

Selected Examples of Interpretive Questions Raised and Answered by Imam Al-Māturīdī in Surah Al-Baqarah

Najwa Mus'hab Jameel¹, Fadel Ahmed Hussein², Ahmed Oboud Alwan³

^{1,2,3}Department of Quranic Sciences, College of Islamic Sciences, University of Diyala, Iraq.

¹stud.2022.9@uodiyala.edu.iq ²Dr.fadilahmed@uodiyala.edu.iq

³dr.ahmedabood@uodiyala.edu.iq

Abstract

This research, entitled Selected Examples of Interpretive Questions Raised and Answered by Imam Al-Māturīdī in Surah Al-Baqarah, delves into a highly significant dimension of Qur'anic exegesis. It examines the exegetical questions posed by Abū Manṣūr Al-Māturīdī in his seminal tafsīr Ta'wīlāt Ahl Al-Sunnah and the answers he offered, focusing on his analytical methodology and the stylistic forms he employed in presenting these questions. The study aims to highlight the importance of such inquiries, analyze their content and structure, and demonstrate their influence on the interpretative outcomes within his tafsīr. It also seeks to shed light on Al-Māturīdī's approach to addressing interpretive challenges that arise when engaging with the sacred text of the Qur'an. The research is structured into an introduction that presents the importance of the topic and the rationale for its selection, followed by two main chapters. The first chapter provides a scholarly biography of Imam Al-Māturīdī, while the second offers selected examples of his exegetical questions in Surah Al-Baqarah. The study concludes with a summary of findings and a comprehensive list of references.

Keywords: Abū Manṣūr Al-Māturīdī, interpretive questions, Surah Al-Baqarah, tafsīr.

INTRODUCTION:

The science of tafsir is one of the most honorable legal sciences that help in understanding the words of God Almighty and deriving rulings and meanings from His verses. Imam Abu Mansur Al-Maturidi had a prominent role in highlighting the precise meanings of the Qur'anic texts through his asking and answering interpretive questions in a scientific manner that combines transmission and reason, reflecting the depth of his thought and the strength of his approach to tafsir.

In this research, we shed light on the exegetical questions mentioned by Imam Al-Maturidi in Surah Al-Baqarah, collecting, studying, and analyzing them to show his approach in dealing with doctrinal, linguistic, and legislative issues. We also aim to highlight the importance of these questions in revealing the purposes of the verses, and their impact on the correct understanding of the Holy Qur'an.

We ask Allah Almighty to guide us to what is good and right, and to make this work purely for His honorable face and useful for students and researchers in the science of exegesis, as He is the guardian of that and able to do so.

The relevance of the topic:

The importance of the topic can be summarized as follows:

- 1- The topic acquires its importance through its association with the most honorable speech, the words of God Almighty, namely the Holy Quran.
- 2- The importance of the topic also lies in highlighting Al-Maturidi's approach to interpretation and shedding light on his methods of dealing with the words of the Qur'an.
- 3- Its importance stands out in enriching exegetical studies, as this topic adds a dimension to exegetical studies, by analyzing the exegetical questions posed by Al-Maturidi, understanding their

implications, and clarifying the impact of the questions in deepening understanding and opening new horizons in reflection.

Objectives of the study:

The main objectives are summarized below:

- 1- One of the most important objectives of the topic is to analyze Al-Maturidi's methodology in his tafsir, and to study the methods adopted in asking and answering questions.
- 2- Explaining the role of questions in exegetical understanding and clarifying their impact in guiding the meanings and clarifying the purposes of the words of the Holy Qur'an.
- 3- Comparing Al-Maturidi's approach to the approaches of other exegetes and studying the differences and similarities between Al-Maturidi's approach and that of other exegetes in the study of questions.
- 4- Identifying Al-Maturidi's method of answering questions after listing and collecting them, by analyzing the methods used in the response.

Reasons for choosing the topic:

I chose this topic because of the following:

- The position of Imam Abu Mansur Al-Maturidi, may Allah have mercy on him, in the science of exegesis and doctrine, as Al-Maturidi is one of the prominent figures of rational and kalamic exegesis, and the study of his methodology contributes to the development of Islamic exegetical and kalamic thought.
- The importance of Surah Al-Baqarah, as it contains doctrinal and legal issues, which makes his study of it of great scientific value.
- The study seeks to analyze the ways in which Al-Maturidi employed both reason and tradition in his exegesis.
- Lack of specialized studies on exegetical questions Although there are many studies on exegesis, specialized studies on exegetical questions are rare.
- Highlighting the scientific methodology in Al-Maturidi's exegesis, as the research helps clarify how Al-Maturidi dealt with questions, in terms of linguistic analysis, rational inference, and reliance on other Sharia texts.

