



منظومة الزمزمي

Zamzami Poem

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‘Abdul-‘Azīz ibn ‘Alī al-Zamzamī al-Makkī (d. 976 AH)

عَلَى النَّبِيِّ عَطْرِ الْأَرْذَانِ

تَبَارَكَ الْمُنَزَّلُ لِلْفُرْقَانِ

Blessed is He who revealed the Criterion

upon the Prophet with scented sleeves

مَعَ سَلَامٍ دَائِمًا يَغْشَاهُ

مُحَمَّدٍ عَلَيْهِ صَلَّى اللَّهُ

Muhammad, upon him be prayers

with salutations always enveloping

فَهَذِهِ مِثْلُ الْجَمَانِ عِقْدُ

وَالِهِ وَصَحْبِهِ وَبَعْدُ

And on his family and companions, and then

these are like the pearls of a necklace

بِدَايَةٍ لِمَنْ بِهِ يَحِيرُ

ضَمَّنَتْهَا عِلْمًا هُوَ التَّفْسِيرُ

Gathered for the science of tafsīr

for the beginner who is confused

مُهَذَّبًا نِظَامَهَا فِي عَايَةٍ

أَفْرَدْتُهَا نَظْمًا مِنَ النُّفَايَةِ

I've made it a poetic form of Nuqāyah

concise in its poetry for its goal

لِأَنَّهُ الْهَادِي وَمَنْ يُعِينُ

وَاللَّهُ أَسْتَهْدِي وَأَسْتَعِينُ

From Allah, I seek guidance and help

for He is The Guide and Helper

حَدُّ عِلْمِ التَّفْسِيرِ

Definition of Tafsīr

كِتَابَنَا مِنْ جِهَةِ الْإِنْزَالِ

عِلْمٌ بِهِ يُبْحَثُ عَنْ أَحْوَالِ

A science that studies the aspects

of our Book and its revelation

قَدْ حُصِرَتْ أَنْوَاعُهُ يَقِينًا

وَنَحْوِهِ بِالْخَمْسِ وَالْخَمْسِينَ

And so on, fifty five

issues in which it is comprehensively gathered

وَقَدْ حَوَّهَا سِتَّةَ عُمُودٍ

after which is a conclusion

وَقَبْلَهَا لَا بُدَّ مِنْ مُقَدِّمَةٍ

with some of what is needed

وَبَعْدَهَا خَاتِمَةٌ تَعُودُ

Brought together in six categories

يَبْعُضُ مَا خُصِّصَ فِيهِ مُعْلِمَةٌ

(10) And before that, an introduction is necessary

مُقَدِّمَةٌ

Introduction

فَذَاكَ مَا عَلَى مُحَمَّدٍ نَزَلَ

miraculous in its chapters

وَالسُّورَةُ الطَّائِفَةُ الْمُتَرَجِّمَةُ

as three verses minimum is its sign

وَالْآيَةُ الطَّائِفَةُ الْمُفْصُولَةُ

words from it, and its lesser virtue

وَمِنْهُ الْإِعْجَازُ بِسُورَةٍ حَصَلَ

It is what was revealed to Muhammad

ثَلَاثُ آيٍ لِأَقَلِّهَا سِمَةٌ

A chapter is a portion of it defined

مِنْ كَلِمَاتٍ مِنْهُ وَالْمُفْصُولَةُ

A verse is a group of separated

وَالْقَاضِلُ الَّذِي فِيهِ مِنْهُ أَتَتْ

According to one opinion like *Tabbat*

قِرَاءَةٌ بِهِ وَأَنْ يُتَرَجِّمَ

In other than Arabic it is prohibited

بِالرَّأْيِ لَا تَأْوِيلُهُ فَحَرِّرَا

Or read in meaning and to interpret

مِنْهُ عَلَى الْقَوْلِ بِهِ كَتَبَتْ

and more virtuous like the one after it

بِعَرَبِيٍّ لَفْظِ الْعَرَبِيِّ تَحَرُّمٌ

to recite and to translate

كَذَاكَ بِالْمَعْنَى وَأَنْ يُفَسَّرَا

with opinion not all interpretation, so be aware

العَقْدُ الْأَوَّلُ مَا يَرْجِعُ إِلَى النُّزُولِ زَمَانًا وَمَكَانًا وَهُوَ اثْنَا عَشَرَ نَوْعًا

الأَوَّلُ وَالثَّانِي: الْمَكِّيُّ وَالْمَدَنِيُّ

The First Category – Revelation in terms of time and place, and it is twelve topics

One and Two: Makkī and Madanī

وَالْمَدَنِيُّ مَا بَعْدَهَا وَإِنْ تَسَلَّ

مَكِّيُّهُ مَا قَبْلَ هِجْرَةِ نَزَلِ

Makkī is what was revealed before migration and Madanī what came after it, and if you ask

أَخِيرَتِيهِ وَكَذَا الْحُجُّ تَبَعُ

فَالْمَدَنِيُّ أَوَّلَنَا الْقُرْآنَ مَعَ

The Madanī are the first along with

the last two and Hajj follows

بَرَاءَةٌ وَالرَّعْدُ وَالْقِتَالُ

مَائِدَةٌ مَعَ مَا تَلَتْ أَنْقَالَ

Mā'idah, and what it follows and Anfāl

Barā'ah, ar-Ra'd and Qitāl

قِيَامَةٌ زَلْزَلَةٌ وَالْقَدَرُ

وَتَالِيَاهَا وَالْحَدِيدُ النَّصْرُ

(20) The two that follow it, Ḥadīd and Naṣr

Qiyāmah, Zalzalāh and Qadr

وَسِرُّ إِلَى التَّحْرِيمِ وَهِيَ دَاخِلَةٌ

وَالنُّورُ وَالْأَخْرَابُ وَالْمُجَادَلَةُ

Nūr, Aḥzāb and Mujādalāh

all the way to Taḥrīm which is included

عَلَى الَّذِي صَحَّ بِهِ الْمَرْوِيُّ

وَمَاعَدَا هَذَا هُوَ الْمَكِّيُّ

All others are Makkī

according to what is authentically narrated

النُّوعُ الثَّالِثُ وَالرَّابِعُ: الْحَضَرِيُّ وَالسَّفَرِيُّ مِنْ آيِ الْقُرْآنِ

