



AL-MADRASATU-AL-UMARIYYAH

*aman presents*  
**KNOW YOUR RELIGION**

**MANZŪMAH AL-ZAMZAMĪ**

**AUTHORED BY SHAIKH ABDUL 'AZĪZ AZ-ZAMZAMĪ**

**STUDENT NAME:**

TAUGHT BY  
**USTADH ABDUL RAHMAN  
HASSAN**

[1] Blessed is the one who sent down The Criterion \*\*\* Upon the Prophet, possessor of honourable characteristics,

[2] Muhammad, upon him be the blessing of Allāh \*\*\* with peace, repeatedly covering.

[3] Also, his family and companions. To proceed, \*\*\* this is similar to a thread of pearls.

[4] Composed with the science of al-Tafsīr \*\*\* as a starter for the one who is unable to get to their goal.

[5] I have made this a poem from al-Nuqāyah \*\*\* organising the poem with intent.

[6] I only ask Allāh for guidance and assistance \*\*\* because He is the one who guides and assists

تَبَارَكَ الْمُنزِلُ لِلْفُرْقَانِ \*\*\* عَلَى النَّبِيِّ عَطِرِ الْأُرْدَانِ

مُحَمَّدٍ عَلَيْهِ صَلَّى اللَّهُ \*\*\* مَعَ سَلَامٍ دَائِمًا يَغْشَاهُ

وَأَلِهِ وَصَحْبِهِ وَبَعْدُ \*\*\* فَهَذِهِ مِثْلُ الْجُمَانِ عِقْدُ

ضَمَّتْهَا عِلْمًا هُوَ التَّفْسِيرُ \*\*\* بِدَايَةٍ لِمَنْ بِهِ يَجِيرُ

أَفْرَدْتُهَا نَظْمًا مِنَ النُّقَايَةِ \*\*\* مُهَدِّبًا نِظَامَهَا فِي غَايَةِ

وَاللَّهُ أَسْتَهْدِي وَأَسْتَعِينُ \*\*\* لِأَنَّهُ الْهَادِي وَمَنْ يُعِينُ



## Definition of the science of al-Tafsīr

[7] A science wherein one researches regarding \*\*\* our Book, from the angle of its revelation

[8] and similar to it there are fifty-five \*\*\* which have certainly been categorised.

[9] I have placed these under six chapters \*\*\* and after that a conclusion.

[10] Before it, it is necessary to have an introduction \*\*\* with some specific information.

## حَدُّ عِلْمِ التَّفْسِيرِ

عِلْمٌ بِهِ يُبْحَثُ عَنْ أَحْوَالِ \*\*\* كِتَابِنَا مِنْ جِهَةِ الْإِنْزَالِ

وَنَحْوِهِ بِالْخُمْسِ وَالْخَمْسِينَ \*\*\* قَدْ حُصِرَتْ أَنْوَاعُهُ يَقِينًا

وَقَدْ حَوَّهَا سِتَّةَ عَشْرَ \*\*\* وَبَعْدَهَا خَاتِمَةٌ تَعُودُ

وَقَبْلَهَا لِأَبَدٍ مِنْ مُقَدِّمَةٍ \*\*\* يَبْعَثُ مَا خُصِّصَ فِيهِ مُعَلِّمَةٌ



## Introduction

[11] So that which was revealed upon Muhammad \*\*\* with miracles from its Sūrah's.

[12] A Sūrah is a part and chapter \*\*\* the least which is three verses.

[13] An Āyah is a separated part \*\*\* of the words, and within it is that which is more virtuous

[14] from it, according to those of this view, like (نَبَّتِ) \*\*\* and that which is more virtuous like (الَّذِ) as has come.

[15] In other than Arabic it is impermissible \*\*\* to recite it or translate it

[16] Similar to it is [reciting it by] meaning, and to explain it \*\*\* with opinions not its *Ta'wil*, so be accurate.

## مُقَدِّمَةٌ

فَذَاكَ مَا عَلَى مُحَمَّدٍ نَزَلَ \*\*\* وَمِنْهُ الْإِعْجَازُ بِسُورَةٍ حَصَلَتْ

وَالسُّورَةُ الطَّائِفَةُ الْمُتَرْجَمَةُ \*\*\* ثَلَاثُ آيٍ لِأَقَلِّهَا سِمَةٌ

وَالآيَةُ الطَّائِفَةُ الْمَفْصُولَةُ \*\*\* مِنْ كَلِمَاتٍ مِنْهُ وَالْمَفْصُولَةُ

مِنْهُ عَلَى الْقَوْلِ بِهِ كَتَبَتْ \*\*\* وَالْفَاضِلُ الَّذِي فِيهِ مِنْهُ أَتَتْ

بِعَيْرِ لَفْظِ الْعَرَبِيِّ تَحْرُمُ \*\*\* قِرَاءَةٌ بِهِ وَأَنْ يُتَرْجَمَ

كَذَاكَ بِالْمَعْنَى وَأَنْ يُفَسَّرَا \*\*\* بِالرَّأْيِ لَا تَأْوِيلَهُ فَحَرَّرَا



Chapter One: Regarding the revelation according to time and place. It consists of twelve topics

The first and second: *al-Makkī* and *al-Madani*

[17] *Makkī* is that which was revealed before the Hijrah \*\*\* *Madani* is that which was after. If one asks further,

[18] then *Madani* is the beginning of the Qur'ān (al-Baqarah and Āl-'Imrān) with \*\*\* the last ones (al-Falaq and al-Nās) and al-Hajj follows.

[19] al-Mā'idah with that which follows (al-Nisā), al-Anfāl, \*\*\* Barā'a, al-Ra'd, and al-Qitāl (Muhammad).

[20] and that which follows it (al-Fath and al-Hujurāt), al-Hadīd, al-Nasr \*\*\* al-Qiyāmah, al-Zalzalah, al-Qadr,

[21] al-Nūr, al-Ahzāb, al-Mujādalah \*\*\* until al-Tahrīm which enters it

[22] Other than these are *Makkī* \*\*\* according to that which is authentic from the narrations

العَقْدُ الْأَوَّلُ مَا يَرْجَعُ إِلَى التَّنْزِيلِ زَمَانًا وَمَكَانًا وَهُوَ اثْنَا

عَشَرَ نَوْعًا

الْأَوَّلُ وَالثَّانِي الْمَكِّيُّ وَالْمَدِينِيُّ

مَكِّيُّهُ مَا قَبْلَ هِجْرَةِ نَزْلِ \*\*\* وَالْمَدِينِيُّ مَا بَعْدَهَا وَإِنْ تَسَلَّ

فَالْمَدِينِيُّ أَوْلَتْهَا الْقُرْآنَ مَعَ \*\*\* أَحْيَرْتِيهِ وَكَذَا الْحُجُّ تَبَعَ

مَائِدَةٌ مَعَ مَا تَلَتْ أَنْفَالَ \*\*\* بَرَاءَةٌ وَالرَّعْدُ وَالْفِتَالُ

وَتَالِيَاهَا وَالْحَدِيدُ النَّصْرُ \*\*\* قِيَامَةٌ زَلْزَلَةٌ وَالْقَدْرُ

وَالنُّورُ وَالْأَحْزَابُ وَالْمُجَادَلَةُ \*\*\* وَسِرُّ إِلَى التَّحْرِيمِ وَهِيَ دَاخِلَةٌ

وَمَاعِدًا هَذَا هُوَ الْمَكِّيُّ \*\*\* عَلَى الَّذِي صَحَّ بِهِ الْمَرْوِيُّ





**The third and fourth: during  
residency and travel from the  
verses of the Qur'ān**

[23] During travel like the verse of *al-Tayammum* \*\*\* in al-Mā'idah in the occasion of the army, so know.