Exhibit I: Introduction to Imam Al-Maturidi

First article: Introducing Imam Al-Maturidi:

First requirement: His personal life (name, lineage, surname, birth, and upbringing).

The second requirement: His scientific life (his journeys in seeking knowledge, his sheikhs, and his students).

First requirement: His personal life (name, lineage, surname, birth, and upbringing):

First¹: Name: He is Muhammad Ibn Muhammad Ibn Mahmoud Abu Mansur Al-Maturidi, one of the great scholars ⁽¹⁾ ⁽²⁾As for the fact that he is known as a Hanafi Al-Mutakallim Al-

¹ See: History of Arbel: 2-612.

² Al-Jawaher Al-Madiyah in the layers of the Hanafiya: 2-130.

³ Samarkand: It is a famous city beyond the river, and there is no city on the face of the earth that is kinder, cleaner or better than Samarkand, in the fourth region, its length is eighty-nine and a half degrees, and its width is thirty-six and a half degrees, Al-Azhari said: It was built by Shamar Abu Karb, so it was called Shamar Kent, so it was Arabized and said Samarkand, which is how the Arabs pronounce it in their speech and poetry. See: Lexicon of Countries, 3/247. Athar Al-Balad and Akhbar Al-Abbad, p. 535.

Samarqandi Al-Ansari, he is known as a Hanafi Al-Mutakallim because of his support for the doctrine of Imam Abu Hanifa Al-Nu'man in terms of branches and fundamentals, and as for the fact that he is Samarqandi in relation to the city near his birth, Samarqand ⁽¹⁾, and his descent from Matarid or Matrit, with an open mim, and the inclusion of the ta, this is the name of a wall place in Samarqand, and it is called (Matrit), also with a dal: What you want.

II: His pedigree and surname:

The lineage of Imam Al-Maturidi goes back to Abu Ayyub Khalid Ibn Zayd Ibn Kleib Al-Ansari⁽¹⁾, whose nickname launched the Maturidiyyah ⁽²⁾Abu Mansur Al-Maturidi has several titles that indicate his high status and value among them in science, advocacy of religion and defense of the faith, such as (the role model of the people of Sunnah ⁽³⁾, (Imam Al-Huda)⁽⁴⁾ (Imam Al-Mutakallimin), and (corrector of the beliefs of the Mutakallimin) ⁽⁵⁾.

Third: His birth and upbringing:

Imam Al-Maturidi was born in the fourth decade of the third century AH, i.e. between 233 AH and 240 AH. Perhaps the most likely version of his birth is that he was born in 238 AH, because his teacher Muhammad Ibn Muqatil Al-Razi died in 248 AH, a fact inferred from the death of one of his elders; because the age of study should not be less than ten years to take from this modern jurist ⁽¹⁾. If we estimate his birth in 232 AH, he would have been sixteen years old at the time of the death of his Shaykh, and he would have been sixteen years old.

¹ Khalid ibn Zayd ibn Kleib ibn Thaalba, Abu Ayyub al-Ansari al-Najjari, from Banu Ghanim ibn Malik ibn al-Najjar. He witnessed Aqaba, Badr and all other scenes, and the Prophet (peace and blessings be upon him) stayed with him when he came to Medina as an immigrant, so he stayed with him until he built his mosque in that year and built his dwellings, then he moved to his dwelling and the Prophet (peace and blessings be upon him) fraternized between him and Mus'ab ibn 'Umayr, died in 50 AH or (51). See: Al-Istiqabah in the Knowledge of Companions, Abu 'Umar Yusuf ibn 'Abdullah ibn Muhammad ibn 'Abd al-Bar ibn 'Abd al-Bar ibn 'Asim ibn Nimri ibn Qurtubi (d. 463 AH), edited by: Ali Muhammad al-Bajawi, publisher: Dar al-Geel, Beirut, Edition: First, 1412 AH 1992 AD, 2/242.

² Al-Maturidiyyah: A kalamiyah sect, attributed to Abu Mansur al-Maturidi, based on using mental and kalamiyah proofs and evidences in arguing with its opponents, such as the Mu'tazilites, Jahmiyyah, and others, to prove the truths of religion and Islamic doctrine. The Encyclopedia of Contemporary Religions, Doctrines and Parties, World Islamic Youth Symposium, supervision, planning and review: Dr. Mana bin Hammad Al-Juhani, Publisher: International Symposium House for Printing, Publishing and Distribution, Edition: Fourth, 1420 AH, 1/95.

