

أَيْسَرُ الْأَقْوَالِ  
شَرْحُ  
تُخْفَةِ الْأَطْفَالِ

عِزَّاجِي عَوْرِد

مُحَمَّدُ سَلِيمُ بْنُ إِسْمَاعِيلَ غُنْدِييَرِي

فِي الْمَاضِي وَ الْآجَمِ

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I thank Allah, the Almighty, my Nourisher, my Sustainer, my Provider.

Gratitude goes to my lovely wife and my adorable children.

I thank my brothers and sisters for their continuous support, and my teachers for their guidance.

## SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	`	17	ظ	<u>th</u>
2	ب	b	18	ع	'
3	ت	t	19	غ	gh
4	ث	th	20	ف	f
5	ج	j	21	ق	q
6	ح	<u>h</u>	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	آ	ā
14	ص	<u>s</u>	30	يَ	ī
15	ض	<u>d</u>	31	وُ	ū
16	ط	<u>t</u>	32	أَيَّ	ai
			33	أَوْ	ou

**N.B.** Arabic words are italicized except in 3 instances:

- 1- When possessing a current English usage.
- 2- When part of a heading.
- 3- When the proper names of humans.

**N.B.** The sign for [ <sup>h</sup> ] which is [ <sup>h</sup> ] will be omitted when the former appears in the beginning of a word.

## INTRODUCTION

This is the second part of the *Murshid al-Qāri`* series. It is a translation and explanation of one of the most accepted and taught texts in the field of *tajwīd*, the *Tuḥfah* of Jamzūrī. In fact, many teachers do not qualify their students until they have memorised and understood this text.

As mentioned in the first book, the student will benefit fully from this work after he has understood the first book. Discussions deliberated in the first book will not be repeated here, and the student should enhance his knowledge in this field by concentrating on all the “new” topics not dealt with in the first book.

Any person seeking to master this field will find it necessary to study Arabic texts such as these. The book has been written specifically for the non-Arabic speaking person. Thus, after citing the text under the heading, TEXT, a heading, VOCABULARY, will follow in which every word in the line will be translated.

The student should strive to learn the translation of the individual words because it is only translated once. If the same word appears in another line, it will not be translated again, assuming that the student had already memorised it when it appeared the first time.

Translations of the words have been made in the context of the verse, and in the simplest manner to enable understanding. After the translation of the individual words, a translation of the verse will be given under the heading, TRANSLATION. Finally, the rules mentioned in the verse are discussed under the heading, EXPLANATION.

Most of the rules, like *nūn sākinah* and *tanwīn*, *mīm sākinah* and *madd* etc. have already been discussed in the first book. This book will serve as a revision of those rules for the student. At the same time,

his concentration should be focused on the text and its memorisation since its rules have already been dealt with previously.

Discussions, which have not been touched on previously, will be considered in a simple manner for the beginner avoiding different opinions and views. The object is for the student to have a strong basis before embarking on the more complicated issues in the field.



## Biography

The author's full name is Sulaiman ibn Husain ibn Muhammad al-Jamzuri.<sup>1</sup> 'Ali al-Dabbā' and Muhammad al-Mihī add ibn Shalabī after Muhammad.<sup>2</sup> He was known as "Afandi", a Turkish term used for respect. (At times, a *mīm* is added in place of the *yā`*, making it "Afandim.")

Jamzuri followed the Shafi'i school of law. In Sufism, he followed the Shadhali path under the guidance of Sheikh Muhammad Mujāhid al-Aḥmadī.<sup>3</sup>

He was born in *Rabī' al-Awwal* around 1160 A.H. in Tantā, Egypt. "Al-Jamzūrī" links the author to the town of Jamzūr, approximately four miles out of Tantā<sup>4</sup>, well known in the area of Manūfiyyah.<sup>5</sup> The author of *Minnah al-Muta'āl* writes that the area Jamzūr previously in Manūfiyyah is presently incorporated into Tantā.<sup>6</sup>

Jamzuri studied *qirā`āt* under Nūr al-Dīn 'Ali ibn 'Umr ibn Hamd ibn 'Umr ibn Nājī ibn Fanīsh al-Mihi (d.1204 A.H.)

His literary works include:

1. *Tuhfah al-Atfāl*<sup>7</sup>
2. *Fath al-Aqfāl sharḥ Tuhfah al-Atfāl*<sup>8</sup>
3. *Kanz al-Ma'ānī*<sup>9</sup>
4. *Fath al-Rabbānī sharḥ Kanz al-Ma'ānī*<sup>10</sup>
5. *Manthūmah fī qirā`ah Warsh*<sup>11</sup>

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<sup>1</sup> *Fath al-Malik al-Muta'āl*, pg.7

