if Ibn Saydah (T.: 458 AH) said: “ Injustice is putting something in a wrong place ” .

And he said in debauchery is : “ disobedience and abandonment of God’s command, and departing from the path of truth ” .

And Al-Khalil (d. 170 AH) clarified the meaning of disbelief, and he said: “ Disbelief: the opposite of faith. And it is said to the people of Dar al-Harb: they have disbelieved, meaning: they disobeyed and abstained. Knowing the heart, as he says Glory be to Him: □ They denied it and their souls became certain of it □ And the blasphemy of stubbornness: which is to know with his heart, and Blasus refuses that he is. And the disbelief of hypocrisy: which is to believe in Jesus that he is while the heart is an infidel. And the disbelief of denial : which is the disbelief of the heart and the tongue . ”

There are some commentators who gave reasons for the occurrence of these terms in these verses with significant reasons . Al-Qushayri (d. 465 AH) indicated that the context in each verse is the decisive factor in the advent of each word as it is, when he said: “ As for the first , he said: □ And do not sell My verses for a small price ... for those are the disbelievers □ ; because whoever does not judge What God has revealed is a denier , and the denier is an unbeliever . In the second, he said: □ And We decreed for them in it that life for life... Those are the wrongdoers □ because whoever transgresses the limit of retaliation

and similar consideration, and transgresses against his opponent, he is unjust because he wronged some of them against the other , and a mother Here he said: □ Let him rule The people of the family , there is a generation with what God has sent down... so those are the transgressors □ He intended by it disobedience rather than disbelief and ungratefulness ” .

Al-Razi (d. 606 AH) said : And there is a question, which is that God Almighty said first: Those are the unbelievers , and secondly: they are the wrongdoers and disbelief is greater than injustice, so when he mentioned the greatest threats first, what is the benefit of mentioning the lesser ones after him?

And his answer: Kufr, since it is a denial of the grace of the Lord and denial of it, then it is kufr, and since it necessitates keeping the soul in permanent severe punishment, then it is an injustice against the soul. in his own right ” .

Jamal al-Din Jamal al-Din Ibn al-Jawzi (d. 597 AH) elaborated in beautiful detail on these expressions by saying: And the discourse of the discourse: whoever does not judge by what God has revealed denies it, and he knows that God revealed it, as the Jews did, then he is an unbeliever, and whoever does not judge by inclination to desire without denying it, then he is unjust and immoral .

Al-Baydawi (d. 685 AH) said : “ Those are the disbelievers because of their disdain for him and their rebellion by ruling by something other than him, and for this reason he described them as the unbelievers, the oppressors, and the immoral ones .

The researcher believes that what al-Qushairi went to is more likely, and God knows best. Because the context is one of the important clues in defining the meanings, so he looks at

the context of each verse, then explains the advent of each word as it is.

The third requirement: the singular , the dual and the plural

First: the causes of singular and plural

1. The expression is expressed by a verse in one place and verses in another place : the Almighty's saying: □By your life, they are blind in their intoxication. so the cry took them to the east So We made its high and low and rained upon them stones of shale. There are signs in that for those who have a reputation. And it is for a resident way In that is a sign for the believers □ : He mentioned in the first verse : (The Verses) , because he told Abraham and his story, and the story of Lot's people , so there are signs in that for those who are mentioned. And he mentioned in this verse: (a sign for the believers) , because he mentioned one thing, which is the way .

It is understood from al-Maturidi's saying that when the Almighty mentioned the story of Abraham and the story of Lot, peace be upon them, he came with the plural and said: (for verses); Because it is more than one story, but he came on the way with the singular, and he said (verse); Because the way is one thing.

To this, some commentators went, as Al-Khatib Al-Iskafi (d. 420 AH) said : In his saying: □There are signs in this for those who are marked □ , referring to what was narrated from the hadeeth of Lot and the guest of Ibrahim, and the people of Lot objected to them out of hope for them, and the destruction of the infidels and the overthrow of the city on those in it and raining stones on those who were absent from it , and these are many things In each one of them there is a verse, and in all of them there are signs for those who will be branded, and it is what God Almighty

has marked the disobedient with , and as for His saying: (a sign for the believers), because before it: (and that it is a permanent way) It is as if it were visible to the eyes because of its traces remaining, and this is one of those verses, so it came after it: (Indeed, in that is a sign for the believers) .