[24] Or in the desert. Then al-Fath in \*\*\* the side of al-Ghamīm, O' the one who follows.

[25] And in al-Mina fear a day \*\*\* when you will be returned...

[26] On the day of the conquest; The Messenger has believed \*\*\* to the end of the Sūrah, O' the one who asks.

[27] On the day of Badr; Sūrah al-Anfāl with \*\*\* these are two adversaries disputing and thereafter follows

[28] until al-Hamīd, then: if you punishment \*\*\* then punish with in equivalence to what you have suffered

[29] in Uhud, and in al-Arafah it was revealed \*\*\* Today I have completed for you your religion.

[30] What I have mentioned here has been easy \*\*\* as for those during residency are many

## النُّوعُ الثَّالِثُ وَالرَّابِعُ: الْحَضْرِيُّ وَالسَّفَرِيُّ مِنْ آيِ

### الْقُرْآنِ

وَالسَّفَرِيُّ كَأَيَّةِ التَّيْمَمِ \*\*\* مَائِدَةً بِذَاتِ جَيْشٍ فَأَعْلَمَ

أَوْ هِيَ بِالْبَيْدَاءِ ثُمَّ الْفَتْحِ فِي \*\*\* كُرْعِ الْعَمِيمِ يَا مَنْ يَفْتَنِي

وَبِمَنَى اتَّقُوا وَبَعْدُ يَوْمًا \*\*\* وَتُرْجَعُونَ أَوْلَ هَذَا الْخُتْمَا

وَيَوْمَ فَتَحَ آمَنَ الرَّسُولُ \*\*\* لِآخِرِ السُّورَةِ يَا سَأُولَ

وَيَوْمَ بَدْرٍ سُورَةُ الْأَنْفَالِ مَعَ \*\*\* هَذَانِ حَصْمَانٍ وَمَا بَعْدُ تَبَعُ

إِلَى الْحَمِيدِ ثُمَّ إِنَّ عَاقِبَتُهُمْ \*\*\* فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ

بِأُحُدٍ وَعَرَفَاتٍ رَسَمُوا \*\*\* الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

وَمَا ذَكَرْنَا هَهُنَا الْيَسِيرُ \*\*\* وَالْحَضْرِيُّ وَفُوعُهُ كَثِيرٌ



## The fifth and sixth: during the night and day

[31] Sūrah al-Fath came in the night \*\*\* and the verse of the Qibla i.e. (فَوَلِّ)

[32] and His statement: O' Prophet say \*\*\* to your wives and the ending applies equally.

[33] meaning the one that also mentions daughters, not the one \*\*\* specific for his wives, so be firm.

[34] The third verse is those \*\*\* whose acceptance of repentance was delayed.

[35] These are some of the verses which were in the night \*\*\* but many were revealed in the day.

## النَّوْعُ الْخَامِسُ وَالسَّادِسُ: اللَّيْلِيُّ وَالنَّهَارِيُّ

وَسُورَةُ الْفَتْحِ أَتَتْ فِي اللَّيْلِ \*\*\* وَآيَةُ الْقِبْلَةِ أَيْ فَوَلِّ

وَقَوْلُهُ يَا أَيُّهَا النَّبِيُّ قُلْ \*\*\* بَعْدُ لِأَزْوَاجِكَ وَالْحَتْمُ سَهْلٌ

أَعْنِي الَّتِي فِيهَا الْبَنَاتُ لَا الَّتِي \*\*\* حُصِّتْ بِهَا أَزْوَاجُهُ فَأَثْبِتِ

وَآيَةُ الثَّلَاثَةِ الَّذِينَ \*\*\* أَيْ حُلِفُوا بِتَوْبَةٍ يَقِينَنَا

فَهَذِهِ بَعْضُ اللَّيْلِيِّ عَلَى \*\*\* أَنَّ الْكَثِيرَ بِالنَّهَارِ نَزَلَا



## The seventh and eighth: during the summer and winter

[36] The summer like the verse of *al-Kalālah* \*\*\* and the winter like the ten regarding 'Ā'ishah

## The ninth: those verses [revealed] whilst lying down

[37] The verse regarding the three that has preceded \*\*\* [revealed] during his sleep in the house of Umm Salamah.

[38] That which is attached to it is what was revealed in the form of a dream \*\*\* because the dreams of the Prophet are revelation.

## The tenth: reasons of revelation

[39] The scholars have authored many pages \*\*\* regarding it, so find the details in them.

[40] that which is narrated from a companion then it is *Marfū'* \*\*\* if it is without a chain then it is *Munqati'*

[41] or a *Tābi'ī* then it is *Mursal*. That which is authentic \*\*\* from it is like: the story of Ifk,

[42] *al-Sa'i*, the verse regarding *al-Hijāb* \*\*\* and the command to pray behind the *Maqām*.

## النُّوعُ السَّابِعُ وَالثَّامِنُ الصَّيْفِيُّ وَالشِّتَائِيُّ

صَيْفِيُّهُ كَأَيَّةِ الْكَلَالَةِ \*\*\* وَالشِّتَائِيُّ كَالْعَشْرِ فِي عَائِشَةَ

## التَّاسِعُ الْفِرَاشِيُّ مِنَ الْآيَاتِ

كَأَيَّةِ الثَّلَاثَةِ الْمَقْدَمَةِ \*\*\* فِي نَوْمِهِ فِي بَيْتِ أُمِّ سَلَمَةَ

يَلْحَقُهُ النَّازِلُ مِثْلَ الرُّؤْيَا \*\*\* لِكَوْنِ رُؤْيَا الْأَنْبِيَاءِ وَحَيَا

## الْعَاشِرُ أَسْبَابُ النُّزُولِ

وَصَنَّفَ الْأَيْمَةُ الْأَسْفَارَا \*\*\* فِيهِ فَيَمِّمُ نَحْوَهَا اسْتِفْسَارَا

مَا فِيهِ يُرَوَى عَنْ صَحَابِيٍّ رُفِعَ \*\*\* وَإِنْ بَعِيرٍ سَنَدٍ فَمُنْقَطِعُ

أَوْ تَابِعِيٍّ فَمُرْسَلٌ وَصَحَّتْ \*\*\* أَشْيَا كَمَا لِإِنْفِكِهِمْ مِنْ قِصَّةِ

وَالسَّعْيِ وَالْحِجَابِ مِنْ آيَاتِ \*\*\* خَلْفَ الْمَقَامِ الْأَمْرِ بِالصَّلَاةِ



### The eleventh: the first to be revealed

[43] (أَفْرَأُ) according to that which is most authentic then al-Mudatthir \*\*\* the opposite of the first has been said my a group.

[44] The first was al-Mutaffifin then al-Baqarah \*\*\* and the opposite has been said in the land of al-Hijrah

### The twelfth: the last to be revealed

[45] the verse of *al-Kalālah* was the last \*\*\* it has also been said: *al-Ribā* and other than it

## النُّوعُ الْحَادِي عَشَرَ أَوَّلُ مَا نَزَلَ

أَفْرَأُ عَلَى الْأَصَحِّ فَاَلْمُدَّثِرُ \*\*\* أَوَّلُهُ وَالْعَكْسُ قَوْمٌ يَكْثُرُ

أَوَّلُهُ التَّطْفِيفُ ثُمَّ الْبَقْرَةُ \*\*\* وَقِيلَ بِالْعَكْسِ بَدَارِ الْهَجْرَةِ

## النُّوعُ الثَّانِي عَشَرَ آخِرُ مَا نَزَلَ

وَآيَةُ الْكَلَالَةِ الْآخِرَةَ \*\*\* قِيلَ الرِّبَا أَيْضاً وَقِيلَ غَيْرَهُ





**Chapter Two: Regarding the chain of narration. It consists of six topics:**

**The first, second and third: *al-Mutawātir*, *al-Āhād*, *al-Shādh***

[46] What the seven reciters have transmitted \*\*\* is *Mutawātir*. It is not acted upon

[47] if it is other than it in ruling, but it can be if it is in a form \*\*\* of the forms of *Tafsīr*, so be aware.