³Al-Jawaher al-Madiyya fi taybat al-Hanafiyya: Abdul Qadir ibn Muhammad ibn Nasrullah al-Qurashi, 2/130.

⁴ Hadiyyah al-'Arifin, Names of Authors and Effects of Classifiers, 36/2. Ittihaf Al-Sadat Al-Muqtadin Sharh Ihya' Al-'Ulum al-Din, 195/2, Tafsirat Ahl Al-Sunnah, p. 1.

⁵Tabaqat Al-Mufasssirin, p. 69. Book of Tawhid: P1.

This means that he was educated from the age of ten.

Al-Maturidi grew up in the city of Samarkand, which enjoyed a prestigious scientific and cultural status, as it produced outstanding scholars in the history of Islam, who had a clear imprint on Islamic thought. It can be said: Al-Maturidi lived in the era of the Samanid state ⁽²⁾ which ruled Samarkand between (261-389 AH), and its kings were the best kings in terms of behavior and respect for science and its people.

Al-Maturidi grew up in this city, which has characteristics and advantages, whether in terms of its nature, its people, or even its rulers, and these things help to achieve knowledge and stand out in it, and Al-Maturidi took advantage of the advantages of his upbringing in this environment and stood out in various sciences, the most important of which are: He was one of the leaders of his time, the Imam of his time, may Allah have mercy on him. The second requirement: His scientific life (his journeys in seeking knowledge, his sheikhs, and his students):

First: His travels in seeking knowledge:

Al-Maturidi studied and received his sciences at the hands of sheikhs and scholars, who will be mentioned later, who combined origins, branches, monotheism, differentiation and modernization ⁽³⁾.

As for Al-Maturidi, his quest for knowledge and research revolved around the interpretation of the Holy Quran, the fundamentals of jurisprudence, the fundamentals of faith, and the disputes of those who dispute heresies of all stripes and colors, so he studied the rational and rational sciences until he became an imam in jurisprudence, interpretation and speech.

¹See: Abu Mansur Al-Maturidi, His Life and Doctrinal Opinions, Belkacem Al-Ghali, Publisher: Dar Al-Baraki Publishing, p. 21.

²The Samanid state: They were the kings and sultans of Transcaucasia and Khorasan, and they were the best behaved kings, and whoever ruled among them was called the Sultan of the Sultans, and was called only by that name and became like a flag for them, and they were dominated by justice, religion and science, and a group of them reigned among them, and their state did not die out except in the state of Sultan Mahmoud bin Sabaktikin, and their term of office was one hundred years, two years, six months, and ten days. See: Deaths of the Notables and News of the Sons of Time: 5/159.

³See Al-Bahiya benefits in the Al-Hanafiya: p195

He became an imam in jurisprudence, tafsir, and kalam, and his discussions and debates exceeded the borders of his country, so he traveled to Basra where the Ash'arites ⁽¹⁾ and the

¹The Ash'arites: An Islamic scholarly group attributed to Abu Al-Hasan Al-Ash'ari, who was on the doctrine of the Mu'tazilites and then left it and responded to them, so his doctrine spread, and the doctrine of the Ash'arites was attributed to him, then he returned in the last stage of his life to the true saying, and among their most prominent imams: Al-Ghazali, Al-Juwayni and Al-Fakhr al-Razi, see: Commentary on Al-Wastiya Creed, followed by Al-Wastiya Supplement: 1/98. Qutf al-Jinni al-Dani, Commentary on the Introduction to the Treatise of Ibn Abi Zayd al-Qayrawani: 1/35.

²Mu'tazila: A doctrinal group that differed in the reason for their name, the most famous of which is that they disrupted the council of Al-Hasan al-Basri and disagreed with him in judging Muslim disobedience, making them in a place between the two places, and this matter was taken over by Wasil Ibn Ataa, Al-Hasan's student. Then they had five fundamentals, namely: Tawhid, Justice, Promise and Promise: Tawhid, Justice, Promise and Promise, the place

Mu'tazilites⁽¹⁾ and others to debate with them on doctrines, which was a reason for the spread of the Maturidi doctrine and its attribution to him⁽²⁾ and the Mu'tazilites were called Ahl Al-Sunnah by him.

II: His disciples:

1- Muhammad Ibn Muqatil Al-Razi:

He was one of the companions of Muhammad Ibn Muqatil Al-Razi, who was an authority in jurisprudence and was one of the companions of Muhammad Ibn Al-Hasan Al-Shaybani, one of his works is the book "The Plaintiff and the Defendant", and he studied under Imam Abu Bakr Ahmad Ibn Ishaq Al-Jawzjani, and he was of the people of knowledge and piety⁽³⁾.