Three and Four: Verses Revealed in Residence and in Travel

مَائِدَةً بِذَاتِ جَيْشٍ فَأَعْلَمَ

In travel like the verse of Tayammum

وَالسَّفَرِيُّ كَأَيَّةِ التَّيَمُّمِ

in Mā'idah at Dhāt al-Jaysh so know

كُرْعَ الْعَمِيمِ يَا مَنْ يَفْتَنِي

Or at Baydā', and the Al-Fatḥ at

أَوْ هِيَ بِالْبَيْدَاءِ ثُمَّ الْفَتْحِ فِي

Kurā' Ghamīm, O one who follows

وَتُرْجَعُونَ أَوَّلَ هَذَا الْحَتْمَا

And at Minā, Fear and after, the day

وَمَعْنَى اتَّقُوا وَبَعْدُ يَوْمًا

you will return to its ending

لَا خَيْرَ السُّورَةِ يَسْئَلُ

And on the Day of Conquest, 'The Messenger believes' to the end, O inquisitive questioner

وَيَوْمَ فَتَحَ آمَنَ الرَّسُولُ

هَذَانِ خَصْمَانِ وَمَا بَعْدُ تَبَعُ

On the Day of Badr, Al-Anfāl and

وَيَوْمَ بَدْرٍ سُورَةُ الْأَنْفَالِ مَعَ

'These two opponents' and what follows

فَعَاقِبُوا بِمِثْلِ مَا عُوِقِبْتُمْ

To 'The Praiseworthy', then 'If you retaliate

إِلَى الْحَمِيدِ ثُمَّ إِنَّ عَاقِبَتَكُمْ

then do so in a similar manner'

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ

At Uḥud, and at Arafat there came

بِأَحَدٍ وَعَرَفَاتٍ رَسُمُوا

'Today I have completed for you your religion'

وَالْحَضَرِيُّ وَفُوعُهُ كَثِيرٌ

(30) What is mentioned here is little

وَمَا ذَكَرْنَا هَهُنَا الْيَسِيرُ

and in residence its examples are many

النَّوْعُ الْخَامِسُ وَالسَّادِسُ: اللَّيْلِيُّ وَالنَّهَارِيُّ

Five and Six: By Night and Day

وَأَيُّهُ الْقِبْلَةُ أَيُّ قَوْلٍ

Sūrah al-Fatḥ came at night

وَسُورَةُ الْفَتْحِ أَتَتْ فِي اللَّيْلِ

and the verse of *qiblah*, 'turn'

بَعْدُ لِأَزْوَاجِكَ وَالْحَتْمُ سَهْلٌ

And His statement, 'O Prophet, say'