[48] There are two views if there is a contesting *Marfū'* \*\*\* then [the *Marfū'*] is given precedence that is what is sound.

[49] The second is *al-Āhād* like the three \*\*\* which is followed by the recitation of the Companions

[50] The third is *al-Shādh* that which is not famous \*\*\* from that which the *Tābi'ūn* recited and documented.

[51] None are recited except the first \*\*\* the authenticity of the chain is a clear condition.

[52] also the men are well-known and precise \*\*\* and the wording is in line with the Arabic language and the writing.

العَدُّ الثَّانِي مَا يَرْجَعُ إِلَى السَّنَدِ وَهِيَ سِتَّةُ أَنْوَاعٍ:

النُّوعُ الْأَوَّلُ وَالثَّانِي وَالثَّلَاثُ: الْمُتَوَاتِرُ، وَالْأَحَادُ،

وَالشَّادُّ

وَالسَّبْعَةُ الْقُرَاءُ مَا قَدْ نَقَلُوا \*\*\* فَمُتَوَاتِرٌ وَلَيْسَ يُعْمَلُ

بِغَيْرِهِ فِي الْحُكْمِ مَا لَمْ يَجْرِ \*\*\* مَجْرَى التَّفَاسِيرِ وَالْأَفَادِرِ

قَوْلَيْنِ إِنْ عَارَضَهُ الْمَرْفُوعُ \*\*\* قَدِّمَهُ ذَا الْقَوْلِ هُوَ الْمُسْمُوعُ

وَالثَّانِي الْأَحَادُ كَالثَّلَاثَةِ \*\*\* تَتَّبَعُهَا قِرَاءَةُ الصَّحَابَةِ

وَالثَّلَاثُ الشَّادُّ الَّذِي لَمْ يَشْتَهَرْ \*\*\* مِمَّا قَرَأَهُ التَّابِعُونَ وَاسْتُطِرَّ

وَلَيْسَ يُقْرَأُ بِغَيْرِ الْأَوَّلِ \*\*\* وَصِحَّةُ الْإِسْنَادِ شَرْطٌ يَنْجَلِي

لَهُ كَشُهْرَةِ الرِّجَالِ الصُّبِّطِ \*\*\* وَفَاقُ لَفْظِ الْعَرَبِيِّ وَالْخَطِّ



## The fourth: the Recitations of the Prophet

## الرَّابِعُ قِرَاءَاتُ النَّبِيِّ

[53] al-Hākim placed in his al-Mustadrak \*\*\* a chapter that he recited with (*Maliki*)

وَعَقَدَ الْحَاكِمُ فِي الْمُسْتَدْرَكِ \*\*\* بَابًا لَهَا حَيْثُ قَرَأَ بِمَلِكِ

[54] Similarly, (*al-Sirāt*), (*Ruhunun*), (*Nunshizu*), \*\*\* similarly, (*La Tajzī*) with *Tā al-Ta'nīth* O' the one who memorises these benefits.

كَذَا الصِّرَاطُ زُهْنٌ وَنُنْشِزُ \*\*\* كَذَلِكَ لَا تَجْزِي بِنَا يَا مُحْرِزُ

[55] Also, with a *Fatha* on the *Yā* (*An Yaghul*) \*\*\* and (*al-'Aynu bil-'Ayni*) with *Raf'* on the first.

أَيْضًا بِفَتْحِ يَاءٍ أَنْ يَغُلًّا \*\*\* وَالْعَيْنُ بِالْعَيْنِ بِرَفْعِ الْأُولَى

[56] (*Darasta*), (*Tastatiu*), (*Min Anfusikum*) \*\*\* with a *Fatha* on the *Fā* meaning from the greatest of you.

دَرَسَتْ تَسْتَطِيعُ مِنْ أَنْفُسِكُمْ \*\*\* بِفَتْحِ فَاءِ مَعْنَاهُ مِنْ أَعْظَمِكُمْ

[57] (*Amāmahum*) before (*Malik*) (*Sālihatin*) \*\*\* after (*Safīnatin*) and these are *Shādh*

أَمَامَهُمْ قَبْلَ مَلِكٍ صَالِحَةٍ \*\*\* بَعْدَ سَفِينَةٍ وَهَدِي شَدَّتْ

[58] (*Sakrā wa mā hum bi-Sukrā*), also \*\*\* (*Qurratu A'yunin*) for a plural which has passed

سَكْرَى وَمَاهُمْ بِسَكْرَى أَيْضًا \*\*\* قُرَّاتُ أَعْيُنٍ لِجَمْعِ تُمَضَى

[59] and there (*Dhurriyatuhum*) follow them \*\*\* it can also be said in plural.

وَاتَّبَعْتُهُمْ بَعْدَ ذُرِّيَّتِهِمْ \*\*\* رَفَارِفًا عَبَاقِرِيَّ جَمْعُهُمْ



The fifth and sixth: the narrators and *Huffadh* from the *Sahābah* and *Tābi'īn*; those who became famous for memorising the *Qur'ān* and reciting it

[60] 'Alī, 'Uthmān, Ubayy, Zayd \*\*\* Ibn Mas'ūd who was distinguished.

[61] Abū Zayd, Abū al-Dardā, \*\*\* Mu'ādh Ibn Jabal

[62] Abū Hurayrah, Ibn \*\*\* 'Abbās, Ibn Sā'ib, and the one who is distinguished

[63] is 'Abdullāh then those who became famous \*\*\* from the *Tābi'ī* from those who are mentioned are

[64] Yazīd i.e. whose father is al-Qa'qā'u \*\*\* al-'A'raj Ibn Hurmuz who has spread

[65] Mujāhid, 'Atā, Sa'īd, Ikrimah \*\*\* al-Aswad, al-Hassan, Zirr, 'Alqamah

[66] Masrūq, 'Ubaydah \*\*\* the returning of the seven to them is a must

الخَامِسُ وَالسَّادِسُ: الرُّوَاةُ وَالْحُقَاطُ مِنَ الصَّحَابَةِ  
وَالتَّابِعِينَ الَّذِينَ اشْتَهَرُوا بِحِفْظِ الْقُرْآنِ وَإِقْرَائِهِ

عَلَى عُثْمَانَ أَبِي زَيْدٍ \*\*\* وَلَا بِنِ مَسْعُودٍ بِهَذَا سَعْدُ

كَذَا أَبُو زَيْدٍ أَبُو الدَّرْدَا كَذَا \*\*\* مُعَاذُ بْنُ جَبَلٍ وَ أَحَدًا

عَنْهُمْ أَبُو هُرَيْرَةَ مَعَ ابْنِ \*\*\* عَبَّاسِ ابْنِ سَائِبٍ وَالْمَعْنِي

بِذَيْنِ عَبْدُ اللَّهِ ثُمَّ مَنْ شَهَرَ \*\*\* مِنْ تَابِعِيٍّ فَالَّذِي مِنْهُمْ ذُكِرَ

يَزِيدُ أَيُّ مَنْ أَبِيهِ الْقَعْقَاعُ \*\*\* وَالْأَعْرَجُ بْنُ هُرْمُزٍ قَدْ شَاعُوا

مُجَاهِدٌ عَطَا سَعِيدٌ عِكْرَمَةُ \*\*\* وَالْأَسْوَدُ الْحَسَنُ زِرُّ عَلْقَمَةَ

كَذَاكَ مَسْرُوقٌ كَذَا عَيْبِدَهُ \*\*\* رُجُوعُ سَبْعَةِ لَهُمْ لَا بُدَّه



**Chapter Three: Regarding its dictation. It consists of six topics:**

**The first and second: *al-Waqf* and *al-Ibtida'***

[67] Starting from *Hamza al-Wasl* is frequent and apparent \*\*\* and the ruling to them is as you see

[68] from that which is repulsive, or that which is better or completion \*\*\* or that which is satisfactory according to its position.