2- Abu Nasr Al-Ayadi:

⁽⁴⁾ He is Ahmad Ibn Al-Abbas Ibn Al-Husayn Ibn Al-Husayn Ibn Jabla Ibn Ghalib Ibn Jaber Ibn Nawfal Ibn Ayyad Ibn Yahya Ibn Qays Ibn Saad Ibn Obadah Al-Ansari Al-Khazraji, a Samarqandi jurist. He received knowledge from Shaykh Abu Bakr Ahmad Ibn Ishaq Al-Jawz Jani

3- **Al-Jawzjani:** He is Ahmad Ibn Ishaq Abu Bakr Al-Jawzjani, a scholar⁽⁵⁾ He combined the science of origins with the science of branches, and in all kinds of sciences he was in the high degree. He wrote the book "Difference and Distinction", the book "Repentance" and others, and died after 200 AH.⁽⁶⁾

4. Nasir Ibn Yahya Al-Balkhi, who died in 268 AH:

He is Nasir Ibn Yahya Al-Balkhi, who learned jurisprudence from Imam Abu Suleiman Ibn Musa Al-Jawzjani, and Abu Suleiman studied under Imam Abu Yusuf and Muhammad Ibn Al-Hasan,

between the two places, and commanding good and forbidding evil. See: Divine Attributes in the Book and Sunnah in the Light of Proof and Disguise: 1/139. Commentary on al-Tadmuriyyah: 1/103.

³ See: Tawhid, by al-Maturidi, p. 15 16.

⁴ See: Tongue of Libra: P50. Al-Jawaher al-Madiyya in the layers of the Hanafiya: P134.

¹ Ibid, p. 177.

² See: Tabaqat al-Sunniyya fi Tarjim Al-Hanafiyya, Taqi Al-Din ibn 'Abd Al-Qadir Al-Tamimi Al-Dari Al-Ghazi (d. 1010 AH), p. 8111.

³ See: Ittihaf Al-Sadat Al-Muqtaqin Sharh Al-Ihya' Al-Ulum Al-Din, Muhammad Ibn Muhammad Ibn Al-Husseini Al-Zubaidi, known as Martada, publisher: Foundation for Arabic History, Beirut, Edition: 1414 AH, 1994 AD, p. 2/4.

⁴ See: Ehtaaf Al-Sadat Al-Muttaqin, Al-Zubaidi, 2-5.

⁵ See: Tawhid, Al-Maturidi, p. 4-5. Tafsir Al-Maturidi, p.10.

both of whom studied under Imam Abu Hanifa - may Allah have mercy on him, and he also studied under Imams Abu Muta'i Ibn Abdullah and Abu Muqatil Hafs Ibn Muslim from Abu Hanifa - may Allah have mercy on him in (268 AH) ⁽¹⁾.

Thus, the quorum of Imam Al-Maturidi's sheikhs, may Allah have mercy on him, was completed to be the continuous chain between the great Imam Abu Hanifa and Imam Al-Maturidi, who worked on realizing the opinions of his Imam Abu Hanifa with strong evidence. ⁽²⁾

Third: His disciples:

The Maturidi doctrine was taken from Al-Maturidi by a group³ of his disciples, and they spread it, developed it, supported it, and compiled works in it, following the doctrine of Abu Hanifa in jurisprudence, so the Maturidi doctrine spread in those countries more than others, just as the Hanafi sheikhs were more than others of them:

1. Abu Al-Qasim Al-Samarkandi, who died in 342 AH:

He is Abu Al-Qasim Ishaq Ibn Muhammad Ibn Isma'il Ibn Ibrahim Ibn Zayd, known as Al-Hakim Al-Samarqandi, mentioned by Abd Al-Qadir Al-Qurashi, and extensively translated by Abd Al-Hay Al-Laknawi. ⁽³⁾

2. Ali Al-Rustaghi, who died in 350 AH:

He has a short translation in the "Genealogy" and a shorter one in the "Labab"⁽⁴⁾ Al-Qurashi says that he is one of the great sheikhs of Samarkand and has a book "Irshad Al-Muhandi" and a book "Al-Zafidat wa Al-Fadidat fi Al-Karamat Al'Ulum" and he is one of Al-Maturidi's great companions and has mention in the books of the companions in jurisprudence and origins ⁽⁵⁾.