Al-Karmani (d. 505 AH) said : “ The reference in the first verse refers to the story of Lot and Abraham's guest, and Lot's people attacked them out of greed, and God destroyed them by overthrowing the city and raining stones on them, and each one of them is a lesson and a sermon, so the verses are collected, and the second: a reference to a village Lot's people, and that it is by a clear teacher , and it is one of those before it, so he unified the verse, and he said: (Indeed, there is a sign in that) .

Badr al-Din al-Hamwi (d. 733 AH) said : “ The story of Abraham and Lot agreed on several verses from the transmission of the angels to them, and what happened between them in terms of dialogue and between Lot and his people. And how to destroy them, so collect.

And the story of Hood and their destruction here is a sign One, and he did not mention anything else, so he singled out the verse .

Al-Zarkashi (d. 794 AH) said : “ Collecting the verses in one place and singling them out in another, so when they are collected, then the evidence is collected, and when they are united, then the unity of the signified is what deviates from that, and for this he said in Al-Hijr : □There are signs in that for those who praise each other □ Then he said : □Indeed, in that is a sign for the believers □ , so when he mentioned the description of the believers in unity, he singled out the verse .

He was followed in this by al-Nisaburi (d. 850 AH) , al-Suniki (d. 926 AH) .

Some of the commentators gave other reasons, as Yunus Al-Khatib (d. 1390 AH) said : “Among the secrets of this difference:

Firstly: Those who are marked - and they are, as we said - those with iron eyesight and penetrating insight - things are revealed to them from the outward appearances of things that are not revealed to other people.

They see signs, while others see a sign..Indeed, □there are signs for those who are tall □ and that is what the unjust people talk about..

Secondly: that the believers, or those who are ready to believe - these people, do not need many evidences and proofs, in order for them to submit to the truth and be guided to faith. Indeed, in that is a sign for the believers.”

And third: Faith is an easy matter, and its goal is close . He encounters the face of faith with a sound heart and straight vision.. Then he will see that faith is the closest thing to him ” .

So it becomes clear from this saying: that (the tawseem) are the ones with penetrating insight, and they see what other people do not see, for they see signs, not just one verse.

As for the believers, they do not need many evidences and proofs, but one verse is enough for them to believe.

To this, Abu Zahra (d. 1394 AH) went by saying: What seems to us is that those who are distinguished and reflective have in their hands the many verses they study , so the verses in their plural were the subject of study and examination, but for the believers , the matter in them is the lesson, and it is one matter taken from the collection of the combined verses that are the subject of study,

and with their multiplicity the lesson is the same.

Sayyid Tantawi said : “ And he combined the verses before that in his saying □that there are verses in that for those who have a good look □ and singled them out here, and he said: □Indeed, in that is a sign for the believers □ ; To notice that the true believers are sufficient to guide them, and to increase their faith, one of the verses Evidence that the religion of Islam is the true religion, and in that there is what is in it of praising them, and commending them, with the sincerity of faith, and the soundness of certainty . ” .

The researcher thinks: This is the closest to the truth, and God knows best. This is because those who are marked are the ones who think, and they think about many verses and not about one verse. As for mentioning it (a verse) with the believers alone; Because they suffice one verse to ratify.

2. Conscience returns to the group in one place, and to the individual in another:

Al-Maturidi said, in explaining the words of the Almighty, the Most High: □So they neutered the camel □ : “ Here he added the neutering to all of them, and in another place he added to the one by saying: □They called out to their owner, and he dealt, and he neutered □ , but in what was added to them It is all possible that one of them took over her hamstrings with all of their advice, assistance, planning, and their agreement on that, so this was added to them because they agreed on that, and to the one who took care of wounding her and preventing her from moving. ” .

It is understood from al-Maturidi’s saying that God Almighty singled out the verb (aqr) once, and pluralized it again; Because his collection

includes those who planned to sterilize her while they are a group, and as for the individuals, he stated that the one who sterilized her is only one.

Ibn Attia Al-Andalusi (d . 542 AH) said : “ It is required that all of them associate themselves with the conscience that the she-camel was hamstrung by their fullness and applause, as well as: It was narrated that Qadara did not hamstring her until he was consulting men, women and boys, and when they agreed, he dealt with hamstrings ” .

He was followed by Abu Hayyan Al-Andalusi (d. 745 AH) .

However, most commentators believe that he assigned the verb to the plural. Because the act took place with the approval of the whole tribe, as al-Zamakhshari (d. 538 AH) said : “ The infertility was assigned to all of them , because it was with their consent, even if only some of them dealt with it, and it might be said to the huge tribe: You did such and such, and only one of them did it ” .

