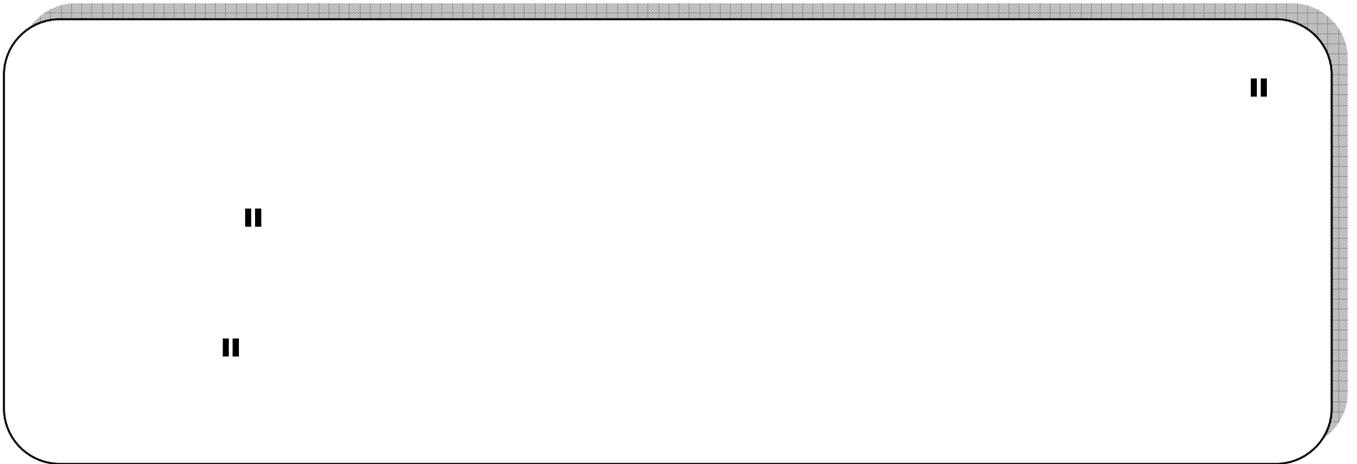


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II

# الإهداء

إلى الوالدين الكريمين، الذين بذلوا لي الكثير. حفظهما الله و  
أطال في عمرهما، و ألبسهما ثوب الصحة و العافية.  
إلى رفيقة الدرب أم عبد الله و ولديّ عبد الله و عبد الرؤوف.  
إلى إخوتي و أخواتي و أهلي أجمعين.  
إلى كل من علمني، في جميع مراحل حياتي الدراسية.  
إلى كل من أعانني في هذا البحث و لو بكلمة طيبة أو بدعوة في  
ظهر الغيب.  
إلى كل مسلم.  
أهدي هذا العمل المتواضع في خدمة القرآن الكريم.

انطلاقاً من قوله تعالى: ﴿ ۞ ۞ ۞ ۞ ۞ ۞ ۞ ﴾<sup>1</sup> فإنني  
على نعمه الكثيرة التي لا تحصى و أخص منها أشكر الله  
بالذكر التوفيق لإتمام هذا البحث، فالحمد لله حمدا كثيرا طيبا  
مباركا فيه كما يحب ربنا و يرضى.

و من قوله تعالى: **چ چ د ي د ت ت ث**<sup>2</sup>يسرني كثيرا أن أتقدم  
أن يجزيهما I بالشكر الجزيل إلى والدي العزيزين، و أسأل الله  
خير الجزاء، في الدنيا بدوام الصحة و العافية، و في الآخرة  
بالفردوس الأعلى.

»: <sup>3</sup> « فإنه لا يفوتني في p من قوله

هذا المقام أن أشكر كل أساتذتي و المدرسين الذين علموني. كما  
أشكر شيخي الفاضل الدكتور محمد يعيش على صبره و تحمله  
في الإشراف علي في هذا البحث، و على كل ما بذله لي من  
نصح و توجيه و إرشاد بصدق و إخلاص.

و الشكر موصول إلى كل من أعانني في هذا البحث من لحظة  
الشروع فيه إلى غاية إتمامه و طبعه. و أخص بالذكر من أولئك  
الفضلاء أخي الشقيق جمال، والأخ الفاضل زكريا توناني، و العم  
عاشور، و الخالة عائشة، و البقية كل باسمه.

