



KALEMAH

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AL- NUQAAYAH

BY AL-SUYUTI

INSTRUCTOR
USTADH ABDULRAHMAN
HASSAN

NAME :



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KALEMAH ISLAMIC CENTER is a community center for all. Kalemah was founded in 2007 and is managed by a Board of Emirati Nationals, an Executive Committee and a staff of over a dozen full-time employees. We operate based on charitable donations from philanthropic individuals, organizations and governmental bodies.

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Our Mission: To propagate the pristine, unadulterated teachings of Islam to Muslims and non-Muslims in Dubai in the most effective and appropriate way.

Our Vision: The souls of a nation, connected to their Creator.

al-Nuqāyah By Imām al-Suyūṭī (d.911H)

The science of Tafsīr: A science wherein one researches regarding the noble book, and it is limited to the introduction with fifty-five categories. An introduction to the Qur'ān which was revealed onto Muhammad (ﷺ) with miracles from the Sūrah's it contains, and a Sūrah is a part and chapter which is textually stipulated (*Tawqīfī*). The least is three verses. An Āyah is a part of the words of the Qur'ān distinguished by separation. Then within it is that which is more virtuous and that is the speech of Allāh regarding Allāh, and that which is less virtuous His speech regarding others. It is impermissible to recite it in a foreign language or by meaning, or to explain it with opinion, but not its interpretation (*Ta'wīl*).

The Types: From it is that which goes back to the revelation, and it is twelve types; *al-Makkī* and *al-Madanī*. What is correct is that which was before the migration is *Makkī* and after it is *Madanī*; and it is *al-Baqarah* and the three which follow it, *al-Anfaal*, *al-Bara'a*, *al-Ra'd*, *al-Hajj*, *al-Noor*, *al-Ahzaab*, *al-Qitaal*, and those that come after it. *al-Hadid*, *al-Tahrim* and those in between them. Also *al-Qiyaamah*, *al-Qadr*, *al-Zalzalah*, *al-Nasr* and *al-Mu'awwidhataan*. It is said: *al-Rahman*, *al-Insaan*, *al-Ikhlās*, *al-Fatihah*, and the third [opinion regarding *al-Fatihah*] is that it was revealed twice. It is also said: *al-Nisaa*, *al-Ra'd*, *al-Hajj*, *al-Hadid*, *al-Saff*, *al-Taghabun*, *al-Qiyaamah* and *al-Mu'awwidhataan* are *Makkī*.

During residency and travel: The first are numerous, the second; Sūrah *al-Fath*, and the verse of *Tayammum* in *al-Mā'idah* [was revealed] in the occasion of the army or in the desert. ((And fear a Day when you will be returned)) in *Mina*, ((The Messenger has believed)) until the end on the day of the conquest, ((They ask you, [O Muhammad], about the bounties [of war])) and ((These are two adversaries who have disputed)) in *Badr*, ((This day I have perfected for you your religion)) in *Arafah*, and ((And if you punish)) in *Uhud*.

During day and night: The first are numerous, the second; Sūrah *al-Fath*, the verse of *Qiblah*, ((O Prophet, tell your wives and your daughters)), and the verse regarding the three who stayed behind.

During summer and winter: The first; like the verse regarding *al-Kalālah*. The second; like the ten verses regarding the innocence of 'Ā'ishah.

al-Farāshī: Like the verse regarding the three who stayed behind. It was revealed when [the Prophet] was sleeping in the house of Umm Salamah. Surah *al-Kawthar* is also connected to that which was revealed whilst he was sleeping.

عِلْمُ التَّفْسِيرِ (6)؛ عِلْمٌ (7) يُبْحَثُ فِيهِ عَنْ أَحْوَالِ الْكِتَابِ الْعَزِيزِ، وَيُنْهَضُ فِي مُقَدِّمَةٍ وَخَمْسَةِ وَخَمْسِينَ نَوْعًا، الْمُقَدِّمَةُ الْقُرْآنَ (9) الْمَنْزُورَ عَلَى مُحَمَّدٍ ﷺ لِإِعْجَازِ (1) بَسُورَةٍ مِنْهُ، وَالسُّورَةُ الطَّائِفَةُ الْمُرْتَجِمَةُ تَوْقِيفًا، وَأَقْلَهُهَا ثَلَاثُ آيَاتٍ، وَالآيَةُ طَائِفَةٌ مِنْ كَلِمَاتِ الْقُرْآنِ مُمَيِّزَةٌ بِفَصْلِ (2)، ثُمَّ مِنْهُ فَاضِلٌ وَهُوَ كَلَامُ [اللَّهِ] (3) فِي اللَّهِ وَمَفْضُولٌ كَلَامُهُ (4) فِي غَيْرِهِ، وَتَحْرَمُ قِرَاءَتُهُ بِالْعَجْمِيَّةِ (5)، وَبِالْمَعْنَى، وَتَفْسِيرُهُ بِالرَّأْيِ (6) لَا (7) تَأْوِيلَهُ.

