

Studies Related to the Qur’anic Sciences in the Books of Interpretation in the Universities of Baghdad from 2005 to 2015: A Critical Study in the Methodological and Cognitive Frameworks

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Abstract

Praise be to God, who enlightened the horizons of his dear book with the lights of the conditions of the believers and surrounded it with traces of miracles and miracles of antiquity, and made it a treasure from which he emerges precious essence and unique pearls, and extended the fire of understanding with the light of inspiration, so the most brilliant verses and wonders of lessons appeared from it, and I bear witness that there is no god but God alone with no partner, and I bear witness That our master Muhammad is his servant and messenger who worshiped God and thanked (may God bless him and his family and grant him peace) and his family and companions whom he supported with this religion, so it appeared.

Introduction

Praise be to God, who enlightened the horizons of his dear book with the lights of the conditions of the believers and surrounded it with traces of miracles and miracles of antiquity, and made it a treasure from which he emerges precious essence and unique pearls, and extended the fire of understanding with the light of inspiration, so the most brilliant verses and wonders of lessons appeared from it, and I bear witness that there is no god but God alone with no partner, and I bear witness That our master Muhammad is his servant and messenger who worshiped God and thanked (may God bless him and his family and grant him peace) and his family and companions whom he supported with this religion, so it appeared.

The Holy Qur’an occupied a distinguished position in modifying the course of Islamic thinking, building the foundations of Islamic civilization,

and directing the historical experience of the nation to a degree that no heavenly book can match. It is the constitution of the Creator to reform creation, and the law of heaven to guide the earth. His abode ended all legislation, entrusted him with every renaissance, entrusted him with every happiness, and he is the argument of the Messenger and his greatest sign. Islam to him in his beliefs and worships, and his wisdom and rulings and manners and morals, and knowledge. It is the force that changed the image of the world, transformed the course of history, and saved humanity, as if it created existence as a new creation, for that is all.

Therefore, the Holy Qur'an was the subject of great care from the Messenger, his family, and his companions, and this care took different forms, so it turned to its pronunciation and performance, its style and its miraculousness, its care and drawing, its interpretation and explanation, and so on. They defied the sciences and wrote books, so that the Islamic library was filled with a glorious heritage of the works of scholars and righteous people, and this wealth is still a source of pride for the nations of the earth, so that we now have many and varied compilations and valuable encyclopedias in the field of interpretation of the Qur'an and its sciences, which is one of the fields that authors and scholars have dealt with the most. Ages passed. So, I wrote in the Qur'anic sciences investigations in the books of interpretation from the year 2005 to 2015 a critical study and in the methodological and cognitive frameworks. in the universities of Baghdad in 2006, and the third section included the studies of Qur'anic sciences in the books of interpretation in the year 2007, and the fourth topic included the investigations of the Qur'anic sciences in the year 2008, and the fifth chapter included the studies of the Qur'anic sciences in 2009 in the universities of Baghdad, and the sixth chapter included the studies of the Qur'anic sciences in the universities of Baghdad in the books of interpretation In the year 2010, and the seventh chapter included the studies of Qur'anic sciences in the universities of Baghdad in the books of interpretation in 2011, and the eighth chapter included the investigations of the Qur'anic sciences in the year 2012, while the ninth chapter included the investigations of the Qur'anic sciences in Baghdad universities in the books of interpretation in 2013, and in the tenth requirement it included the investigations of the Qur'anic sciences in 2013. in the universities of Baghdad in the books of interpretation in 2014, and the eleventh requirement included the investigations of the Qur'an sciences in the universities of Baghdad in the year 2015, and the conclusion included the most important results.

I ask God that my research will satisfy you. Praise be to God, Lord of the worlds, and prayers be upon Muhammad and his good and pure family.

Studies related to the Qur'anic sciences in the books of interpretation from 2005 to 2015:

The relationship of interpretation with the sciences of the Qur'an is the relationship of a part of a whole. The foundations of interpretation are the various sciences of the Qur'an. We find some works entitled to the sciences of the Qur'an, and within them are some investigations of the origins of interpretation. Before we delve into the topics of the sciences of the Qur'an in the books of interpretation, we must know the linguistic and idiomatic meaning of interpretation: Interpretation in language: Scholars differed about the origin of the word interpretation, and a group of them, such as Al-Azhari, Ibn Faris and others, said: It is in the sense of clarity, revealing the meaning of the word and clarifying it, and he said Others: It is reversed from travel, and its meaning is: revealing. It is said that the woman unveiled, as she threw her veil over her face. It is the interpretation, which is a statement and elaboration of the book.

As for defining it idiomatically: the scholars have many expressions in this definition, where Abi Hayyan (may God have mercy on him) said: It is a science in which he searches for how to pronounce the words of the Holy Qur'an, their meanings, their individual and combination rulings, and their meanings that are carried by the case of the composition, and complements to that.

Al-Zarkashi (may God have mercy on him) defined it by saying: A science by which one is defined by understanding the Book of God revealed to His Prophet Muhammad (may God bless him and his family and grant him peace), explain its meanings, and extract its rulings and rulings. In summary: Interpretation is the clarification of the words of God Almighty that was revealed to our Prophet Muhammad (may God bless him and his family and grant them peace). as far as human capacity, and that interpretation is one of the most important sciences related to the Holy Qur'an, so I will explain the topics of the Qur'an's sciences in the books of interpretation in letters and theses.

The first requirement: studies related to the Qur'anic sciences in the books of interpretation in 2005:

According to what I have seen in the central libraries of Baghdad governorate universities, during the year 2005 AD, there was no letter or dissertation written in the Qur'anic sciences investigations in the books of interpretation.

The second requirement: studies related to the Qur'anic sciences in the books of interpretation in 2006:

In the year 2006, there were no studies related to the Qur'anic sciences in the books of interpretation in the universities of Baghdad.

The third requirement: studies related to the Qur'anic sciences in the books of interpretation in the universities of Baghdad in 2007:

In the year 2007, there were no studies related to the Qur'anic sciences in the books of interpretation, in this year

The fourth requirement: Studies related to the Qur'anic sciences in the books of interpretation in 2008:

There is no study related to the Qur'anic sciences in the books of interpretation in 2008 in the universities of Baghdad governorate.

The fifth requirement: studies related to the Qur'anic sciences in the books of interpretation in 2009:

There is no thesis or dissertation in the universities of Baghdad governorate during the year 2009 AD related to the Qur'anic sciences investigations related to the books of interpretation.

The sixth requirement: Studies related to the Qur'anic sciences in the books of interpretation in 2010:

I found a thesis in the former Islamic University, the Iraqi University, now - College of Arts - Department of Qur'an Sciences, in 2010, entitled (Investigations of Qur'anic Sciences in the Interpretation of Mawardi's Jokes and Eyes), a thesis submitted by the student: Asmaa Abbas Jassem Al-Dulaimi, under the supervision of Dr. Amala Abdel-Karim Abdel-Majeed.

This dissertation consists of seven chapters, preceded by an introduction and preface, and at the end a conclusion.