وَقَوْلُهُ يَا أَيُّهَا النَّبِيُّ قُلْ

after, 'your wives' and its ending is easy

حُصِّتْ بِهَا أَزْوَاجُهُ فَأَثْبِتْ

I mean the one with the daughters, not

أَعْنِي الَّتِي فِيهَا الْبَنَاتُ لَا الَّتِي

the one specifically for his wives

أَيُّ حُلُفُوا بِتَوْبَةٍ يَقِينَا

And the verse of the three who

وَأَيُّهُ الثَّلَاثَةُ الَّذِينَ

were left behind and made certain repentance

أَنَّ الْكَثِيرَ بِالنَّهَارِ نَزَلَا

These are some of the ones at night, but

فَهَذِهِ بَعْضُ اللَّيْلِيِّ عَلَى

most were revealed during the day

النَّوْعُ السَّابِعُ وَالثَّامِنُ الصَّيْفِيُّ وَالشِّتَائِيُّ

Seven and Eight: Summer and Winter

وَالشِّتَائِيُّ كَالْعَشْرِ فِي عَائِشَةَ

Summer like the verse of *Kalālah*

صَيْفِيَّةُ كَأَيِّ الْكَالَالَةِ

and winter like the ten about 'Ā'ishah

التَّاسِعُ الْفَرَاشِيُّ مِنَ الْآيَاتِ

Nine: Verses of the Mattress

فِي نَوْمِهِ فِي بَيْتِ أُمِّ سَلَمَةَ

كَآيَةِ الثَّلَاثَةِ الْمَقْدَمَةِ

Like the three previous verses

whilst sleeping in the house of Umm Salamah

لِكَوْنِ رُؤْيَا الْأَنْبِيَاءِ وَحْيًا

يَلْحَقُهُ النَّازِلُ مِثْلَ الرُّؤْيَا

Within it are those revealed like dreams

for the dreams of prophets is revelation

الْعَاشِرُ أَسْبَابُ التُّزُولِ

Ten: Causes of Revelation

فِيهِ فَيَمِّمُ نَحْوَهَا اسْتِفْسَارًا

وَصَنَّفَ الْأَيْمَةَ الْأَسْفَارَا

The imams have authored many works

so return back to them to learn

وَإِنْ بَعِيرٍ سَنَدٍ فَمُنْقَطِعٌ

مَا فِيهِ يُرَوَّى عَنْ صَحَابِيٍّ رُفِعَ

(40) In it are narrations of Companions to the Prophet

or without a chain thus broken

أَشْيَا كَمَا لِإِفْكِهِمْ مِنْ قِصَّةٍ

أَوْ تَابِعِيٍّ فَمُرْسَلٌ وَصَحَّتْ

Or from a *tābi'ī* so *mursal*, and authentic

are things like the story of slander

خَلْفَ الْمَقَامِ الْأَمْرِ بِالصَّلَاةِ

وَالسَّعْيِ وَالْحِجَابِ مِنْ آيَاتِ

Sa'ī, *hijāb* and the verses

commanding prayer behind the Maqām

النَّوْعُ الْحَادِي عَشَرَ أَوَّلُ مَا نَزَلَ

Eleven: The First Revelation

أَوَّلُهُ وَالْعَكْسُ قَوْمٌ يَكْثُرُ

Iqra' first is most correct, then Muddathir

أَفْرَأُ عَلَى الْأَصَحِّ فَاَلْمُدَّثِّرُ

first and many others said the opposite

وَقِيلَ بِالْعَكْسِ بِدَارِ الْهِجْرَةِ

Firstly Taḍfif and then Baqarah

أَوَّلُهُ التَّطْفِيفُ ثُمَّ الْبَقَرَةُ

and the opposite is said in the City of Migration

النَّوْعُ الثَّانِي عَشَرَ آخِرُ مَا نَزَلَ

Twelve: The Last Revelation

قِيلَ الرِّبَا أَيْضًا وَقِيلَ غَيْرُهُ

The verse of *Kalālah* was last

وَأَيُّهُ الْكَالَالَةُ الْآخِرَةُ

it was said, *ribā* and it was said others

العَقْدُ الثَّانِي مَا يَرْجِعُ إِلَى السَّنَدِ وَهِيَ سِتَّةُ أَنْوَاعٍ :

النَّوْعُ الْأَوَّلُ وَالثَّانِي وَالثَّلَاثُ: الْمُتَوَاتِرُ، وَلَا حَادُّ، وَالشَّادُّ

The Second Category: Chains of Narrators, and it is Six Topics

One, Two and Three: *Mutawātir*, *Āḥād* and *Shādh*

فَمُتَوَاتِرٌ وَلَيْسَ يُعْمَلُ

What the seven reciters have relayed

وَالسَّبْعَةُ الْقُرَاءُ مَا قَدْ نَقَلُوا

is *mutawātir*, and not used

مَجْرَى التَّفَاسِيرِ وَإِلَّا فَادِرٌ

Is other than that in rulings, so long as

بَعِيْرِهِ فِي الْحُكْمِ مَا لَمْ يَجْرِ

it is not interpretation or else know

قَدِّمَهُ ذَا الْقَوْلِ هُوَ الْمُسْمُوعُ

Two statements if they oppose the Prophetic

قَوْلَيْنِ إِنْ عَارَضَهُ الْمَرْفُوعُ

give it precedence as that is preferred

تَتَّبِعُهَا قِرَاءَةُ الصَّحَابَةِ

Secondly are the three *āḥād*

وَالثَّانِي الْأَحَادُ كَالثَّلَاثَةِ

and then the readings of the Companions

مِمَّا قَرَأَهُ التَّابِعُونَ وَاسْتُطِرَّ

(50) Thirdly, is the *shādh* that is not well-known

وَالثَّلَاثُ الشَّادُّ الَّذِي لَمْ يَشْتَهَرْ

read by the *tābi'ūn* and written

وَصِحَّهِ الْإِسْنَادِ شَرْطُ يَنْجَلِي

But only the first is recited

وَلَيْسَ يُقْرَأُ بِعَيْرِ الْأَوَّلِ

and an authentic chain is a clear condition

وَفَائِقُ لَفْظِ الْعَرَبِيِّ وَالْخَطِّ

For it and well-known precise narrators

لَهُ كَشْهَرَةُ الرِّجَالِ الضَّبْطِ

according to the Arabic word and script

الرَّابِعُ قِرَآءَاتُ النَّبِيِّ

Four: The Readings of the Prophet (ﷺ)

بَابًا لَهَا حَيْثُ قَرَأَ بِمَلِكٍ

Al-Ḥākim in his *Mustadrak* placed

كَذَاكَ لَا تَجْزِي بِنَا يَا مُحَرَّرُ

And *ṣirāṭ*, *ruhun* and *nunshizu*

وَالْعَيْنُ بِالْعَيْنِ يَرْفَعُ الْأُولَى

Likewise, with a *fatḥah* on the *yā* of *yaghullā*
the first

بِفَتْحٍ فَامَعْنَاهُ مِنْ أَعْظَمِكُمْ

Darasta, *tastaṭīu'*, *min anfasikum*

بَعْدَ سَفِينَةٍ وَهَذِي شَدَّتْ

Amāmahum before *malik*, *ṣāliḥatin*

قُرَّاتُ أَعْيُنٍ لِحُجْمِ ثَمَضَى

Sakrā wa mā hum bi-sakrā also

رَفَارِفًا عَبَاقِرِيَّ جَمْعُهُمْ

Wat-taba'athum after *dhurriyatuhum*

وَعَقَّدَ الْحَاكِمُ فِي الْمُسْتَدْرَكِ

a chapter for this where he read *malik*

كَذَا الصِّرَاطُ رُحْنٌ وَنُنْشِرُ

also, *la tajzī* with a *tā*, O seeker

أَيْضًا بِفَتْحٍ يَاءٍ أَنْ يَعْلا

and *al-‘aynu bil-‘ayni* with a *ḍammah* on

دَرَسْتَ تَسْتَطِيعُ مِنْ أَنْفَسِكُمْ

with a *fatḥah* on the *fā* meaning the noblest

أَمَامَهُمْ قَبْلَ مَلِكٍ صَالِحَةٍ

after *safīnatin*, and this is *shādh*

سَكْرَى وَمَاهُمْ بِسَكْرَى أَيْضًا

qurrātu a'yunin with the plural

وَاتَّبَعَتْهُمْ بَعْدَ ذُرِّيَّتِهِمْ

rafārifan ‘abāqiriyya with the plural

الخامس والسادس

الرُّوَاهُ وَالْحَفَاطُ مِنَ الصَّحَابَةِ وَالتَّابِعِينَ الَّذِينَ اشْتَهَرُوا بِحِفْظِ الْقُرْآنِ وَإِقْرَائِهِ