لَوْ (8) الْأَنْوَاعُ؛ مِنْهَا مَا يَرْجِعُ إِلَى النُّزُولِ، وَهُوَ اثْنَا عَشَرَ نَوْعًا (9) الْمَكِّي وَالْمَدَنِي، وَالْأَصَحُّ أَنْ (10) مَا قَبْلَ الْهَجْرَةِ مَكِّيٌّ وَمَا بَعْدَهَا مَدَنِيٌّ (11)، وَهُوَ الْبَقْرَةُ وَثَلَاثٌ تَلِيهَا (12)، وَالْأَنْفَالُ، وَبِرَاءَةٌ، وَالرَّعْدُ، وَالْحَجُّ، وَالنُّورُ، وَالْأَحْزَابُ، وَالْقِتَالُ، وَتَالِيَاهَا (13)، وَالْحَدِيدُ (14)، وَالتَّحْرِيمُ، وَمَا بَيْنَهُمَا (15) وَالْقِيَامَةُ، وَالْقَدْرُ، وَالزَّلْزَلَةُ، وَالنَّصْرُ، وَالْمُعَوِّذَتَانِ / 2 ظ، قِيلَ: وَالرَّحْمَنُ وَالْإِنْسَانُ وَالْإِخْلَاصُ وَالْفَاتِحَةُ، وَتَالِيَتُهَا نَزَلَتْ مَرَّتَيْنِ (1) وَقِيلَ: النَّسَاءُ وَالرَّعْدُ وَالْحَجُّ وَالْحَدِيدُ وَالصَّفُّ وَالتَّغَابُنُ وَالْقِيَامَةُ وَالْمُعَوِّذَتَانِ مَكِّيَاتٌ.

الْحَضْرِيُّ وَالسُّفْرِيُّ (2)؛ الْأَوَّلُ كَثِيرٌ، وَالثَّانِي سُورَةُ الْفَتْحِ، وَآيَةُ التَّيْمَمِ (3).

فِي الْمَائِدَةِ بِذَاتِ الْجَيْشِ أَوْ الْبَيْدَاءِ (4) ﴿وَأَتَقُوا يَوْمًا تُرْجَعُونَ﴾ (5) بِمَعْنَى (6) ﴿وَأَمَّنَ الرَّسُولُ﴾ (7) إِلَى آخِرِهَا يَوْمَ الْفَتْحِ وَ﴿يَسْأَلُونَكَ عَنِ الْأَنْفَالِ﴾ (8) وَ﴿هَذَا نِ حَضْمَانٍ﴾ (9) بِيَدْرٍ وَ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾ (10) بِعَرَفَاتٍ ﴿وَإِنْ عَاقَبْتُمْ﴾ (11) بِأَحَدٍ (12).

النَّهَارِيُّ وَاللَّيْلِيُّ (1)؛ الْأَوَّلُ كَثِيرٌ، وَالثَّانِي سُورَةُ الْفَتْحِ، وَآيَةُ الْقِبْلَةِ (2)، وَ﴿يَتْلُهَا النَّبِيُّ قُلْ لِأَزْوَاجِكُمْ وَنَوَاتِكُمْ﴾ (3)، وَآيَةُ الثَّلَاثَةِ الَّذِينَ خَلَفُوا (4).

الصِّيْفِيُّ وَالشِّتَاءِيُّ (5)؛ الْأَوَّلُ: كَأَيَّةِ الْكَلَالَةِ (6)، وَالثَّانِي: كَالْآيَاتِ الْعَشْرِ فِي بِرَاءَةِ عَائِشَةَ (7).