كما لا أنسى أن أشكر أعضاء لجنة المناقشة الموقرة، أصحاب  
الفضيلة العلماء.

و الشكر موصول إلى كلية العلوم الإسلامية بالخروبة (الجزائر)  
التي تخرجت منها بشهادة الليسانس، و أتاحت لي فرصة الالتحاق  
بمقاعد الدراسات العليا.

و آخر دعوانا أن الحمد لله رب العالمين.

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# الخطبة



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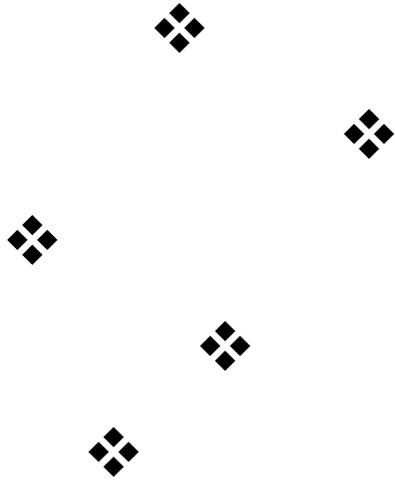
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243	236	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
136	243	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
111	254	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
101	256	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
94	273	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
146	275	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
149	282	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
149	283	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
129	285	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ

86	20	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
141	31	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
201	133	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
43	152	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
43	165	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
77	175	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ

171	3	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
125	6	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
99	10	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
98	11	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
148	22	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
148	23	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
93 80	25	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
151	34	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
127	42 41	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
130	57	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
202 184	59	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
49	60	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
82	61	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
110	69	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
152	76	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
60	83	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
174 121	95	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
175	102	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
167 157	117	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
151	128	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
218	141	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
101	142	چ چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ







178	72	چ □ □ □ □ □ □
156	89	چٹف قٹ ج چ ج چ
84	97	چٹڑ ٹڑ ک ک د ک چ
74	98	چٹڑ ٹڑ ٹٹ ہ چ
213	123	چک کک کک چ
130	118	چ □ □ □ □ □ □
165	1	چآ ب ب ب ب چ
45	9	چن ن ن ن ن ن چ
216	17	چ □ □ □ □ □ □
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124	34	چھ ے ے ے ے چ
217 194 104	36	چ □ □ □ □ □ □
221	37	چ □ □ □ □ □ □
244	46	چؤ و و و و و چ
165	67	چآ ب ب ب ب ب چ
92	82	چھ ے ے ے ے چ
189	5 4	چ □ □ □ □ □ □
204 162 137	13	چٹے ٹٹ ٹٹ چ
205	14	چٹو و و و و و چ
206	16	چآ ب ب ب ب ب چ
244 206	18	چٹڑ ٹٹ کک چ
229	19	چہ ہ ہ ہ ہ چ
222 209	20	چ □ □ □ □ □ □
230	24 23	چگ گ گ گ گ ٹ ٹ چ
166	26	چٹو و و و و و چ
196 144	28	چآ ب ب ب ب ب چ
89	46	چآ ب ب ب ب ب چ
189	49	چچ ج چ چ ی نا چ
105	50	چٹڑ ٹڑ ٹٹ چ
216	65	چچ چ چ ی چ
94	105	چہ ہ ہ ہ ہ چ
202	3 2	چب ب ب ب ب ب چ
203 133	4	چٹن ن ن ن ن ٹ ٹ چ
148	7	چٹن ٹٹ ٹٹ چ
235 149	9	چٹٹ ہ ہ ہ ہ چ
75	22	چٹو و و و و و چ

240 75	24	چ	□ □ □ □ □ □ □ □ □ □
224 223 208	25		چ □ □ □ □ □ □ □ □ □ □
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137	41		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
167	44		چ ک ک ک ک ک ک ک ک ک ک
196 139	46		چ ہ ہ ہ ہ ہ ہ ہ ہ ہ ہ
206	50 48		چ ق ق ق ق ق ق ق ق ق ق
242	59		چ ہ ہ ہ ہ ہ ہ ہ ہ ہ ہ
201	63	چ	□ □ □ □ □ □ □ □ □ □
192	95		چ □ □ □ □ □ □ □ □ □ □