<sup>2</sup> *Minḥah dhil al-Jalāl*, pg.34, *Fath al-Malik al-Muta'āl*, pg.18

<sup>3</sup> *Fath al-Malik al-Muta'āl*, pg.7

<sup>4</sup> *Minḥah dhil al-Jalāl*, pg.35

<sup>5</sup> *Fath al-Malik al-Muta'āl*, pg.18

<sup>6</sup> *Minnah al-Muta'āl*, pg.19

<sup>7</sup> *Hadiyyah al-'Arifin*, vol.1, pg.405

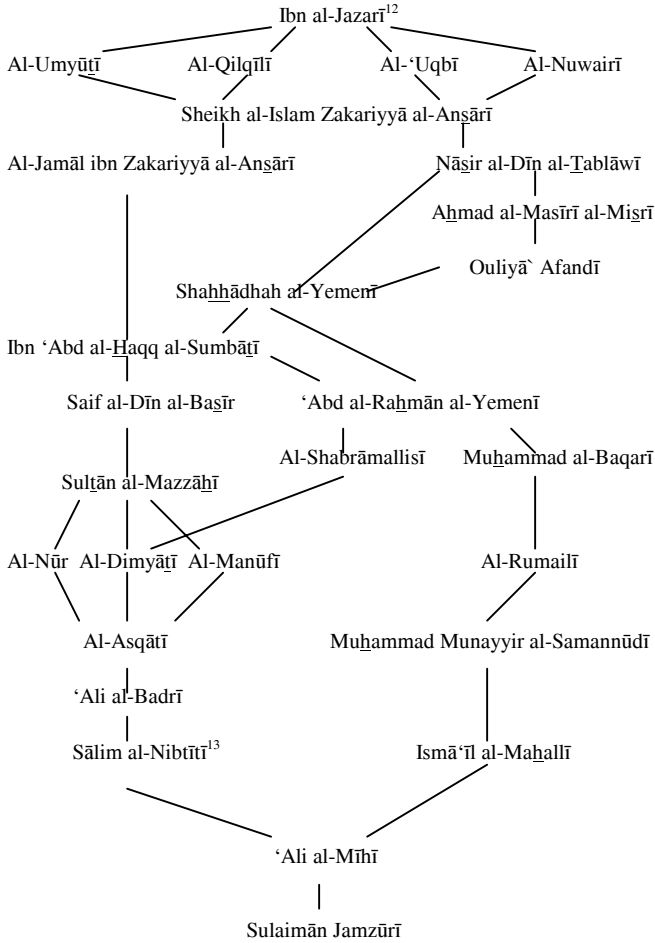
<sup>8</sup> *Hadiyyah al-'Arifin*, vol.1, pg. 405

<sup>9</sup> *Imtā' al-Fuḍalā` bi Tarājim al-Qurrā`*, Vol. 2 pg. 139

<sup>10</sup> *Fath al-Malik al-Muta'āl*, pg.8. Also wrote *Fath al-Rahmāni sharḥ Kanz al-Ma'ānī*. It is possible that this is one and the same book.

<sup>11</sup> *Fath al-Malik al-Muta'āl*, pg.8. This book still remains a manuscript in the Egyptian libraries.

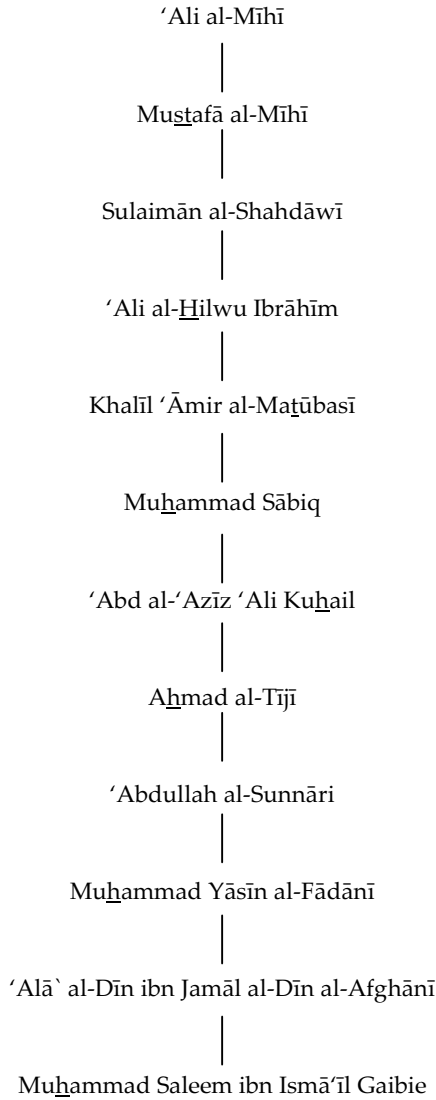
## Jamzūrī's sanad



<sup>12</sup> The rest of the sanad to the Prophet ﷺ can be referred to in *Isnād al-Jazarī al-Imām* by Saleem Gaibie.

<sup>13</sup> Sālim al-Nibtīṭī is included by Mirṣafi in his *sanad* in *Hidāyah al-Qāri'*, vol.1, pg. 41

The author's link to Mustafā al-Mīhī:



## بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١- يَقُولُ رَاجِي رَحْمَةَ الْغُفُورِ  
 ٢- الْحَمْدُ لِلَّهِ مُصَلِّياً عَلَى  
 ٣- وَبَعْدُ: هَذَا النَّظْمُ لِلْمُرِيدِ  
 ٤- سَمِيئْتُهُ، بِدِ (تُحْفَةِ الْأَطْفَالِ)  
 ٥- أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا
- دَوْماً سُلَيْمَانُ هُوَ الْجَمَزُورِي  
 مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا  
 فِي النَّوْنِ وَالْتَّنْوِينِ وَالْمُدُودِ  
 عَنْ شَيْخِنَا الْمِيهِيِّ ذِي الْكَمَالِ  
 وَالْأَجْرَ وَالْقَبُولَ وَالشُّوَابَا

## أَحْكَامُ النَّوْنِ السَّاكِنَةِ وَالْتَّنْوِينِ

- ٦- لِلنَّوْنِ إِنْ تَسَكَّنَ وَلِلْتَّنْوِينِ  
 ٧- قَالَوُلْ: الْإِظْهَارُ قَبْلَ أَحْرَفِ  
 ٨- هَمْزُ فَهَاءٍ، ثُمَّ عَيْنُ حَاءٍ  
 ٩- وَالشَّانِ: إِدْغَامُ بِيْسْتَةٍ أَتَتْ  
 ١٠- لِكِنَّهَا قِسْمَانِ: قِسْمٌ يُدْغَمَا  
 ١١- إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا  
 ١٢- وَالشَّانِ: إِدْغَامُ بَغَيْرِ غُنَّةٍ  
 ١٣- وَالثَّلَاثِ: الْإِقْلَابُ عِنْدَ الْبَاءِ  
 ١٤- وَالرَّابِعُ: الْإِخْفَاءُ عِنْدَ الْفَاضِلِ  
 ١٥- فِي خَمْسَةِ مِنْ بَعْدِ عَشْرِ رَمَزَهَا  
 ١٦- صِفْ ذَاتِنَا كَمْ جَادَشْ خُصَّ قَدْ سَمَا
- أَرْبَعُ أَحْكَامٍ فَخُذْ تَبْيِينِي  
 لِلْحَلْقِ سِتِّ رُتَبَتْ فَلْتَعْرِفِ  
 مُهْمَلَتَانِ، ثُمَّ غَيْنُ حَاءٍ  
 فِي (يِرْمُلُونَ) عِنْدَهُمْ قَدْ ثَبَّتَتْ  
 فِيهِ بَغْنَةٌ بِدِ (يَنْمُو) عَلِمَا  
 تُدْغَمُ ك: دُنْيَا ثُمَّ صِنَوَانِ تَلَا  
 فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرْنَهُ  
 مِيماً بَغْنَةٌ مَعَ الْإِخْفَاءِ  
 مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ  
 فِي كَلِمٍ هَذَا الْبَيْتِ قَدْ ضَمَّنْتَهَا  
 دُمٌ طَيِّبًا زِدْ فِي تَقَى ضَعُ ظَالِمَا

