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وزارة التعليم العالي والبحث العلمي
الجامعة المستنصرية
كلية الشريعة / قسم علوم القرآن

مباحث علوم القرآن في تفسير (تقريب القرآن للشيرازي)

رسالة تقدمت بها الطالبة
مناهل جبار ازعيبيل الشويلي
إلى مجلس كلية التربية / الجامعة المستنصرية وهي جزء من متطلبات
نيل
شهادة الماجستير في علوم القرآن والتربية الإسلامية

إشراف
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Abstract

As a conclusion to the search in the opinions of Sayyd Al-Shrazi in the inquiries of Quran Science:

- Revelation is an inspiration and a hidden which is not known to the addressee by the King and without a medium.
- Revelation is a moral action. Allah says in the Scripture (The Revelation of the Book is From the Almighty Allah) (Iqhaf, 2). i.e. the difference is moral because Allah is more sublime than all as in the case of the decrees of a Sultan and the common people.
- Revelation in the two cases is factual and moral.
- For the reasons of revelation, there are many narrations and *hadiths* in the interpretation as the reason of revelation. He said ((Some verses of the Quran and Suras are revealed more than once)). He is like the other scholar in saying ((the morale is the meaning not the reason)). That is from his saying (The verses has a reason).
- His saying of the *Naskh* ("abrogation") and *mansoukh* (abrogated) is that copying is (removing the rule by making a new one instead) it is for the best interest as Allah says (He removes what he wills and stabilizes in the mother of books) (Raad: 39).
- His saying in the Arbitrator and the similarity (The Tight verses are unlike the similar verses that are clear, the book continues what is beyond doubt).
- In his interpretation of the intermitted words and the letters making a complete reading and transmission of what is said in the phrase then said (the possibility of collecting more than) maybe they are symbolically more than everything in the meaning for Allah Almighty.
- About the Meccan and Medinan suras, it was revealed before the immigration *hijra* (PBUH) to the Medina, what was revealed in Mecca is Meccan and what was revealed in Medina was Medinan.
- In the interpretation and explanation, the interpreter gives an explicit definition with the predecessors. That was augmented by including the interpretation of *Ahl Albayt* (PBUT).

- In the readings, the Sayyid did not mention an explicit text in his interpretation of the basis that any interpreter of Quran should acquire before making an interpretation.
- He was in agreement with the public by saying about the readings as interpretation, jurisdiction, no revelation as affirmed in other works.