And he was followed by Al-Razi (d. 606 AH).

Al-Baydawi (d. 685 AH) said : “ It was attributed to all of them the action of some of them because of the clothes, or because it was with their consent ” .

Abu Al-Saud (d . 982 AH) followed him in this .

Ibn Jazi (d. 741 AH) said : “ Aqr was attributed to all of them because they accepted it, even if only one of them did it, and he is al-Ahimer ” .

Al - Aalusi (d . 1270 AH) said : “ And its chain of transmission is to the whole, although the direct part of some is a metaphor for the cloak of the whole for that act, because it is between their backs and they agree on

misguidance and disbelief, or for the approval of all with it, or for the command of all of them with it, as the Almighty’s saying informs him: So they called out to their companion, so he took drugs, and he became □impotent □[Al-Qamar: 29] , and it was said: Infertility is a linguistic metaphor for consent in relation to a non-doer, and it is nothing .

And it came in (Al-Tafsir Al-Munir): “ But the act was attributed to all of them because the infertility was with their consent and command, and the orderer and the consenting act: partners in the crime ” .

The researcher believes that the opinion of the majority of commentators is the closest to the truth, and God knows best. This is because the punishment fell on the whole tribe, and it did not fall on those who went to kill the she-camel only, as this indicates that the whole tribe was in agreement with their action.

Second: Putting the singular in the place of the dual

Al-Maturidi said, in explaining the words of the Almighty, the Most High: □They swear by God to please you, and God and His Messenger are more deserving that they should be pleased with Him if they are believers □ : He mentioned himself and His Messenger, then he added contentment to His Messenger by saying: (I have more right that they please Him), and He did not say: I have more right to be pleased with them, for He - and God knows best - because if they please His Messenger, may God be pleased with them, and in their pleasing His Messenger is pleasing to Him, then He did not mention that they (if) They were called to God and His Messenger to judge between them) Then he added the judgment to His Messenger, because they were only called for the Messenger to judge between them”.

It is understood from al-Maturidi's saying: that the Almighty assigned the verb to the singular; Because if they please the Messenger of God, may God be pleased with them, that is why he did not say: (And God and His Messenger are more deserving that they please them).

The commentators justified this reason with three sayings, the first of which is: those who agreed with the Maturidi, including Al-Thalabi (d . 427 AH), when he said: He did not say that they would please them, because the pleasure of the Messenger is included in the pleasure of God , so he referred the metaphor to God .

Similarly, Al-Baghawi (d. 510 AH) said: “ Distraction returns to God, and the pleasure of the Messenger is included in the pleasure of God Almighty ” .

And al-Zamakhshari (d. 538 AH) , when he said: “ The conscience is united because there is no discrepancy between the pleasure of God and the satisfaction of His Messenger, may God's prayers and peace be upon him, so they were under the rule of one patient, as you say: Zaid's benevolence and its totality revived me and reparation from me . .

Those who see that the deletion here is to mitigate, including Al- Akhfash Al- Awsat (d . 215 AH), when he said: “ This is a speech from him that is carried on the first and from it that which is carried on the other. Balaw would not have been burdened with all of them, it says: “Zaid and Amr are going” .

And Al-Razi (d. 606 AH) said: “ It is permissible that what is meant is pleasing to them, so he contented himself with mentioning the one .”

And he said: Also: “ Since it is necessary that the pleasure of the Messenger be in

conformity with the pleasure of God Almighty, and the occurrence of disagreement between them is prevented, it is sufficient to mention one of them. ”

Likewise, al-Baydawi (d. 685 AH) said: And the unification of the conscience , to adhere to the two consents, or because the speech is about harming the Messenger, may God's prayers and peace be upon him, and pleasing him, or because appreciation and God are more worthy that they please him, and the Messenger is likewise, if they are true believers .

And Ibn Al- Qayyim (d. 751 AH) , when he said: “ The meaning: God is more worthy to please Him and His Messenger as well, so he dispensed with restoring the conscience to God, since pleasing Him is pleasing His Messenger, so he did not need to say: they please them ” .

Al-Sameen al-Halabi (d. 756 AH) followed him and added to it by saying: “ The pronoun returns to the dual in the wording of the one with the interpretation of the aforementioned”.

And Ibn Adel (d. 775 AH) followed him , And Abu Al-Saud (d. 982 AH) .