الْفَرَاشِيُّ: كَأَيَّةِ الثَّلَاثَةِ الَّذِينَ خَلَفُوا نَزَلَتْ (8) وَهُوَ نَائِمٌ فِي بَيْتِ أُمِّ سَلْمَةَ (1)، وَيُلْحَقُ بِهِ مَا نَزَلَ وَهُوَ نَائِمٌ (2) كَسُورَةِ الْكَوْثَرِ (3).



The reason for revelation: Many books have been authored in this. What has been narrated regarding it from a companion is *Marfū*. If it is without a chain of narration then it is *Munqati'*, or from a *Tābi'ī* then it is *Mursal*. If it is without a chain of narration it is rejected. There are also matters which are authentic like the story of *al-lfk*, *al-Tayammum*, *al-Sa'ī*, the verse of *al-Hijāb*, praying behind the *Maqaam*, and ((Perhaps his Lord, if he divorced you [all], would substitute for him wives better than you)).

The first to be revealed: What is correct is that it was ((Recite in the name of your Lord)), then *al-Mudatthir*. In *al-Madīnah* ((Woe to those who give less [than due])), and it is said: *al-Baqarah*.

The last to be revealed: The verse of *al-Kalālah*. It is also said: *al-Ribā*. It is also said: ((And fear a Day when you will be returned)). It is also said: The end of *al-Barā'a*, and the end of *Sūrah al-Nasr*, and it is said: *Barā'a*.

From it is that which returns to the chain of narration and these are six: *al-Mutawātir*, *al-Āhād* and *al-Shādh*.

The first: The seven, it is said; except the forms like *al-Mad*, *al-Imaalah*, *Takhfeef al-Hamza*.

The second: The three, and the recitation of the companions.

The third: That which has not become famous from the recitation of the *Tābi'īn*. Once cannot recite with other than the first. However, they may be acted upon in the realm of *Tafsir*. Other than this there are two views; if it is conflicting then the *Marfū'* is given precedence. The condition of the *Qur'ān* is authenticity of the chain of narration and its agreement with the Arabic language and writing.

أسباب النزول⁽⁴⁾: وفيه تصانيف، وما روي⁽⁵⁾ فيه عن صحابي فمرفوع⁽⁶⁾، فإن كان بلا سند فمُنْقَطِع، أو تابعي⁽⁷⁾ فمُرْسَل، فإن كان بلا سند رُدُّ، وصَحَّ فيه أشياء كقصّة الإفك، والتيمم⁽⁸⁾، والسعي⁽⁹⁾، وآية الحجاب⁽¹⁰⁾، والصلاة خلف المقام. ﴿عَسَى رَبُّهُ إِنْ طَلَّقَكُنَّ أَنْ يُبَدِّلَهُ أَزْوَاجًا خَيْرًا مِنْكُنَّ﴾⁽¹¹⁾.

أول ما نَزَلَ: الأصحُّ أنه ﴿أَقْرَأْ بِاسْمِ رَبِّكَ﴾⁽¹²⁾، ثم المصدّر. وبالمدينة⁽¹⁾ ﴿وَيْلٌ لِلْمُطَفِّفِينَ﴾⁽²⁾ وقيل: البقرة.

آخر ما نزل: قيل: آية الكلاله، وقيل: الربا⁽³⁾، وقيل: ﴿وَأَنْقُوا يَوْمًا تُرْجَعُونَ﴾⁽⁴⁾.

وقيل: آخر براءة⁽⁵⁾، وآخر سورة النصر⁽⁶⁾، وقيل براءة.

ومنها ما يرجع إلى السند، وهو ستة: المتواتر والأحاد والشاذ⁽⁷⁾.

الأول: السبعة⁽⁸⁾، قيل: إلا ما كان من قبيل الأداء كالمُد، والإمالة، وتخفيف الهمزة.

والثاني: الثلاثة⁽¹⁾ وقراءات⁽²⁾ الصحابة، والثالث: ما لم يشتهر من

قراءات⁽³⁾ التابعين⁽⁴⁾، ولا يقرأ بغير الأول، ويُعْمَلُ به إن جرى مجرى التفسير، وإلا فقولان، فإن عارضها -نبر مرفوع قُدَمَ، وشرط القرآن صحة السند وموافقة العربية والخط.