The preamble included the life of the interpreter, the era in which he lived, his scientific works, and other matters related to the personal and scientific life of the interpreter.

As for the first chapter, it included the reasons for revelation, the second chapter included the Qur'anic readings and the seven letters, the third chapter for the Meccan and the Madani, the fourth chapter I made for abrogating and abrogated, and the fifth chapter included the arbitrary and the similar, while the sixth chapter dealt with the science of interpretation, and the seventh chapter included other separate issues from the sciences of the Noble Qur'an.

As for the researcher's methodology: As for the researcher's approach in the research, she investigated the areas of the Qur'anic sciences in interpretation, and classified them into their topics, and studied each of them in an independent chapter, and compared the opinion of Al-Mawardi with the opinions of other scholars, past and present, and tried to extract his opinion on the issues in which there is disagreement and which he did not declare. In his opinion, her study focused on the most prominent topics of the Qur'anic sciences dealt with by Imam al-Mawardi in his interpretation.

We find the researcher the first subject that she touched on in the sciences of the Qur'an is the science of the reasons for the revelation, and she mentioned the position of Imam al-Mawardi on it, where she knew the reasons for the revelation linguistically and idiomatically in a

very brief manner, but included the scientific material required for the definition, and she explained the knowledge of the reasons for the revelation, as the researcher mentioned, “The reasons for the descent are from The sciences that depend on transmission and not the mind, meaning that the only way to know the reason for the revelation is the correct transmission from the Companions who were contemporary with the revelation, and witnessed the events and facts, and there is no room for opinion and ijihad in it. (May God bless him and grant him peace) on the authority of Ibn Abbas, he said: (Beware of hadith except what you know, for whoever lies about me deliberately, let him take his seat in the Fire, and whoever lies about the Qur’an without knowledge, let him take his seat in the Fire) “And I showed the position of Al-Mawardi in knowing the reasons for the revelation.

In addition to what the researcher mentioned, as there is another method that may be more accurate, more appropriate for consideration, and more consistent with the controls of the study of history, which is: that the tradition be of the importance of revelation, which removes the thumb from the face of the verse completely, and solves the problem of its interpretation in the most complete way, on the condition that it is not contrary to the necessity Religion or inconsistent with the axiom of the rational mind, which is sufficient by itself as a true witness to the authenticity of the hadith, whatever the chain of transmission.

As for the second chapter, in which the researcher wrote about the readings, since the readings are important in interpretation, she defined the reading language and idiomatically, and showed the conditions for the correct reading and the position of Al-Mawardi on those conditions. It also mentioned the types of readings quickly and focused on the opinion of Al-Mawardi with these types, and did not mention the sayings of the scholars regarding the types of readings, as the scholars made the readings of four types:

The first: Frequent readings: This is the reading in which the pillars of correct reading are fulfilled in terms of the chain of transmission, agreement with the Arabic language, and agreement with the Ottoman script.

Second: Abnormal reading: It is the one that loses one of the pillars of the acceptable reading or most of it, so its abnormality is when it loses the condition of the mutawatir chain of transmission, or the agreement with Arabic, or the agreement with the drawing of the Qur’an, so it is of the following types:

1- Reading Al-Ahad: It is the reading whose chain of transmission is authentic, and it agreed with Arabic and Arabic, but did not reach the limit of fame and elaboration, including the reading of the four imams after the ten.

2- To transmit from trustworthy individuals in a single way, and to agree with Arabic, and to contradict the drawing of the Qur'an by adding or deleting or replacing one word with another, similar to what came from Abu Darda', Ibn Mas'ud, Omar and others. Today, these readings are called abnormal; Because it deviated from the drawing of the Mushaf that was agreed upon, even if its chain of transmission is correct, and this type of reading is called Al-Suyuti Al-Mudrajam, similar to the graded one of the types of hadith, which is what was added in the reading in terms of interpretation, and it is represented for him by the reading of Saad bin Abi Waqqas, as in the Almighty's saying: {And he has a brother or a sister from a mother}, with the addition of (from a mother).

3- The reading whose chain of transmission is correct, agrees with the drawing, and contradicts the Arabic, and this reading is not issued except in the face of oversight and error, and it is known by the investigating imams, and the disciplined memorizers.

4- The readings whose chain of transmission is not correct, whether they agree with Arabic or the drawing or disagree with it, and this type of reading is abnormal according to Al-Suyuti (may God have mercy on him), and it is represented by Ibn al-Sammak's reading (We exclude you) instead of (We save you).

Third: The false or fabricated recitation: which is to agree with the Arabic and the drawing, and there is no support for it.

There are also examples and details about the reading that the researcher did not mention, but we find that the researcher showed the attachment of the readings to interpretation, and this topic was not addressed by most researchers according to my knowledge of the treatises and letters of the sciences of the Qur'an, and she built the position and interest of the Mawardi in this matter, and also clarified the imam's efforts with the seven letters, as well as the sayings Scholars meaning the seven letters in detail.

As for the third chapter, the researcher wrote about the knowledge of Makki and Madani in the Holy Qur'an, where she quoted only the sayings of scholars without weighting the opinion closest to the correctness, and showed the ways in which the Makki and Madani are known, as the researcher mentioned: "The first method: my hearing, my transmission, and the second: my analogy, my judgment." The researcher mentions the third method: combining hearing and transmission: those who followed the method of hearing stopped at the narrations, texts, events that raise, and the dates of the surahs and verses, so the Meccan ones are known from the civil ones. objective by the surahs and verses; then they distinguished between them based on their diligence, and with this combination of the two methods, the results are close to knowledge, and far from conjecture.

Also, the benefits mentioned the knowledge of Makkah and Madani and its importance, and also quoted Imam Mawardi's division of Makkah and Madani in the surahs of the Holy Qur'an in detail.

As for the fourth chapter, the researcher wrote about the science of abrogation, where she clarified the meaning of abrogation linguistically and idiomatically, mentioning the Mawardi definition of abrogation, and showed the types of abrogation in terms of wording and judgment, as well as explaining the position of Mawardi in detail on that matter. I also mentioned the types of abrogation and clarified the points of agreement and disagreement in some of the abrogating and abrogated verses, and the opinion of al-Mawardi on that.

As for the fifth chapter, he wrote about the arbitrator, the similar, and the opinion of Al-Mawardi in detail. The researcher also touched on the difference of scholars in the knowledge of those who are well-established in the science of ambiguity and the opinion of Imam al-Mawardi on that matter, and also mentioned in this science the position of Imam al-Mawardi on the similitude of the attributes and the cut-off letters in the beginnings of the surahs.

As for the sixth chapter, the researcher wrote about interpretation, as the researcher knew interpretation and interpretation linguistically and idiomatically, and explained the difference between them in detail, and clarified the position of Imam al-Mawardi. It also showed the aspects of interpretation and the rules related to the possibility of pronouncing more than one meaning and Al-Mawardi's position on that through his interpretation of the verses with examples, and mentioned the types of interpretation with a statement of Al-Mawardi's opinion in detail.