Five and Six: The Reciters from the Companions and *Tābi'ūn* who were Famous for Memorising and Teaching Qur'an

عَلِيُّ عَثْمَانُ أَبِي زَيْدٍ

وَلَا بَنُ مَسْعُودٍ بِهَذَا سَعْدُ

(60) 'Alī, 'Uthmān, Ubayy, Zayd

and Ibn Mas'ūd was an expert

كَذَا أَبُو زَيْدٍ أَبُو الدَّرْدَا كَذَا

مُعَاذُ بْنُ جَبَلٍ وَ أَخْذَا

Likewise, Abu Zayd, Abud-Dardā' and

Mu'ādh ibn Jabal from whom took

عَنْهُمْ أَبُو هُرَيْرَةَ مَعَ ابْنِ

عَبَّاسٍ ابْنُ سَائِبٍ وَالْمَعْنِي

Abu Hurayrah along with Ibn

'Abbās, Ibn Sā'ib, meaning

بَدَيْنَ عَبْدُ اللَّهِ ثُمَّ مَنْ شَهِرَ

مَنْ تَابِعِيٍّ فَالَّذِي مِنْهُمْ ذِكْرُ

That both are 'Abdullah, after them, famous

from the *tābi'ī* are those mentioned

يَزِيدُ أَيُّ مَنْ أَبُهِ الْقَعْقَاعُ

وَالْأَعْرَجُ بْنُ هُرْمُزٍ قَدْ شَاعُوا

Yazīd, the one whose father was Qa'qā'

and Al-A'raj ibn Hurmuz, well-known

مُجَاهِدٌ عَطَا سَعِيدٌ عِكْرِمَةُ

وَالْأَسْوَدُ الْحَسَنُ زُرُّ عِلْقَمَةُ

Mujāhid, Aṭā', Sa'id, 'Ikrimah

Al-Aswad, Al-Ḥasan, Zirr, 'Alqamah

كَذَاكَ مَسْرُوقٌ كَذَا عَيْدَةُ

رُجُوعُ سَبْعَةٍ هُمْ لَا بُدَّ

And also Masrūq, and 'Abīdah

and to them must the seven return

العقد الثالث

مَا يَرْجِعُ إِلَى الْأَدَاءِ وَهِيَ سِتَّةُ أَنْوَاعٍ:

النَّوْعُ الْأَوَّلُ وَالنَّوْعُ الثَّانِي: الْوَقْفُ، وَالْإِبْتِدَاءُ

The Third Category: Recitation, and it is Six Topics

One and Two: Pausing and Starting

وَحُكْمُهُ عِنْدَهُمْ كَمَا تَشَاءُ

Starting with a *hamzah wasl* is common

أَوْ كُنْفًا بِحَسَبِ الْمَقَامِ

From inappropriate to good or complete

وَزَيْدَ الْإِشْمَامِ لِضَمِّ الْحَرَكَةِ

With a *sukūn* stop on a vowel

وَالْفَتْحُ دَانَ عَنْهُ حَتْمًا خَطِئًا

(70) Or *rawm* with in and a *kasrah* is established

وَوَيْكَانَ لِلْكِسَائِيِّ وَقَفُ

The *hā* written as a *tā* they differed

كَافٍ لَهَا وَغَيْرُهُمْ قَدْ حَمَلَا

On the *yā*, and Abu 'Amr on the

هَذَا الرَّسُولِ مَاعَدَا الْمُوَالِي

They stopped on the *lām* in *mā li*

وَالْإِبْتِدَاءُ يَهْمَزُ وَصَلٍ قَدْ فَشَا

its ruling with them is as you wish

مِنْ قُبْحٍ أَوْ مِنْ حُسْنٍ أَوْ تَمَامٍ

or sufficient according to the place

وَبِالسُّكُونِ قِفَ عَلَى الْمَحْرَكَةِ

or with *ishmām* on a *ḍammah*

الرَّوْمُ فِيهِ مِثْلُ كَسْرِ أَصْلًا

but a *fathah* prevents both

فِي الْهَاءِ الَّتِي بِالتَّاءِ رَسْمًا خُلِفُ

and *waykanna*, Al-Kisā'ī stopped

مِنْهَا عَلَى الْيَاءِ وَأَبُو عَمْرٍو عَلَى

kāf and others stopped at the end

وَوَقَفُوا بِلَامِ نَحْوِ مَالٍ

hādha rasūli other than the two freed slaves

السَّابِقِينَ فَعَلَى مَا وَقَعُوا

وَشَبَّهَ ذَا الْإِمْتَالِ نَحْوَهُ فَعُوا

and similar words they did the same

Aforementioned who stop on the *mā*

النَّوعُ الثَّالِثُ: الْإِمَالَةُ

Three: *Imālah*

حَمَزَةُ وَالْكِسَائِي قَدْ أَمَالَا

مَا الْيَاءُ أَصْلُهُ اسْمًا أَوْ أَفْعَالًا

where the *yā* is in a noun or verb

Ḥamzah and Al-Kisā'ī make *imālah*

أَنَّى بِمَعْنَى كَيْفَ مَا بِالْيَا رُسْمٌ

حَتَّى إِلَى لَدَى عَلَى زَكَى الثَّرَمِ

hattā, ilā, ladā, 'alā, zakā are to be made

Annā which means how written as a *yā*

إِخْرَاجُهَا سِوَاهُمَا لَمْ يُمَلِّ

إِلَّا بِبَعْضٍ لِمَحَلِّهَا اعْدِلِ

except on the odd occasions

Exempt, other than those two none made *imālah*

النَّوعُ الرَّابِعُ: الْمَدُّ

Four: *Madd*

نَوْعَانِ مَا يُوصَلُ أَوْ مَا يُفْصَلُ

وَفِيهِمَا حَمَزَةٌ وَرَشٌّ أَطْوَلُ

and Ḥamzah and Warsh are the longest

Two types, connected or separate

فَعَاصِمٌ فَبَعْدَهُ ابْنُ عَامِرٍ

مَعَ الْكِسَائِيِّ فَأَبُو عَمْرٍو حَرِي

with Al-Kisā'ī and after him Abu 'Amr

Then 'Āṣim and after him Ibn 'Āmir

وَحَرَفَ مَدٍّ مَكَّنُوا فِي الْمُتَّصِلِ

طَرًّا وَلَكِنْ خُلِفُهُمْ فِي الْمُنْفَصِلِ

(80) A *madd* letter is elongated when connected always but they differ when it is separate