The recitations of the Prophet ﷺ: It has been mentioned in *al-Mustadrak* a chapter wherein he transmits through many routes that he recited ((Maliki Yamd al-Din)), ((al-Sarāt)), ((La Tajzī Nafs)), ((Nunshizuhā)), ((Farhanu)), ((al-Yaghul)), ((An al-Nafsa bil-Nafsi wal-Aynu Bil-Ayni)), ((Hal Tastati Rabuk)), ((Darasta)), ((Min Anfusikum)), ((Wa Kaana Imaamuhum/and/Malikun Ya'khudu Kulla Safīnah Sālihah)), ((Sukaara wa maa hum bi-Sukaara)), ((Min Qurraati A'yun)), ((Walladhina Āmanu Wattaba'athum Dhurriyatuhum)), ((Refer to Arabic on right)).

The narrators and Huffādh: Those famous from the companions are; Uthmaan, 'Ali, Ubayy, Zayd, Ibn Mas'ūd, Abū al-Dardā, Mu'ādh, Abū Zayd, then Abū Hurayrah, Ibn 'Abbās, and 'Abdullāh Ibn Sā'ib.

From the Tābi'in: Yazīd ibn al-Qa'qā', al-A'raj, Mujāhid, Sa'id, 'Ikrimah, 'Atā, al-Hasan, 'Alqamah, al-Aswad, 'Ubaydah, Masrūq. To them the seven [modes of recitation] return.

قراءات النبي ﷺ: عُقِدَ لها في المستدرک باب أخرج فيه من طرق أنه قرأ (مَلِكِ يَوْمِ الدِّينِ)⁽⁵⁾، (الصِّرَاطِ)⁽⁶⁾، (لَا تَجْزِي نَفْسٌ)⁽⁷⁾، (نُنْشِرُهَا)⁽⁸⁾، (فَرَهْنُ)⁽⁹⁾، (أَنْ يَغْلُ)⁽¹⁰⁾، (أَنَّ النَّفْسَ بِالنَّفْسِ وَالْعَيْنُ بِالْعَيْنِ)⁽¹²⁾، (هَلْ)⁽¹³⁾ تَسْتَطِيعُ رِيكَ⁽¹⁴⁾، (دَرَسْتَ)⁽¹⁾، (مِنْ أَنْفُسِكُمْ)⁽²⁾، (وَكَانَ إِمَامَهُمْ / 3/ وَ/ مَلِكٌ يَأْخُذُ كُلَّ سَفِينَةٍ صَالِحَةٍ)⁽⁴⁾، (سُكَّارِي وَمَا هُمْ بِسُكَّارِي)⁽⁵⁾، (مِنْ قُرَّاتِ أَعْيُنِ)⁽⁶⁾، (7)، (وَالَّذِينَ آمَنُوا وَاتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ)⁽⁸⁾، (رَفَّارِفٌ وَعَبَّاقِرِي)⁽¹⁰⁾.

الرواة والحفاظ: اشتهر من الصحابة عثمان⁽¹¹⁾، وعلي⁽¹²⁾، وأبي⁽¹³⁾ وزيد⁽¹⁴⁾، وابن مسعود⁽¹⁵⁾، وأبو الدرداء⁽¹⁾، ومعاذ⁽²⁾، وأبو زيد⁽³⁾، ثم أبو هريرة⁽⁴⁾، وابن عباس⁽⁵⁾، وعبد الله ابن السائب⁽⁶⁾.

ومن التابعين: يزيد بن القعقاع⁽⁷⁾، والأعرج⁽⁸⁾، ومجاهد⁽⁹⁾، وسعيد⁽¹⁰⁾، وعكرمة⁽¹⁾، وعطاء⁽²⁾، والحسن⁽³⁾، وعلقمة⁽⁴⁾، والأسود⁽⁵⁾، لوزر⁽⁶⁾، (7)، (8)، (9)، (10)، (11)، (12)، (13)، (14)، (15).



From it is that which returns to its dictation, and it is six: The first; *al-Waaf* and *al-Ibtidaa*... they differed regarding *al-Hā* al-Marsūmah Ta. Al-Kisā'i stopped at way from: ((Refer to Arabic on right)). Abū Amr [stopped] at *al-Kaaf*, and stopped at the *Laam* like ((Refer to Arabic on right))

al-Imaalah (declension): Hamza and al-Kasaa'i apply declension on any noun or verb Also, Ani, with the meaning of Kayf, and everything *Marsoom bil-Yaa* except *Hata, Walada, Ilaa*, and '*Alaa* and *Zakaa*.

al-Madd: and it is connected and separated. The reciters who stretch the longest are Warsh and Hamza. Then Aasim. Then Ibn 'Aamir and al-Kisaa'i. Then Abu 'Amr. There is no difference in *al-Tamkeen* *al-Muttasil* in the letters of Madd. They differed regarding the Munfasil.