Al-Tahir bin Ashour (d.: 1393 AH) said : “ I singled out the pronoun in his saying: to please him, even though the Ma'ad is two, because I want to return the pronoun to the first of the two nouns, and to consider the sympathy of the camel's sympathy with appreciation: God is more deserving that they please Him and His Messenger as well, so the speech will be two sentences, the second of which is like caution And delete the news briefly. It is a joke that Referring to the distinction between the two satisfactions .

But this talk has a look; The deletion of brevity is not at the expense of meaning.

And the third: Whoever sees that attributing the verb to the singular; For glorification, among them is Al-Farra' (T: 207 AH) , when he said: "That Attributing the verb to the singular is a glorification of God, when he said: " They united (they please him) and he did not say: they please them, because the meaning - and God knows best - is like your saying:

Whatever God wills and I will, what is meant by the will is the intention of the second, and his saying: (God willing) glorification of God precedes actions as you say to your servant: God has freed you and I have freed you. And if you wanted, you wanted them to be satisfied, so I was satisfied with one , and he did not say: they are satisfied .

And Al-Razi (d.: 606 AH) said: As for his saying : They please him after the remembrance of God preceded and the remembrance of the Messenger , that the Most High does not mention with others by remembrance in general, rather it must be mentioned alone out of respect for Him .

And likewise Al-Zarkashi (d.: 794 AH) , when he said: " He wanted to please them, so he singled out the Messenger for the returner, because he is the caller of the servants to God and his argument against them, and he addresses them verbally with his commands and prohibitions, and he mentioned God Almighty in the verse with respect, and the meaning is complete by mentioning the Messenger alone "

Al-Nisaburi (d.: 850 AH) said : " He did not say that they please them both out of respect for God by singling out the remembrance, or what is meant is that God is more deserving of them pleasing Him and His Messenger as well, or it occurred to be content with the remembrance of God because the pleasure of

God and the satisfaction of His Messenger are one thing " .

Al-Biqai (d. 885 AH) said : " And he reached the end in glorifying him by uniting the pronoun that indicates the unity of the one who is satisfied, because everything that pleases one of them pleases the other. " .

Shihab al-Din al- Khafaji (d. 1069 AH) said : " When his conscience united , it indicated that what was intended was to please the Messenger, may God's prayers and peace be upon him, and to mention God to make him aware that the Messenger, may God's prayers and peace be upon him, had a great rank from God, and a strong specialization, so that pleasure was secret to him " .

He was followed in this by Abu Al-Abbas Al-Fassi (d. 1224 AH) , and Al-Alusi (d. 1270 AH) .

The researcher believes that the first saying is the closest to the truth, and God knows best, and this is a lot in the Qur'an, including the Almighty's saying:□ And obey God and the Messenger that you may receive mercy □ ; This is because obedience to God is from obedience to the Messenger, and in this verse pleasing God Almighty is associated with pleasing His Messenger, may God's prayers and peace be upon him.

The fourth requirement: remembrance and feminization

Al-Maturidi said, explaining the words of the Almighty, may He be exalted : □ We give you drink of what is in their bellies, between excrement and blood, pure milk palatable to drinkers □ : He was mentioned by way of remembrance, so it appears that he is mentioned as a woman, because either he means mothers from whom milk is produced,

or a group of males from them, whatever it is, then he is mentioned in a feminine way .

It is understood from what al-Maturidi said: that he came with the pronoun of remembrance (distraction) and did not say: (in their stomachs); Because he wanted mothers, or a group of males.

Al-Shaarawi (d. 1418 AH) went to this by saying: “ We note that the verse with us says: □ We give you drink of what is in their stomachs □ , and in the verse of the bees: We give □ you drink of what is in their stomachs □ ; that is because we take milk from female cattle, not from all cattle, so the meaning is) From what is in their stomachs (i.e.: the females are among them) and) from what is in their stomachs (i.e.: the stomachs of some), and so the pronoun is back masculine ” .

the commentators and linguists went to something else, and they see that (al-An'am) is a gender noun, and it is male and female, so al- Zajjaj (d. Al-An'am, which is Al-An'am (We give you drink of what is in their stomachs), and in another place (Of what is in their stomachs) .

Ibn Atiyah (d. 542 AH) said : “ And what he said from what is in his stomach, the pronoun refers to the gender and to the mentioned , and this is a lot because the Almighty says : □ This is a reminder □ □ So whoever wants to mention it □ and it was said: He only said: (from what is in their stomachs) , because the cattle and the cattle are one .