## أَحْكَامُ الْمِيمِ وَالنُّونِ الْمُشَدَّدَتَيْنِ

١٧- وَعُنَّ مِيمًا ثُمَّ نُونًا شَدِيدًا وَسَمَّ كَلًّا حَرْفٌ غَنَّةٌ بَدَأَ

## أَحْكَامُ الْمِيمِ السَّاكِنَةِ

- ١٨- وَالْمِيمُ إِذَا تَسَكَّنْتَ تَجِي قَبْلَ الْهَجَا  
 ١٩- أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ  
 ٢٠- فَالْأَوَّلُ: الْإِخْفَاءُ عِنْدَ النَّبَاءِ  
 ٢١- وَالثَّانِي: إِدْغَامٌ بِمِثْلِهَا أَتَى  
 ٢٢- وَالثَّلَاثُ: الْإِظْهَارُ فِي الْبَقِيَّةِ  
 ٢٣- وَأَخَذَ لَدَيْ وَأَوْفَا أَنْ تَخْتَفِي  
 لَا أَلْفٍ لَيْسَنَةَ لِذِي الْحِجَا  
 إِخْفَاءٌ إِدْغَامٌ وَإِظْهَارٌ فَقَطْ  
 وَسَمَّ الشَّفْوِيَّ لِلْقُرَاءِ  
 وَسَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى  
 مِنْ أَحْرَفٍ وَسَمَّهَا شَفْوِيَّةً  
 لِقُرْبِهَا وَالْإِتِّحَادِ فَاعْرِفْ

## حُكْمُ لَامِ (الْ) وَلَامِ الْفِعْلِ

- ٢٤- لِلَّامِ (الْ) حَالَانِ قَبْلَ الْأَحْرَفِ  
 ٢٥- قَبْلَ أَرْبَعٍ مَعَ عَشْرَةٍ خُذَ عِلْمُهُ  
 ٢٦- ثَانِيهِمَا: إِدْغَامُهَا فِي أَرْبَعٍ  
 ٢٧- طَبَّ ثُمَّ صَبَلَ رَحْمًا تَفْزُضِيفُ ذَا نَعَمَ  
 ٢٨- وَاللَّامُ الْأُولَى سَمَّهَا: قَمْرِيَّةً  
 ٢٩- وَأَظْهَرَنَّ لَامَ فِعْلٍ مُطْلَقًا  
 أَوْلَاهُمَا: إِظْهَارُهَا فَلْتَعْرِفِ  
 مِنْ (إِبْغِ حَجَّكَ وَخَفِ عَقِيمَهُ)  
 وَعَشْرَةٌ- أَيْضًا- وَرَمَزَهَا فَعِ  
 دَعُ سُوءَ ظَنِّ زُرٍّ شَرِيفًا لِلْكَرَمِ  
 وَاللَّامُ الْآخِرَى سَمَّهَا: شَمْسِيَّةً  
 فِي نَحْوِ: قُلْ نَعَمْ وَقُلْنَا وَالْتَقَى

## فِي الْمِثْلِينَ وَالْمُتَقَارِبِينَ وَالْمُتَجَانِسِينَ

- ٣٠- إِنْ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ  
 ٣١- وَإِنْ يَكُونَا مَخْرَجًا تَقَارِبًا وَفِي الصِّفَاتِ اخْتَلَفَا يُلَقَّبَا  
 ٣٢- مُتَقَارِبِينَ، أَوْ يَكُونَا اتَّفَقَا فِي مَخْرَجِ دُونَ الصِّفَاتِ حَقِّقًا  
 ٣٣- بِالْمُتَجَانِسِينَ، ثُمَّ إِنْ سَكَنَ أَوَّلُ كُلِّ فَالصَّغِيرَ سَمَّيْنِ  
 ٣٤- أَوْ حُرِّكَ الْحَرْفَانِ فِي كُلِّ قَعْلٍ كُلٌّ كَبِيرٌ، وَافْهَمْنَاهُ بِالْمِثْلِ

## أَقْسَامُ الْمَدِّ

- ٣٥- وَالْمَدُّ أَصْلِيٌّ وَفَرَعِيٌّ لَهُ وَسَمٌّ أَوَّلًا طَبِيعِيًّا وَهُوَ  
 ٣٦- مَا لَا تَوَقُّفٌ لَهُ، عَلَى سَبَبٍ وَلَا بَدُونِهِ الْحُرُوفُ تُجْتَلَبُ  
 ٣٧- بَلْ أَيْ حَرْفٍ غَيْرِ هَمْزٍ أَوْ سُكُونٍ جَاءَ بَعْدَ مَدٍّ فَالطَّبِيعِيُّ يُكُونُ  
 ٣٨- وَالْآخِرُ الْفَرَعِيُّ مُوقُوفٌ عَلَى سَبَبٍ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا  
 ٣٩- حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا مِنْ لَفْظٍ (وَإِيٍّ) وَهِيَ فِي: نُوحِيهَا  
 ٤٠- وَالْكَسْرُ قَبْلَ الْيَاءِ، وَقَبْلَ الْوَاوِ ضَمٌّ شَرْطٌ، وَفَتْحٌ قَبْلَ أَلْفٍ يُلْتَزَمُ  
 ٤١- وَاللِّينُ مِنْهَا الْيَاءُ وَوَاوُ سَكِنَا إِنَّ انْفِتَاحَ قَبْلَ كُلِّ أُعْلِنَا