3. Abu Muhammad Abd Al-Karim Ibn Musa Al-Bazdawi, who died in 390 AH:

He received knowledge from Abu Mansur Al-Maturidi from Abu Bakr Al-Jawzjani from Abu Suleiman from Muhammad, and he excelled in private jurisprudence. He is the origin of a family

¹See: Al-Jawaher Al-Madhiya fi taybat Al-Hanafiya, Abdul Qadir ibn Muhammad ibn Nasrullah Al-Qurashi, Abu Muhammad, Muhyiddin Al-Hanafi, 1/139.

²See: Genealogy: 6/114.

³See: Al-Jawaher Al-Madiyya fi taybat Al-Hanafiya, Abd Al-Qadir ibn Muhammad ibn Nasrullah Al-Qurashi, Abu Muhammad, Muhyiddin Al-Hanafi, 2/570.

from which genius scholars graduated, and his children and grandchildren are famous for their excellence in the legal sciences, and their works are the greatest witness to this ⁽¹⁾.

Research II : Selected Examples of Questions in Surah Al-Baqarah - Two Requirements

First requirement: Questioning obedience to Satan.

Second requirement: Questioning the benevolence of creation.

The first requirement: Questioning obedience to Satan:

First: Koranic verse:

And We said, "Satan dislodged them from it, and brought them out of what they were in; and We said, 'Descend, one of you is an enemy to another; and you have in the earth a stable abode, and an enjoyment for a time' ⁽²⁾ .

II: Questioning:

1- **The text of the question:** "If he obeys, will he not disbelieve?"⁽³⁾

2- **The purpose of the question:** In this question, Imam Al-Maturidi pointed out the greatness of this matter and how to deal with these divine texts.

3- **Answering the question:** Imam Al-Maturidi, may Allah have mercy on him, answered this question:

It was said: No, because he does not intend to obey the devil, but he disbelieves when he intends to obey the devil, even though in disobeying the Lord he is obeying him. It was also narrated from Abu Hanifa ⁽⁴⁾ that he was asked about this and he gave the same answer: َRather, he makes it obedient with the intention of making it obedient to him, and it has been removed, even though he was pleased with it and rejoiced as he was pleased with the removal of their pleasure and pleasure, even though it was done by someone who cannot be described as obeying the devil ⁽¹⁾.

III:

After referring to the books of the scholars of tafsir, we found that the scholars' approaches to this question: Al-Akhfash and Al-Tabari:] So Satan removed them from it[It means "slip," as you say: "So-and-so slipped," "I removed him," "I removed him," "So-and-so removed him. "so-and-so slipped", "I removed him", "so-and-so slipped" and "Foulan removed him", and some of them said: [took it from] "removed, removed". You say: "The man is gone"

¹ Ibid, 2/230.

² Surat Al-Baqarah: Verse 36.

³ Tafsir Al-Maturidi, Abu Mansur Al-Maturidi (d. 333 AH), 1/438.

⁴ Al-Nu'man ibn Thabit al-Kufi, Abu Hanifa Al-Imam, said to have originated from Persia and said to be from Bani Tim, a famous jurist from the sixth year, who died in the year fifty and one hundred, on the correct date, when he was seventy years old.

See: Taqrib Al-Tahdhib, Ibn Hajar Al-Asqalani (d. 852 AH), p. 563.

and "so-and-so removed him" ⁽²⁾, and Imam Tabari also went ⁽³⁾ in the interpretation of this misstep, saying: It has been narrated in the interpretation of his saying: "So he removed them": It has been said: "Satan led them astray," he said: "He seduced them. The most correct reading is the reading of those who read: "He removed them", because Allah has told in the letter that follows it that Satan took them out of what they were. Satan took them out of what they were in. This is the meaning of "He removed them." There is no way, if the meaning of removal is the meaning of removal, to say, "Satan removed them from it and took them out of what they were in," which would be like saying: "Satan removed them from her and removed them from what they were in. But it is better to say: Satan removed them from obedience to Allah, as Allah said: "So Satan removed them," and the readers read, "So he drove them out of Paradise by removing them from it. ⁽³⁾

It has been said in the verse that: The verse is said to mean that: The verse is said to mean: "He removed them from their rank and degree openly, but in the judgment of the Almighty, their status was not increased, but only elevated. [And We said, "Come down, one of you to another." Enemy [He made enmity between them and Satan, but the Almighty was with Adam (and war, and He is with them, trying to win). Satan did not have any danger so that his enmity could be proven, for the characteristic of the Almighty is dear to Him, as He said.

¹ Tafsir Al-Maturidi, Abu Mansur Al-Maturidi (d. 333 AH), 1/438.