As for the seventh chapter, the researcher mentioned separate issues, including: the revelations of the Noble Qur'an, the first and last of what was revealed, the names of the Qur'an and its chapters, the revelation, its meaning, its divisions, and its forms, the verse and the chapter and what is related to it, and the Arabicized words. This matters.

Through the foregoing, we find that the researcher has dealt with the most important sciences of the Holy Qur'an: which is the science of transcription, the hermetic, the similar, the Meccan, the civil, the readings and other important sciences.

I used the important sources related to the sciences of the Qur'an, such as Al-Itqan in the sciences of the Qur'an, Al-Burhan in the sciences of the Qur'an, and the investigations of the sciences of the Qur'an, and focused on ancient sources only, and did not mention modern sources at all.

In most sciences, the researcher focuses on the opinion of Imam al-Mawardi, and if she mentions the opinions of scholars, she mentions it briefly and sometimes in detail.

The researcher's tendencies are always with the opinion of Al-Mawardi in every science of the Qur'an, without mentioning the evidence for the weighting of the opinion of Imam Al-Mawardi.

The seventh requirement: studies related to the Qur'anic sciences studies in the books of interpretation in 2011: There was no thesis or thesis written in the Qur'anic sciences investigations during this year.

The eighth requirement: studies related to the Qur'anic sciences in the books of interpretation in 2012:

There are two treatises written during this first year entitled (Investigations of Qur'anic Sciences in Interpretation from the Guidance of the Qur'an by Mr. Muhammad Taqi al-Mudarrisi).

The second: (Investigations of the Qur'anic Sciences in the Interpretation of the Talents of Rahman by Mr. Abd Al-Ala Al-Sabzwari).

The first thesis: Investigations of Qur'anic Sciences in His Interpretation from the Guidance of the Qur'an by Sayyid Muhammad Taqi al-Mudarrisi, a thesis submitted by researcher Shaima Mahdi Mansour, submitted to the Ibn Rushd College Council, University of Baghdad, to obtain a master's degree in Qur'anic sciences, under the supervision of Haider Abdul Zahra.

The thesis consisted of an introduction, a preface, six chapters, and a conclusion, where the researcher included the preamble, the life of the reference Muhammad Taqi al-Mudarrisi, the first chapter included the researcher's downloads of the Qur'an and the revelation, the second chapter included the reasons for revelation, the third chapter included the airtight and the similar, the fourth chapter included the readings, the fifth chapter the Meccan and the civil chapter Sixth to copy.

As for the researcher's method in the research, she investigated the subjects of the Qur'anic sciences in interpretation and classified them into their subjects, studying each of them in a separate chapter, and she made a preliminary introduction to the issue and then defined it, after that I presented the opinions of scholars and interpreters in the matter, and then I was exposed to the opinion of His Eminence, after which I clarified if it was His Eminence agrees with the opinions of scholars and commentators, differs, or adds a new opinion.

We find the researcher in the first chapter in which he wrote about the revelations of the Qur'an and the revelation. Those who hold this view hold that the Holy Qur'an was revealed only once to the Prophet Muhammad (may God's prayers and peace be upon him and his family) and in a gradual and detailed manner, starting from Laylat al-Qadr, in the month of Ramadan, then it continued to be revealed in a mine way throughout the mission of the Prophet (may God bless him and his family and grant him peace). The researcher remembers the evidence of the owners of this saying, where the owners of this saying inferred

several evidences, including the saying of Ibn Abbas (may God be pleased with them both) in his saying {We revealed it on the Night of Decree} He said: The Qur'an was revealed in one sentence on the Night of Decree, and God Almighty sent it down to the Messenger of God (Peace be upon him and his family), part after another, they said: {If the Qur'an was not revealed to him all at once, then We would strengthen your heart with it, and we would recite it with recitation}.

As for the second saying that the Holy Qur'an has two revelations, the total and the detailed, and the third saying that the Holy Qur'an has three revelations, the first is to the Preserved Tablet, the second is to the House of Glory, and the third is the revelation of Gabriel (peace be upon him) descending on the heart of the Prophet Muhammad (may God bless him and his family and grant him peace). I mentioned the opinion of His Eminence, the school reference. .

The researcher also touched on the objectives of the revelation of the Noble Qur'an, where she mentioned the addition of al-Madrasi to those objectives, and also mentioned the astrology of the Noble Qur'an, its duration, and the wisdom behind that.

As for the second chapter: I talked about the reasons for the descent, as I knew the reasons for the descent linguistically and idiomatically and mentioned the opinion of the school with mentioning the methods of knowing the reasons for the descent in a very brief way, and the importance of knowing the reasons for the descent, and also showed the generality and specificity of the reasons for the descent that the lesson is in the generality of the word not in the specificity of the reason and clarified the opinions Scholars did not mention examples of this, although there are many examples in that the reason that the revelation was revealed does not imprison the general legislation and does not benefit it, but that reason is merely a trigger for the descent of the revelation, so it is covered by the revealed ruling and this ruling remains in its generality applicable to all similar facts and events, therefore The reason, as the majority held, is that the lesson is in the generality of the wording, not in the specificity of the reason. The ruling that is taken from the general wording exceeds the image of the specific reason to its analogues, such as the verses of curses that were revealed about Hilal bin Umayyah slandering his wife, according to Ibn Abbas (may God be pleased with them both) that Hilal bin Umayyah slandered his wife at the time of The Prophet (may God's prayers and peace be upon him and his family) is with Sharek bin Sahma', and the Prophet (may God's prayers and peace be upon him and his family) said: "Evidence, and there is no limit in your back." He said: "O Messenger of God, if one of the women sees a woman against a man, he goes to seek evidence." So the Messenger of God (peace be upon him) made And peace) says: (Evidence and unity in your back), then Hilal said: And by Him who sent

you with the truth, I am truthful, and God will send down what clears my back from the punishment. general pronunciation.

And those who shoot their wives without the occurrence of a new moon without needing any other evidence, and this is the correct and correct opinion, and it is the one that is agreed upon with the general provisions of the Sharia.

As for the arbitrator and the similar, where I knew the arbitrator and the similar in language and idiomatically and mentioned the opinions of scholars, and the opinion of the school with the scholars, and mentioned the Qur'anic use of the arbitrator and the similar, where I mentioned the general description of all the verses of the Holy Qur'an and a special meaning that makes the arbitrator versus the similar and mentioned evidence for that, and also mentioned the origin of the similarities and their divisions, And the scientific position of the arbitrator and the similar, and the direction of the similar, and applied models of the arbitrator and the similar, and the school's position on that. As for the readings and the seven letters, the researcher defined the reading linguistically and idiomatically, and mentioned the definitions of scholars in this word, and also mentioned the origin of the readings and the factors that led to a difference in reading the text and mentioned the frequency of reading, as the Islamic nation is unanimous on the frequency of readings, that the scholars divided their sayings into three Sayings: The first considers the recitation absolutely frequent, and that all of them are from what the trustworthy spirit descended upon the heart of the Prophet Muhammad (may God bless him and his family and grant him peace), so he gives it the characteristic of sanctification as he counts it as a Qur'an. And that they took it from the way of narration, not from the point of view of ijthad, because the well-known mutawatir that the seven reciters: They only took the Qur'an as a narration because they refuse to read what they did not hear), where they cited evidence, including:

The first: the establishment of consensus on it from the predecessor to the successor, and it is refuted that the claim of the meeting is clear, because the meeting is not achieved by the spending of the people of one school of thought when opposing others.

