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GRAMMATICAL GUIDANCE FOR QUR'ANIC READINGS IN TAFSIR AL-SHA'RAWI BOOK

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ABSTRACT

Our research is considered one of the studies that deal with the grammatical aspect of the Quranic text during its interpretation. In it, we seek to find many grammatical findings that compose grammatical issues abound in the interpretation of al- Sha'rawi, because of the issues that relied on the grammatical rule and the link between the phenomenon of parsing and the meaning in addition to what is specific to the science of interpretation of the pillars that depend mainly on the external connotation, the context and the cause of descent. I found in the interpretation of al-Sha'rawi parsing phenomena that we tried to root by referring to the ancient and modern sources of Arabic grammar. It was necessary to read the most important books of Qur'anic readings and explain their relationship to the grammatical direction of Qur'anic texts. We did not miss to talk about the life of our great scholar Sheikh Mohammad Metwalli al-Sha'rawi (May Allah be merciful to him who is considered to be at the forefront of the commentators in the modern era because of his sober language and mentality characterized by intelligence and an Islamic personality to it its weight in the Arab and Islamic worlds, and the most important feature of our scholar is his simplicity and relegation of his language to the simple man and talking to him in the vernacular language if required, to convey the meaning and idea of the text, including its grammatical and linguistic directions presenting through that the various Quranic readings and opinions of the grammarians on the one issue as well as morphological aspects of vocabularies and their meanings. The study adopted the analytical method for Al-Shaarawi's views; the Qur'anic verses were presented as mentioned in the Tafsir and the Noble Qur'an. The suggested research plan that we start with the introduction in which we explained the reasons for choosing the topic and its importance, then we moved to the study's topics, so we began by defining the concept of grammatical guidance in language and

idiomatically and its relationship to the Qur'anic readings, where we stood by a definition of language and term.

Then we talked about Al-Shaarawi's position on the Qur'anic readings and his definition of it, mentioning the conditions of correct reading in three points that he did not differ from those who preceded him from the commentators, then we dealt in detail with his grammatical views according to the Qur'anic readings only that for the requirements of the research method. So we started by talking about breaking Hamza (that) and its Fatha it, establishing the conditions for opening and breaking it according to what was mentioned by the early grammarians, representing Al-Shaarawi's opinion on the issue, then we talked about a group of issues in which they differed according to the readings, indicating the opinion of our Sheikh and the opinions of the grammarians in its parsing , and we had a conversation about grammatical issues related to Qur'anic verses had a large share of grammatical opinions that were disputed through the parsing guidance to them, such as the Almighty's saying ((These two are two sorcerers)) in the conclusion of the research the results came for us to put in the hands of students of Arabic language sciences and students to benefit from them, hoping that our work will be a humble effort in the service of the Holy Quran and the Arabic language.

INTRODUCTION

Praise is to God, and may blessings and peace be upon the Messenger of God, his family and all of his companions.

As for.

God has blessed on the humanity with the last of prophets and revealed to him a miracle of the verses by which he guided people, and he honored that Sunnah with another blessing. The precious one and these elites walked in the service of this noble book. Among these scholars is a great imam and a great scholar, who is the eminence of Sheikh Muhammad Metwalli al-Sha'rawi (May God have mercy on him).

He has compiled something rich in the Arab and Islamic library, and among these great works is his book entitled (Khawatir al-Shaarawi) or (Tafsir al-Shaarawi) Among the sciences with which his interpretation was introduced is the science of readings, and it is the self-standing science that the opponent of interpretation must have knowledge of this science from all its pillars due to its direct connection with the words of revelation and the science of Arabic language.

The importance of this study stems from the link between the readings and the science of interpretation, so it was necessary for every interpreter to pay attention to the readings as a presentation and guidance, because his mission is to clarify the words of the Qur'an and direct it in a grammatical direction.

al-Sha'rawi (may God have mercy on him) is a great scholar and his interpretation is a great book of high value that benefits commoners and characteristics.

Therefore, I influenced the choice of his interpretation to clarify Al-Shaarawi's position on the readings and his method of presenting and directing them grammatically and getting acquainted with his way of that and what distinguished him from others.

The study is of great importance related to one of the sciences of the Qur'an, which is the science of readings first, and it means studying a great interpretation with a special method and a distinctive approach secondly.