145	44	چ	ہ ہ ہ ہ ہ ہ ہ ہ ہ ہ
146	46		چ و و و و و و و و و و
168	54		چ چ چ چ چ چ چ چ چ چ
217	66		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
235	69		چ چ چ چ چ چ چ چ چ چ
140	70		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
238	86		چ و و و و و و و و و و
190	93 92		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
154	94		چ گ گ گ گ گ گ گ گ گ گ
119	110		چ و و و و و و و و و و
181 117	117 119		چ چ چ چ چ چ چ چ چ چ
182	121		چ ہ ہ ہ ہ ہ ہ ہ ہ ہ ہ

183	26		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
170	29		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
140 89 73	34	چ	□ □ □ □ □ □ □ □ □ □
197	35	چ	□ □ □ □ □ □ □ □ □ □
138	63		چ چ چ چ چ چ چ چ چ چ
141	65		چ گ گ گ گ گ گ گ گ گ گ
141	67		چ ہ ہ ہ ہ ہ ہ ہ ہ ہ ہ
208 139	68		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
86	80		چ و و و و و و و و و و
151	84		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ
210	87		چ ک ک ک ک ک ک ک ک ک ک
161	88		چ پ پ پ پ پ پ پ پ پ پ
95	98		چ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ ٹ

235 211 150 78	1		چ ا ب ب ب ب ب ب ب ب ب ب
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123	15	چ ن ت ٹ ٹ ٹ ٹ ٹ ٹ چ
128	1	چ پ پ پ ن ت چ
108	4 3	چ پ پ پ پ پ پ پ ن ت چ
108	2 1	چ گ گ گ گ گ گ گ گ چ
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## Research Summary

He came of this research, entitled:

### **Approach to inference from the Koran of Imam Muhammad al-Amin Shanqeeti By his book: “Lights in the statement to clarify the Koran by Koran”**

Studied the approach of Imam **Muhammad al-Amin Shanqeeti** in the elicitation of the Quran according to a systematic plan of what I saw is the most suitable material for the collection and divided and displayed and studied.

Find wasn't a systematic introduction, in which she spoke about the virtues of care Qur'an, and the seriousness of turning away from his teachings to all kinds of abandonment. And showed the importance of the subject extraction from the Koran and the necessity of taking care of him.

As I stated my reasons for choosing this subject, and the motives that led me to customize his studies at the of Imam **Muhammad al-Amin Shanqeeti**. Previous studies also showed for both its subject matter, both of which have worked out what singled out from the Koran, and studies that focused on Sheik Shanqeeti through the interpretation of "Lights in the statement to clarify the Koran by Koran." And sacrificed as well as the approach followed in the search, and symbols used in it. In the end, according to the plan drawn by the methodology for the conduct of research, and this is a statement in which he said briefly:

Research was divided into three chapters and an epilogue.

CHAPTER I: made him a definition of Imam Muhammad al-Amin Shanqeeti and his book "Lights statement The clarification of the Qur'an by Qur'an. "

I divide it into two parts:

Section One: Definition of Imam Muhammad al-Amin Shanqeeti

First topic: the definition Aelchenqaitiho Imam Muhammad al-Amin Muhammad Amin

Bin Mohamed Mokhtar bin Abdul Qadir. Crease the children of Jacob Ben Moafa Jackn needles, a very large tribe known as the famous el jakanine. And know tajakante. Rates due to this tribes **himyre**. He was born Cheikh Mohamed Secretary of twenty five and three hundred and a thousand for Migration (1325 M 1907 AC), in (timbang) of the work of the District of (Kiva) of Mauritania, which have been dominated by the name of Chinguetti when the proportion of the population, and is the name of the village known from the work of the District (atar) in the extreme north of Mauritania. Sheikh Allah's mercy grew up in a family like useful knowledge and operate it. and his father die when he is young, And took care of his mother and great care has prepared him for information. And has passed the three phases of his scientific education.

(1) phase constituent; is learned in the bosom of his family, where he completed memorizing the Quran in full by his uncle Abdullah bin Mohammed Al-Mukhtar at the age of ten years.

(2) developed a full-time and drop; and that equipped the mother for the journey to seek knowledge, the first trip to the scholars of his country, and take note of them so much.

(3) the process of expansion and discharge; and that a lot of reading and maintaining the books. And the journey to the holly land (the Haramain ) and stabilize .