Al-Baydawi (d. 685 AH) said : “ Indeed, the pronoun was mentioned and its only here is for the pronunciation and its feminine in Surat Al-Mu'minin for the meaning, for Al-An'am is a noun.” plural, and therefore Sibawayh counted it in vocabulary based on verbs such as morals and bags, and whoever said that he

collected yes made the pronoun for some, then the milk is for some of them without all of them, or for one, or for him on the meaning, because what is meant is the gender .

Al-Gharnati (d. 708 AH) said : “ By singling out the pronoun and reminding him of what is meant by the gender, Sibawayh said : Among the Arabs are those who say: He is the cattle , and he must carry the verse of the cattle in reminding the pronoun ” .

Al-Qasimi (d. 1332 AH) said : “ The pronoun is only mentioned in its stomachs here, and its female pronoun is in Surah Al-Mu'minin, due to the fact that Al-An'am is a plural noun, so it remembers and singularizes its pronoun according to its pronunciation. And it is feminine and plural according to its meaning”.

And it came in (The Qur'anic Encyclopedia): “ Al-Ha' is used to (al-An'am) because it is masculine and feminine. It is said: it is al-An'am: And it is the cattle, so this letter occurred in the language of those who mention , and which in Surat Al-Mu'minin is in the language of those who feminine ” .

And among them are those who see that (al-An'am) is a plural (yes), and al-An'am and al-Na'am are both plural, but the masculine Baha came; Because what is meant by it is the meaning of blessings, as al-Tabari (d. 310 AH) said : Al-An'am was mentioned before that, and it is a plural and a noun in the bellies unified , for the people of Arabic have opinions about that, and some of the grammarians of Kufah used to say: The blessings and the cattle are one thing, because they are all plural . The meaning of blessings, as he used to pay for cattle ” .

Al-Samarqandi (d. 373 AH) said : “ He did not say of what is in their stomachs, and the cattle are a group of females, and in this there

are two sayings: If you wish, you can refer to one of the cattle, and one of them is yes, and the blessings are mentioned and feminine, as he said: And there are stones from which rivers gush forth i.e. From the stone, and if you like, I say, on another interpretation, We will give you drink from what is in its stomachs, i.e. the stomachs of what we have mentioned.

Al-Wahidi (d. 468 AH) said : And he mentioned the metaphor in his stomach, because the blessings and the cattle are one thing, so the reminder went back to the blessings, as it used to lead to the meaning of the cattle .

Al-Karmani (d. 505 AH) said : “ A group of people said that al-An’am is borne in the sense of blessings . ” .

Al-Zamakhshari (d. 538 AH) said : “ It means plural. And it is permissible to say in the cattle two aspects, one of them: that the multiplication of grace is like mountains in a mountain, and that it is a singular noun that implies the meaning of the plural as grace, so if it is mentioned, then as it is mentioned, yes . ” And if it is feminine, then there are two aspects to it: that it is broken, yes, and that it is in the meaning of the plural .

Al-Razi (d. 606 AH) said : “ From what is in its stomachs, the pronoun refers to the cattle, so it was necessary to say what is in their stomachs, and the grammarians mentioned its aspects: The first: that the word “cattle” is a singular word that was put to indicate the plural, such as the flock, the people, the cows, and the blessings. According to the meaning, it is plural, so its pronoun is the plural, which is feminine, and for this reason he said here in his stomachs .

He was followed by Al- Khatib Al-Sherbiny (d. 977 AH) .

Al-Khazen (d. 741 AH) said : The word “An’am ” is singular and is used to indicate the plural, so according to the word it is singular, so its pronoun is the pronoun of the one, and it is masculine, and according to the meaning of all, its pronoun is the plural, and it is feminine, so this meaning, from what is in their stomachs, and He said in Surat al-Mu’minin: From what is in their stomachs .

The researcher believes that the saying of al-Maturidi is considered. He sees that it came with the conscience of remembrance; Because what is meant by it is females, but the truth is otherwise. If it was intended by the plural of females, it would have to be feminine, and accordingly, the word al-An’am is a plural, and it is a noun for the gender that is mentioned and feminine, it is said that it is Al-An'am, which is the cattle, and that he meant by it the meaning of (blessings). -God knows-.

Conclusion and results:

Praise be to God, Lord of the worlds, and prayers and peace be upon our Master Muhammad and his family and companions.