## أَحْكَامُ الْمَدِّ

- ٤٢- لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدْوِمٌ وَهِيَ الْوُجُوبُ وَالْجَوَازُ وَاللُّزُومُ  
 ٤٣- فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ فِي كَلِمَةٍ وَذَا بِمُتَّصِلٍ يُعَدُّ  
 ٤٤- وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فُصِّلَ كُلٌّ بِكَلِمَةٍ وَهَذَا الْمُنْفَصِلُ

- ٤٥- وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ وَفَقَا كَ: تَعَلَّمُونَ، نَسْتَعِينُ  
 ٤٦- أَوْ قَدِيمِ الِهْمَزِ عَلَى الْمَدِّ وَذَا بَدَلُ كَ: ءَامَنُوا وَإِيْمَانًا خُذَا  
 ٤٧- وَلَا زِمَ إِنْ السُّكُونُ أُصِلَا وَصَلًا وَوَقَفًا بَعْدَ مَدِّ طَوَّلًا

### أَقْسَامُ الْمَدِّ اللَّازِمِ

- ٤٨- أَقْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةٌ وَتِلْكَ: كَلِمِيٌّ وَحَرْفِيٌّ مَعَهُ  
 ٤٩- كِلَاهُمَا: مُخَفَّفٌ مُثَقَّلٌ فَهَلْذِهِ أَرْبَعَةٌ تُفْصَلُ  
 ٥٠- فَإِنْ بِكَلِمَةٍ سُّكُونٌ اجْتَمَعَ مَعَ حَرْفٍ مَدٍّ فَهُوَ كَلِمِيٌّ وَقَعَ  
 ٥١- أَوْ فِي ثَلَاثِيِّ الْحُرُوفِ وَجِدَا وَالْمَدُّ وَسَطُهُ فَحَرْفِيٌّ بَدَأَ  
 ٥٢- كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا مُخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغَمَا  
 ٥٣- وَاللَّازِمُ الْحَرْفِيُّ أَوَّلُ السُّورِ وَجُودُهُ، وَفِي ثَمَانٍ انْحَصَرَ  
 ٥٤- يَجْمَعُهَا حُرُوفُ (كَمْ عَسَلْ نَقَصْ) وَعَيْنُ ذُو وَجْهَيْنِ وَالطُّوْلُ أَخَصَّ  
 ٥٥- وَمَا سِوَى الْحَرْفِ الثَّلَاثِيِّ لَا أَلْفَ فَمَدُّهُ، مَدٌّ طَبِيعِيٌّ أُلْفَ  
 ٥٦- وَذَلِكَ أَيْضًا فِي فَوَاتِحِ السُّورِ فِي لَفْظِ (حَيِّ طَاهِرٍ) قَدْ انْحَصَرَ  
 ٥٧- وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعَ عَشَرَ صِلُهُ سُحَيْرًا مِنْ قَطْعِكَ) ذَا اشْتَهَرَ  
 ٥٨- وَتَمَّ ذَا النَّظْمِ بِحَمْدِ اللَّهِ عَلَى تَمَامِهِ، بِلَا تَنْهَائِي  
 ٥٩- أَبِيآئِهِ، (نَدُّ بَدَأَ) لِذِي النُّهَى تَارِيخُهُ، (بُشْرَى لِمَنْ يُتَقِنُهَا)  
 ٦٠- ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدَا عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدَا  
 ٦١- وَالْأَلِ وَالصَّحْبِ وَكُلِّ تَابِعِ وَكُلِّ قَارِيٍّ وَكُلِّ سَامِعِ

\* \* \*

# بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The author starts his book in the same manner as the Qur`ān, with the basmalah, whilst practising upon the hadīth of the Prophet ﷺ which states:

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَقْطَعُ<sup>14</sup>

Every good deed, which is not started with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is severed from blessing.<sup>15</sup>

TEXT: 1

يَقُولُ رَاجِي رَحْمَةِ الْغَفُورِ \* دَوْمًا سُلَيْمَانُ هُوَ الْجَمْزُورِيُّ

VOCABULARY:

يَقُولُ - he says

رَاجِي - a person who hopes

رَحْمَةً - mercy

الْغَفُورُ - the Oft-Forgiving, the Most Forgiving

دَوْمًا - more commonly used as دَائِمًا which means always

سُلَيْمَانُ - the name of the author

هُوَ - a pronoun meaning he, him or it

الْجَمْزُورِيُّ - he comes from the place of Jamzūr. This has been mentioned above in the biography of the author.

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<sup>14</sup> What is meant by مَنْطُوعُ الْبَرَكَاتِ is أَقْطَعُ ; cut or severed from blessing.

<sup>15</sup> *Tabaqāt al-Shāfi'iyyah al-Kubrā*, vol.1, pg.12. *Al-Jāmi' li akhlāq al-rāwī wa ādāb al-sāmi'*, vol 2 pg. 87, hadīth no: 1231, 1232. *Al-Adhkār al-Nawawī*, pg.198



TRANSLATION:

1. Says he who always hopes for the mercy of the Oft-Forgiving, who is Sulaimān Al-Jamzūrī.

TEXT: 2

الْحَمْدُ لِلَّهِ مُصَلِّياً عَلَى \* مُحَمَّدٍ وَآلِهِ وَ مَنْ تَلَا

VOCABULARY:

الْحَمْدُ – All praise

لِلَّهِ – for Allah

مُصَلِّياً – it stems from the word *ṣalāh*, which literally means to pray.

Here, it refers to someone who is praying, or sending salutations.

عَلَى – on, upon

مُحَمَّدٍ – refers to the beloved Prophet ﷺ

وَ – and

آلِهِ – āl means family. With the pronoun attached it means his family.