Takhfeef al-Hamza: It is of four types: [1] Naql, [2] Ibdal with the vowel that preceded. [3] Also, Tasheel Baynaha wa bayna Harf Harakatiha, and [4] Isqaat.

al-Idghaam: It is the entering of a letter into similar to it or close to it in a word or two words. Abu 'Amr did not do *Idghaam* except in; (Refer to Arabic on right) and ((Refer to Arabic on right)).

لوزر⁽⁶⁾،⁽⁷⁾، وعبيدة⁽⁸⁾، ومسروق⁽⁹⁾، واليهم ترجع السبعة ومنها ما يرجع الى الأداء، وهو ستة:

الأول⁽¹⁰⁾: الوقف والابتداء، يُوقَفُ على المتحرك بالسكون⁽¹¹⁾، ويزاد الإشمام⁽¹⁾ في الضم، والروم⁽²⁾ فيه، والكسر الأصليين، واختلاف في الهاء المرسومة تاء، ووقف الكسائي⁽³⁾ على وَيْ مِنْ: ﴿وَيَكْفُرُ﴾⁽⁴⁾، وأبو عمرو على الكاف، ووقفوا على لام نحو⁽⁵⁾: ﴿مَالِ هَذَا الرَّسُولِ﴾⁽⁶⁾،⁽⁷⁾

الإمالة⁽⁸⁾: أمال حمزة⁽⁹⁾، والكسائي⁽¹⁰⁾ كل اسم أو⁽¹¹⁾ فعل يائي، وأنى: بمعنى كيف، وكل مرسوم بالياء إلا حتى، ولدى، وإلى، وعلى. وما زكى.

المد: هو متصل⁽¹⁾، ومنفصل، وأطولهم فيهما ورش⁽²⁾، وحمزة، فعاصم⁽³⁾، فابن عامر⁽⁴⁾، فالكسائي، فأبو عمرو⁽⁵⁾، ولا خلاف في تمكين المتصل بحرف (مدا)⁽⁶⁾، واختلاف في المنفصل.

تخفيف الهمزة: هو أربعة: نقل⁽⁷⁾، وإبدال بمد من جنس ما قبلها، وتسهيل بينها وبين حرف حركتها وإسقاط⁽⁸⁾.

الإدغام: هو إدخال حرف في مثله أو مقارنة في كلمة أو كلمتين، ولم يدغم أبو عمرو المثل في كلمة إلا في ﴿مَنْسِكُمْ﴾⁽⁹⁾ و﴿مَا سَلَكْتُمْ﴾⁽¹⁰⁾، ومنها ما يرجع إلى الألفاظ وهو سبعة:



Then it is that which returns to research regarding the words, and it is seven: **al-Ghareeb**: its source is *al-Naql*.

al-Mu'arrab; like *al-Mishkaat*, *al-Kifl*, *al-Awaah*, *al-Sijjeel*, *al-Qistaas*. Approximately sixty words have been collected. The majority rejected this and took the position of *al-Tawaafuq*.

al-Majaaz [metaphorical]: Summary by removal of something. Not informing whether it is singular, dual, and plural when there is a 'Aaqil word. Its opposite. *Itifaat*, *Idmaar*, *Ziyaadah*, [repetition, earlier, later, reason].

al-Mushtarak: examples are *al-Qura*, *Wayl*, *al-Nid*, *al-Tawwaab*, *al-Mawli*, *al-Ghayy*, *Waraa* and *al-Mudhaari*'.

al-Mutaraadif; from it are *al-Insaan* and *al-Bashar Al-Haraj* and *al-Dayq*, *al-Yam* and *al-Bahr*, and *al-Rujz*, *al-Rajs* and *al-Adhaab*.

al-Isti'arah; and it is a mechanism of similarity either apparent or hidden, like: ((And is one who was dead and We gave him life)), and ((And a sign for them is the night. We remove from it [the light of] day)).

al-Tashbeeh; this is an indication of similarity by meaning, with the condition it is preceded by *al-Kaaf* and *Mathl*, *Ka Anna*, and its example are many.