النَّوعُ الْخَامِسُ: تَخْفِيفُ الْهَمْزَةِ

Five: Lightening the *Hamzah*

مِنْ جَنْسٍ مَا تَلْتَهُ كَيْفَمَا وَرَدَ

نَقُلْ فَاِسْقَاطُ وَإِبْدَالُ بِمَدِّ

Moving, dropping and changing to a *madd*

with its similar type wherever mentioned

وَرُبَّ هَمْزٍ فِي مَوَاضِعٍ سَقَطَ

نَحْوُ أَنَّنَا فِيهِ تَسْهِيلٌ فَقَطْ

Such as *a'inna* there is lightening only

and maybe the *hamzah* is dropped at times

إِذْ بَسَطُهَا فِي كُتُبِ الْقُرَّاءِ

وَكُلُّ ذَا بِالرَّمْزِ وَالْإِيمَاءِ

All this is brief and signalled

its details are found in the books of the reciters

النَّوعُ السَّادِسُ: الْإِدْغَامُ

Six: *Idghām*

حَرْفٌ بِمِثْلِ هُوَ الْإِدْغَامُ يُقَالُ

فِي كَلِمَةٍ أَوْ كِلِمَتَيْنِ إِنْ دَخَلَ

In one word or two if there enters

a similar letter there is *idghām*

إِلَّا بِمَوْضِعَيْنِ نَصًّا عَلِمَا

لَكِنْ أَبُو عَمْرٍو بِهَا لَمْ يُدْغِمَا

But Abu 'Amr in does not make *idghām*

except in the two stated places

العَقْدُ الرَّابِعُ: مَا يَرْجَعُ إِلَى الْأَلْفَاظِ وَهُوَ سَبْعَةُ أَنْوَاعٍ:

الأَوَّلُ وَالثَّانِي: الْغَرِيبُ، وَالْمُعَرَّبُ

The Fourth Category: The Words, and it is Seven Topics

One and Two: Strange and Arabicised

مَا جَاءَ كَالْمِشْكَاةِ فِي التَّعْرِيبِ

Texts are used for strange words

كَذَلِكَ الْقِسْطَاسُ وَهُوَ الْعَدْلُ

Awwāh, sijjīl, and then *kilfī*

جُمُهورُهُمْ بِالْوَفْقِ قَالُوا إِحْدَرَا

These and similar words, and most have

يُرْجَعُ لِلنَّقْلِ لَدَى الْغَرِيبِ

and words like *mishkāh* are arabicised

أَوَّاهُ وَالسَّجِلُّ ثُمَّ الْكِفْلُ

likewise *qistās* which is justice

وَهَذِهِ وَنَحْوَهَا قَدْ أَنْكَرَا

rejected but some have accepted it

النَّوعُ الثَّلَاثُ: الْمَجَازُ

Three: Metaphorical

وَالْفَرْدُ جَمْعٌ إِنْ يُجْزَى عَنْ آخِرٍ

Such as abridging, removing, leaving the ending

عَقَلَ عَنْ ضِدِّ لَهُ أَوْ عَكْسُ ذِي

(90) Or a singular for a dual, and the animate

زِيَادَةُ تَقْدِيمٍ أَوْ تَأْخِيرٍ

مِنْهَا احْتِصَارُ الْحَذْفِ تَرْكُ الْخَبَرِ

singular as plural for one another

وَاحِدُهَا مِنَ الْمُنْتَى وَالَّذِي

for its opposite and vice versa

سَبَبُ التَّفَاتُ التَّكْرِيرُ

The cause, context and repetition

addition, advancing or delaying

النَّوعُ الرَّابِعُ: الْمُشْتَرَكُ

Four: Multiple Meanings

تَوَابُ الْعَيِّ مُضَارِعٌ وَرَا

Qur', wayl, nidd, mawlā, and also

قُرْءٌ وَوَيْلٌ نِدٌّ وَالْمَوْلَى جَرَى

tawwāb, al-ghayy, present tense, *warā*

النَّوعُ الْخَامِسُ: الْمُتَرَادِفُ

Five: Synonyms

وَبَشَّرَ فِي مُحْكَمِ الْقُرْآنِ

From that is what has come such as *insān*

مِنْ ذَلِكَ مَا قَدْ جَاءَ كَالْإِنْسَانِ

and *bashar* in the clear Qur'an

رَجَسٌ وَرَجَزٌ جَاءَ يَا أَوَابُ

And *yamm, baḥr* and likewise *'adhāb*

وَالْيَمِّ وَالْبَحْرِ كَذَا الْعَذَابُ

rijs and *riyz* O the repenter

النَّوعُ السَّادِسُ: الْإِسْتِعَارَةُ

Six: Similitude with no Likeness

وَذَاكَ كَالْمَوْتِ وَكَالْحَيَاةِ

It is a similitude without the wording

وَهِيَ تَشْبِيهٌُ بِلَا أَدَاةٍ

like death and like life

هَذَيْنِ مَا جَاءَ كَسَلَخِ اللَّيْلِ

For the guided and the opposite, and like

فِي مُهْتَدٍ وَضِدِّهِ كَمِثْلِ

these two the stripping of the night

النَّوعُ السَّابِعُ: التَّشْبِيهُ

Seven: Similitude

مَعَ غَيْرِهِ التَّشْبِيهُ حَيْثُ حَالًا

What shows a commonality in an issue

وَمَا عَلَى اشْتِرَاكِ أَمْرٍ دَلًّا

similar to something else

أَدَاتِهِ وَهُوَ كَثِيرٌ وَقَعًا

The condition here is the wording

وَالشَّرْطُ هَهُنَا اقْتِرَانُهُ مَعًا

and this is often mentioned

العقد الخامس: ما يرجع إلى مباحث المعاني المتعلقة بالأحكام وهو أربعة عشر نوعاً:

النوع الأول: العام الباقي على عموميه

The Fifth Category: Meanings Related to Rulings, and it is Fourteen Topics

One: The Original Ruling

بِكُلِّ شَيْءٍ أَيْ عَلِيمٌ ذَا هُوَ

وَعَزَّ إِلَّا قَوْلُهُ وَاللَّهُ

It is rare except His statement, ‘Allah

is of everything knowing

وَاحِدَةٍ فَخُذْهُ دُونَ لَبْسٍ

وَقَوْلُهُ خَلَقَكُمْ مِنْ نَفْسٍ

(100) And His statement, ‘He created you from a single

soul’, so take his without doubt

النوع الثاني والثالث: العام المخصوص، والعام الذي أريد به المخصوص

Two and Three: Specified General and the General which Refers to Specific

وَالثَّانِ نَحْوُ يَحْسُدُونَ النَّاسَ

وَأَوَّلُ شَاعَ لِمَنْ أَفَاسَا

The first is common for the one who looks

the second is like ‘they envy people’

بِحَازِ الْفَرْقِ لِمَنْ يُعَانِي

وَأَوَّلُ حَقِيقَةُ وَالثَّانِي

The first is actual and the second is

metaphorical, the difference being

وَأَوَّلُ فَطَعًا تُرَى لَفْظِيَّة

قَرِينَةُ الثَّانِي تُرَى عَقْلِيَّة

The second is known by intellect

but the first is known by the wording

فِيهِ وَأَوَّلُ هَذَا فَاقْدُ

The second can be used to refer to one

وَالثَّانِ جَازَ أَنْ يُرَادَ الْوَاحِدَ

but the first cannot do this

النَّوعُ الرَّابِعُ: مَا خُصَّ مِنْهُ بِالسُّنَّةِ

Four: What is Specified by the *Sunnah*

فَلَا تَمِلْ لِقَوْلِ مَنْ قَدْ مَنَعَا

Specified by the *Sunnah* has occurred

تَخْصِيصُهُ بِسُنَّةٍ قَدْ وَقَعَا

so don't go to those who said it doesn't

فَبِالْعَرَايَا خُصَّتِ الرِّبَا

Its *āhād* and others are equal

آحَادُهَا وَغَيْرُهَا سَوَاءٌ

for *arāyā* has specified usury

النَّوعُ الْخَامِسُ: مَا خُصَّ بِهِ مِنَ السُّنَّةِ

Five: When it Specifies the *Sunnah*

كَأَيَّةِ الْأَصْوَابِ أَوْ كَالْجِزْيَةِ

It is rare, only four are found

وَعَزَّ لَمْ يُوجَدْ سِوَى أَرْبَعَةٍ

like the verse of wool or *jizyah*

وَالْعَامِلِينَ ضُمَّهَا إِلَيْهَا

And prayers preserve them

وَالصَّلَوَاتِ حَافِظُوا عَلَيْهَا

and workers have been added to them

خُصَّ وَأَيْضًا خُصَّ مَا تَلَاهَا

By the narration of what is severed

حَدِيثُ مَا أُبِينَ فِي أَوَّلَاهَا

it is specified, as is what comes next

لِقَوْلِهِ أُمِرْتُ أَنْ أَقَاتِلَا

مَنْ لَمْ يَكُنْ لِمَا أَرَدْتُ قَابِلًا

(110) By his statement, 'I have been commanded to fight' for one who does not accept

وَحَصَّتِ الْبَاقِيَةُ النَّهْيَ عَنِ

حِلِّ الصَّلَاةِ وَ الزَّكَاةِ لِلْغَنِيِّ

The remainder specified by the prohibition on prayer and *zakāh* for the rich

النَّوعُ السَّادِسُ: الْمُجْمَلُ

Six: Ambiguous

مَا لَمْ يَكُنْ بِوَاضِحٍ الدَّلَالَةُ

كَالْقُرْءِ إِذْ بَيَّانُهُ بِالسُّنَّةِ

What is unclear in its meaning like *qur'* is clarified by the *Sunnah*

النَّوعُ السَّابِعُ: الْمَوْوَلُ

Seven: The Secondary Meaning

عَنْ ظَاهِرٍ مَا بِالذَّلِيلِ نَزَلَا

كَالْيَدِ لِلَّهِ هُوَ الَّذِ الْأُولَى

From its primary meaning due to evidence such as Allah's hand to the secondary

النوع الثامن: المفهوم

Eight: The Understanding

وَمِنْهُ ذُو تَخَالُفٍ فِي الْوَصْفِ	مُؤَافِقٌ مَنْطُوقُهُ كَافٍ
The intended understanding like <i>uff</i>	or its opposite understanding in attribute
وَنَبَأُ الْفَاسِقِ لِلْوَصْفِ وَرَدٌ	وَمِثْلُ ذَا شَرْطٍ وَغَايَةُ عَدَدٍ
Another is in the condition, goal, number	the news of the sinner in attribute
وَعَايَةُ جَاءَتْ بِنَفْيِ حَلٍ	وَالشَّرْطُ إِنْ كُنَّ أُولَاتِ حَمَلٍ
The condition of the pregnant women	the goal in the permissibility of marriage
وَكَاثِمَانِ لِعَدِّ أَجْرِهِ	لِرُؤُوسِهَا قَبْلَ نِكَاحِ غَيْرِهِ
To her husband before marrying another	or eighty in number is exact