[69] If one stops at a word which has a *Harakah* then make it a *Sukūn* \*\*\* and do *Ishmām* if the *Harakah* is a *Dhamma*

[70] *al-Rawm* is also in *al-Kasra* when it is an *Asl* \*\*\* these do not apply to the *Fatha*

[71] There is a difference regarding the *Haa* which is written as a *Taa* \*\*\* and (*Wayka'anna*) *al-Kisā'ī* stops

[72] within it on *Yaa* and *Abū 'Amr* \*\*\* upon *Kaaf* and other than them stop at the last letter.

[73] and stopping at the *Laam* e.g. (*Maali* \*\*\* *Haadha al-Rasool*) and other than *al-Mawaali*

[74] previously mentioned [Abū 'Amr and *al-Kisā'ī*] then on the *Maa* they stop \*\*\* these are examples and those which are similar they stop.

## العقد الثالث

مَا يَرْجِعُ إِلَى الْأَدَاءِ وَهِيَ سِتَّةُ أَنْوَاعٍ: النَّوْعُ الْأَوَّلُ  
وَالنَّوْعُ الثَّانِي: الْوَقْفُ، وَالْإِبْتِدَاءُ

وَالْإِبْتِدَاءُ يَهْمَزُ وَصَلٍ قَدْ فَشَا \*\*\* وَحُكْمُهُ عِنْدَهُمْ كَمَا تَشَأ

مِنْ قُبْحٍ أَوْ مِنْ حُسْنٍ أَوْ تَمَامٍ \*\*\* أَوْ كُتِفَا بِحَسَبِ الْمَقَامِ

وَبِالسُّكُونِ قِفَ عَلَى الْمَحْرَكَةِ \*\*\* وَزَيْدَ الْإِشْمَامِ لِيَضَمَّ الْحَرْكَةَ

الرَّوْمُ فِيهِ مِثْلُ كَسْرِ أُصْبَلَا \*\*\* وَالْفَتْحُ ذَانِ عَنْهُ حَتْمًا حُظْلًا

فِي الْهَاءِ الَّتِي بِالتَّاءِ رَسْمًا حُلْفُ \*\*\* وَوَيْكَانَ لِلْكِسَائِيِّ وَقِفُ

مِنْهَا عَلَى الْيَاءِ وَأَبُو عَمْرٍو عَلَى \*\*\* كَافٍ لَهَا وَعَيْرُهُمْ قَدْ حَمَلَا

وَوَقَفُوا بِلَامِ نَحْوِ مَالٍ \*\*\* هَذَا الرَّسُولِ مَاعِدَا الْمُوَالِي

السَّابِقِينَ فَعَلَى مَا وَقَفُوا \*\*\* وَشَبَهَ ذَا الْمِثَالِ نَحْوَهُ قَفُوا





### The third: *al-Imālah*

[75] Hamza and al-Kisā'ī perform *Amaala* \*\*\* when *Yaa* is an *Asl* in a noun or verb.

[76] *Anna* with the meaning of *Kayfa*, and that which has been written with a *Yaa* \*\*\* [As for] *Hataa, Ilaa, Ladaa, 'Alaa, Zakaa* then do not

[77] dictate them. And other than them do not perform *Imaalah* \*\*\* except in certain circumstances.

### The fourth: *al-Madd*

[78] There are two types; that which connects and that which separates \*\*\* those who stretch the longest are *Hamza* and *Warsh*.

[79] Then 'Āsim, then after Ibn 'Āmir \*\*\* with al-Kisā'ī, then Abū 'Amr

[80] All of them perform *al-Tamkeen* of the *Madd* when connected \*\*\* however they differed regarding the separated.

### النَّوعُ الثَّالِثُ: الإِمَالَةُ

حَمَزَةٌ وَالْكِسَائِيُّ قَدْ أَمَالَ \*\*\* مَا الْيَاءُ أَصْلُهُ اسْمًا أَوْ أَفْعَالًا

أَنْتَى بِمَعْنَى كَيْفَ مَا بِالْيَاءِ رُسِمَ \*\*\* حَتَّىٰ إِلَىٰ لَدَىٰ عَلَىٰ زَكَّىٰ التُّرْمِ

إِخْرَاجُهَا سِوَاهُمَا لَمْ يَمِيلِ \*\*\* إِلَّا بَبَعْضِ لِمَحَلِّهَا اِعْدِلِ

### النَّوعُ الرَّابِعُ: المَدُّ

نَوْعَانِ مَا يُوصَلُ أَوْ مَا يُفْصَلُ \*\*\* وَفِيهِمَا حَمَزَةٌ وَرَشٌّ أَطْوَلُ

فَعَاصِمٌ فَبَعْدَهُ ابْنُ عَامِرٍ \*\*\* مَعَ الْكِسَائِيِّ فَأَبُو عَمْرٍو حَرِي

وَحَرْفَ مَدٍّ مَكَّنُوا فِي الْمُتَّصِلِ \*\*\* طَرًّا وَلَكِنْ حُلْفُهُمْ فِي

الْمُنْفَصِلِ



### The fifth: *Takhfeef al-Hamza*

[81] *Naql, Isqaat, Ibdaal bi-Madd* \*\*\* from its type when recited as it has been transmitted

[82] Similar to (*A'Inna*) within it is only *Tasheel* \*\*\* and it may be that in some places the *Hamza* is dropped.

[83] All of this with its signs and indicators \*\*\* have been expanded upon in the books of the reciters.

### النَّوعُ الْخَامِسُ: تَخْفِيفُ الْهَمْزَةِ

نَقْلٌ فَاسْتِقَاطٌ وَإِبْدَالٌ بِمَدٍّ \*\*\* مِنْ جِنْسٍ مَا تَلْتَهُ كَيْفَمَا وَرَدَ

نَحْوُ أَتْنَا فِيهِ تَسْهِيلٌ فَقَطْ \*\*\* وَرُبَّ هَمْزٍ فِي مَوَاضِعٍ سَقَطَ

وَكُلُّ ذَا بِالرَّمْزِ وَالْإِيْمَاءِ \*\*\* إِذْ بَسَطَهَا فِي كُتُبِ الْقُرَّاءِ

### The sixth: *al-Idhghaam*

[84] In a letter or two letters if there enters \*\*\* a particle similar to it then *Idghaam* occurs

[85] However, Abū 'Amr does not perform *Idghaam* \*\*\* except in two places, so know this.