From it is that which returns back to the meaning connected to rulings, and these are four:

al-Aam al-Baaqi; and its example: *Azeez*. Examples of that which cannot take specification, like the statement of Allah ((and Allah is Knowing of all things)) and ((It is He who created you from one soul))

al-Aam al-Makhsos, and **al-Aam alladhi Ureed bihi al-Khusoos**. The first are many. The second like Allah's statement: ((Or do they envy people)), and ((Those to whom the people said)). The difference is that the first is *Haqeeqah*, and the second is *Majaaz*. Even though the indicator for the second is logical it is permissible that it may intend one, in opposition to the first.

That which is specified by the Sunnah is permissible, and this occurs a lot in the form of *Mutawaatir* and *Aahaad*.

That which the book specifies with regards to the Sunnah is little. Allah says: ((until they give the jizyah)), ((on your day of travel and your day of encampment)), ((and for those employed to collect [zakah])), ((Preserve the prayers)). These four verses specify ahadith. The first specifies: I have been commanded to fight the people until they testify that there is none worthy of worship except Allah. The second specifies the hadith: Whatever is cut from an animal then it is still alive, is considered dead meat. The prohibition regarding praying at the dislikes times.

سَلَكَكَرَّ⁽¹⁾، ومنها ما يرجع إلى الألفاظ وهو سبعة:

الغريب⁽²⁾: ومرجعه النقل⁽³⁾.

المعرب⁽⁴⁾: كالشكوة، والكفيل، والأوام، والسجيل، والقسطاس، وجمعت نحو ستين لفظاً⁽⁵⁾، وأنكرها الجمهور وقالوا بالتوافق⁽⁶⁾.

المجاز⁽⁷⁾: اختصار حذف⁽⁸⁾؛ ترك خبر مفرد، ومثنى، وجمع عن بعضها⁽⁹⁾. لفظ عاقل لغيره، عكسه، إلتفات، إضمار، زيادة، تكرير، تقديم⁽¹⁰⁾، تأخير، سبب⁽¹¹⁾.

المشترك⁽¹²⁾: منه القرء، وويل، والند⁽¹³⁾، والثواب، والمولي، والغني. ووراء، والمضارع.

المترادف⁽¹⁾: منه الإنسان والبشر، والحرَج والضيقة، واليَمُّ والبحر، والرجز والرجس والعذاب⁽²⁾.

الاستعارة: تشبيه خالٍ من أداتيه، نحو: ﴿أَوْ مَنْ كَانَ مَيِّتًا فَأَحْيَيْنَاهُ﴾⁽³⁾، ﴿وَآيَةٌ لَهُمْ اللَّيْلُ نَسَلَحُ مِنْهُ﴾⁽⁴⁾.

التشبيه: شرطه⁽⁵⁾ إقتران أداتيه⁽⁶⁾ وهي الكاف، ومثل، وكان، وأمثله⁽⁷⁾ كثيرة، ومنها ما يرجع إلى المعاني المتعلقة 3ظ/ بالأحكام، وهو أربعة عشر:

العام⁽⁸⁾ الباقي: ومثاله عزيز، ولم يوجد إلا ﴿وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ﴾⁽⁹⁾ ﴿خَلَقَ كَرَّمٍ نَفْسٍ وَاحِدَةً﴾⁽¹⁰⁾.

العام المخصوص والعام الذي أريد به المخصوص: الأول كثير⁽¹¹⁾، والثاني كقوله تعالى⁽¹⁾: ﴿أَمْ تَحْسُدُونَ النَّاسَ﴾⁽²⁾ ﴿الَّذِينَ قَالَ لَهُمُ النَّاسُ﴾⁽³⁾. والفرق بينهما أن الأول حقيقة، والثاني مجاز، وإن قرينة الثاني عقلية، أو الأول لفظية⁽⁴⁾، ويجوز أن يراد به واحد بخلاف الأول.

ما خص بالسنة هو جائز، وواقع كثيراً، وسواء متواترها وآحادها.