Concept of grammar guidance for readings

The research requires a study of the concept of grammatical guidance, as it is a term upon which the research is based, so it was necessary to study the significance of the word (guidance) and explain its uses a term from Arabic sciences terms, in order to conclude to the interpretation of the meaning of the term guidance in language and convention, in the following.

Language guidance

The source of the face and the face of the speech: the torrent we mean, and I will direct to you as a direction: I directed, and I directed it to be relevant and directed the thing: that is, you put it on one side.

Guidance conventionally

Al-Zarkashi defined it, saying: (It is a great art, and in it you know the majesty of meanings and their benefits). The imams took care of it and devoted books to it and its usefulness, as Al-Kwashi said: (that it is evidence according to the signified or likely).

Hazem Haydar defined it as (explaining the faces and explanations of the readings, clarifying them and supporting them)) and it can be said that guidance is a science that searches for reading the Holy Quran in terms of;

1. A statement of the preferences for each reading.
2. The difference between their meanings.
3. Explaining the intended face of reading.
- 4.

The direction is the presentation of speech possible in two different ways, i.e. making speech directed with a face and evidence.

The readings are language and idiom

A language that Ibn Faris knew (readings is a plural of reading, and it is an article (read) that revolves in Lisan Al Arab around the meaning of the gathering and

meeting, and Al-Zubaidi mentioned (the readings, whoever reads, and we read, he is a reciter, and they are reciters.

Idiomatically: it is the difference in the words of revelation mentioned in the letters or how they are reduced and tightened, and others according to the different readings, its diversities with benefites, including the easing, facilitation and dilution on the nation, including showing its virtue and honor over the rest of the nations, since the book of others was only revealed on one side, showing the secret of God in his book and its maintenance on switching, although on these faces and with the readings favors some possible faces over some faces.

Mohammad Metwalli al-Sha'rawi and introducing his book

Mohammad Metwalli al-Sha'rawi born on 15/4/1911 in the village of Daqadous, one of the cities of Dakahlia in the Arab Republic of Egypt. He memorized the Noble Qur'an at the age of ten, at the age of fifteen he Jawwad the holy Quran , and entered the Zagazig Elementary Institute Al-Azhari and then the Secondary Institute. He graduated from the Faculty of Arabic Language in Al-Azhar in 1941 and obtained an international teaching license in 1934 A.D. He worked as a teacher in the institutes: Tanta - Zagazig - Alexandria and then moved to Saudi Arabia and worked as a teacher at the Faculty of Sharia at King Abdulaziz Al Saud University in the holy Makkah.

In July 1975, he was appointed Director General of the Office of the Minister of Al-Azhar Affairs, then Deputy Minister of Al-Azhar Affairs, and was referred to retirement on April 15, 1976 AD, he was awarded in August 1976 the Order of Merit of the first class on the occasion of reaching the age of retirement and devoting him to the Islamic call, and he was appointed Minister of Endowments and Al-Azhar Affairs, then he was appointed to the Islamic Research Complex in 1980 and devoted himself to advocacy after that, and he rejected all political or executive positions that were offered to him.

He was awarded an honorary doctorate from the University of Menoufia and Mansoura in 1990, and he also received the Medal of Merit from the first class in 1976 AD. He was also chosen as a member of the Council of the Muslim World League and a representative of Egyptian scholars in 1986 and won the first award from the Dubai International Prize for the Holy Qur'an in 1998.

He passed away on April 17, 1998, after al-Sha'rawi enriched the Islamic library with many books, most notably, the Interpretation of the Noble Qur'an, election from the interpretation of the Holy Qur'an, material evidence for the existence of God, and the miracle of Qur'an.

al-Sha'rawi's position on the readings.

The interpretation of al-Sha'rawi, may God have mercy on him is one of the broadest books of interpretation and it is a stand-alone school, and he had a special method that distinguished him from others, al-Sha'rawi took care to mention the readings in his interpretation, and carried the meanings to them, interested in directing them.

And protest for it, as mentioned in his interpretation, in an exposition of his explanation of the Qur'anic readings, and he said (But reading the Qur'an is conditional, and it follows the revelation that Gabriel - peace be upon him - came down with from God on his Messenger - may God bless him and grant him peace).