مَنْ – those

تَلَا – to follow / to recite

TRANSLATION:

2. All praise is due to Allah, whilst sending salutations upon Muḥammad, his family and those who follow (the Prophet and his companions)<sup>16</sup> / and those who recite the Qur`ān (correctly).<sup>17</sup>

EXPLANATION:

The author mentions *Al-ḥamd* (praise) at the beginning of his book in accordance with Qur`ān and the *ḥadīth* of the Prophet ﷺ :

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<sup>16</sup> The portion in brackets is as explained by Jamzūrī in *Fath al-Aqfāl*, pg. 12

<sup>17</sup> This explanation is given by Ḥasan al-Dimashqī

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ لِلَّهِ فَهُوَ أَقْطَعُ  
 All good actions not started with the praises of Allah  
 are severed of blessing.<sup>18</sup>

If the meaning of تَلَا is assumed to be “to follow”, then salutations would be incurred upon those who follow the Prophet ﷺ and his Companions رضي الله عنهم in inculcating their ways. This meaning is offered by most scholars. If the meaning “to recite” is assumed, then salutations will be incurred on all those who recite the Qur`ān correctly and practise its injunctions.

TEXT: 3

وَبَعْدُ: هَذَا النَّظْمُ لِلْمُرِيدِ \* فِي التُّونِ وَالتَّنْوِينِ وَ الْمُدُودِ

VOCABULARY:

بَعْدُ - thereafter

هَذَا - this

النَّظْمُ – poetry (this book)

لِلْمُرِيدِ – for the student. *Murid* means follower, in this context referring to a follower of ‘ilm (knowledge).

فِي – literally means in.

التُّونِ - particularly referring to the *nūn sākinah*

التَّنْوِينِ – the *tanwīn* or *nunation* symbolised by ً ، ِ ، ٍ .

الْمُدُودِ – the plural of *madd*

<sup>18</sup> *Sunan Abī Dāwūd*, vol. 4, pg. 2065, ḥadīth no. 4840. *Ibn Mājah*, vol.1, pg. 610, ḥadīth no. 1894. *Musnad Ahmad*, vol.2, pg.359, ḥadīth no. 8712. *Ibn Hibbān* vol.1, pg.175 ḥadīth no. 2. *Al-Baihaqī*, vol.3, pg. 209

TRANSLATION:

3. Thereafter: this versified text (poetry) is for the student regarding the (rules of) *nūn*, the *tanwīn* and the *mudūd*.

EXPLANATION:

The author states “Thereafter”, meaning after the author has started with Allah's name, praised Allah, and sent salutations upon His beloved Prophet ﷺ, whatever follows is what he actually intends to write about.

The author mentions that he will explain rules regarding the *nūn sākinah*, the *tanwīn* and the *mudūd*. However, other rules beside these are also discussed, the *lām al-ta’rīf*, the *mīm sākinah*, the *nūn* and *mīm* when they are *mushaddad* etc. The reason why the author only mentions *nūn*, *tanwīn* and *mudūd* is because the rules in the book are predominantly concerning them.

In some prints instead of *المُدُود* the word *المَمْدُود* appears. The first is more common and is preferred.<sup>19</sup>

TEXT: 4

سَمِيَّتُهُ بِـ ( تُحْفَةَ الْأَطْفَالِ ) \* عَنْ شَيْخِنَا الْمِيهِيِّ ذِي الْكَمَالِ

VOCABULARY:

سَمِيَّتُهُ – It is derived from the word *اسْمٌ* which means name. When it appears as *سَمَى*, it means to give something a name.

تُحْفَةَ – gift

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<sup>19</sup> Check the copy with side notes written by Sheikh Muḥammad ‘Atīq al-Deobandī. He also gives preference to *المُدُود* since he cites it in the core text.

الأَطْفَالُ – children. It is the plural of طِفْلٌ, which means a child who has not yet matured (*bāligh*). Here, it refers to the beginner who intends to learn *tajwīd*.

عَنْ – from

شَيْخِنَا – our sheikh, or teacher

الْمِيهِي – refers to Jamzūrī's teacher, Nūr al-Dīn 'Ali al-Mīhī.

ذِي الْكَمَالِ – a holder or possessor of perfection

#### TRANSLATION:

4. I have named it (this book) “a gift for children / for the beginner”, transmitting from our Sheikh Al-Mīhī, the possessor of perfection.

#### EXPLANATION:

Jamzūrī has named this book “A gift for the beginner”, since it contains the basic rules required for the person intending to study the science of *tajwīd*.

Whatever rules he mentions in the book he transmits (he has learnt) from his teacher Al-Mīhī who was an expert in the field of *qirā`āt* and *tajwīd*. His full name is Nūr al-Dīn 'Ali ibn 'Umr ibn Ḥamd ibn 'Umr ibn Nājī ibn Fanīsh al-Mīhī. He was born in 1139 A.H. In spite of being born blind, he studied under renowned scholars at the Azhar University and became famous as an expert in the field of Qur`ānic studies. He travelled to Tanṭā and taught people Qur`ān and *tajwīd*, so much so that all *sanads* of the people of Tanṭā now go through Al-Mīhī. He is called Al-Mīhī because he hails from a place called Mīha. He died in 1204 A.H. His students include his son Mustafā al-Mīhī.

Al-Mīhī is referred to as the possessor of perfection in everything about himself; manners, character, appearance, knowledge etc.<sup>20</sup>

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<sup>20</sup> *Fath al-Aqfāl*, pg.13

Some have restricted this quality of perfection to his knowledge concerning the sciences of the Qur`ān.<sup>21</sup>

In many prints المَيَّي is written as المَيَّي , with a *fathah* on the *mīm*.

However, the more correct pronunciation is with a *kasrah* on the *mīm* since he came from the village named Mīha and not Maiha. Allah knows best.<sup>22</sup>

TEXT: 5

أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَ \* وَالْأَجْرَ وَالْقَبُولَ وَالثَّوَابَ

VOCABULARY:

أَرْجُو – I hope

به – with it (book)

يَنْفَعُ – it will benefit

الطُّلَابَ – the students. Plural of الطَّالِبِ , the student.

الْأَجْرَ – recompense

الْقَبُولَ – acceptance

الثَّوَابَ – reward

TRANSLATION:

5. I hope that it (the book) will benefit the students and (I also wish for) recompense, acceptance and reward.

EXPLANATION:

The author hopes that this book will benefit students in understanding the science of *tajwīd*. He also hopes for acceptance from Allah, and that Allah will reward him for it.