ما خص منه السنة هو عزيز، ولم يوجد إلا لقوله تعالى⁽⁵⁾: ﴿حَتَّى يُعْطُوا الْجِزْيَةَ عَنْ يَدٍ وَهُمْ صَاغِرُونَ﴾⁽⁶⁾ ﴿وَمِنْ أَصْوَابِهَا﴾⁽⁷⁾، ﴿وَالْعَمَلِينَ عَلَيْهَا﴾⁽⁸⁾، و﴿حَفِظُوا عَلَيَّ الصَّلَاةَ﴾⁽⁹⁾، خصت (أميرت أن أقاتل الناس)⁽¹⁰⁾، (ما أبين من حسي فميت)⁽¹²⁾، (لا تحل الصدقة لغني)⁽¹⁴⁾، والنهي⁽¹⁵⁾ عن الصلاة المكروهة⁽¹⁶⁾.



al-Mujmal; that which does not have a specific indication nor specified by the Sunnah.

al-Mubayyan; its opposite.

al-Mu'awwal; when the apparent meaning is left due to an evidence.

al-Mafhoom; [it is of two types:] *Muwaafaqah* and *Mukhaalafah*. A condition, *al-Ghaayah* and *Adad*.

al-Mutlaq and **al-Muqayyad**: Its ruling is that the first carries the second [if it is possible] like the expiation for killing and *al-Dhihaar*.

The abrogating and the abrogated: it has many examples, and many books were written about it. Every abrogated text in the Quran its abrogation comes after it in sequence except for Ayat *al-Iddah*;

And the abrogation can be in both the ruling and recitation together or one of them.

What was acted upon for a period of time and was acted upon by one person. For example Ayat Al-Najwa. It remained for ten days. It is said: A period of time. From that which returns to the meaning connecting to the wording, is six:

al-Fasl and **al-Wasl**: They both came in meaning, the first example: ((When they go apart to their devils)) with the verses after it. An example for the second is: ((The righteous is in pleasure, and the criminal is in the fire)).

al-Iyjaaz, **al-Itnaab** and **al-Musaawaat**; come in the meaning, an example of the first: ((and in retribution is life)) An example of the second: ((He said: Did I not say to you)). An example of the third: ((but the evil plot does not encompass except its own people)).

al-Qasr: It is found and its example: ((and Muhammad is only a Messenger)).

المُجْمَلُ⁽¹⁾: مَا لَمْ تَتَّضِحْ⁽²⁾ دَلَالَتُهُ وَبَيَانُهُ⁽³⁾ بِالسُّنَّةِ.

الْمُبَيَّنُّ: خِلَافُهُ.

الْمُؤَوَّلُ⁽⁴⁾: مَا تَرِكَ ظَاهِرُهُ لِذَلِيلٍ.

الْمَفْهُومُ: مُوَافَقَةٌ⁽⁵⁾ وَمُخَالَفَةٌ⁽⁶⁾ فِي صِفَةٍ، وَشَرْطٍ، وَغَايَةٍ، وَعَدَدٍ.

الْمُطْلَقُ⁽⁷⁾ وَالْمُقَيَّدُ⁽⁸⁾: وَحُكْمُهُ حَمْلُ الْأَوَّلِ عَلَى الثَّانِي إِذَا أَمَكْنَا⁽¹⁾ كَكُفَّارَةِ الْقَتْلِ⁽²⁾ وَالظَّهَارِ.

وَالنَّاسِخُ وَالْمَنْسُوخُ⁽⁴⁾ كَثِيرٌ، وَفِيهِ تَصَانِيفٌ، وَكُلُّ مَنْسُوخٍ⁽⁵⁾ فِي الْقُرْآنِ⁽⁶⁾ فَنَاسِخُهُ بَعْدَهُ إِلَّا آيَةَ الْعِدَّةِ⁽⁷⁾.

وَالنَّسْخُ يَكُونُ لِلْحُكْمِ وَالتَّلَاوَةِ، وَأَحَدُهُمَا الْمَعْمُولُ بِهِ مُدَّةٌ مُعَيَّنَةٌ، وَمَا عَمِلَ بِهِ وَاحِدٌ مِثْلَهُمَا (آيَةُ النَّجْوَى)⁽⁸⁾ لَمْ يَعْمَلْ بِهَا غَيْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ⁽⁹⁾. وَيَقِيَّتْ عَشْرَةَ أَيَّامٍ، وَقِيلَ: سَاعَةٌ، وَمِنْهَا مَا يَرْجَعُ⁽¹⁰⁾ إِلَى الْمَعْنَى الْمُتَعَلِّقَةِ بِالْأَلْفَاظِ، وَهِيَ⁽¹¹⁾ سِتَّةٌ:

الْوَصْلُ وَالْفَصْلُ⁽¹²⁾: وَيَأْتِيَانِ فِي الْمَعْنَى، مِثَالُ الْأَوَّلِ: ﴿وَإِذَا خَلَوْا إِلَى شَتَاتِ عَلَيْهِمْ﴾⁽¹⁾ مَعَ الْآيَةِ بَعْدَهَا⁽²⁾، وَالثَّانِي: ﴿إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿١٠﴾ وَإِنَّ الْفُجَّارَ لَفِي حَيْمٍ﴾⁽³⁾.

الْإِيْجَازُ وَالْإِطْنَابُ⁽⁴⁾ الْمَسَاوَةُ: تَأْتِي فِي الْمَعْنَى، مِثَالُ الْأَوَّلِ: ﴿وَلَكُمْ فِي الْقِصَاصِ حَيَوةٌ﴾⁽⁵⁾ وَالثَّانِي: ﴿قَالَ أَلَمْ أَقُلْ لَكَ﴾⁽⁶⁾، وَالثَّلَاثُ: ﴿وَلَا يَحِيْقُ الْمَكْرَ السَّيِّئُ إِلَّا بِأَهْلِهِ﴾⁽⁷⁾.

الْقَصْرُ: يَأْتِي⁽⁸⁾ وَمِثَالُهُ⁽⁹⁾: ﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ﴾⁽¹⁰⁾.



Names: From the names are the names of the Prophet which are twenty-five, the angels are four, and other than them Iblees, Qarun, Talut, Jaloot, Luqman and Tuba'. Maryam and her father Imran and her brother Harun not the brother of Musa and Al-Aziz and from the Sahaba only Zayd Ibn Al-Haritha.

Kunaa: There are none mentioned except for Abi Lahab and his name is 'Abd al-'Uzza.

al-Alqaab: Dhul-Qarnayn al-Iskandar, *al-Masīh* Īsā, *Firawn*/and/*al-Walīd*.

The ambiguous: The believers from the people of Firawn, Hizqeel, the man from Surah Yaseen Habeeb ibn Musa al-Najjaar, the slave-boy of Musa Yusha' ibn Noon. The two men mentioned in al-Ma'idah; Yusha' and Kaalib. Umm Musa her name is: Yuhaanidh. The wife of Firawn is Aasiyah bint Mizaahim. The slave in Surah al-Kahf it is al-Khidr al-Ghulaam. Haysoor. The king Hadad ibn Yadad. Al-Azeez, whose name is: Atfeer or Qatfeer, his wife whose name is: Raa'eel. The Mubhamaat in the Qur'an are many which al-Bulqini did not come close to, and there are separate authorships in this regard.

الأسماء⁽¹¹⁾: فيه من أسماء المرسلين خمسة وعشرون⁽¹²⁾، والملائكة أربعة، ومن غيرهم إبليس، وقارون، وطالوت، وجالوت، ولقمان، وثبع، ومريم، وأبوها عمران، وأخوها هارون وليس أخا⁽¹³⁾ موسى، وعزيز، ومن الصحابة زيد بن حارثة لا غير.

الكنى: لم يكن فيه غير أبي لهب واسمه عبد العزى.

الألقاب: ذو القرنين الاسكندر، المسيح عيسى، فرعون/4و/ الوليد.

المبهمات: مؤمن آل فرعون حزقييل، الرجل الذي في يس حبيب بن موسى

التجار: فتى موسى يوشع بن⁽¹⁾ نون، الرجلان في المائدة يوشع وكاليب، أم

موسى يوحانيد، امرأة فرعون آسية بنت مزاحم، العبد في الكهف الخضير⁽²⁾

الغلام⁽³⁾ في قصته، حيسور⁽⁴⁾ الملك⁽⁵⁾، هدد بن يداد⁽⁶⁾، العزيز إطفير أو

قطفير امرأته راعيل، وهي في القرآن كثير⁽⁷⁾ ولم يستوفها ابن البلقيني⁽⁸⁾

وفيها مصنف⁽¹⁰⁾ مستقل⁽¹¹⁾.