He also mentioned the conditions for correct reading, which are;

1. It corresponds to one of the Arabic aspects.
2. It corresponds to a shape of one of the Ottoman Qur'ans
3. That is certified and valid to the Messenger of God - May God bless him and grant him peace-by a certain, consistent way that cannot tolerate the doubt.

However, he often does not attribute the recitations - may God have mercy on him - and does not mention all the recited readings - and he does not distinguish between the frequent and abnormal ones.

His grammatical views according to readings

Break Hamza (An) and open it al-Sha'rawi - may God have mercy on him - said when explaining the verse (We sent Noah to his nation. (He said) 'I am a warner for you) Hood (25)

The verse clarifies the issue of sending Noah, peace be upon him, as a messenger to his people, and Noah the messenger must practice his mission, which is the call, and he says: (I am a warner for you) Hood 25. And we notice that Hamza (An) in one of verse readings is broken and in another reading it is open, either in reading of breaking, it may mean that Noah, peace be upon him, came with the message and reached his people, but in the second reading wyph opening (Al Fatah)t, it means that the message is: (I am a clear warning to you), as the first reading means the narration about the story of the communication and the second reading determines the content of the message and the first reading in it is omitted to say and delete the saying much in Quran)

So Ibn Katheer, Abu Amru and Al-Kasai read by Fatah Al Alif and Nafi, Ibn Amer, Asim and Hamzah by breaking Al Alif.

So reading the meaning of Al-Fath (We sent Noah to his people with a warning that you should worship only God, that we sent with this matter) and reading the meaning breaking, he told them that I am a warning to you and their argument

was his saying (he said, O people, I am a clear warning to you that , worship God) as the saying appeared here, hide it there first , because the story is one, and its breaking with estimation: So he said: I. It is spoken after saying and opening it with estimation: "I am," it is an object that we sent. Al-Hamadhani believes that the recitation of al-Fath is at the will of the preposition and it is the "Ba", meaning: We sent him you as a warner, when connected with preposition opened.

(They lied, they lied)

The Almighty said: (And when at length Our Messengers despaired and reckoned that they would be belied, Our help came down to them, saving whom We pleased. Our Might cannot be withheld from the guilty nation) (Yousif 110) al-Sha'rawi said, explaining this verse (and in the verse on which we are thinking about it, we find two readings: (And they thought that they have lied) that is, someone else told them a lie, and a second reading is (and they thought they were lied), which means that they thought that what they were told about victory was a lie, and they were mentioned (they lied) with three readings.

(They Lied - by Ibn Katheer, Ibn Aamer, Nafeh, and Aisha)

(They lied - a reading by Ibn Abbas, Mujahid, Al-Dahhak and Hamid)

(They lied - to Ibn Masoud and Ibn Abbas)

Whoever reads with assertiveness is a denial: that is, the apostles are certain that their people have lied to them as they promised them, and to be lightened: the consignees deluded them that the apostles had deceived them as they told them about it, so thinking in the first is certain, and the three consciences of the apostles in the second are doubt, and the three for consignees.

Every true reading and truthfulness was revealed by God, so we conclude that and believe in it. And it was narrated by Ibn Abbas, may God be pleased with them, (that all consciences refer to the consignees, that is, the consignees thought that the messengers had lied to them about what they claimed from the prophethood, and about what they were promised to those who did not believe in punishment and this issue was said: (If you go on this issue to Yemen it was a little, so you read the reduction in the meaning of you lie talk: I did not believed you, and it means that the victory of glo God, , has come, and that among the harbingers of this victory is that the messengers despair of the faith of their people.

Stress reading indicated that people's symptomatology and denial of their passion and deterring them from the path of God should not lead to the despair of the preachers and their surrender, but rather it is a harbinger that brings victory of God Almighty and his relief. These are different doctrines, and the vocabularies support them all.

(And enter)

The Almighty said: (As for those who believe and do good works, they shall be admitted to gardens underneath which rivers flow in which, by the permission of

their Lord, they shall live for ever. Their greeting shall be: 'Peace! Ibrahim 23. al-Sha'rawi said in his explanation of the verse;

There is another reading of the verse that clarifies this: As for those who believe and do good works, they shall be admitted to gardens) and the speaker here is God.