### النَّوعُ السَّادِسُ: الْإِدْغَامُ

فِي كَلِمَةٍ أَوْ كِلِمَتَيْنِ إِنْ دَخَلَ \*\*\* حَرْفٌ بِمِثْلِ هُوَ الْإِدْغَامُ يُقَالُ

لَكِنْ أَبُو عَمْرٍو بِهَا لَمْ يُدْغَمَا \*\*\* إِلَّا بِمَوْضِعَيْنِ نَصًّا عُلِمَا



**Chapter Four: Regarding its wording. It consists of six topics:**

**The first and second: *al-Ghareeb* and *al-Mu'arrab***

[86] The *Ghareeb* returns to the *Naql* \*\*\* As for that which comes like *al-Mishkaat* in *al-Ta'reeb*

[87] *Awaah*, *al-Sijeel*, then *al-Kifl* \*\*\* similarly, *al-Qistaas* and it is justice

[88] These and similar to it have been rejected \*\*\* and the majority said it comes under the similarity of languages so be cautious.

**The third: *al-Majaaz***

[89] From it are *al-Ikhtisaar*, *al-Hadhf*, *Tark al-Khabar* \*\*\* singular and plural when used in each others position

[90] Or the dual. Also, \*\*\* that which is used for an *Aaqil* may be used for other than it for

[91] *Sababun*, *Itifaat*, *al-Takreer* \*\*\* *Ziyaadah*, *Taqdeem* or *Ta'kheer*

**The fourth: *al-Mushtarak***

[92] *Qur'u*, *Wayl*, *Nid*, *al-Mawlaa* and upon this way \*\*\* *Tawwab*, *al-Ghayy*, *Mudhaari'*, *Waraa*.

العقد الرابع: ما يرجع إلى الألفاظ وهو سبعة أنواع:

الأول والثاني: الغريب، والمعرب

يُرْجَعُ لِلنَّقْلِ لَدَى الْغَرِيبِ \*\*\* مَا جَاءَ كَالْمِشْكَاتِ فِي التَّعْرِيبِ

أَوَاهُ وَالسَّجِيحُ ثُمَّ الْكِفْلُ \*\*\* كَذَلِكَ الْقِسْطَاسُ وَهُوَ الْعَدْلُ

وَهَذِهِ وَنَحْوَهَا قَدْ أَنْكَرُوا \*\*\* جُمُهورُهُمْ بِالْوَفْقِ قَالُوا إِحْذَرُوا

النوع الثالث: المجاز

مِنْهَا اخْتِصَارُ الْحَدْفِ تَرْكُ الْخَبَرِ \*\*\* وَالْفَرْدُ جَمْعٌ إِنْ يُجْزَى عَنْ

آخِرٍ

وَاحِدُهَا مِنَ الْمُتَنَّى وَالَّذِي \*\*\* عَقَلَ عَنْ ضِدِّ لَهُ أَوْ عَكْسُ ذِي

سَبَبِ التَّفَاتِ التَّكْرِيرُ \*\*\* زِيَادَةُ تَقْدِيمٍ أَوْ تَأْخِيرٍ

النوع الرابع: المشترك

قُرْءٌ وَوَيْلٌ نَدٌّ وَالْمَوْلَى جَرَى \*\*\* وَتَوَابُ الْعِيِّ مُضَارِعٌ وَرَأَى



### The fifth: *al-Mutaraadif*

[93] From it are that which has come such as *al-Insaan* \*\*\* and *Bashar* in the *Muhkam Qur'an*.

[94] *al-Yamm* and *al-Bahr*, like *al-Adhaab* \*\*\* has also come as *Rijs*, *Rijz O'* the one who is repentant.

### The sixth: *al-Isti'arah*

[95] It is a way to portray similarity without its usual indicators \*\*\* e.g. *al-Mawt* and *al-Hayaat*

[96] regarding the guided and its opposite as a similie \*\*\* as it has also come regarding shearing the night

### The seventh: *al-Tashbeeh*

[97] That which indicates a similarly \*\*\* with other than it is known as *al-Tashbeeh*

[98] The condition is that it is connected with \*\*\* an indicator and this has occurred a lot.

## النَّوعُ الْخَامِسُ: الْمُتَرَادِفُ

مِنْ ذَاكَ مَا قَدْ جَاءَ كَالْإِنْسَانِ \*\*\* وَبَشَرٍ فِي مُحْكَمِ الْقُرْآنِ

وَالْيَمِّ وَالْبَحْرِ كَذَا الْعَذَابُ \*\*\* رَجْسٌ وَرَجْزٌ جَاءَ يَا أَوَّابُ

## النَّوعُ السَّادِسُ: الْإِسْتِعَارَةُ

وَهِيَ تَشْبِيهُ بِلَا أَدَاةٍ \*\*\* وَذَلِكَ كَالْمَوْتِ وَكَالْحَيَاةِ

فِي مُهْتَدٍ وَضِدِّهِ كَمَثَلِ \*\*\* هَدَيْنِ مَا جَاءَ كَسَلْخِ اللَّيْلِ

## النَّوعُ السَّابِعُ: التَّشْبِيهُ

وَمَا عَلَى اشْتِرَاكِ أَمْرٍ دَلًّا \*\*\* مَعَ غَيْرِهِ التَّشْبِيهِ حَيْثُ حَلًّا

وَالشَّرْطُ هَهُنَا افْتِرَانُهُ مَعَا \*\*\* أَدَاتِهِ وَهُوَ كَثِيرٌ وَقَعَا





Chapter Five: Regarding its wording in connection to rulings. It consists of fourteen topics:

**The first: The general which remains upon its generality**

[99] It is rare except His statement: and Allāh \*\*\* is of everything i.e. knowing

[100] and His statement: I created you from a soul \*\*\* that is single, so take that without confusion.

**The second and third: The general which is specified and the general which intends specificity**

[101] The first are clear for the one who observes \*\*\* the second like: who the people are jealous of.

[102] The first is *Haqeeqah* and the second \*\*\* is *Majaaz* a difference for the one who needs aid.

[103] The indicator for the second is '*Aqliyyah*' \*\*\* the first is clear with a wording

[104] The second it is permissible to intend one \*\*\* in it, however, for the first this is absent.

العَقْدُ الْخَامِسُ: مَا يَرْجَعُ إِلَى مَبَاحِثِ الْمَعَانِي الْمُتَعَلِّقَةِ

بِالْأَحْكَامِ وَهُوَ أَرْبَعَةٌ عَشَرَ نَوْعًا:

النَّوْعُ الْأَوَّلُ: الْعَامُّ الْبَاقِي عَلَى عُمُومِهِ

وَعَزَّ إِلَّا قَوْلَهُ وَاللَّهُ \*\*\* بِكُلِّ شَيْءٍ أَيْ عَلِيمٌ ذَا هُوَ

وَقَوْلَهُ خَلَقَكُمْ مِنْ نَفْسٍ \*\*\* وَاحِدَةٍ فَحُذِّهِ دُونَ لَبْسِ

النَّوْعُ الثَّانِي وَالثَّلَاثُ: الْعَامُّ الْمَخْصُوصُ، وَالْعَامُّ الَّذِي

أُرِيدَ بِهِ الْخُصُوصُ

وَأَوَّلُ شَاعَ لِمَنْ أَفَاسَا \*\*\* وَالثَّانِي نَحْوُ يَحْسُدُونَ النَّاسَا

وَأَوَّلُ حَقِيقَةٌ وَالثَّانِي \*\*\* مَجَازُ الْفَرْقِ لِمَنْ يُعَانِي

قَرِينَةُ الثَّانِي تُرَى عَقْلِيَّةٌ \*\*\* وَأَوَّلُ قَطْعًا تُرَى لَفْظِيَّةٌ

وَالثَّانِي جَازَ أَنْ يُرَادَ الْوَاحِدُ \*\*\* فِيهِ وَأَوَّلُ لِهَذَا فَاقْدُ



#### The fourth: That which is specified with the Sunnah

[105] Its specification with the Sunnah has occurred \*\*\* Do not lean towards the view of those who refused this

[106] The *Āhād* and other than it are equal \*\*\* with *al-'Araayaa al-Riba* was specified.