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<sup>21</sup> *Mufid al-Aqwāl*, pg.10

<sup>22</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf Tal' at pg.7

The word الطُّلَّابُ is the plural of الطَّالِبُ , which means someone who is engrossed, absorbed or lost in something ( الْمُنْهَمِكُ عَلَى الشَّيْءِ ). This is also referred to by the author in the third line as *murīd*. It includes the beginner (الْمُبْتَدِئُ), the intermediate (الْمُتَوَسِّطُ) and the expert (الْمُنْتَهِي). The beginner is he who has initially embarked on the study of the science of *tajwīd* and is incapable of studying texts on his own. The intermediate is the student who has learnt enough to guide himself in further studies. The expert is he who is capable of understanding the text and its meanings.

الْقَبُولُ , which means acceptance could have various meanings; “accept him” (the author) due to his writing this book, or “accept the book from him” or “accept both him and the book.”<sup>23</sup>

Most are of the opinion that the words الْأَجْرُ and الثَّوَابُ are synonymous. A few scholars differentiate between the words saying that *ajr* is reward that is received after doing a particular action (عَمَلٌ) whereas *thawāb* is reward given by Allah through his mercy and grace with no action required.

In الثَّوَابُ and الطُّلَّابُ there is an additional alif at the end of the words. In Arabic, it is called *alif al-ittilāq*; a general *alif*. It has no bearing on the word itself but is merely used to keep the rhyme scheme of the poetry. It is used often in this book.

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<sup>23</sup> *Minḥah dhī al-Jalāl*, pg.39

أَحْكَامُ التَّنْوِينِ وَالسَّكْنَةِ وَالتَّنْوِينِ  
THE RULES OF THE *NŪN SĀKINAH*  
AND THE *TANWĪN*

TEXT: 6

لِلنُّونِ إِنْ تَسْكُنُ وَ لِلتَّنْوِينِ \* أَرْبَعُ أَحْكَامٍ فَخُذْ تَبَيِّنِي

VOCABULARY:

لِلنُّونِ – for the *nūn*

إِنْ تَسْكُنُ – when it has a *sukūn*; it is unvowelled or vowelless

لِلتَّنْوِينِ – for the *tanwīn*

أَرْبَعُ – four

أَحْكَامٍ – rules

فَ – so

خُذْ – take

تَبَيِّنِي – my explanation

TRANSLATION:

6. For the *nūn*, when it has a *sukūn*, and for the *tanwīn* there are four rules, so take my explanation (thereof).

EXPLANATION:

The author mentions that there are four rules regarding the *nūn sākinah* and the *tanwīn*. In the lines that follow, he offers his explanation of these four rules: *ith-hār*, *idghām*, *iqḷāb* and *ikhfā*.

TEXT: 7

فَالأَوَّلُ الإِظْهَارُ قَبْلَ أَحْرَفٍ \* لِلحَلْقِ سِتُّ رُتَبَاتٍ فَلتَعْرِفِ

VOCABULARY:

الأَوَّلُ – the first

الإِظْهَارُ - *ith-hār*

قَبْلَ - before

أَحْرَفٍ - letters. The plural of حَرْفٍ , letter.

لِلْحَلْقِ - for the throat

سِتٍ - six. It can be read as سِتٌ or سِتٍ . There won't be much difference in the meaning.<sup>24</sup>

رُتِبَتْ - arranged (in order or sequence). It refers to سِتٍ before it.

فَلْتَعْرِفْ - so know them (these six letters of the throat). This word can also be read as فَتَعْرِفْ . Its meaning would then be: let them be known.<sup>25</sup>

TRANSLATION:

7. So, the first (of the four rules) is *ith-hār*, before the letters of the throat which are six, arranged in order (of their *makhārij* from the lower throat upwards), so know them.

EXPLANATION:

The first of the four rules is *ith-hār*. It literally means “clear”. If the *nūn sākinah* appears before any of the six letters of the throat, then *ith-hār* will take place; it will be read clearly without any extra nasal pull.

In some prints قَبْلَ الْأَحْرَفِ is replaced with قَبْلَ أَحْرَفٍ . The first is more common and is relied on.<sup>26</sup>

In the following line, the letters of the throat are mentioned in their order of pronunciation from the lower throat upwards.

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<sup>24</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf ʿAlʿat, pg.7

<sup>25</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf ʿAlʿat, pg.7

<sup>26</sup> Refer to *Mufīd al-Aqwāl*, pg.12, and *ʿUmdah al-Aqwāl*



TEXT: 8

هَمْزٌ فَهَاءٌ ثُمَّ عَيْنٌ حَاءٌ \* مُهْمَلَتَانِ ، ثُمَّ عَيْنٌ خَاءٌ

VOCABULARY:

ثُمَّ – then

مُهْمَلَتَانِ – referring to the ‘ain and the *hā`*. The word مُهْمَلَةٌ means dotless or without dots (diacritical marks).

TRANSLATION:

8. The *hamzah* and the *hā`*, then the ‘ain and the *hā`* which lack dots and then the *ghain* and the *khā`*.

EXPLANATION:

In this line, the six letters of the throat are mentioned. Thus if a *nūn sākinah* or *tanwīn* appears before any of these letters, *ith-hār* will take place.

TEXT: 9

وَ الثَّانِ: إِدْغَامٌ بِسِتَّةٍ أَتَتْ \* فِي (يُرْمَلُونَ) عِنْدَهُمْ قَدْ ثَبَّتْ

VOCABULARY:

الثَّانِ – the second

إِدْغَامٌ – *idghām*

بِسِتَّةٍ – in six (letters)

أَتَتْ – appear, take place, occur

يُرْمَلُونَ – This combination indicates to/holds all the letters of *idghām*.