As for what follows: After the success of God Almighty and His grace upon me, I completed this research, and at its conclusion I reached results that I summarize as follows:

- 1- The interpretation of al-Maturidi is of great benefit to anyone who wants to explore the science of interpretation.
- 2- It became clear through this study some of the secrets of the Holy Qur'an. Neither me nor anyone else can contain the secrets of this great book, as there is no end to its miraculous aspects.

3- The researcher concluded that there is no objection to the multiplicity of purposes in one witness, as the multiplicity of purposes in one witness indicates the strength of this type of method.

4- The researcher mentioned the opinions that differed from the opinion of al-Maturidi in some places, and he gave preference to what he saw as preponderant with the evidence.

5- It became clear to the researcher that the preference of morphological styles over others in the Qur'anic expression is of great importance in the coherence of this great text, as no word can replace another word.

Finally, I ask God Almighty that I have been successful in my work, and praise be to Him first and foremost.

References:

The Holy Quran

1. Guiding the sound mind to the advantages of the Holy Book: Author: Abu Al-Saud Al-Amadi Muhammad bin Muhammad bin Mustafa (d.: 982 AH), Publisher: Arab Heritage Revival House - Beirut.

2. The secrets of the statement in the Qur'anic expression: Fadel Al-Samarrai, Dar Al-Fikr - Amman, first edition 1430 AH - 2009 AD.

3. Fundamentals in Grammar: Author: Abu Bakr Muhammad Bin Al-Sari Bin Sahl Al-Nahwi, known as Ibn Al-Sarraj (d.: 316 AH), Investigator: Abdul Hussein Al-Fatli, Publisher: Al-Risala Foundation, Lebanon - Beirut, Number of Parts: 3.

4. Lights of Revelation and Secrets of Interpretation: Author: Nasser al-Din Abu Saeed Abdullah bin Omar bin Muhammad al-Shirazi al-Baydawi (d.: 685 AH), Investigator: Muhammad Abd al-Rahman al-Maraashli,

Publisher: Dar Ihya al-Turath al-Arabi - Beirut, Edition: First - 1418 AH.

5. Bahr al-Uloom: Author: Abu al-Laith Nasr bin Muhammad bin Ibrahim al-Samarqandi, the Hanafi jurist, Number of parts: 3, Publishing house: Dar al-Fikr - Beirut, investigation: Dr. Mahmoud Matraji.

6. Al-Bahr al-Muhit fi Tafsir: Author: Abu Hayyan Muhammad bin Yusuf bin Ali bin Yusuf bin Hayyan Atheer al-Din al-Andalusi (T.

7. The Long Sea in the Interpretation of the Glorious Qur'an: Author: Abu al-Abbas Ahmad bin Muhammad bin al-Mahdi bin Ajiba al-Hasani al-Angri al-Fasi al-Sufi, (T. .

8. Al-Burhan in directing the ambiguous of the Qur'an because of the argument and the statement in it: Mahmoud bin Hamza bin Nasr, Abu Al-Qasim Burhan Al-Din Al-Karmani, 505 AH, Abdul Qadir Ahmed Atta, Dar Al-Fadila.

9. Al-Burhan in the Sciences of the Qur'an: Abu Abdullah Badr al-Din Muhammad bin Abdullah bin Bahadur al-Zarkashi 794, Muhammad Abu al-Fadl Ibrahim, House of Revival of Arabic Books, Issa al-Babi al-Halabi and his partners, first edition, 1376 AH - 1957 AD.

10. Liberation and enlightenment "Liberation of the good meaning and enlightenment of the new mind from the interpretation of the glorious book": Author: Muhammad al-Taher bin Muhammad bin Muhammad al-Taher bin Ashour al-Tunisi (d.: 1393 AH), Publisher: The Tunisian Publishing House - Tunisia, Publication year: 1984 AH, Number of parts: 30.

11. Facilitation for the Sciences of Revelation (Interpretation of Ibn Jazi): Abu Al-Qasim,

Muhammad bin Ahmad bin Muhammad bin Abdullah, Ibn Jazi Al-Kalbi Al-Gharnati 741 AH, Dr. Abdullah Al-Khalidi, Dar Al-Arqam Bin Abi Al-Arqam Company - Beirut, Edition: First - 1416 AH.

12. Interpretation of Al-Hujurat - Al-Hadid: Author: Muhammad bin Saleh bin Muhammad Al-Uthaymeen (d.: 1421 AH), Publisher: Dar Al-Thuraya for Publishing and Distribution, Riyadh, Edition: First, 1425 AH - 2004 AD, Number of parts: 1.