We notice that God said here (As for those who believe and do good works, they shall be admitted to gardens) (Ibrahim 23) in order to include the word (enter) that God Almighty authorized their entry because, said in the same verse (with the permission of their Lord) and that the angels who are charged with this opened their doors for them, and the believers entered it all, God willing) (26). The annexation directed its construction for the object, and the Fatah directed its construction for the subject.

And the reading of the the annexation by al-Hasan, Amr ibn Ubaid, and the audience on Fath of Lam, enter (28)

(To go astray)

God Almighty said: (They set up rivals with Allah to lead others astray. Say to them: 'Take your pleasure; your arrival shall be the Fire.) Ibrahim 30.

al-Sha'rawi said: (That is, to mislead others from the path of God. There is another reading of the same verse so that they stray from the path of God. When you hear an event there is an event as a result of it, you come to Lam of the reasoning as you say the student is studying to succeed, here you did not bring an action and its opposite, and were they deceiving themselves? No Rather, they thought that they were on guidance and integrity, and this is called Lam of the consequence, and it means that another action might happen after the action that was possible and this is called the analytical Lam.

Ibn Katheer and Abu Amru read (To stray from his path) by Fath al-Ya ', meaning to mislead them, meaning that they would be misguided, and the rest read (to be misled) by joining the Ya, meaning to mislead others and their argument in describing the infidels as delusion.

Whoever reads with Al fatah, there is no benefit in speaking except that they are misguided, and he knows their delusion, and if he reads by annexation, he describes them as being misguided to their Shirk to deceive l others.

In reading annexation, delusion and deception were not their purpose in taking equals, which are idols, but they worshiped them to bring them closer to God Almighty as God Almighty told about them. This is Lam of the consequence and the process and not Lam of purpose and the meaning in it When the adoption of equation led them to delusion, it became as if they took it for that ,and many analogues in the Holy Quran and in the words of the Arabs.

(2) (These are two witches)

What al-Sha'rawi mentioned in the context of the Almighty (saying: 'These two are sorcerers whose aim is to drive you from your land by their sorcery and

destroy your noble ways) (Taha 63) and he said that the scholars paused for a long time about this verse because there are two readings (that these two) silently (An) and the other (that these two) by stress. Likewise, in the words of the Almighty (that these two sorcerers) Taha 63.

The meaning is what these two sorcerers are, so Lam is in (two sorcerers) meaning only and on the second recitation with emphasis (that these are two sorcerers). The letter copier is installed the subject and raises the predicate and in this verse in this reading(that these are two sorcerers) the name of Anna with raising with La and it is synonym, and the rule said with these and how direct an assertive An and after it the araised name?

They said: This is the language of Kinana, one of the Arab tribes. And when the Qur'an was revealed to the majority of the Quraysh language. But the truth, blessed and exalted, wanted other tribes to have a share, so some of the words of the Qur'an came on the dialects of the Arabs and among the dialects of the Arabs was the dialect of Kinana, which binds synonym of letter All in its conditions in the case of raising, accusative and traction ... Then al-Sha'rawi mentioned prevalent poetic evidence, and it must be said (that these two sorcerers) that there are six readings in (These two are for Sahran) only the first reading where al-Sha'rawi attributed to Hafs and the second he did not attribute it, which is the recitation with emphasis, and it is by Nafeh, Ibn Amer, Hamza, Asim, Al-Kasai and others.

I will summarize the opinions of the readers and commentators on this verse:

1. Ibn Katheer recites (in) light (these two) by raising and tightening the noon.
2. Homs recite (that these are) by raising and lowering the noon
3. Abu Amr read (In is tight), (these two) is an accusative in the high language.
4. The raceors read (In with emphasis), (these) by raising and lowering Al noon.
5. As for the reading of Abi Amru (that these two), which is the high language spoken by the majority of Arabs, but it is contrary to the Qur'an.
6. As for those who read (that these two sorcerers) reduce (In) and (these) by raising, then he went that (In) if the lifting of what comes after it is eased and does not focus on it, and tightening the noon from these two well-known languages.