النوع التاسع والعاشر: المطلق والمقيّد

Nine and Ten: Unqualified and Qualified

أَمْكَنَ وَالْحُكْمُ لَهُ قَدْ أُخِذَ	وَحَمَلٌ مُطْلَقٌ عَلَى الضِّدِّ إِذَا
The unqualified is taken with the qualified	if possible and takes its ruling too
أُولَاهُمَا مُؤَمَّنَةٌ إِذْ وَرَدَتْ	كَالْقَتْلِ وَالظَّهَارِ حَيْثُ قَيَّدَتْ
Like murder and <i>zihār</i> where it's qualified	in the first by a believer
شَهْرُ الصِّيَامِ حُكْمُهُ لَا تَقْتَفِي	وَحَيْثُ لَا يُمَكِّنُ كَالْقَضَاءِ فِي

(120) Where not possible like the expiation of the month of fasting, the ruling is not the same

النوع الحادي عشر والثاني عشر: النَّاسِخُ وَالْمَنْسُوخُ

Eleven and Twelve: What Abrogates and the Abrogated

كَمْ صَنَّفُوا فِي دِينٍ مِنْ أَسْفَارٍ	وَاشْتَهَرَتْ فِي الضَّحْمِ وَالْإِكْتَارِ
famous in size and number	How many books they authored in this
وَنَاسِخٌ مِنْ بَعْدِ مَنْسُوخٍ أَتَى	تَرْتِيبُهُ إِلَّا الَّذِي قَدْ ثَبَتَا
in order except that which is known	What abrogates comes after the abrogated
مِنْ آيَةِ الْعِدَّةِ لَا يَحِلُّ	لَكَ النِّسَاءُ صَحَّ فِيهِ التَّقْلُ
for women is authentic in narration	The verse of <i>iddah</i> , it is not allowed
وَالنَّسْخُ لِلْحُكْمِ أَوْ التَّلَاوَةِ	أَوْ لَهُمَا كَايَةِ الرِّضَاعَةِ
or both such as the verse of suckling	Abrogated can be the ruling or recitation

النوع الثالث والرابع عشر: الْمَعْمُولُ بِهِ مُدَّةٌ مُعَيَّنَةٌ، وَمَا عَمِلَ بِهِ وَاحِدٌ

Thirteen and Fourteen: Temporary Rulings and Single Time Rulings

كَأَيَّةِ النَّجْوَى الَّتِي لَمْ يَعْمَلِ	مِنْهُمْ هَذَا مُذْ نَزَلَتْ إِلَّا عَلَيَّ
since revealed except by 'Alī	Like the verse of <i>najwā</i> , which was not done
وَسَاعَةً قَدْ بَقِيََتْ تَمَامًا	وَقِيلَ لَا بَلْ عَشْرَةٌ أَيَّامًا
it is said, rather only ten days	It only remained for a short time

العَقْدُ السَّادِسُ: مَا يَرْجِعُ إِلَى الْمَعَانِي الْمُتَعَلِّقَةِ بِالْأَلْفَاظِ، وَهِيَ سِتَّةُ:

الأَوَّلُ وَالثَّانِي: الْفَصْلُ وَالْوَصْلُ

The Sixth Category: Meanings Attached to Words, and it is Six Topics:

One and Two: Disconnected and Connected

بَحْثُهُمَا وَمِنْهُ يُطْلَبَانِ

Disconnected and connected in meanings

الْفَصْلُ وَالْوَصْلُ وَفِي الْمَعَانِي

its study and from it is sought

آخِرَهَا وَذَاكَ حَيْثُ فُصِّلَا

The first example is when they seclude

مِثَالُ أَوَّلٍ إِذَا حَلَّوْا إِلَى

to its end, as it is disconnected

إِذْ فُصِّلَتْ عَنْهَا كَمَا تَرَاهُ

From what comes next, that is ‘Allah’

مَا بَعْدَهَا عَنْهَا وَتِلْكَ اللَّهُ

it is disconnected as you can see

فِي الْوَصْلِ وَالْفُجَّارِ فِي جَحِيمٍ

(130) Indeed, the pious are in bliss

وَإِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ

connected to the sinners in Hellfire

النَّوعُ الثَّلَاثُ وَالرَّابِعُ وَالْخَامِسُ: الْإِيجَازُ وَالْإِطْنَابُ وَالْمُسَاوَاةُ

Three, Four and Five: Brevity, Extra and Proportional

مِثَالُ الْإِيجَازِ وَلَا تَخْفَى الْمَثَلُ

for you is life in retribution, say

وَلَكُمْ الْحَيَاةُ فِي الْقِصَاصِ قُلْ

as an example of brevity, likewise

وَلَكَ فِي إِكْمَالِ هَذِي أَجْرُ

لِمَا بَقِيَ كَلَّا يَحِيقُ الْمَكْرُ

The remainder of, the plotting of evil

and the reward of completing it

وَهِيَ لَهَا لَدَى الْمَعَانِي بَابٌ

نَحْوُ أَلَمْ أَقُلْ لَكَ الْإِطْنَابُ

And, 'Did I not say to you' extra

these are a chapter in meanings

النَّوعُ السَّادِسُ: الْقَصْرُ

Six: Exclusivity

مُحَمَّدٌ إِلَّا رَسُولٌ عُلِمَا

وَذَاكَ فِي الْمَعَانِ بِحُتُّهُ كَمَا

A chapter in meaning just as

'Muhammad is but a messenger' is known

الْحَاتِمَةُ

اشْتَمَلَتْ عَلَى أَرْبَعَةِ أَنْوَاعٍ: الْأَسْمَاءُ، وَالْكُنَى، وَالْأَلْقَابُ، وَالْمُبَهَّمَاتُ