13. Interpretation of Al-Shaarawi - Thoughts: Muhammad Metwally Al-Shaarawi Died 1418 AH, Akhbar Al-Youm Press, Number of Parts: 20.

14. The Intermediate Interpretation of the Holy Qur'an: Author: Muhammad Sayyid Tantawi (d. 1431 AH): Publisher: Dar Nahdet Misr for Printing, Publishing and Distribution, Faggala - Cairo, Edition: First.

15. Interpretation of the interpretations of the Sunnis: Author: Muhammad bin Muhammad bin Mahmoud, Abu Mansour al-Matridi (d.: 333 AH), investigator: Dr. Majdi Basloun, Publisher: Dar Al-Kutub Al-Alamiyya - Beirut, Lebanon, Edition: First, 1426 A.H. - 2005 A.D., Number of Parts: 10.

16. Collector of the statement in the interpretation of the Qur'an: The author: Muhammad bin Jarir bin Yazid bin Katheer bin Ghalib Al-Amili, Abu Jaafar Al-Tabari (d.: 310 AH), Investigator: Ahmed Muhammad Shaker, Publisher: Al-Risala Foundation, Edition: First, 1420 AH - 2000 AD, Issue Parts: 24.

17. Hashiyat al-Shihab on the interpretation of al-Baydawi: Shihab al-Din Ahmad bin Muhammad bin Omar al-Khafaji al-Masry al-Hanafī 1069 AH, Dar Sader - Beirut.

18. The argument of the readings: Abd al-Rahman bin Muhammad, Abu Zar'ah Ibn Zangala, d. 403 AH, Saeed al-Afghani, Dar al-Risala.

19. Al-Durr al-Masun fi Uloom al-Kitab al-Maknoun, Author: Abu al-Abbas, Shihab al-Din, Ahmad bin Yusuf bin Abd al-Daa'im, known as al-Samin al-Halabi (T.

20. The Duration of Revelation and the Forecast of Interpretation: The Author: Abu Abdullah Muhammad bin Abdullah Al-Asbahani, known as Al-Khatib Al-Iskafi (d.: 420 AH), Study, investigation and commentary: Dr. Muhammad Mustafa Aydin, Publisher: Umm Al-Qura University, Ministry of Higher Education, Recommended Scientific Letters Series (30)) Scientific Research Institute, Makkah Al-Mukarramah, Edition: First, 1422 AH - 2001 AD, Number of Parts: 3.

21. The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Muthani: Author: Shihab al-Din Mahmoud bin Abdullah al-Husayni al-Alusi (d.: 1270 AH), investigator: Ali Abd al-Bari Attia, Publisher: Dar al-Kutub al-'Alamiyyah - Beirut, Edition: First, 1415 AH.

22. Al-Masir increased in the science of interpretation: the author: Jamal al-Din Abu al-Faraj Abd al-Rahman bin Ali bin Muhammad al-Jawzi (d.: 597 AH), the investigator: Abd al-Razzaq al-Mahdi, the publisher: Dar al-Kitab al-Arabi - Beirut, edition: the first - 1422 AH.

23. Zahrat Al-Tafseer: Author: Muhammad bin Ahmed bin Mustafa bin Ahmed, known as Abu Zahra (d.: 1394 AH), Publishing House: Dar Al-Fikr Al-Arabi, Number of Parts: 10.

24. Al-Sarraj Al-Munir in Helping to Know Some of the Meanings of the Words of Our

Lord, the Wise, the Expert: Author: Shams Al-Din, Muhammad bin Ahmed Al-Khatib Al-Sherbiny Al-Shafi'i (d.: 977 AH), Publisher: Bulaq Press (Al-Amiriya) - Cairo, Year of Publication: 1285 AH, Number of Parts: 4 .

25. Al-Ain: Author: Abu Abd al-Rahman al-Khalil bin Ahmad bin Amr bin Tamim al-Farahidi al-Basri (d.: 170 AH), investigator: Dr. Mahdi al-Makhzoumi, Dr. Ibrahim al-Samarrai, publisher: Dar and Al-Hilal Library, number of parts: 8.

26. Curiosities of the Qur'an and Raga'ib al-Furq: The author: Nizam al-Din al-Hasan bin Muhammad bin Husayn al-Qummi al-Nisaburi (d.: 850 AH), investigator: Sheikh Zakariya Amirat, publisher: Dar al-Kutub al-'Alamiyyah - Beirut, edition: first - 1416 AH.