And the meaning in reading (that these two sorcerers): These two are nothing but sorcerers in the sense of negation, and Lam in (two sorcerers) meaning;

Except this is correct in the meaning, and in the words of the Arabs. As for reading the emphasis in the public (that these are two sorcerers), in its authenticity in Arabic there are aspects that are all evidence, including: that Al-Akhfash Al-Kabeer and other ancient grammarians said: It is the language of Kinana, and others said: (In) means yes these two sorcerers, Abu Ishaq Al-Zajjj said: The best

thing I heard about this is In (In) it falls, yes.
Ashaa=offended

The Almighty said (He said: "I will be tortured by someone I will) Al-A'raf 156.
Al-Shaarawi said: (This is the recitation of Hafs and the recitation of al-Hasan (He said: My punishment was inflicted on him by his offense) It is true that the word ((offended)) is from the offense in it has another note of the meaning, but the other reading did not go away in the meaning) We see that our Sheikh has forgotten this reading and sees their closeness in meaning I do not see that, and Abu Al-Fath believes that this reading is more explicit than the thousand-like reading that he will and the apparent meaning of the Almighty saying: (Whoever wills) Perhaps the most deluded of those who weaken his sight from the offenders is that he torments whoever he wants among his worshipers who offended first, offends, has influence in God from believing what these are his way.

Al-Bannaa quoted the saying of Al-Dani when he said: (This reading from Al-Hassan is not valid)

I would like a present tense verb and a past tense verb meaning: Punish the offender.

Returns things

3-Al-Shaarawi said when explaining the verse: (By God, what is in the heavens and what is on the earth, and to God things will return)

Al-Imran / 109) we know that the Qur'an was revealed from God with multiple readings, and it was mentioned in some of them (matters return) by opening the Tā by building the subject, and in another recitation: (Things return) by joining the Tā by building the object. all of which, as we said, are readings from God. Someone may say, and when did things leave him to return to him? We say things in the universe that are derogatory, and they are in which human energy does not enter and there are causal things. And if on the surface of the matter, some things are yours now, and in the hereafter everything is for God, and everything belongs to him, it started with him and went back to him)

Here we see our Sheikh mentions the two readings and does not attribute them. By adding it is the recitation of Ibn Katheer, Abi Amru, Nafeh and Asim, and Fatah Ta by Ibn Amer, Hamza and Al-Kasai. Abu Mansour said: Whoever reads (Things return) is on his side, he names his subject and makes him a transgressor and the Arabs say he returned, so he returned, the term for the obligatory and the transgressor are equal and they are they are close in meaning, meaning that Nafeh and Hafiz read the Almighty's saying: (And to whom the whole matter returns)

((Only to prostrate))

The Almighty said: (Do they not prostrate themselves to Allah who brings forth all that is concealed in the heavens and earth and He knows what they hide and

what they reveal? and the earth and knows what you hide and what you declare)
An-Naml (25)

The sheikh says: (Ala) is made up of In, La, and when they are drowned, the Noon turns to La, so it becomes: Ala, the meaning and Satan adorned their deeds, why? So that they do not prostrate, for here is a deleted preposition as you say: I am astonished that so-and-so is presented to us, or I am astonished that so-and-so is presented to us. And in another reading: (Ala) to urge and exhort.

So we see our Sheikh mention this reading without attributing it, and (Ala) ten readings and the readers differed about it.

The Almighty said: (Do they prostrate) it read with more emphasis on the ten that (In) entered on it La (not) and closed in it and (prostrate) it arised with (An). And in place (An) there are two aspects;

One of them is the accusative. As for an object that has gone past: He stopped them from the path so that they would not prostrate or adorned them so that they would not prostrate.

The second: traction on the allowance of the path related to repulsion.

Al-Kasaei and Abu Jaafar tread, and it was narrated by Ya`qub by dilution that (Ala) a warning and (Ya) the letter of the call and the call is omitted. And the estimation of group, or O those, prostrate, so the one calling for knowledge was deleted, and the one who called it was deleted from the line to meet the two silients. Then deleted from the word so deleted from the line.

Abu Shama described this language with fame, eloquence, abundance, and letters, warning and investigation, as it is useful to confirm the content of the sentence, and among them see it as a combination of the Hamza and No the negative, and some of them see a simple letter.