#### The fifth: That which specified the Sunnah

[107] It is rare and it is not found except in four \*\*\* like the verse of *al-Aswaaf* or *al-Jizyah*

[108] and the prayer maintain it with care \*\*\* and those who are employed to administer it

[109] and the prayer maintain it with care \*\*\* and those who are employed to administer it

[110] the hadīth (*Maa Ubeena*) its beginning \*\*\* is specified, and those after are also specified

[111] his statement: I have been commanded to fight \*\*\* the one who does not accept what I want

[112] The remaining have specified the prohibition of the \*\*\* permissibility of praying, and *al-Zakah* to the rich.

#### The Sixth: *al-Mujmal*

[113] That which is not clear in its indication \*\*\* *al-Quru'*, then seek its clarification in the *Sunnah*.

#### The Seventh: *al-Mu'awwal*

[114] With an evidence it is removed from the apparent \*\*\* like the *Yad* of Allāh (*Huwa-Alladhi*) is interpreted

### النَّوعُ الرَّابِعُ: مَا خُصَّ مِنْهُ بِالسُّنَّةِ

تَخْصِيصُهُ بِسُنَّةٍ قَدْ وَقَعَا \*\*\* فَلَا تَمِلْ لِقَوْلِ مَنْ قَدْ مَنَعَا

أَحَادِثَهَا وَغَيْرَهَا سَوَاءٌ \*\*\* فَبِالْعَرَايَا خُصَّتِ الرَّبَائِ

### النَّوعُ الْخَامِسُ: مَا خُصَّ بِهِ مِنَ السُّنَّةِ

وَعَزَّ لَمْ يُوجَدِ سِوَى أَرْبَعَةٍ \*\*\* كَأَيَّةِ الْأَصْوَافِ أَوْ كَالْجِزْيَةِ

وَالصَّلَوَاتِ حَافِظُوا عَلَيْهَا \*\*\* وَالْعَامِلِينَ ضَمَّهَا إِلَيْهَا

حَدِيثُ مَا أُبِينَ فِي أَوْلَاهَا \*\*\* خُصَّ وَأَيْضًا خُصَّ مَا تَلَاهَا

لِقَوْلِهِ أَمَرْتُ أَنْ أَقَاتِلَا \*\*\* مَنْ لَمْ يَكُنْ لِمَا أَرَدْتُ قَابِلًا

وَخُصَّتِ الْبَاقِيَةَ النَّهْيَ عَنِ \*\*\* حِلِّ الصَّلَاةِ وَالزَّكَاةِ لِلْغَنِيِّ

### النَّوعُ السَّادِسُ: الْمُجْمَلُ

مَا لَمْ يَكُنْ بِوَاضِحِ الدَّلَالَةِ \*\*\* كَالْقُرْءِ إِذْ بَيَّانُهُ بِالسُّنَّةِ

### النَّوعُ السَّابِعُ: الْمُؤَوَّلُ

عَنْ ظَاهِرٍ مَا بِالذَّلِيلِ نُزِلَا \*\*\* كَالْيَدِ لِلَّهِ هُوَ الذُّ أَوْلَا



## The Eighth: *al-Mafhoom*

[115] In line with its explicit meaning like 'Uff \*\*\* and from it is that which possess opposition to a description

[116] similarly, a condition, *Ghaayah* and number \*\*\* the *Faasiq* has come as a description

[117] a condition is: if they are pregnant \*\*\* *Ghaayah* has come in the negation of marriage

[118] to his wife before marrying someone else \*\*\* and as a number eighty as a reward

## النَّوعُ الثَّامِنُ: الْمَفْهُومُ

مُؤَافِقٌ مَنْطُوقُهُ كَأُفٍّ \*\*\* وَمِنْهُ ذُو تَخَالُفٍ فِي الْوَصْفِ

وَمِثْلُ ذَا شَرْطٍ وَغَايَةُ عَدَدٍ \*\*\* وَنَبَأُ الْفَاسِقِ لِلْوَصْفِ وَرَدٌ

وَالشَّرْطُ إِنْ كُنَّ أَوْلَاتٍ حَمَلٍ \*\*\* وَغَايَةُ جَاءَتْ بِنَفْيِ حِلِّ

لِزَوْجِهَا قَبْلَ نِكَاحِ عَيْبِهِ \*\*\* وَكَالثَّمَانِينَ لِعَدِّ أَجْرِهِ

## The Ninth and Tenth: *al-Mutlaq* and *al-Muqayyad*

[119] The *Mutlaq* is taken according to its opposite if \*\*\* it is possible, and its ruling is taken

[120] Like *al-Qatl* and *al-Dhihaar* which were restricted \*\*\* the first believers as has come

[121] Where it is not possible, like repaying \*\*\* the month of fasting, it is not implemented

## النَّوعُ التَّاسِعُ وَالْعَاشِرُ: الْمَطْلُوقُ وَالْمُقَيَّدُ

وَحَمْلٌ مُطْلَقٌ عَلَى الضِّدِّ إِذَا \*\*\* أَمَكْنَ وَالْحُكْمُ لَهُ قَدْ أُخِذَا

كَالْقَتْلِ وَالظَّهَارِ حَيْثُ قَيَّدَتْ \*\*\* أَوْلَاهُمَا مُؤْمِنَةٌ إِذْ وَرَدَتْ

وَحَيْثُ لَا يُمَكَّنُ كَالْقَضَاءِ فِي \*\*\* شَهْرِ الصِّيَامِ حُكْمَهُ لَا تَقْتَفِي

## The Eleventh and Twelfth: *al-Nāsikh* and *al-Mansūkh*

[122] How many pages have been authored \*\*\* and have become famous in large volumes and numbers

[123] The abrogating came after the abrogated \*\*\* in sequence, except that which has been established

[124] from them is the verse of 'Idda, and it is not lawful \*\*\* for you women, there have come authentic transmissions

[125] Abrogation can occur of a ruling or the recitation \*\*\* or both of them; like the verse of *al-Radaa'a*

## النَّوعُ الْحَادِي عَشَرَ وَالثَّانِي عَشَرَ: النَّاسِخُ وَالْمَنْسُوخُ

كَمْ صَنَّفُوا فِي دِينٍ مِنْ أَسْفَارٍ \*\*\* وَاشْتَهَرَتْ فِي الضَّخْمِ

وَالْإِكْتَارِ

وَنَاسِخٌ مِنْ بَعْدِ مَنْسُوخٍ أَتَى \*\*\* تَرْتِيبُهُ إِلَّا الَّذِي قَدْ ثَبَتَا

مِنْ آيَةِ الْعِدَّةِ لَا يَحِلُّ \*\*\* لَكَ النِّسَاءُ صَحَّ فِيهِ النَّقْلُ

وَالنَّسْخُ لِلْحُكْمِ أَوْ التَّلَاوَةِ \*\*\* أَوْ لهُمَا كَأَيَّةِ الرِّضَاعَةِ



**The Thirteenth and Fourteenth:  
that which is implemented for a  
specified number and that which is  
implemented once**

[126] Like the verse of *al-Najwa* has not been implemented \*\*\* by anyone since it was revealed except 'Alī

[127] It remained for a period of time \*\*\* and it was said: no, rather for ten days.

**Chapter Six: Regarding its meaning  
in connection to the wording. It  
consists of six topics:**

**The first and second: *al-Fasl* and *al-Wasl***

[128] *al-Fasl* and *al-Wasl* are related to the meaning \*\*\* and its study and that which is sought.