عِنْدَهُمْ – according to them (the *qurrā`*)

قَدْ – verily, surely

ثَبَّتْ – established, fixed

TRANSLATION:

9. And the second (rule) is *idghām* in six (letters), appearing in (the combination) *يِرْمُلُونُ*, which are fixed by them (the *qurrā`* - as the letters of *idghām*)

EXPLANATION:

The second rule the author explains to us is *idghām*, which literally means to assimilate or to join one thing into another. In this case, the *nūn sākinah* or *tanwīn* will be assimilated into one of the letters of *يِرْمُلُونُ*, if they appear after the *nūn sākinah* or *tanwīn*.

He further adds that these six letters are affirmed amongst *qurrā`* as the letters of *idghām* i.e. all the *qurrā`* agree that *idghām* of *nūn sākinah* and *tanwīn* will take place into these six letters.

In most texts, the six letters of *idghām* are said to be found in the combination *يِرْمُلُونُ* (with a *fathah* on the *mīm*). However, some argue that it should be *يِرْمُلُونُ* (with a *dammah* on the *mīm*) since it stems from the Arabic *رَمَلَ - يَرْمُلُ* (with a *dammah* on the *mīm*), which means to make haste.<sup>27</sup>

TEXT: 10

لَكِنَّهَا قِسْمَانِ: قِسْمٌ يُدْعَمَا \* فِيهِ بَعْنَةٌ بِـ (يَنْمُو) عِلْمًا

VOCABULARY:

لَكِنَّهَا – but they (these six letters)

قِسْمَانِ – two types

قِسْمٌ – part or type (one). The singular of قِسْمَانِ

يُدْعَمَا – *idghām* will be made

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<sup>27</sup> *Manthūmah Tuhfah al-Atfal* by Dr Ashraf Tal'at, pg.7

فِيهِ – in it (this type)

بِعْنَةٍ – with *ghunnah*. *Ghunnah* is the nasal sound found in every *nūn* and *mīm*

يَنْمُوْ – in (the letters of) يَنْمُوْ

عُلْمًا – they (the letters) are known

TRANSLATION:

10. But they (these six letters) are of two types: one, in which *idghām* takes place with *ghunnah*. It is known (remembered) by يَنْمُوْ .

EXPLANTION:

The author divides the six letters of *idghām* into two types: those letters in which *idghām* takes place with *ghunnah*, and those letters in which *idghām* takes place without *ghunnah*. In this line, he explains the first type: *idghām* with *gunnah*. *Idghām* will take place with *ghunnah* in the four letters of يَنْمُوْ , if they appear after the *nūn sākinah* or the *tanwīn*.

TEXT: 11

إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا \* تُدْغَمُ كَ: دُئِيَا ثُمَّ صِنَوَانٍ تَلَا

VOCABULARY:

إِلَّا - except

إِذَا - if

كَانَا<sup>28</sup> – the two of them. It refers to the *mudgham*<sup>29</sup> which would be the *nūn sākinah* or the *tanwīn*, and the *mudgham fih*<sup>30</sup> which would be one of the letters of يَنْمُوْ . In some prints it appears as كَان , without

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<sup>28</sup> It appears as كَان in most prints, including Al-Dabbā', Muḥammad al-Mihī, Ḥasan al-Dimashqī, Dr Ashraf Tal'at, and even Jamzūrī himself in *Fath al-Aqfāl*.

<sup>29</sup> The letter with which *idghām* is being made

<sup>30</sup> The letter into which *idghām* is being made

the alif at the end. In this case it would only refer to the *mudgham* (the *nūn sākinah* or *tanwīn*).<sup>31</sup>

بِكَلِمَةٍ – in one word. Can be read with a *fathḥah* or *kasrah* on the *kāf*.<sup>32</sup>

The meaning will remain the same.

فَلَا تُدْعَمُ<sup>33</sup> – then don't make *idghām*. It can be read with a *fathḥah* on the *ghain* also (تُدْعَمُ); its meaning would then be: then *idghām* won't be made<sup>34</sup>.

كٌ - like

تَلَا – to follow. It hints at other examples, which follow the same pattern.

#### TRANSLATION:

11. Except if the two (*mudgham* and *mudgham fih*) appear in one word, then do not make *idghām* like (in the words) *ثُمَّ* then *صُنُوفٍ*, and (examples that) follow (suit).

#### EXPLANATION:

In the previous line it was stated that if *nūn sākinah* or *tanwīn* appear before any of the letters of *يُنْمُو*, *idghām* would be made with *ghunnah*. However, in this line the author mentions that if the *nūn sākinah* is followed by any one of these letters in one word, then *idghām* will not be made.

In other words, *idghām* of *nūn sākinah* into any of the letters of *يُنْمُو* will only take place if they appear in two separate words; the *nūn sākinah* at the end of a word and one of the letters of *يُنْمُو* at the beginning of the next. If they appear together in one word *idghām*

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<sup>31</sup> *Mufīd al-Aqwāl*, pg.16

<sup>32</sup> *Manḥūmah Tuḥfah al-Aṭfāl* by Dr Ashraf Tal'at, pg.7

<sup>33</sup> It appears with a *kasrah* on the *ghain* in the explanations of Al-Dabbā', Muḥammad al-Mihī, Ḥasan al-Dimashqī and Dr Ashraf Tal'at.

<sup>34</sup> *Mufīd al-Aqwāl*, pg.17

will not take place. This will only apply to the *nūn sākinah* and not to the *tanwīn*, due to a *tanwīn* always appearing at the end of a word; therefore it is impossible that a *tanwīn* is followed by one of the letters of *يَمُرُّ* in one word.

The author explains that *idghām* will not be made but does not explain what application should be used in its absence. However, in Jamzūrī's explanation of the *Tuhfah*, he states that *ith-hār* will be made instead.

By *تَلَا* the author hints at other examples, which would follow suit.

