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Thesis Title	The Themes of the Sciences of theHoly Koran in Uncovering and Elucidation in the Explanation of the Holy Koranby Al-Tha'labi		
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## Abstract

Praise be to Allah who taught the pen; taught man that which he knew not. And may Allah's prayers and peace be upon our prophet Mohammed, the first teacher of the Book of Allah, and upon all of his family and companions, and upon those pious and faithful people who followed their way to the Day of Judgment.

It suffices us about the Holy Koran what Imam Jalaluddin Al-Suyouti has said in his description : (Our Book, the Holy Koran, is the exploder and the fountain of sciences, and the orbit and the rise of their sun. Glorified Allah has entrusted in it the science of everything, and clarified in it every right and wrong; Thus you would see that each artist has driven his art from it, and upon it he depends)<sup>(1)</sup> Muslims' concern in the Holy Koran has exceeded the conception of the human mind. History has not yet recorded a concern in a book such as the one devoted to the Holy Koran, which will continue as long as Allah wills, because it is the Clear Book of Allah whose wonders will never end or fades.

It is impossible for any book, however huge, to give the Holy Koran its merit because of the mysteries, ingenuity and the miracles it contains. It could be said, however, that the Holy Koran is a prevailing school that imposes its presence upon the minds because of the results it achieved on the society, history, and above all, on the individual.

It was formerly said that (a person's choice is a piece of his mind).

Hence I chose a great figure and a head in the science of *Tafseer* (explanation of the Holy Koran) and Arabic. He is Imam (Abu Ishaq Ahmed Bin Ibraheem Al-Tha'labi Al-Naysabouri), the scholar, reciter and explainer, of whom Imam Al-Thahabi has said that he is ((the reciter, explainer, who was a scholar and preacher, a head in *Tafseer* and Arabic, a man of steadfast belief))<sup>(2)</sup>. Ibin Khalkan counted him as unique in his time in the science of *Tafseer* and the author of Al-Tafseer Al-Kabeer, which transcended other *Tafseers* (explanations).<sup>(3)</sup>

<sup>(1)</sup> Al-Jami Al-Sagheer Fi Ahadeeth Al-Basheer Al-Natheer: 1\16 .

<sup>(2)</sup> Al-Tafseer Wa Al-Mufasiroun: 1\227 .

<sup>(3)</sup> Wafiat Al-Ayan : Wa Anba' Al-Zaman: 1\79 .

Yaquot Al-Hamwi has said in his lexicon: ((Abu Ishaq Al-Tha'labi, the reciter, explainer, preacher, writer, trustworthy, scholar, and the author of Al-Tasaneef Al-Jalila.))<sup>(4)</sup>

Having in mind the importance of his explanation and its fame among other explanations, which arises from the many weak and fabricated narrations it contains; however, it does not mean that it is void of precious issues and precise inferences from the Book of Allah. Al-Tha'labi has attributed all those narrations to their own sayers, the fact that makes referring to them and judging them an easy thing. Therefore, I decided to study the themes of the sciences of the Holy Koran in uncovering and elucidation in the explanation of the Holy Koran, and will leave a wide scope for the researchers to study it from other aspects.

The methodology of research required the thesis to be in seven chapters, preceded by an introduction and preface; and, succeeded by a conclusion which contains the most important findings arrived at by the research.

Thus, I presented in the preface his life and his sayings. I mentioned his life, his productions, his name, surname, his ancestry, his birth, his growth and his death. I discussed his scientific history, the sciences he excelled, and the tributes given to him by the great scholars and by the sheikhs by whom he was educated. I also discussed his students and books. I talked briefly about the age that Imam Al-Tha'labi lived in.

In the first chapter I dealt with the causes of revelation, which consists of four topics. The first one is about the essence of the causes of revelation, and the opinion of Al-Tha'labi about it. The second is about the ways of knowing the causes of revelation, and Al-Tha'labi's attitude towards them. The third is devoted for presenting the forms of expressing the causes of revelation and Al-Tha'labi's attitude towards them. The fourth topic deals with the causes of revelation in terms of their importance.