² See: Ma'ani Al-Qur'an by Al-Akhfesh, 1/74_75.

³ See: Jama Al-Bayan, Al-Tabari, 1/524_525.

[Verily, my servants have no authority over you] ⁽¹⁾. If Satan had the power to seduce others, he would have the power to guide himself, which is impossible ⁽²⁾.

It was also said in this verse: [Abu Ali Al-Farisi ⁽³⁾ said: "He removed them from her." Abu Ali Al-Farisi ⁽⁴⁾ said: "He removed them. Abu Ali Al-Farisi ⁽⁵⁾ said: When the meaning is: "You and your spouse dwell in Paradise: He removed them, and Hamzah contrasted the stability with the disappearance, which contradicts it and strengthens his reading: Satan: Iblis, and the act was added to him, because he is the cause. There are three statements: **One of them:** It goes back to Paradise, **and the second:** It goes back to obedience. And **the third:** The meaning is: He removed them because of a misstep made by the tree. In how he removed them, there are three statements: **One of them:** He tricked his way into paradise, and the one who let him in was the serpent. **The second:** He stood at the door of the garden and called them. **And the third:** That he whispered to them and influenced them without addressing them or seeing them, said Ibn Ishaq ⁽⁶⁾, and it was said: The best: That he addressed them, for he said: [And he divided them] ⁽⁷⁾.

¹ Surat Al-Hajar: Verse 42.

² See: Latifat Al-Isharat = Tafsir Al-Qushayri, 1/81_82.

³ Imam Hamza Ibn Habib Al-Zayyat Al-Qariyat, Abu Amara, Kufi, Al-Taymiyyah, Al-Taymiyyah Mulahim, Sadiq Al-Zahid, who may have been mistaken, from the seventh layer, died in 156 or 158 AH. He died in 156 or 158 AH. See: Taqrib Al-Tahdhib, Ibn Hajar Al-Asqalani (d. 852 AH), p. 179.

⁴ Abu Ali Al-Hasan Ibn Ahmad Ibn Abdul Ghaffar Al-Farsi (d. 377 AH), one of the most prominent grammar and language scholars of the fourth century AH, was born in Persia, and is considered one of the great Basra grammarians of his time, and even one of the imams of the late Basra school. He was characterized by his abundant knowledge, his erudition, and his accuracy

in grammatical and linguistic matters, and he combined between narration and study, so he was a keeper of hadith, advanced in the science of readings, and a frequent traveler in seeking knowledge and hearing. See: History of Nishapur, "The Class of Al-Hakim's Sheikhs, compilation, investigation and study: Abu Muawiya Mazin bin Abdul Rahman Al-Bahsali Al-Beirut, Publisher: Dar Al-Basha'ir Al-Islamiyya, Beirut, Lebanon, ed: First, 1427 AH, p. 218.

⁵ Muhammad Ibn Ishaq Ibn Yasar, Abu Bakr Al-Mutallabi Mulhim, Abu Bakr Al-Mutallabi, Al-Mutallabi, Al-Madani, resident of Iraq, Imam of the Mughazis, Sadiq, who is credible and has been accused of Shi'ism and Qadr, one of the five youngest of the five. Taqrib Al-Tahdhib, Ibn Hajar Al-Asqalani (d. 852 AH), p. 467.

⁶ Surat Al-A'raf: Verse 21.

⁷ Mujahid Ibn Jabr, Mujahid Ibn Jabr, with open jim and closed unity, Abu Al-Hajjaj Al-Makhzoomi Makhzoomi, Meccan, a trusted imam in tafsir and science, from the third generation, died in 104, narrated by the group. Taqrib Al-Tahdhib, Ibn Hajar Al-Asqalani (d. 852 AH), p. 520.

Scholars differ on Adam's sin of eating, some said: He was forbidden from a particular tree, so he ate of its kind: He interpreted the prohibition in the prohibition without forbidding it. Allah says: [And We said, "Descend]." Descending from a height, and with an open end: The place where he lands. To whom is this speech addressed? There are six statements: **One of them:** Adam, Eve and the serpent, **and the second:** To Adam, Eve, Satan and the serpent, **and the third:** To Adam and Iblis, said Mujahid ⁽¹⁾, **fourth:** To Adam, Eve and Satan, **and fifth:** To Adam and Eve and their offspring, and sixth: To Adam and Eve only, and the plural word is the same as the singular, as in the following: [We were witnesses to their judgment]⁽²⁾.