He held several posts, including the judiciary, and that in his country of Mauritania. After his trip to the Holy land, they took the teaching in the Prophet's Mosque. And in the mosque of Sheikh Mohammed bin Ibrahim Al-Riyadh. And who was chosen to teach what opened the Public Administration in Riyadh on the Scientific Institute, and followed by law faculties and language. And was a lecturer at the Institute of High Court in Riyadh. And a teacher at the (House of Sciences) in the city of the Prophet, and at the Islamic University when it opened. And was a member of the Board of Education next to the university. And when a royal order was issued the composition of the senior scientists and the appointment of elders who composed them, the Sheikh one of them. And has presided over one of its sessions. It also was a member of the Constituent Assembly in the Muslim World League.

His hands out to the large number of students, mostly became a member of the senior scientists, including Muhammad ibn Saalih el othaimin, and Abdullah bin gadiane towering mercy of God, and Abdul Muhsin Abbad, and Saleh bin Mohamed Al lehidane. Of his books "**push to convince the turmoil from the verses of the Book**", and "**Prevention may be in the metaphor of worship and miracles** ," and "**pilgrimage to the House of Allah.**"

Was Allah's mercy be appreciated scientists and officials. He lived a happy life in science and education. Disease in the last of his life, and the last thing for him to be Hajj. Died on the seventeenth day of the argument of ninety-three and three hundred and a thousand of migration. Allah's mercy on him.

Section II: Definition of a "letter of lights to clarify the statement in the Quran by Koran"

Showed that this book is the greatest projects of the Secretary-General Sheikh Mohammed in writing, he stayed in the authored twenty years, died in Allah's mercy and not supplemented. And is related to a large fall in seven large volumes. started it "el fatiha", and was the latest to hit him, Surat" el moujadala " has completed its interpretation. And he departed this world on the last verse of them.

The Sheikh and may Allah's mercy was explain the target of writing, and is two things, namely the Qur'an and the Qur'an to clarify a statement jurisprudence of the verses shown. And clarify his approach in that, and it is not only to read the Koran in seven reads , and do not be hard in jurisprudence of the doctrine and not a person but rather what is likely favored the directory. And the features of his book and that it contains extra things on it such as the achievement of some language issues and what he needs to express and exchange, and cited poetry Arabs and achieve what is needed of the issues of fundamentalism, and to speak on the grounds conversations of the prophet .

the privilege kind of , "lights the statement" for the rest of the interpretations of many advantages, including: the interpretation that it is the first of its kind designed to clarify the category Holy Koran. And is one of the most important references to subjective interpretation. And is the first interpretation of the statement Overall, knock on the door in all its forms. It is also most of the methods of collection and interpretation methods, Kaltvsar comparative, and interpretation of linguistic, social and interpretation. Wire curricula of several approaches commentators. So it was the most important sources of interpretation **Mathur**, and it is a reference in the interpretation of the opinion **Mahmood**.

Wire when Sheikh approach of its own. And it adopted a wealth of sources and references in all the arts, which shows the importance of this interpretation, and scientific value that occupied between ancient and modern interpretations. This confirms the demand for researchers to study the various aspects.

Chapter II: made in the concept of extraction mechanisms in the way of the Secretary-General Sheikh Mohammed Shanqeeti  
Divided into three topics:

First topic: According to the concept of deduction from the Koran. I knew the language and inference in the terminology, and reported a number of scientists to devise definitions of the term employed in the sciences, the Koran. And holds that the inference in the language: Astfal Nbt of triangular and Nabit is the first out of the water when the well drilled. In the terminology: what is to extract hidden from the verses of the Quran  
And what was the best chance of interpreting the subject of care, the perception of this expansion and the inclusion of non-limit in the doctrinal and jurisprudential development only. Since the search for inference is written interpretation, the ambiguity of interpretation have worked out a cause for the definition of interpretation as well, and identify the difference between him and inference. I knew the explanation in the language and the terminology.

And said the difference between him and the elicitation of linguistic and doctrinal side. And the face of discrimination between him and interpretation. And holds that the interpretation in the language: is the activation of interpreted and diluted weighted, and means the statement and clarification and disclosure, and the rollup. In the terminology: the detection and clarification of what a hidden meaning from the words of God.