27. Gharib al-Qur'an: Abu Bakr Muhammad ibn Aziz al-Sijistani, year of birth / year of death 330 AH, investigation by Muhammad Adeeb Abd al-Wahed Jamran, publisher Dar Qutaiba, year of publication 1416 AH - 1995 AD, place of publication, number of parts 1.

28. The book : The author: Amr bin Othman bin Qanbar Al-Harithi, by loyalty, Abu Bishr, nicknamed Sibawayh (deceased: 180 AH) , investigator: Abd al-Salam Muhammad Harun , publisher: Al-Khanji Library, Cairo , Edition: Third, 1408 AH - 1988 AD .

29. The Scout for the Realities of the Mysteries of Downloading: Author: Abu Al-Qasim Mahmoud Bin Amr Bin Ahmed, Al-Zamakhshari Jarallah (d.: 538 AH), Publisher: Dar Al-Kitab Al-Arabi - Beirut, Edition: Third - 1407 AH, Number of Parts: 4.

30. Revealing the meanings in the allegorical from al-Mathani:

31. Disclosure and Explanation of the Interpretation of the Qur'an: Author: Ahmed

bin Muhammad bin Ibrahim Al-Thalabi, Abu Ishaq (d.: 427 AH), investigation: Imam Abi Muhammad bin Ashour, review and audit: Professor Nazir Al-Saadi, Publisher: Dar Revival of Arab Heritage, Beirut - Lebanon, Edition First: 1422 AH - 2002 AD, the number of parts: 10.

32. The door of interpretation in the meanings of downloading (according to the publication): The author: Alaa al-Din Ali bin Muhammad bin Ibrahim al-Baghdadi, famous for the store (T.

33. The core in the sciences of the book: Abu Hafs Siraj al-Din Omar bin Ali bin Adel al-Hanbali al-Dimashqi al-Numani T: 775 AH, Sheikh Adel Ahmad Abd al-Mawjud and Sheikh Ali Muhammad Moawad, Dar Al-Kutub Al-Alamiyyah - Beirut / Lebanon, Dar Al-Kutub Al-Alamiyyah - Beirut, first edition, 1419 AH -1998 AD.

34. Lataif al-Isharat = Tafsir al-Qushairi: Author: Abd al-Karim ibn Hawazin ibn Abd al-Malik al-Qushairi (d.: 465 AH), investigator: Ibrahim al-Basiouni, Publisher: The Egyptian General Book Organization - Egypt, Edition: Third.

35. Diagrammatic touches in texts from the download: Author: Fadel bin Saleh bin Mahdi bin Khalil Al-Badri Al-Samarrai, Publisher: Dar Ammar for Publishing and Distribution, Amman - Jordan, Edition: Third, 1423 AH - 2003 AD, Number of parts: 1.

36. The virtues of interpretation: the author: Muhammad Jamal al-Din ibn Muhammad Sa'id ibn Qasim al-Hallaq al-Qasimi (d.: 1332 AH), the investigator: Muhammad Basil Uyun al-Soud, the publisher: Dar al-Kutub al-'Alamiyyah - Beirut, edition: the first - 1418 AH.

37. Landmarks of Revelation in the Interpretation of the Qur'an (Tafsir Al-Baghawi): Muhiy Al-Sunnah, Abu Muhammad Al-Hussein Bin Masoud Bin Muhammad Bin Al-Farra Al-Baghawi Al-Shafi'i, T.: 510 AH, Abd Al-Razzaq Al-Mahdi, Dar Ihya Al-Turath Al-Arabi - Beirut, Edition: First, 1420 AH.

38. The meanings of the Qur'an and its syntax: Author: Ibrahim bin Al-Sari bin Sahl, Abu Ishaq Al-Zajjaj (d.: 311 AH), investigator: Abd al-Jalil Abdo Shalabi, publisher: Alam al-Kutub - Beirut, edition: the first 1408 AH - 1988 AD, number of parts: 5.

39. The Keys of the Unseen = The Great Interpretation: The Author: Abu Abdullah Muhammad Bin Omar Bin Al-Hassan Bin Al-Hussein Al-Taymi Al-Razi, nicknamed Fakhr Al-Din Al-Razi, Khatib Al-Ray (d.: 606 AH), Publisher: Dar Ihya Al-Turath Al-Arabi - Beirut, Edition: Third - 1420 AH.