IV: Conclusion:

Imam Al-Samarkandi ⁽³⁾, Al-Baghawi, and other scholars dealt with the linguistic interpretation of the readings related to the verse: "So Satan tempted them away from her." The reading "so that Satan tempted them" is due to the linguistic origin of "azala" in the sense of temptation, i.e. Satan tempted them. The reading of "remove them" without the alef is derived from the verb "remove", meaning that Satan removed them from their position. The majority of scholars have argued that the verb here refers to missteps and sin, while others have argued that the verb does not reach the degree of prohibition, but rather ranges between dislike and analysis. Second requirement: Questioning the benevolence of creation:

First: Koranic verse:

[And We took a covenant with the Children of Israel that you should not worship except Allah, and that you should be faithful to your parents, and to your neighbor, and to your orphans, and to the poor, and that you should say good things to people, and that you should perform the prayers and pay the zakat, but then you turned away except for a few of you]⁽⁴⁾.

II: Questioning:

1- **The text of the question:** If it is said that the command to be charitable among creatures comes out as a favor and a donation, and not as an obligation or an obligation ⁽⁵⁾.

¹Mujahid Ibn Jabr, Mujahid Ibn Jabr, with open jim and closed unity, Abu Al-Hajjaj Al-Makhzoomi Makhzoomi, Meccan, a trusted imam in tafsir and science, from the third generation, died in 104, narrated by the group. Taqrib Al-Tahdhib, Ibn Hajar Al-Asqalani (d. 852 AH), p. 520.

²Surat Al-Anbiya: Verse 78.

³ Samarqandi: (409 491 AH 1018 1098 AD), Al-Hasan Ibn Ahmad Ibn Muhammad Ibn Al-Qasim Ibn Ja'far Al-Samarqandi Al-Qasimi, Abu Muhammad: Imam of his time in hadith. He

settled in Nishapur. He collected a hundred thousand hadiths in eight hundred volumes, in which Al-Dhahabi said: There was no such book in Islam. Information, Al-Zarkali, 2/180.

⁴ Surat Al-Baqarah: Verse 83.

⁵ Tafsir Al-Maturidi, Abu Mansur Al-Maturidi (d. 333AH), 1-502.

2- The object of the question: The object of the question is the command to do good deeds among creatures, and the command is optional, not obligatory.

3- Answering the question: Al-Maturidi, may Allah have mercy on him, answered this question in two ways: **One:** Charity may be the good deed itself, as in the saying: "The mercy of God is near to those who do good. [Allah's mercy is close to those who do good]"⁽¹⁾, they merited this by doing good deeds, not by doing good deeds to Allah, and doing good deeds is an obligation that is obligatory on everyone. **Second:** Charity to them may be from Allah's right to them, and Allah's right to them is obligatory, and so is connecting kinship and consanguinity, and spending money on them from Allah's right to them, which is obligatory. This contradicts Shafi'i's statement: This contradicts Shafi'i's statement that he only requires maintenance on parents, and he does not speak of parents as relatives, nor are they called by that name: He must have meant other than the parents⁽²⁾.

III:

After referring to the books of the scholars who wrote the tafsir, I found answers to this question: [He said: "Do good to your parents]," i.e., "Do good to your parents." He said: "Do good to your parents. "And do good to your parents," i.e., "Do good to your parents," and he said: [and say good to people], so it is on one of two sides, either "good" means "well" as you say "stinginess" and "miserliness": "miserliness" and "miserliness", or he may have made the "good" the "well" in the simile⁽³⁾.

Al-Tabari discusses the different understandings of this question in his tafsir: As for "charity" The meaning of the verse is: We took a covenant with our parents: [The meaning of the words would have been], if the omitted verb had been revealed: We took the covenant of the children of Israel, that you should worship none but Allah, and that you should do good to your parents, so it was sufficient to say: [The meaning of the words would have been]: And We took the covenant of the children of Israel, that you should not worship anyone but Allah, and that you should do good to your parents, because it was understood that this is the meaning of the words. Some Arabic scholars have claimed that the meaning is: and with your parents, do good to them, so he made the "ba" in "parents" one of the links of goodness, preceding it. Others said: Rather, it means: Do not worship anyone but Allah, and do good to your parents.

¹ See: Zad Al-Masir in the Science of Interpretation: 1-56.

² Tafsir Al-Maturidi, Abu Mansur Al-Maturidi (d. 333 AH), 1/502.

³ Surat Al-A'raf: Verse 56.