And this shows the difference between them. And is that the deduction of the Quran is a plus on the interpretation. The explanation for the detection and clarification Gamad. And inference to extract the benefits and Durar hidden. Section II: mechanism of deduction when Sheikh Muhammad al-Amin Shanqeeti

This topic is intended to highlight the methods used by the Sheikh Allah's mercy in the extraction of deductions from the texts of the Koran. Was the sum up of three mechanisms: the rules and implications and methods  
The rules: be deemed Shinqiti reference great in the rules of various kinds, it is of the greatest scientists in the rooting of the rules of interpretation, and the rules of Quranic sciences in general, and endowing him with an investigation and we were able in that taking care of the big rules of Arabic grammar and drainage, and eloquence, arbitrator and setting the rules of jurisprudence and its assets

And the connotations: it is the most important adopted Sheikh Allah's mercy in the elicitation of the mechanisms is the connotations of various kinds, were verbal or synthetic. The Sheikh and sailing in the logic and principles of jurisprudence and Arabic, authorized him to an enormous wealth of this type of mechanism, and enabled him to employ many types of signs.

And the methods: the Excellence Sheikh Allah's mercy in regard to style approach in the elicitation of the Qur'an. And through my reading of the statement and the lights reflect on the words, and the length of the apprenticeship method of Sheikh Allah's mercy concluded sounding Sheikh deductions from the Quran, and divided, and knowledge of the mechanism of access to Sheikh, and his way of listed and displayed, and the effects in obtaining them

Chapter III made him in the said sections deduction when Imam Shanqeeti. And is applied as a section to search. According to all the forums, with examples of her promotion, and addressed some of the study.

And apportioned to Mbgesan:

First topic: sections contriver deduction given to him (the Holy Quran)

After collecting and deductions contained in the Sheikh and the interpretation of the texts considered in the developed ones, are divided into considerations, and her grandmother; as the news and construction, as individuals and installation. As for the account of the first division: It is meant to look at the texts of the Koran look rhetorical. So that the Qur'an which came down the plain Arabic language texts are divided into two parts, either to be "news"; obligatory ratification us. And are either "Create" (provisions); us docile and obligatory compliance and obedience. And the division into account the

second intended it to look at the Qur'anic text contriver of it, is it a single verse, or is the sum of two or more, for he has received some of the verses are set out for a verdict, and were no other set out to rule another, to be a collection of verses statement of the new provision not indicated by a tight hold on the verses.

Section II: sections deduction in view of the meaning contriver

After collecting and deductions contained in the interpretation of Sheikh and considered in the sense, and her grandmother is divided by three considerations; as its theme, and as his health and whether or not, and as rooting and penalties and restitution. As for the division as a thread that has different deductions unearthed Sheikh Allah's mercy in the subject matter and art that belonged to him. Therefore, arranged by subject matter. And division of this account clearly shows the capacity of the deduction, and depth of the dive in all the arts (Kalaqidh, language, jurisprudence, education, behavior ...) and various fields of science, and diversity of fruits in various fields. It also clearly shows that limiting the deduction in the literature, it may be Alnglab door and took him the best chance doctrine. The elicitation and limited in the literature no other; is to narrow wide. And freezing of the Koran which was an exposition of everything. The division and as his health and whether or not: I am tracking deductions mentioned by Sheikh Allah's mercy for others in the "lights the statement" I've found are not free from one of three things; are either correct, or incorrect or false. Vasahihh; is available. The conditions for the correct deduction, and is correct; fails in one or more of these conditions, and did not violate the law, and void; violated the law and what if there where some conditions. And the division as a rooting response and shoot and then it is given in the deductions at the Sheikh Allah's mercy through the context in which they were received, and her grandmother is divided into three sections: the first as rooting; and is often delivered in deductions Sheikh in his book. This section shall be in Aasalh Sheikh issues and benefits. And the second as a shootout; and have disagreed with its interpretation and explanation. Sheikh are likely what seemed to him that the Rajah, and shows the face of so deduced. And the third as a reply; is what Sheikh Istnbth of texts in the context of the Abolition of the wrong idea, or a deviant doctrine, or ideology is corrupt.

And the conclusion was made in the statement of the findings through research to solve problems that led me to run Gmarh. I also guaranteed that it obtained from the results. Ziltha and recommendations.

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**Department of beliefs and religions**

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