The second: The interest of the companions and followers in the Qur'an leads to its frequent reading, and it is refuted by the fact that the frequency of reading does not necessitate the frequency of readings, because the difference in the manner of the word does not contradict the agreement on its origin, and therefore the connection between them is not complete, because the Qur'an and the readings are two different realities. Muhammad (may God bless him and his family) for clarification and miraculousness. As for the readings: they are the different expressions of the revelation mentioned in the letters and how they are reduced, stressed, etc., and the truth is that the frequency in

the Qur'an does not necessitate the frequency of readings, and Al-Zarqani mentioned that: when he said: (Some of them exaggerate in praising the readings The Seven, that whoever claims that the seven recitations do not require regularity, then his statement is blasphemy, because it leads to the non-recurrence of the Qur'an as a whole, and this opinion is attributed to the Mufti of the Andalusian countries, Abi Saeed Faraj Ibn Lubb, because saying that the seven recitations are not frequent does not necessitate saying that the Qur'an is not consecutive, and how And there is a big difference between the Qur'an and the seven recitations, so that it is correct for the Qur'an to be repeated in other than the seven recitations, or in the amount that is agreed upon by all of them).

The second direction: His companions believe that the seven recitations are those that precede the formation, such as the tide, the softness, the inclination, the lowering of the hamza, and the like, and that should not be repeated, and among them: what is of the essence of the pronunciation, such as (Malik) and (Malik), and this is mutawatir, as it came from Zamakhshari that he He said: (Then the most apparent is that it is frequent if it is essential, that is, such as the essence of the pronunciation such as (malik) and (owner), which differs in the lines of the Mushaf and the meaning according to its differences because it is the Qur'an). The field, when he said: (There is no doubt that the Qur'an is an expression, just as the substance is a material part of it, so the form is a formal island for it, so if it is proven that the Qur'an must be frequent, it is proven that the form must also be frequent). On the transmission of the Holy Qur'an to challenge it, and for it to be the main source for the legislation of rulings, it is necessary only on the necessity of the frequency of its material, which differs according to its meaning, and as for what is such as performance and how, it does not indicate the necessity of its frequency, but rather it is from the diligence of the reciters and their approvals, and it is sufficient to know the performance of softness And tilting, extending, and the like, referring to the laws of war in it that have an impact on meaning, eloquence, and rhetoric, and that a difference in the Qur'an is only a reason for confusing the Qur'an with others, and not distinguishing it in terms of form or in terms of Arabs, and this does not contradict the frequency of the origin of the Qur'an, so the material is continual even if it differs in its form Or in its Arabization, and definitely one of the two qualities or qualities of the Qur'an, even if you did not know about it. The third trend: It is not mutawaatir at all, even if it is one of the essences of the utterance, and it was said by the Imami Shiites, as well as a group of investigators from among the Sunnis, and the evidence for that: extrapolation of the state of the narrators bequeaths definitively that the readings were transmitted to us by single news, and the connection of the chains of readings to the readers themselves cuts the frequency until If it was

verified in all classes, then every sheep reader would transmit his reading himself.

And that the protest of every reader on the validity of his reading and his turning away from the reading of others is a definitive evidence of its attribution to their struggle without successive transmission from the Prophet (may God bless him and grant him peace). And through the foregoing, we find that the scholars did not agree to release the frequency of the readings. The researcher also talked about the seven letters, as she knew the letter linguistically and the sayings of scholars in the meaning of the seven letters, and the wisdom of the multiplicity of readings and letters. As for the sciences of the Meccan and Medinan Qur'an, the researcher mentioned the trends in the meaning of the Meccan and Medinan and the well-known opinion of those trends, and the methods of knowing the Meccan and the Medinan, where she mentioned the method of knowing the Meccan and the Medinan and the characteristics of the Meccan and Medinan suras and the controls for knowing them in detail.

As for the science of abrogating and abrogated, where this science has the importance of interpretation, abrogation was known linguistically and idiomatically, the occurrence of abrogation in the Qur'an, the heavenly laws, the difference between abrogation and beginning, and the sections of abrogation in the Holy Qur'an with mentioning the areas of abrogation and the wisdom of abrogation and its importance.

A treatise on Qur'anic sciences in an interpretation from the guidance of the Qur'an by the religious reference, Mr. Muhammad Taqi al-Mudarrisi, which included investigations of the important Qur'anic sciences, such as the causes of revelation, transcription, al-Muhakim, similar, Meccan, civil, and readings. Sources: Perfection in the sciences of the Qur'an, reasons for revelation from the Companions and interpreters, proof in the sciences of the Qur'an, research in the Holy Qur'an by Sayyid Muhammad Taqi al-Mudarrisi and other important sources in the sciences of the Qur'an. I got a very good high

As for the second thesis: Investigations of Qur'anic Sciences in the Interpretation of the Talents of Rahman by Mr. Abd al-Ala al-Sabzwari, who died in the year 1414 AH, a thesis submitted by the student Naseer Karim Kazem, in the upbringing of Ibn Rushd, which is part of the requirements for obtaining a master's degree in Qur'anic sciences and Islamic education, under the supervision of Dr. Allawi Sader Jaza'a, 2012.

The thesis included an introduction, a preface, five chapters, and a conclusion. The preamble included the personal and scientific life of El-Sysabzwari, and a general description of his interpretation and then his approach in dealing with the Qur'anic sciences. In the names of the Qur'an and the suras, as for the third chapter, he talks about the revelation of the Qur'an, while the fourth chapter talks about the

phenomenon of abrogation, and the fifth chapter talks about the clear and allegorical.

Before talking about the approach that he followed in writing the research, I would like to point out an important issue, which is that the sciences that the master was exposed to are divided into two deductive parts, which needed to follow his words in his interpretation to reach his opinion, and inductive sciences, for which he devoted a special topic that he spoke about in detail.

Therefore, he dealt only with issues in which Mr. Sabzwari often has an opinion, and does not expand on the subject, unless the issue needs an introduction and presentation before deciding on it, as in deductive sciences.

He often began with an introduction to the issue and then defining it, and after that he talked about the paragraphs that Mr. Sabzwari referred to, by presenting the scholars' opinions on the matter first, and then he was exposed to the opinion of Mr. Sabzwari, and he quoted the text of Mr. His words if he needs a statement, and then he tries to balance between the opinion of Mr. Al-Sabzwari and the opinions of scholars on the same issue, and most of the time it is likely between them that there is strong evidence that outweighs each other, but if the evidence of the two parties is equally strong, then leaving is safer, due to the lack of researcher's goods, according to the authors.

Mostly, in deductive investigations, in which the master does not have an explicit opinion, he goes to say that it is more likely that the master's opinion is such and such, and he tries as much as possible not to decide on the issue, despite the effort he exerts to explain it, because he may be inaccurate in my opinion.

