

**Republic of Yemen**  
**Sana'a University**

Vice Rector for Postgraduate Studies & Scientific Research  
Faculty of Arts and Humanities  
Department of Islamic Studies



**The Shining Lights of Exegesis of the Pure leader and their Pious  
followers and Other Scholars from Various Regions.**

The scholar \ Abdullah bin Ahmed bin Ibrahim Al-Sharafi (died 1062 AH)

From the beginning of Surat Al-Kahf to the end of Surat Al-Ra'ad

**(Study and Investigation)**

A thesis submitted to the Department of Islamic Studies to obtain a doctorate in  
interpretation

From the researcher

**Ahmed Yahya Ahmed Al-Laheji**

**Admin**

**Hoda Ali Yahya Al-Emad**

**1445 AH (2024 AD)**

## **Summary of the thesis**

With the help and success of God Almighty, I will give a summary of this thesis, even if it is simple, so that the honorable reader can understand its topic. This thesis consists of the study and investigation sections, preceded by an introduction, followed by a conclusion and indexes. As for the introduction, I talked about the reasons for choosing the manuscript, its scientific importance, research methodology, and the objectives of the study and investigation.

### **First/Study Section:**

The study on the personality of Al-Sharafi: the scholar Abdullah bin Ahmed bin Ibrahim bin Ali bin Muhammad bin Salah, known as Al-Qasimi by Sharafi. Because his ancestors lived in (Al-Sharafayn), an area in Hajjah Governorate, which is located northwest of the Yemeni capital, Sana'a. It is unfortunate that the biographies did not specify the date of his birth, and mentioned that one of his peers was Imam Al-Mu'ayyad Billah Muhammad bin Al-Qasim, who lived in Shahara until God Almighty passed away in the year One thousand sixty-two (1062 AH), and in the midst of volatile conditions dominated by conflict and conspiracies before the Ottoman invasion, he grew up in a noble and humble family, studying under the guidance of Imam Al-Mansur Billah Al-Qasim bin Muhammad, and he approved all of his narrations, writings, and metaphors. He was one of the brilliant students, and those who benefited and learned, so they taught. Historians prepared it from among the second class: those who learned jurisprudence in the time of Imam Al-Mansur Billah Al-Qasim bin Muhammad, and whose knowledge and virtue spread in its due time among the People of the House - peace be upon them - and he was described as one of the great scholars of the eleventh century. He was diligent, a memorizer, an interpreter, a fundamentalist. He was a virtuous ascetic, had the greatest fortune in knowledge. He lived with three of the imams of Yemen, in an era full of internal conflicts, and he was famous for supporting them. He compiled his interpretation known as (The Bright Lamps), which was described as rarely found in the likes of him. The texts of the imams and their interpretation. He followed their example in the methodology of interpretation, and began to classify it with the Mother of the Book, then with Surat Al-Nas, then with Surat Al-Falaq, then with Surat Al-Ikhlās,

until the complete interpretation of the Holy Qur'an was completed. Thus, Tafsir (The Bright Lamps) is considered one of the most famous and circulated books in the author's era and after his death due to its scientific value and importance to the nation in general and the Zaidis in particular.

**Secondly: With regard to the investigation section:**

I followed the methodology of the steps and methods known and used by investigators, and it includes the investigated part of the book (starting from the beginning of Surat Al-Kahf to the end of Surat Al-Ra'ad), then I appended the thesis with a conclusion in which I wrote the results that the thesis concluded, Some recommendations were mentioned, and then the general technical indexes of the thesis.