They claimed that the "ba" in "parents" is from the connection of the deleted word - i.e., "do good" - so they made it two words. They claimed that the "ba" in "parents" is from the connection of the deleted word - meaning "benevolent" - so they made it two words. If the words have an understandable face that is consistent with one word, there is no reason to turn them into two words. And another: If it was as they said, it would have been said: "And to the parents, do good," because it is only said, "So-and-so did good to his parents," and it is not said, "He did good to his parents," except on the compulsion of speech. But the saying is what we have said, namely: We took the covenant of the children of Israel to do this, and to the parents to do good, as we have explained before. The word "charity" would then be a source of speech rather than a verb, as we have shown in the past⁽¹⁾.

It has also been said in the interpretation of the verse: And do good to your parents, as if when he said: We took their covenant, he said: And we said to them: Do good to your parents."⁽²⁾, and Imam Ibn Atiyyah also went to this meaning in his interpretation of the verse about doing good to parents and relatives ⁽³⁾.

Imam Qurtubi, in his Jama'ah, has argued that it serves as an exhortation to give charity to these categories, and has referred in this question to several issues such as who are the orphans, the poor... and showed the great reward in these expenditures ⁽⁴⁾.

IV: Conclusion:

After reviewing the opinions of scholars, it became clear that there is a slight difference in the interpretation and answer to this question. Some of them dealt with the topic extensively, while others avoided addressing it in this way. Among those who referred to this is Imam Samarqandi⁽⁵⁾, who interpreted the meaning as including charity to the categories mentioned in the verse, and talking about dowry in the context of the Prophet . Al-Baghawi⁽⁶⁾ and Al-Zamakhshari⁽⁷⁾ both Al-Baghawi and Al-Zamakhshari (COPY) have interpreted the same meaning in their books.

¹ See: Jama Al-Bayan, Al-Tabari, 2/291_292.

² See: Al-Wasit, by Al-Wadi, 1/166.

³ See: Al-Muhtahir Al-Wujiz in Tafsir Al-Kitab Al-Aziz: 1/171_173.

⁴ See: Al-Jami'ah Al-Quran, Al-Qurtubi, 2/8_15.

⁵ See: Bahr Al-Ulum, Abu Al-Layth Nasr Ibn Muhammad Ibn Ahmad Ibn Ibr-Samarkandi (d. 373 AH), 1/69.

⁶ See: Tafsir Al-Baghawi, 1/139.

⁷ See: Al-Kashaf, by Al-Zamakhshari, 1/159.

CONCLUSION

We praise Allah who guided us to this, and we would not have been guided if Allah had not guided us. We praise Him with thanksgiving, and we praise Him with the praise of those who remember Him, for He is the Almighty, the Beneficent, the Beneficent, to whom no number can be counted and no right can be paid.

May peace and blessings be upon our master Muhammad, who was sent as a mercy to the world, who was supported by the clear revelation, the best of those who recited and explained the Qur'an, and upon his family and all his companions, and those who followed their footsteps until the Day of Judgment.

In conclusion about the exegetical questions of Imam Abu Mansur Al-Maturidi (may Allah have mercy on him) in his book "Tafsirat Ahl Al-Sunnah", we find that this great Imam contributed significantly to the development of the science of interpretation by asking rational and logical questions aimed at a deeper understanding of the Qur'anic texts, and his questions stemmed from the attempt to interpret the texts according to the cognitive and mental reality in which Muslims lived in his time, which made his interpretation more closely related to reason and logic, in addition to adherence to the legal principles.

- 1- Abu Mansur Al-Maturidi relied on questions in his exegesis, as it appears from his exegesis that he asks questions aimed at clarifying the Qur'anic intent and removing confusion, which reflects his rational approach in dealing with the texts.
- 2- Using questions to support the Maturidic doctrine, as many of his questions come in the context of responding to the opposing sects, and he uses questions to highlight the weakness of their opinion and the strength of his rational and rational opinion.

- 3- Questioning is a way to understand multiple meanings, as Abu Mansour raises more than one question about the same verse, which opens the way for multiple interpretations and indicates the depth and comprehensiveness of the Qur'anic words.
- 4- His questions are contextualized, as they are not disconnected from the context, but come within an understanding of the verse and what comes before and after it, which shows his interest in the structural interconnectedness of the text.
- 5- Abu Mansour's questions show his tendency towards logical analysis and verification before adopting any aspect of interpretation, as he tests the meanings through precise questions that deal with words, meanings, and connotations.
- 6- Al-Maturidi balances between tradition and reason in his exegesis, using questioning as a tool to balance between the tradition and what is possible by reason, thus proving that it is possible to combine rational and traditional interpretation within a disciplined and accurate methodological framework.

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