And he focused on the diversity of the research sources, as he relied on the books of interpretations a lot, from the earlier and later ones, and some books of fundamentals, as well as the books of the sciences of the Qur'an, according to their diversity: they are ancient and modern.

And he was keen to use sources from all Islamic schools of thought, and not limit himself to one side without another, as it was mentioned in the hadith: ((The word of wisdom is the lost property of the believer, so wherever he finds it, he has more right to it)).

His keenness is due to what was shown to me through his reading of many university academic researches, which were close to his subject, and in a group of colleges, when I found a remarkable phenomenon, which is the lack of these researches from the Imami sources in the sciences of the Qur'an, except for what is rare, which was reflected negatively on its scientific value, the absence of scientific sources that contain important opinions from the research makes it not of value,

because it is not characterized by scientific and comprehensive, so he made sure that his research is not characterized by this capacity.

The effects of not translating the notables who were mentioned in the body of the research after obtaining the approval of the professor supervising this subject, for several reasons, including: Most of the previous Qur'anic studies elaborated on this aspect, so there is no need for repetition, in addition to the fact that most of the notables are known to specialists, if not all of them. In addition, the researcher's preoccupation with translation may reduce his focus on the origin of the subject, and the translation is replaced by proving the year of death next to the scholar's name in the source record.

In the first chapter, the researcher wrote about the phenomenon of revelation and about the trends of the scholars of the phenomenon of revelation, where the researcher mentioned that the phenomenon of revelation is one of the most important Islamic terms in the field of thought and belief and is the main axis in belief in the prophets and messengers. Occultism whose source is God Almighty, and the second is seen as a human psychological phenomenon whose source is from within the human soul, but we find that the researcher did not mention the suspicions raised by the owners of the second doctrine; Who views revelation as a psychological phenomenon. Where many of these suspicions were raised about the revelation from the orientalist and others, including: that the process of revelation is impossible to occur and that; Because of the distance between the upper world and the lower world, the first is spiritual and gentle, and the second is grumpy and dense, and where there is no mediation between the two sides; There can be no relationship and connection between them, and he responds to that suspicion: that this theory is centennial on the fact that the world is material and abstract, and it is the vision that spread in the western center at the beginning of the modern renaissance when clashing with the Church, and it developed to settle with Montesquieu, Voltaire and Rousseau on the claim of natural religion The one who calls for belief in God without belief in revealed religions, and it is an intellectual doctrine that calls for belief in a natural religion, based on empirical reason, not on revelation, and its source is the individual mind; If we prove the opposite, that the world is material and spiritual, there would be no room left for these forms. And we prove that the underworld is double and intertwined in a precise way. Rather, the basis of man's composition is material and spiritual, since there is no meaning for material existence alone independent of the real, fully-created human being; That is why if a deficiency in a person's true humanity is removed, even if he is called a human in the broadest sense; For this reason, forms include us, and therefore it is a fallacy, no less in relation to our view of the world, that behind the material dimension of man there is another essential dimension, which qualifies him to relate to the spiritual world, because on the one hand he is linked to the upper world,

and on the other hand he is linked to the lower world, and this is indicated by the noble verses. : {And indeed, We created man from a series of clay}, and as for his saying related to the spiritual aspect: {Then We created him as another creation. Blessed be God, the best of creators}. If it is proven that man was created from a material and spiritual dimension, then he raises the forms that say that there is no communication between the upper and lower worlds. And the West has proven that the soul has a real existence and its attachment to man and its inseparability from him, because it was popular in the West that denied the existence of the soul. And if it is proven to them that the spirit has a real existence, then the origin of the forms and the height of the barrier to the possibility of revelation are denied. There are many suspicions raised by the orientalist and others, as they looked at the Qur'an and saw how it is compatible with science and how it calls for scientific and cognitive thinking in most of its verses.

The researcher defined revelation language and terminology, mentioned the definitions of scholars, mentioned the meanings of revelation in the Holy Qur'an, and the uses of the word "revelation" with mentioning the verses and types of revelation, with mentioning the opinion of Mr. Sabzwari on the messageary revelation.

As for the second chapter, the researcher mentioned the reasons for the multiplicity of the names of the Qur'an and mentioned the scholars' evidence on the names of the Holy Qur'an, with mentioning the opinion of Mr. Abdul-Ala Al-Sabzwari in a very objective way. He mentioned the names of the surahs, where he knew the surah linguistically and idiomatically in an adequate manner. He mentioned the names of the surahs and their spatial arrangement in the Holy Qur'an.

As for the third chapter, the researcher talked about the revelation of the Holy Qur'an, where he defined the descent linguistically and idiomatically, and clarified the opinions of scholars regarding the revelation of the Holy Qur'an, as well as the opinion of Mr. an astrologer, and presented their evidence that the Qur'an was revealed as an astrologer from all other heavenly books. He also mentioned in this chapter the Meccan and the Medina clearly, only mentioning the opinion of Al-Zarkashi briefly in three sayings: The first: that the Meccan was not revealed in Makkah, and the Civilian was not revealed in Medina, and this definition was noted in it the place of revelation, so what was revealed in Mecca of verses is Meccan surah, and what was revealed in the Madinah is a Medinan surah.

As for the second: The Meccan is what happened to the people of Mecca, and the Medinan is what happened to the people of Medina.

And the third: that the Meccan is what was revealed before the migration, even if it was in Medina, and the Medinan is what was

revealed after the migration, even if it was in Mecca, and in this definition the temporal and spatial constraint is noted.

The scholars of interpretation and the sciences of the Qur'an took great care in defining the verses of the Qur'an and their chapters, and dividing them into Meccan and Medinan, so they followed all of its verses, and arranged them according to the revelation, taking into account the spatial and temporal circumstance, and the dimensions of the Qur'anic discourse, as Al-Zarkashi mentioned three terms for the Meccan and Medinan:

1- The Meccan did not sign an address to the people of Makkah, and the Medinan did not sign an address to the people of Medina. Accordingly, the saying of those who said that what was issued in the Qur'an with the wording: {O people} is Meccan, and what was issued: {O you who believe} is Madani; This is because the people of Makkah were dominated by the character of disbelief, so their speech was {Oh people}, and as for the people of Medina, they were dominated by the character of faith, and their speech was {O you who believe}, as for the formula {O children of Adam} some of them appended it to the formula {Oh people }.

2- It is an indefinite and uncontrolled division. Since many of the verses and chapters of the Holy Qur'an were mentioned without their source as {Oh people} nor with {Oh those who believe}, such as His saying: {Oh Prophet, fear God}, and His saying: {We have given you al-Kawthar} to other things. The verses of the Qur'an that cannot fall within the framework of these two forms:

3- The Meccan is what was revealed before the migration of (may God bless him and his family) to Medina, even if it was outside of Mecca, and the Medina is what was revealed after the migration, even if it was revealed in Makkah.