[129] The first example is: (إِذَا خَلَوْا) until \*\*\* its end as this is connected to

[130] that which comes after it which is Allāh \*\*\* it is connected as you can see

[131] \*\*\* is connected to (وَإِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ) (الْفَجَّارِ فِي جَحِيمٍ)

النَّوعُ الثَّلَاثُ وَالرَّابِعَ عَشَرَ: الْمَعْمُولُ بِهِ مُدَّةً مُعَيَّنَةً،  
وَمَا عَمِلَ بِهِ وَاحِدٌ

كَآيَةِ النَّجْوَى الَّتِي لَمْ يَعْمَلِ \*\*\* مِنْهُمْ بِهَا مُذْ نَزَلَتْ إِلَّا عَلَيَّ

وَسَاعَةً قَدْ بَقِيَتْ تَمَامًا \*\*\* وَقِيلَ لَا بَلْ عَشْرَةَ أَيَّامًا

العقد السادس:

مَا يَرْجِعُ إِلَى الْمَعَانِي الْمُتَعَلِّقَةِ بِالْأَلْفَاظِ، وَهِيَ سِتَّةُ:

الأوَّلُ والثَّانِي: الْفَصْلُ وَالْوَصْلُ

الْفَصْلُ وَالْوَصْلُ وَفِي الْمَعَانِي \*\*\* بَحْثُهُمَا وَمِنْهُ يُطْلَبَانِ

مِثَالُ أَوَّلٍ إِذَا خَلَوْا إِلَى \*\*\* آخِرَهَا وَذَلِكَ حَيْثُ فُصِّلَا

مَا بَعْدَهَا عَنْهَا وَتِلْكَ اللَّهُ \*\*\* إِذْ فُصِّلَتْ عَنْهَا كَمَا تَرَاهُ

وَإِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ \*\*\* فِي الْوَصْلِ وَالْفُجَّارِ فِي جَحِيمٍ





**The third, fourth and fifth: *al-Ijaaz*,  
*al-Itnaab*, and *al-Musaawaat***

[132] and in retribution do you have, say \*\* is an example of *al-Ijaaz* and do not forget the examples

[133] for those which remain like the evil plot did not encompass \*\*\* and in completion of this is a reward

[134] Like, did I not say to you, is *al-Itnaab* \*\*\* and this comprises the meaning of this chapter.

**The sixth: *al-Qasr***

[135] This is also from the science of *al-Ma'ānī*, like (not is \*\*\* Muhammad except a Messenger) so know this.

**النَّوعُ الثَّلَاثُ وَالرَّابِعُ وَالْخَامِسُ: الْإِيجَازُ وَالْإِطْنَابُ  
وَالْمُسَاوَاةُ**

وَلَكُمْ الْحَيَاةُ فِي الْقِصَاصِ قُلْ \*\*\* مِثَالُ الْإِيجَازِ وَلَا تَخْفَى الْمِثْلُ

لِمَا بَقِيَ كَلَّا يَحِيقُ الْمَكْرُ \*\*\* وَلَكَ فِي إِكْمَالِ هَذِي أَجْرُ

نَحْوُ أَمْ أَقُلْ لَكَ الْإِطْنَابُ \*\*\* وَهِيَ لَهَا لَدَى الْمَعَانِي بَابُ

**النَّوعُ السَّادِسُ: الْقَصْرُ**

وَذَاكَ فِي الْمَعَانِ بِحُثُّهُ كَمَا \*\*\* مُحَمَّدٌ إِلَّا رَسُولٌ عُلِمَا



**Conclusion: It consists of four topics: *al-Asmaa, al-Kunaa, al-Alqaab, al-Mubhamaat***

[136] Ishāq, Yūsuf, Lūt, 'Īsā \*\*\* Hūd, Sālih, Shu'ayb, Mūsā.

[137] Hārūn, Dāwūd, his son (Sulaymān), Ayyūb \*\*\* Dhu al-Kifl, Yūnus, Ya'qūb.

[138] Ādam, Idrīs, Nūh, Yahyā \*\*\* al-Yasa, Ibrāhīm, Ilyā[s].

[139] Zakariyyah, Ismā'il \*\*\* and Muhammad in completion.

[140] Hārūt, Mārūt, Jibrā'il \*\*\* Qa'id, al-Sijil, Mīkā'il

[141] Luqmān, Tubba', Tālūt \*\*\* Iblīs, Qārūn, Jālūt

[142] Maryam, 'Imrān i.e. her father \*\*\* also Harūn i.e. her brother

[143] no other companion has been mentioned except Zayd \*\*\* then the *Kunaa* like 'Abd al-'Uzza

[144] Abā Lahb, al-Alqaab \*\*\* have come Dhul-Qurnayn, O' one who repents

[145] His name is *Iskandar*, al-Maseeh \*\*\* 'Īsā

[146] Fir'awn, known as Walīd, then the *Mubham* \*\*\* from Āl-Fir'awn whose belief has been hidden from us

[147] the name is Hirqīl \*\*\* the one mentioned in *Yasīn* who was coming

[148] meaning the one who was running his name is Habīb \*\*\* and Yūsha Ibn Nūn

[149] the slave-boy of Mūsā \*\*\* and the two mentioned in *Sūrah Mā'idah*

[150] Kālib, with Yūsha Umm Mūsā \*\*\* her name is Yūhānidh who faced difficulties

## الْحَاتِمَةُ

اَشْتَمَلَتْ عَلٰى اَرْبَعَةِ اَنْوَاعٍ: الْاَسْمَاءُ، وَالْكُنٰى،

وَالْاَلْقَابُ، وَالْمُبْهَمَاتُ

اِسْحٰقُ يُوْسُفُ وَّلُوْطُ عِيْسٰى \*\*\* هُوْدٌ وَّصٰلِحٌ شُعَيْبٌ مُّوْسٰى

هٰرُوْنُ دَاوُدُ ابْنُهُ اَيُّوْبُ \*\*\* ذُو الْكِفْلِ يُوْنُسُ كَذَا يَعْقُوْبُ

اٰدَمُ اِدْرِيسُ وَّنُوْحٌ يَحْيٰى \*\*\* وَّالْيَسْعُ اِبْرٰهِيْمُ اَيْضًا اِلٰيَا

وَزَكَرِيَّا اَيْضًا اِسْمَاعِيْلُ \*\*\* وَّجَاءَ فِي مُحَمَّدٍ تَكْمِيْلُ

هٰرُوْتُ مَارُوْتُ وَّجِبْرٰئِيْلُ \*\*\* قَعِيْدُ السِّجْلِ مِيكَائِيْلُ

لُقْمٰنُ تُبْعُ كَذَا طٰلُوْتُ \*\*\* اِبْلِيسُ قَارُوْنُ كَذَا جَالُوْتُ

وَمَرْيَمُ عِمْرٰنُ اَيُّ اَبُوْهَا \*\*\* اَيْضًا كَذَا هٰرُوْنُ اَيُّ اَخُوْهَا

مِنْ غَيْرِ زَيْدٍ مِنْ صِحَابٍ عَزَا \*\*\* ثُمَّ الْكُنٰى فِيْهِ كَعْبِدِ الْعَزٰى

كُنٰى اَبَا لَهْبٍ الْاَلْقَابُ \*\*\* قَدْ جَاءَ ذُو الْقَرْنَيْنِ يٰاَوَّابُ

وَاِسْمُهُ اِسْكَنْدَرُ الْمَسِيْحُ \*\*\* عِيْسٰى وَذَا مِنْ اَجْلِ مَا يَسِيْحُ