Conclusion

It is Four Types: Names, *Kunyahs*, Titles and Unclear

هُودٌ وَصَالِحٌ شُعَيْبٌ مُوسَى

إِسْحَاقُ يُوسُفُ وَلُوطٌ عِيسَى

Ishāq, Yūsuf, and Lūṭ, 'Īsā

Hūd, and Ṣāliḥ, Shu'ayb, Mūsā

ذُو الْكِفْلِ يُونُسُ كَذَا يَعْثُوبُ

هَارُونُ دَاوُدُ ابْنُهُ أَيُّوبُ

Hārūn, Dāwūd, his son, Ayyūb

Dhul-Kifl, Yūnus and also Ya'qūb

وَالْيَسَعُ إِبْرَاهِيمُ أَيْضًا إِلْيَا

آدَمُ إِدْرِيسُ وَنُوحٌ يَحْيَى

Ādam, Idrīs, Nūḥ, Yaḥyā

Al-Yasa‘, Ibrāhīm, and also Ilyā

وَجَاءَ فِي مُحَمَّدٍ تَكْمِيلُ

وَزَكْرِيَّا أَيْضًا اسْمَاعِيلُ

Zakariyā, and also Ismā‘īl

with Muhammad is completion

فَعِيدُ السَّجِّلِ مِيكَائِيلُ

هَارُوتُ مَارُوتُ وَجِبْرَائِيلُ

Harūt, Mārūt, Jibrā‘īl

Qa‘īd, Sijil, Mīkā‘īl

إِبْلِيسُ قَارُونُ كَذَا جَالُوتُ

لُقْمَانُ تَبَعُ كَذَا طَالُوتُ

(140) Luqmān, Tubba‘, and also Ṭālūt

Iblīs, Qārūn and also Jālūt

أَيْضًا كَذَا هَارُوتُ أَيُّ أَخُوهَا

وَمَرِيَمُ عِمْرَانُ أَيُّ أَبُوهَا

Maryam, ‘Imrān meaning her father

likewise, Hārūn, meaning her brother

ثُمَّ الْكُنَى فِيهِ كَعْبِدُ الْعَزَى

مِنْ غَيْرِ زَيْدٍ مِنْ صَحَابٍ عَزَا

Other than Zayd no Companion is there

then kunyahs ‘Abdul-‘Uzzā

قَدْ جَاءَ ذُو الْقَرَيْنَيْنِ يَا أَوَّابُ

كُنَى أَبَا هَبٍ الْأَلْقَابُ

The kunyah of Abu Lahab

and Dhul-Qarnayn, O repentor

عِيسَى وَذَا مِنْ أَجْلِ مَا يَسِيخُ

وَاسْمُهُ إِسْكَندَرُ الْمَسِيخُ

Whose names was Iskander, Masīḥ

‘Isā, so called for his flat feet

مِنْ آلِ فِرْعَوْنَ الَّذِي قَدْ يَكْتُمُ

فِرْعَوْنُ ذَا الْوَلِيدُ ثُمَّ الْمُبْهَمُ

Fir‘awn who was Al-Walīd, then the unknown

from Pharaoh’s people who hid

وَمَنْ عَلَى يَاسِينَ قَدْ يُحِيلُ

إِيمَانُهُ وَاسْمُهُ حَزَقِيلُ

His faith, his name was Ḥizqīl

and the one pointed to in Yā Sīn

وَيُوشَعُ بْنُ نُونٍ يَا لَيْبُ

أَغْنِي الَّذِي يَسْعَى اسْمُهُ حَبِيبُ

I.e. the one who hastened, Ḥabīb

and Yūsha‘ ibn Nūn

وَهُوَ فَتَى مُوسَى لَدَى السَّفِينَةِ

and the two mentioned in Mā'idah

كَالِبٌ مَعَ يُوشَعَ أُمِّ مُوسَى

her name was Yūḥānidh, be saved

وَمَنْ هُوَ الْعَبْدُ لَدَى الْكَهْفِ الْخَضِرُ

and the one whose blood was permitted

أَغْنِي الْعِلَامَ وَهُوَ حَيْسُورُ الْمَلِكِ

in the words, 'behind them was a king'

هُدَدٌ وَالصَّاحِبُ لِلرَّسُولِ فِي

in the cave, Al-Ṣiddīq, the chosen

إِطْفِيرُ الْعَزِيزِ أَوْ قِطْفِيرُ

and the unclear are many therein

وَكَاذَ أَنْ يَسْتَوْعِبَ التَّحْيِيرُ

together so take them and learn

فَهَاكُهَا مَيِّ لَدَى قُورِي

and don't be jealous or deceived

إِلَّا إِذَا بَحَلَّ ظَفَرَتَا

then correct it if you are able

وَوَجَبَتْ مِنْ بَعْدِ دَا صَلَاتِي

upon the Prophet and his family

وَمَنْ هُمَا فِي سُورَةِ الْمَائِدَةِ

He was the servant of Mūsā by the ship

يُوحَانِدُ اسْمُهَا كُفَيْتَ الْبُوسَا

Kālib and Yūsha', and the mother of Mūsā

وَمَنْ لَهُ الدَّمُ لَدَيْهَا قَدْ هُدِرَ

(150) The servant in Al-Kahf is Al-Khaḍir

فِي قَوْلِهِ كَانَ وَرَاءَهُمْ مَلِكٌ

The boy named Ḥaysūr, and the king

عَارٍ هُوَ الصِّدِّيقُ أَغْنِي الْمُفْتَفِي

Hudad, and the Messenger's Companion

وَمُبْنَهُمْ وَرُودُهُ كَثِيرٌ

Iṭfīr the minister or Qiṭfīr

جَمِيعَهَا فَأَقْصِدْهُ يَا نَحْرِيرُ

This brings all these topics

وَلَا تَكُنْ بِحَاسِدٍ مَغْرُورٍ

Take them despite my shortcomings

فَأَصْلِحِ الْفَاسِدَ إِنْ قَدَرْتَ

Unless you see a deficiency therein

عَلَى النَّبِيِّ وَآلِهِ الْهُدَاةِ

Incumbent then after this is salutations

عَلَى الْهُدَى إِلَى قِيَامِ السَّاعَةِ

(158) His companions and all his followers

وَصَحْبِهِ مُعَمَّمًا أَتْبَاعَهُ

upon guidance until the Hour