Ibn Faris said you come here to regret and panic,
Al-Farsi believes that (Ala) is burdened, and he confirms this that if it were lightened it would not have been in (prostrate) because it (prostrate). Presentation in the verb, and the researcher does not support the statement of Al-Farsi because of the abundance of poetic evidence regarding the advent of (Ala) by diluting towards the saying of Dhul-Ramah;

Except oh my peace, oh May house And Akhtal
Except, O, Hind Bani Badr And many more This is a weighting of analogy. In reciting the lowering, the prostration of recitation is required because it is a command, and the command is obligatory. The reading of the lowering is the slander of the neglecter of the one who does not prostrate.

(Verses for the askers and the verse for the askers) Our Sheikh, may God have mercy on him, said: And the truth, Glory be to Him, says: (There were signs in Joseph and his brothers for the inquisitors) (Yusif 7).

So every day of that story there is a verse and verses are gathered, and there is another reading (there was in Joseph and his brothers a verse of the questioners), meaning that the whole story with its details and events is any marvelous and you can look at the whole story of Joseph as any miracle that includes all the clips or look at all A snapshot that it is a single verse - then he continues saying that there is a lot in the Qur'an. He combined more than a verse in one verse. As he said: (We made the son of Mary and his mother a verse) (Al Muminoon 50) even though each of them is a single verse.

As for the recitation that Al-Shaarawi mentioned, which is: (A verse for those asking), it is by Ibn Katheer, and the rest read the plural?

Ibn Kakir's argument is seen by Ibn Zanjalah, the Almighty saying: (There was a lesson in their stories) (Yusif 111) and he did not say an lessons as if he were all his miracles, as the Almighty said (and we made the son of Mary and his mother a sign) (Al Muminoon 50) So each of them singled out a verse and the rest read (verses for askers) on the plural, meaning, they made every case of Joseph's case a sign and a lesson, and their argument for that was that it was written in the Qur'an by the watering one.

It was said that the meaning of the verses was insight, and it was said that any lesson was narrated, and it was narrated that in some Qur'ans a lesson for the questioners, and it was said wonders.

Whoever reads individuals on the will of gender and makes all his affairs a sign, here the aspects of the miracle become clear, which is that reading the plural (verses) shows the extent of the great lesson that was found in the story of Yousif - peace be upon him - as for reading individuals, it becomes clear that the story of Yousif - peace be upon him - is a great story with a lesson And it has a great verse among the verses of God - glory be to Him - so the two readings met on a meaning that shows the greatness of the story of Yousif- peace be upon him - in itself - or with its various lessons, and this is indicated by the diversity of the plural and individual forms: (verses) and verse).

The researcher sees that two reading cooperatedd to show an overlapping relationship between the two readings in order to clarify the face of the miracle, and this is one of the most beautiful anecdotes It is known that (verses) here was a name that was later raised by Damma.

As for the verse that our sheikh and other scholars have cited on the reading of individuals, which is the Almighty saying: (And the son of Mary and his mother

have made a sign) that is, the son of Mary and his mother did not say two things: because the matter in them refers to one thing) or because each one has become a sign of the other.

CONCLUSION

This humble research has reached a set of results that can be summarized as follows;

- 1-The research relied on eight models of readings, as they relate to the grammatical aspect, and the research neglected other readings adopted by al-Shaarawi, as they concern the semantic or morphological aspect.
- 2- Al-Shaarawi tends to favor one reading over another without mentioning the reasons, which leads to limiting the meaning to one semantic field.
- 3- He does not attribute the readings to their owners without mentioning the type of reading.
- 4- The purpose of the grammatical guidance of the readings is the actions of all the readings, verbal and meaning, and nothing falls out of them, and on this it is not permissible to choose a recitation without anything else, and this is what we have seen with the author of the interpretation (Al-Shaarawi).
- 5- Al-Shaarawi is an independent personality in his interpretation, as he has his own language which he derived from his simple personality and his closeness to the common people.
- 6-He is not limited to the seven recitations, but at times it is made anomalous or unpopular readings.
- 7- He uses the method of dialogue in presenting the material by question and answer.
- 8- His grammatical directions include the opinions of advanced grammarians, especially readers, and his writing the meanings of the Qur'an without reference to it.
- 9- The research revealed the ability of Al-Shaarawi to direct the readings in a grammatical direction that supports his grammatical sufficiency.
- 10- An explanation can be placed in the field of interpretation of science, as it tends to have simple and sometimes common words. After that, I do not claim perfection, and I strive hard and thank Allah, Lord of the Worlds.

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