فِرْعَوْنُ ذَا الْوَلِيْدُ ثُمَّ الْمُبْهَمُ \*\*\* مِنْ اَلِ فِرْعَوْنَ الَّذِي قَدْ يَكْتُمُ

اِيْمٰنَهُ وَاِسْمُهُ حِرْقِيْلُ \*\*\* وَمَنْ عَلٰى يٰاسِيْنَ قَدْ يُجِيْلُ

اَعْنِي الَّذِي يَسْعٰى اِسْمُهُ حَبِيْبُ \*\*\* وَيُوْشَعُ بِنُ نُوْنٍ يٰاَلِيْبُ

وَهُوَ فَتٰى مُوْسٰى لَدٰى السَّفِيْنَةِ \*\*\* وَمَنْ هُمَا فِي سُوْرَةِ الْمٰائِدَةِ

كَالِبُ مَعَ يُوْشَعَ اُمُّ مُوْسٰى \*\*\* يُوْحٰنِدُ اِسْمُهَا كَفِيْتِ الْبُوْسَا



[151] and the slave mentioned in al-Kahf is al-Khadir \*\*\* and the one who was killed

[152] i.e. the boy who was Haysūr, the king \*\*\* in His statement (كَانَ وَرَاءَهُمْ مَلَكٌ)

[153] [His name is] Hudad, and the Companion of the Messenger in \*\*\* the cave is al-Siddiq

[154] Itfir, al-'Aziz or Qitfir \*\*\* and there are many other *Mubhams*.

[155] It has been gathered in al-Tahbīr \*\*\* all of it, so seek it O' one who is skilful.

[156] So take from me that which I have threaded \*\*\* and do not be a deceived jealous [individual]

[157] Except for an error which you come across \*\*\* then correct the mistake if you are able

[158] After this I am obliged to send salutation \*\*\* upon the Prophet, his guided family,

[159] his companions and followers \*\*\* upon guidance until the establishment of the hour.

وَمَنْ هُوَ الْعَبْدُ لَدَى الْكَهْفِ الْخَضِرِ \*\*\* وَمَنْ لَهُ الدَّمُ لَدَيْهَا

قَدْ هُدِرَ

أَعْنِي الْعُلَامَ وَهُوَ خَيْسُورُ الْمَلِكِ \*\*\* فِي قَوْلِهِ كَانَ وَرَاءَهُمْ مَلِكٌ

هُدَدٌ وَالصَّاحِبُ لِلرَّسُولِ فِي \*\*\* غَارٍ هُوَ الصِّدِّيقُ أَعْنِي الْمُقْتَفِي

إِطْفِيرُ الْعَزِيزِ أَوْ قِطْفِيرُ \*\*\* وَمُبْتَهُمْ وُرُودُهُ كَثِيرٌ

وَكَادَ أَنْ يَسْتَوْعِبَ التَّحْبِيرُ \*\*\* جَمِيعَهَا فَأَقْصِدْهُ يَا نَحْرِي

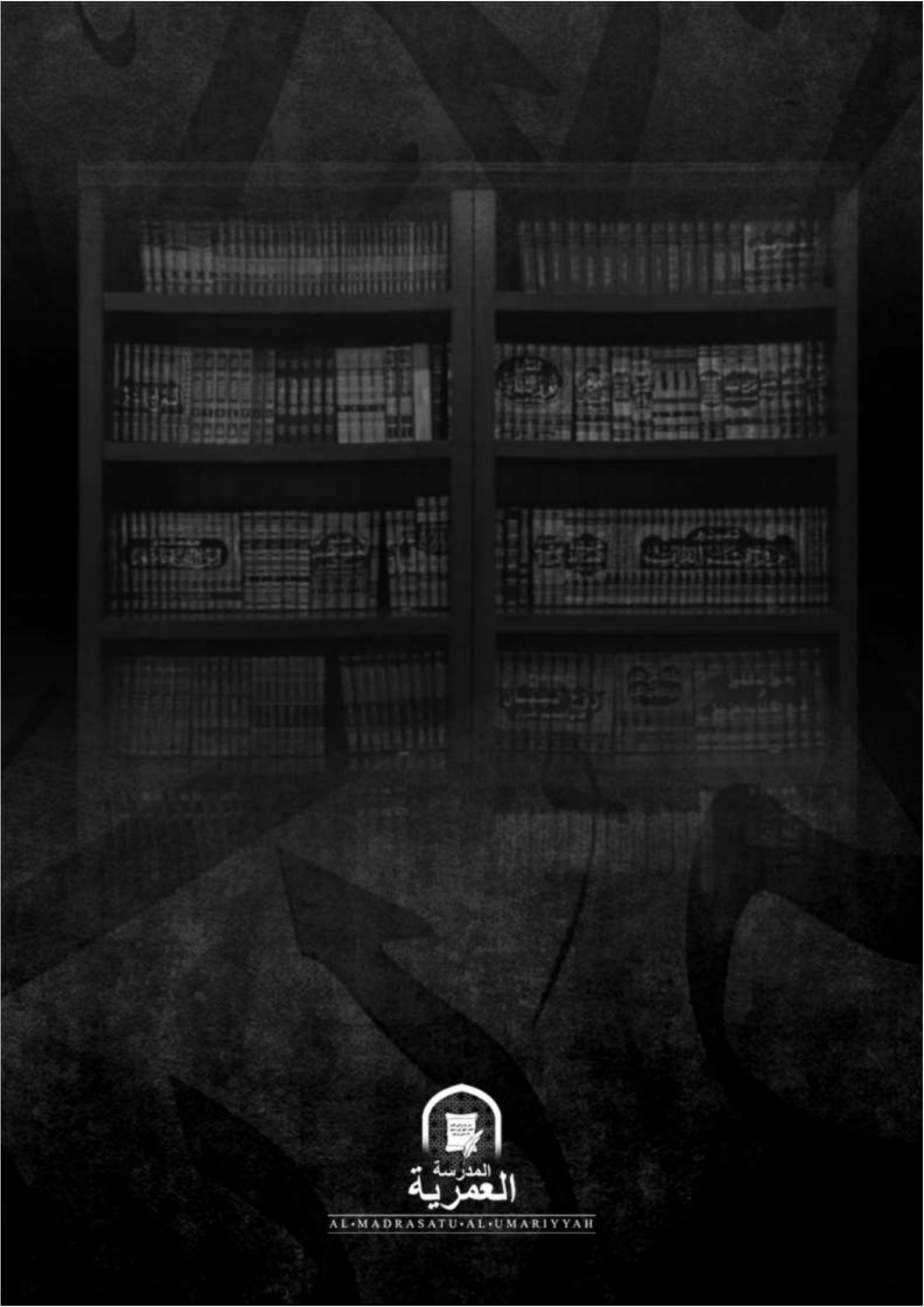
فَهَاكُمَا مِنِّي لَدَى قُورِي \*\*\* وَلَا تَكُنْ بِحَاسِدٍ مَغْرُورٍ

إِلَّا إِذَا بَجَلَلِ ظَفَرَتَا \*\*\* فَأَصْلِحِ الْفَاسِدَ إِنْ قَدَرْتَا

وَوَجِبَتْ مِنْ بَعْدِ ذَا صَلَاتِي \*\*\* عَلَى النَّبِيِّ وَآلِهِ الْهُدَاةِ

وَصَحْبِهِ مُعَمَّمًا أَتْبَاعَهُ \*\*\* عَلَى الْهُدَى إِلَى قِيَامِ السَّاعَةِ





AL-MADRASATU AL-UMARIYYAH