The second chapter contains the Koranic recitations, which consists of two topics. The first one is about the definitions of recitations, their divisions

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<sup>(4)</sup> Mo'jam Al-Udaba' :3:5\36 .

and conditions, and Al-Tha'labi's attitude towards them. The second topic is about the relation between recitations and explanation.

The third chapter contains the theme of Mecki (revealed at Mecca), and Madani (revealed at Al-Madinah), and Al-Tha'labi's attitude towards them. It consists of four topics. The first one discusses the definition of Mecki and Madani. The second is about the importance of studying Mecki and Madani. The third is about the way how we know the Mecki and Madani. The fourth contains the method of Al-Tha'labi in presenting the Mecki and Madani of the Surahs of the Holy Koran.

The fourth chapter contains *al-nasikh* (abrogating verses) and *al-mansoukh* (abrogated verses). This chapter consists of five topics. The first one is about the linguistic and the idiomatic meaning of abrogation and Al-Tha'labi's attitude towards them. The second is about Al-Tha'labi's attitude towards the types of abrogation which are: abrogating the Koran by the Koran, abrogating Sunna by the Koran, abrogating the Koran by Sunna. The third topic discusses Al-Tha'labi's attitude towards the types of abrogation in terms of expression and rule which are: abrogating both the recitation and the rule, abrogating the recitation without the rule, abrogating the rule without the recitation. The fourth topic is about Al-Tha'labi's attitude towards abrogating a rule to become a heavier or a lighter one. The fifth and the last topic in this chapter is about the spot of agreement and disagreement about some abrogated verses of the Holy Koran in the explanation of Al-Tha'labi.

In the fifth chapter I examined *al-mohkam* (clear), and *al-motashabih* (ambiguous). This chapter consists of four topics. The first one discusses the meaning of clear and ambiguous verses, and Al-Tha'labi's attitude towards them. The second is about the dispute of scholars over the awareness of those who are firmly grounded in knowledge of the ambiguous verses, and Al-Tha'labi's opinion about it. The third topic presents the opinions of scholars in *al-muqatta'a* (the abbreviated letters) at the beginning of Surahs, and I mentioned Al-Tha'labi's opinion about it. In the fourth and the last in this chapter I explained the attitude of Al-Tha'labi in the ambiguous qualities. The sixth chapter is devoted to the science of Tafseer (explanation),

which contains four topics. The first one is about the linguistic and idiomatic meaning of Tafseer, and Al-Tha'labi's opinion about it. The second is about interpretation from the linguistic and the idiomatic points of view, and the difference between interpretation and explanation as well as Al-Tha'labi's opinion about them. The third topic sheds light on the types of Tafseer and Al-Tha'labi's attitude towards them. The fourth one is about the importance of Tafseer and Al-Tha'labi's attitude towards it.

The seventh and the last chapter contains miscellaneous issues. Thus I divided it into four topics. The first one is about the first and last revelations of the Holy Koran, and Al-Tha'labi's opinion about them. The second one is about the revelation, and Al-Tha'labi's opinion about it. The third is about the names of the Holy Koran, and Al-Tha'labi's opinion about them. The fourth discusses the Aya (the verse) and the Surah (the chapter), and all that is related to them, and Al-Tha'labi's opinion about them.

Then comes the conclusion, summarizing the most important findings of the study. In addition, the biographies of the most important mentioned figures are appended to the thesis.

Before I put the pen aside, I would like to say that there is no book without defects or faults; for all books may need amendments. Therefore, I ask Allah correctness in what he has helped me to do, and, ask him forgiveness for what my pen has slipped, in what my thoughts have stumbled, and for what my words have failed. May Allah reward the one who sees a defect and reforms it, and who sees a fault and amends it for me.

O Lord, grant me sincerity and honesty in what I do and say, and make my this work a light that illuminates my way in this world and the hereafter; and, count this work in the scale of my good deeds on the day whereon neither wealth nor sons will avail, but only he that brings to Allah a sound heart