And through the foregoing, we find that the first division was observed in which the place of descent was observed, and the second was observed in the addressees, while the third was noted in it the time of descent, which is the most famous opinion and is used in defining the Meccan and the Civilian; Because he is handed over from the revenues on him and he is seizing and confining, and he is a clear opinion and his argument is strong. Where Al-Suyuti said: Othman bin Saeed Al-Dani brought out with his chain of transmission to Yahya bin Salam, he said: (What descended in Makkah is Makki, and what descended on the (Medina) road before the Prophet (may God bless him and his family and grant him peace) reached Medina is Madinah.

In addition, it is closer to understanding the Companions; Since they were enemies from the city, Surat al-Tawbah, Surat al-Fath, and Surat al-Munafiqun, and not all of Surat al-Tawbah was revealed in Medina, as many of them were left to the Messenger (may God bless him and his

family) on his way back from Tabuk, and Surat al-Fath was revealed to the Prophet (may God bless him and grant him peace). and his family and peace) and he is returning from the Treaty of Hudaibiyah.

Through the foregoing, we find that the Meccan is what was revealed to the Prophet Muhammad (may God bless him and his family) before his migration, and the Medinan is what was revealed to him after his migration to Medina.

The researcher also mentioned the importance of Meccan and Medina science in detail.

As for the fifth chapter, he talks about the decisive and the similar, where he mentions the meaning of the decisive and the similar, and the importance of this science and its direct connection in understanding the Qur'anic text that is determined by what God Almighty intends from it. Where he defined the arbitrator and similar in detail. He clarified those who are well-established in science and the truth of those who are well-established and their knowledge of similar verses, and between Mr. Al-Sabzwari's position on similar verses and his approach in dealing with verses and mentioning applied examples of that matter.

Through the foregoing, we find that the researcher dealt with the topics of the Qur'anic sciences in a detailed manner for most of the Qur'anic sciences, but he does not mention the definitions accurately, and the researcher sometimes tends to the opinion of Mr. The sciences of the Qur'an, the proof in the sciences of the cupola, the rulings of the Qur'an, the reasons for the revelation of the verses, the principles and rules of interpretation, the principles of interpretation and interpretation, lights on the allegorical... and other sources.

The ninth requirement: studies related to the Qur'anic sciences in the books of interpretation in 2013:

There is a doctoral dissertation in the College of the Great Imam (may God have mercy on him) of the university in 2013, entitled (Investigations of the Qur'anic Sciences in the interpretation of the title (The Curiosities of the Qur'an and the Delights of the Criterion) Interpretation of Al-Nisaburi) submitted by the student Omar Rahim Hussein Al-Alwani, and it is part of the requirements for obtaining a doctorate degree in interpretation, under the supervision of Dr. K. Hamed Abdul Aziz Sheikh Hamad.

It included an introduction, eight chapters and a conclusion. The first chapter included the life of Nisaburi and its scientific works. The second chapter included an introduction and an explanation of the names of the Qur'an and its etiquette. The third chapter included an introduction and a statement of the revelation and the conditions of the revelation of the Holy Qur'an. The fifth includes an introduction and an explanation of the meaning of the seven letters and the Qur'anic readings. The sixth

chapter includes an introduction and a statement of the abrogated and the abrogated. The seventh chapter includes an introduction and a statement of the miracle of the Qur'an.

As for the first chapter: the researcher talked about the life of al-Nisaburi, where this chapter included his name, lineage, birth, creed and sect... to other important matters that pertain to his life and his era, and also mentioned the scientific value of his interpretation and methodology in it, with mentioning the approach of Imam al-Nisaburi in Investigations Quran Sciences .

As for the second chapter, it includes the names and descriptions of the Qur'an, where the researcher defines the Holy Qur'an linguistically and idiomatically in a brief manner, defines the book, and mentions the rest of the names of the Noble Qur'an, and the sources of their derivation, and also defines the Qur'an, the surah, and the verse; As terms revolving with the mention of the Holy Quran; Considering that most commentators mention these definitions in their interpretations in the introduction because they relate to the Holy Quran.

As for the third chapter: it talks about the revelation, where he defines the revelation linguistically and idiomatically and mentions the definition of the Nisaburi, and also explains the preparations of the divine revelation and mentions the sayings of scholars about how the prophets received the revelation, with mentioning the opinion of Imam Nisaburi in that, and mentioning how the Holy Qur'an was revealed through stages and the wisdom of astrology The Holy Qur'an, the first and last revealed, and the benefits of knowing the first and last revealed from the Holy Qur'an. In the same chapter, the Meccan and the Medinan were also mentioned, where the Meccan and the Medinan were defined linguistically and idiomatically, where we find the researcher in defining the Meccan and the Medinan did not mention the scholars' sayings in these references. I have previously referred to the definition of Meccan and Medinan in a treatise (Investigations of Qur'anic Sciences in the Interpretation of the Talents of Rahman by Sayyid Abd al-Ala al-Sabzwari), and mentioned the benefits of Meccan and Medinan, and the controls for knowing Meccan and Medinan. And between the ways of knowing the days of Ibn Zul, the benefits of knowing the reasons for the descent, and mentioning the weightings in the accounts of the reasons for the descent, in which the Nisaburi approach was mentioned in specifying the reasons for the descent.

As for the fourth chapter: the researcher talked about the collection of the Qur'an, its drawing, and standing in it, where he first mentioned the collection of the Qur'an during the era of the Prophet Muhammad (may God bless him and his family), then the collection of the Qur'an during the era of our master Abu Bakr Al-Siddiq (may God be pleased with him), and then the collection of the Qur'an In the era of our master Othman bin Affan, then the arrangement of the surahs and verses of the Holy

Qur'an, then the appropriateness between the surahs, verses, the Qur'anic drawing, and the Qur'anic endowment.

As for the fifth chapter: in which the researcher talked about the seven letters and how the Holy Qur'an was revealed on seven letters, as the researcher mentioned how it was revealed, where he mentioned the definition of the letter: (that it is the tip and the end of something, and it is said that the letter of the mountain means its tip, and the language of the letter is said, the limit of the thing And turning away from it and the letter is one of the letters of the alphabet, and he mentioned the opinion of Nishapur).

As for the seventh chapter, the researcher talks about miracles, where he defines miracles linguistically and idiomatically, and mentions the types of miracles in a scientific and accurate way.

As for the eighth chapter, he talked about the decisive and the similar, and the wisdom of including these verses in the Holy Qur'an. He also touched on the science of the firm, the intermittent letters, the verses of attributes, and the opinions of scholars, while mentioning the opinion of Al-Nisaburi.

Through the foregoing, we find that the letter contained a large number of Qur'anic sciences, and it has scientific value as it included topics related to the Qur'anic sciences. The mission is in the ancient and modern sciences of the Qur'an, such as: perfection in the sciences of the Qur'an, the seven letters of the Qur'an and the rulings of the Qur'an, the names of the Qur'an in the Qur'an, instructions for miracles, the Qur'anic miracles and evidence of its divine source and other sources specific to the sciences of the Qur'an.

The tenth requirement: studies related to the Qur'anic sciences in the books of interpretation in 2014:

There is a thesis in the Qur'anic sciences investigations in 2014, in the College of Education, Al-Mustansiriya University, entitled (The Qur'anic Sciences Investigation in Interpretation (Taqreeb of the Qur'an to Shirazi)), which is part of the requirements for obtaining a master's degree in Qur'anic sciences and Islamic education, by the student: Manahil Jabbar Azeel, under the supervision of Dr. Israa Rabih Obaid.

The treatise consists of an introduction, four chapters, and a conclusion. The first chapter includes the introduction to the life of Shirazi, the second chapter deals with revelations, and the third chapter deals with transcription, arbitration, and the similar, while the fourth chapter deals with interpretation and interpretation, and the conclusion.

As for the methodology that the researcher followed in the thesis, he compared the opinion of Shirazi with the opinions of other scholars, past and present, even if she did not explicitly state it, since the sciences

according to Shirazi are inductive, and others are deductive. Each in separate research.

The researcher made the first chapter an introduction that included a general overview of the personality of Imam Al-Shirazi and a general overview of his interpretation. As for the second chapter, it included the topics of the descent of the revelation and the revelation of the Qur'an, where the researcher defined the revelation linguistically and idiomatically and mentioned the sections of the revelation clearly and in detail. Also, the researcher mentioned the revelation of the Qur'an, where the descent was known linguistically and idiomatically, and she mentioned how the Qur'an was revealed, its revelations, and the opinion of Shirazi in detail. The revelation of the Qur'an, the opinions of scholars, and the mention of the most likely opinion with the mention of evidence with the opinion of Shirazi. The position of scholars with the opinion of Shirazi.

As for the third chapter, I talked about abrogation, where I knew the abrogator and the abrogated in terms of language and terminology, and also mentioned the occurrence of abrogation in the Holy Qur'an and other laws. The researcher mentioned the sections of abrogation and the occurrence of abrogation in the Holy Qur'an, and did not mention the wisdom of abrogation.

As the wisdom of abrogation: It is well known that the Holy Qur'an was revealed to the Messenger (may God bless him and his family) over twenty-three years, and in different social, economic and psychological conditions, and divine wisdom saw the realization of some rulings, or their replacement with rulings less mandated than the abrogated rulings. Or more appropriate to the renewed social circumstance, out of mercy for the servants and for their benefit. These can be summarized summarizing the wisdom of the existence of transcription.

As for the fourth chapter, it talked about interpretation and interpretation, where I defined interpretation linguistically and idiomatically in detail, mentioning the importance of interpretation and the need for it, interpretation by tradition, interpretation by opinion, and Shirazi's position on that issue. He also defined interpretation linguistically and idiomatically, and mentioned the difference between interpretation and interpretation.

Through the foregoing, we find the foregoing, we find the researcher has touched on the investigations of the sciences of the Qur'an and clarified the opinion of Al-Shirazi in each of these sciences. The researcher relied on the interpretation of Al-Shirazi. It relied on important sources in the sciences of the Qur'an and interpretation, such as the clarification in the interpretation of the Qur'an, the interpretation of the problem of the Qur'an, the interpretation of al-Materdi, the introduction to the sciences of the Qur'an, the beauty of the reciters and the perfection of the

reciters, studies in the sciences of the Qur'an, the sciences of the Qur'an and interpretation, and so on.

The tenth requirement: studies related to the Qur'anic sciences in the books of interpretation in 2014:

There is a thesis in the Qur'anic sciences investigations in 2014, in the College of Education, Al-Mustansiriya University, entitled (The Qur'anic Sciences Investigation in Interpretation (Taqreeb of the Qur'an to Shirazi)), which is part of the requirements for obtaining a master's degree in Qur'anic sciences and Islamic education, by the student: Manahil Jabbar Azeel, under the supervision of Dr. Israa Rabih Obaid.

The treatise consists of an introduction, four chapters, and a conclusion. The first chapter includes the introduction to the life of Shirazi, the second chapter deals with revelations, and the third chapter deals with transcription, arbitration, and the similar, while the fourth chapter deals with interpretation and interpretation, and the conclusion.

As for the methodology that the researcher followed in the thesis, he compared the opinion of Shirazi with the opinions of other scholars, past and present, even if she did not explicitly state it, since the sciences according to Shirazi are inductive, and others are deductive. Each in separate research.

The researcher made the first chapter an introduction that included a general overview of the personality of Imam Al-Shirazi and a general overview of his interpretation. As for the second chapter, it included the topics of the descent of the revelation and the revelation of the Qur'an, where the researcher defined the revelation linguistically and idiomatically and mentioned the sections of the revelation clearly and in detail. Also, the researcher mentioned the revelation of the Qur'an, where the descent was known linguistically and idiomatically, and she mentioned how the Qur'an was revealed, its revelations, and the opinion of Shirazi in detail. The revelation of the Qur'an, the opinions of scholars, and the mention of the most likely opinion with the mention of evidence with the opinion of Shirazi, and the sections of the revelation and the sayings of the scholars were mentioned and discussed in a correct scientific discussion based on the evidence, as well as the multiplicity of reasons and the descendant is one, and the methods of knowing the reasons for the descent and the benefits of knowing the reasons for the descent, and the generality of the wording and also the mention of the chapter the third is Meccan and civil; He mentioned the opinion of the scholars in these terms, along with the opinion of the most famous and accepted by the blind, and mentioned the benefits of knowing the Meccan and the Madani, as he mentioned a number of benefits: Contrary to the ruling on others, then the knowledge of the Meccan from the Medinan, we judge that the Medinan one of them

abrogated the Meccan looking at the delay of the Medinan from the Meccan.

Second: Savoring the methods of the Qur'an and benefiting from them in the method of calling to God, for each station and taking into account the need for the situation is one of the most specific meanings of rhetoric and the characteristics of the Meccan style in the Qur'an and the civil ones from it. Rhetoric and Third: Facilitating the understanding of Quranic topics, so that Quranic issues are studied objectively based on chronological order, so that the stars are scattered for one topic and this is the best way to study what is known as objective interpretation. Each stage of the call has its topics and methods of discourse in it.

Fourth: Among its benefits is knowledge of the history of legislation and its wise gradation in general. This results in belief in the supremacy of Islamic politics in educating peoples and individuals.

This is what the researcher mentioned, but the most important benefit is: knowing that the verse is Meccan or civil is in itself one of the high clues that has a great influence in the emergence of speech, or according to customary understanding of a meaning and knowing what is meant by it, unlike if we do not know the time of revelation of the verse It may bear many faces that it is difficult to diagnose the real intent among them without such built evidence. Knowing the Meccan and the Civilian helps us in approximating the general framework of the surah. Because we know that the Meccan surah is within the framework of consolidating the faith in the hearts of Muslims, while the civil surah came in building the believing nation and building the believing personality. Likewise, the importance of knowing Meccan and Medinan flows into the hierarchy and arrangement of knowledge, given that Islamic knowledge has a head and a base, so Meccan origins and Medinan branches. Knowing the Meccan and the Civilian benefits us to a certain extent in our present reality, as we need the most accurate details, while others only need applied values, so whoever needs the most accurate details refers to the Civilian one, while the one who needs applied values must return to the Meccan one.

As for the third chapter, I talked about abrogation, where I knew the abrogator and the abrogated in terms of language and terminology, and also mentioned the occurrence of abrogation in the Holy Qur'an and other laws. The researcher mentioned the sections of abrogation and the occurrence of abrogation in the Holy Qur'an, and did not mention the wisdom of abrogation.

As for the fourth chapter, it talked about interpretation and interpretation, where I defined interpretation linguistically and idiomatically in detail, mentioning the importance of interpretation and the need for it, interpretation by tradition, interpretation by opinion, and Shirazi's position on that issue. He also defined interpretation

linguistically and idiomatically and mentioned the difference between interpretation and interpretation.

Through the foregoing, we find the foregoing, we find the researcher has touched on the investigations of the sciences of the Qur'an and clarified the opinion of Al-Shirazi in each of these sciences. The researcher relied on the interpretation of Al-Shirazi. It relied on important sources in the sciences of the Qur'an and interpretation, such as the clarification in the interpretation of the Qur'an, the interpretation of the problem of the Qur'an, the interpretation of al-Materdi, the introduction to the sciences of the Qur'an, the beauty of the reciters and the perfection of the reciters, studies in the sciences of the Qur'an, the sciences of the Qur'an and interpretation, and so on.

The eleventh requirement: Studies related to the Qur'anic sciences in the books of interpretation in 2015:

There is a master's thesis in the investigations of Qur'anic sciences at the University of Baghdad in 2015, Ibn Rushd College, entitled (The Impact of the Qur'anic Sciences Investigations on Contemporary Interpretation), submitted by the student: Zainab Makki Nima Salman, to the Council of Ibn Rushd College, University of Baghdad, and it is part of the requirements for obtaining a master's degree , in the sciences of the Qur'an, specializing in interpretation, under the supervision of Dr.: Mayas Diaa Baqir Al-Qazwini in 2015.

The researcher divided the thesis into an introduction, preface, four chapters and a conclusion.

The impact of the Qur'anic sciences on interpretations and contemporary studies showed a balance between two different schools, where it chose the interpretation of (The Spirit of Meanings in the Interpretation of the Great Qur'an and the Seven Muthani of Sheikh Al-Alusi) because it is a scientific encyclopedia, and the second interpretation (Interpretation of the Balance in the Great Qur'an) by Mr. Muhammad Hussein Tabataba'i because it is one of the most important interpretations that Scholars relied on it, especially the Shiites, and it is considered one of the wide and comprehensive interpretations of most of the Qur'anic sciences.

As for the first chapter, the researcher wrote about the definition of the interpreters and their interpretation.

The second chapter included the impact of the Qur'anic sciences investigations in the interpretation of Al-Alusi, where the Qur'anic sciences were defined linguistically and idiomatically in short, then I wrote the impact of the Qur'anic sciences investigations in the interpretation of Al-Alusi, where the reasons for the revelation were explained by Al-Alusi through its definition first in language and idiomatically, then I mentioned two verses that explained the reason for

its revelation when interpreting the spirit of The meanings of Al-Alusi. Also, in the same topic, I mentioned the science of transcription, where I defined it linguistically and idiomatically, and showed Al-Alusi's opinion on transcription.

As for the third chapter, it touched on the impact of the Qur'anic sciences investigations on Tabataba'i's interpretation, where it touched on the reasons for the revelation in Tabataba'i's interpretation. It also touched on the impact of the transcribed and the abrogated in Tabataba'i's interpretation of the transcription and showed the impact of the transcribed and the abrogated in the Qur'anic texts through four Quranic verses, and mentioned the syllable letters in the Qur'an at Tabataba'i. Makki and Madani and their impact on the interpretation of Tabataba'i through seven verses.

As for the fourth chapter, I showed the difference and similarity between Al-Alusi and Tabataba'i through their interpretation of the Qur'anic sciences, so he mentioned their differences and similarities in the reasons for the revelation.

The researcher was confined to two interpretations only, although the title of the researcher is The Impact of Qur'anic Studies, Pure Contemporary Interpretation.

The most important sources for the sciences of the Qur'an and interpretation were used, including the proof in the sciences of the Qur'an, the interpretation of the Great Qur'an, the clarification in the interpretation of the Qur'an, the interpretation of al-Qummi and other sources.

Conclusion

From the foregoing, and by examining the topics of Qur'anic sciences in the books of interpretation in the universities of Baghdad, we find:

1- Many researchers wrote about the Qur'anic sciences, but from 2010 to 2015. I did not find researchers in the universities of Baghdad who wrote during the years 2005, 2006, 2007, 2008, 2009.

2- Among the researchers who dealt with many topics of the sciences of the Qur'an, some of them limited themselves to explaining the reasons for revelation, the abrogation, the decisive, the similar, the Meccan and the civil.

3- Some of the letters defined the terminology in detail with a statement of the opinion of the scholars, and some of them focused only on the opinion of the commentator who wrote about it in his message or thesis.

4- Some of the letters defined the terminology in detail with the statement of the opinion of the scholars, and some of them focused only on the opinion of the commentator who wrote about it in his message or thesis.

5- In some letters, the topics of the Qur'anic sciences need a complete chapter for it, but we find researchers making a topic for it and abbreviating those sciences, such as readings, transcription, and other Qur'anic sciences.

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34. The statement looks at the interpretation of the Qur'an, Mr. Abu Al-Qasim bin Ali Al-Akbar bin Hisham Al-Mousawi Al-Khoei, died in 1899 AH, p. 157.
35. See: Al-Burhan fi Ulum Al-Qur'an, 1/318.
36. Look: fountains of gratitude in the sciences of the Qur'an, 1/373.
37. See: Al-Burhan fi Ulum Al-Qur'an, 1/319.
38. Al-Kashshaf, Abu al-Qasim al-Zamakhshari, died in 538, investigation: Abd al-Razzaq al-Mahdi, 1st edition, published by: Dar Revival of Arab Heritage, Beirut, 3/459.
39. See: Qur'anic Sciences for Interpreters, Center for Qur'anic Culture and Knowledge, published by: Busnab Foundation – Qom, 2nd edition, 1428 AH, 3/81.
40. See: Al-Bayan in the Sciences of the Qur'an, p. 159.
41. See: the same source, p. 124.
42. See: the same source: p. 151 and the booth in the sciences of the Qur'an, 2/48.
43. See: Investigations of the Qur'anic Sciences in the interpretation of the guidance of the Qur'an, p. 160.

44. See: Investigations of the Sciences of the Qur'an in the interpretation of the guidance of the Qur'an, pp. 205-216.
45. See: Quran Science Investigation in the Interpretation of the Talents of Rahman by Mr. Abd al-Ala al-Sabzwari, by the student Naseer Karim Kazem, Education of Ibn Rushd, under the supervision of Dr.: Allawi Sader Jaza', pp. 25-26.
46. See: The Philosophical Impact on Interpretation, Bakkar Mahmoud Al-Hajj Jassem, published by: Dar Al-Nawader - Beirut, 1st Edition, pp. 291-292.