The only other examples in the Qur`ān are *فَنَوَان* and *بُنَيَان*.<sup>35</sup>

TEXT: 12

وَ النَّانِ إِذْغَامٌ بِغَيْرِ غُنَّةٍ \* فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرْنَاهُ

Even though the above text is better known and appears in most copies, the line also appears as follows in some prints:<sup>36</sup>

وَ النَّانِ إِذْغَامٌ بِغَيْرِ غُنَّةٍ \* وَرَمَزُهُ (رَل) فَأَتَقَنَّا

VOCABULARY:

بِغَيْرِ – without

كَرَّرْنَاهُ – to repeat. It refers to the *sifah* of *takrīr* in the *rā`*

رَمَزُهُ – its code / sign / combination

فَأَتَقَنَّا – so know it well / master it

<sup>35</sup> In *Fath al-Aqfāl* Jamzūrī also gives the example of *فَنَوَان*, which does not appear in the Qur`ān, possibly indicating that even in the Arabic language in general *idghām* does not take place in these cases. Allah knows best.

<sup>36</sup> *Manthūmah Tuhfah al-Atfāl* by Dr Ashraf `Al`at, pg.7

TRANSLATION:

12. And the second (type) is *idghām* without *ghunnah* in *lām* and *rā`*, then observe *takrīr* (of the *rā`*) / and its code is رَلّ , so know it.

EXPLANATION:

In line ten, the author mentions that the six letters of يِرْمَلُونَ is divided into two types: *idghām* with *ghunnah* and *idghām* without *ghunnah*. In this line, the second type is explained, i.e. *idghām* without *ghunnah*. It will take place in the *lām* and *rā`* (رَلّ).

He also states that *takrīr* should be observed in the *rā`*. This does not mean that *takrīr* should be made apparent and clear, but that it should be hidden. The author mentions this because, due to the *idghām* being made into the *rā`*, it becomes *mushaddad* (doubled) and carries more chance of the *takrīr* becoming apparent.<sup>37</sup>

In the second print the author mentions an easy way for us to remember the letters of *idghām* without *ghunnah* via the code of رَلّ .

TEXT: 13

وَالثَّالِثُ: الْإِقْلَابُ عِنْدَ الْبَاءِ \* مِمَّا بَعْنَةُ مَعَ الْإِخْفَاءِ

VOCABULARY:

الثَّالِثُ – the third

الْإِقْلَابُ – *iqḷāb* literally means to change something.

عِنْدَ – by

مَعَ – with

الْإِخْفَاءُ – *ikhfā`* literally means to hide and conceal.

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<sup>37</sup> *Fathḥ al-Aqfāl*, pg.16

TRANSLATION:

13. And the third (rule) is *iqḷāb* (changing the *nūn sākinah* or *tanwīn*) by the *bā`* to a *mīm*, applying *ghunnah* with *ikhfā`*.

EXPLANATION:

The third rule regarding the *nūn sākinah* and *tanwīn* is *iqḷāb*, which takes place when the *nūn sākinah* or *tanwīn* is followed by a *bā`*.

The author outlines three applications in this verse. Firstly, *iqḷāb*, which is the changing of the *nūn sākinah* or the *tanwīn* into a *mīm*. Secondly, that it will be read with *ghunnah*, and thirdly, making *ikhfā`* (concealing) of the *mīm sākinah*. Only with all these three applications is the rule of *iqḷāb* read correctly.

TEXT: 14

وَالرَّابِعُ: الْإِخْفَاءُ عِنْدَ الْفَاضِلِ \* مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

VOCABULARY:

الرَّابِعُ – the fourth

الْفَاضِلِ (first of the two mentioned above) – left over, remaining

مِنْ – from, of

الْحُرُوفِ – letters, plural of حَرْفٌ .

وَاجِبٌ – obligatory, compulsory

لِ – for

الْفَاضِلِ (second) – the distinguished i.e. one who has excelled or is superior in *tajwīd*. It is read exactly the same as previously, but in this context its meaning will differ from the first.

TRANSLATION:

14. And the fourth (rule) is *ikhfā`* by the remaining letters, which is compulsory on the distinguished.

EXPLANATION:

The fourth rule is *ikhfā`*, which takes place if the *nūn sākinah* or *tanwīn* meets any of the remaining letters i.e. excluding the six letters of the throat in which *ith-hār* is made, the six letters of *idghām* and the *bā`* of *iqlāb*.

In the following two lines the author mentions the remaining letters.

TEXT: 15

فِي خَمْسَةِ مِنْ بَعْدِ عَشْرِ رَمُزُهَا \* فِي كَلِمِ هَذَا الْبَيْتِ قَدْ ضَمَمْتَهَا

VOCABULARY:

خَمْسَةٌ – five

عَشْرٌ – ten

رَمُزُهَا – its code / combination (to remember the remaining letters)

كَلِمِ – from *كَلِمَات* which means words. Here it refers particularly to the first letter at the beginning of the words (in the following line). It can be read with a *fath<sub>h</sub>ah* on the *kāf* or a *kasrah*.

الْبَيْتِ – line, verse (of poetry)

ضَمَمْتَهَا – I have gathered it (the combination of these 15 remaining letters)

TRANSLATION:

15. In five after ten (fifteen letters), its combination in (the initial letters of) the words of this (following) line I have indeed gathered it (these letters).

EXPLANATION:

The author explains that he has gathered the remaining fifteen letters of *ikhfā`* in the initial letters of the following line. Thus, if a student has memorised the following line, then he has knowledge of all fifteen letters of *ikhfā`*.



TEXT: 16

صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا \* دُمْ طَيِّبًا زِدْ فِي تَقَى ضَعْ ظَالِمًا

VOCABULARY:

صِفْ – describe

ذَا – holder, possessor

ثَنَا - praise

كَمْ – how (in asking a question)

جَادَ – good

شَخْصٌ – a person

سَمَا – high, elevated. Here it refers to a person of eminence.

دُمْ – always

طَيِّبًا – good

زِدْ – increase

تَقَى – piety (Allah consciousness)

ضَعْ – leave

ظَالِمًا – oppressor, wrongdoer

TRANSLATION:

16. Describe the possessor of praise (he who truly deserves praise).  
How generous is a person who has attained status? Always be good.  
Increase in piety. Leave an oppressor.

EXPLANATION:

To start with, the verse bears meaning and gives advice. However, the object is that the initial letters, at the beginning of each word, constitute the letters of *ikhfā`*. The ص of صِفْ, the ذ of ذَا, the ث of ثَنَا etc.

## أَحْكَامُ الْمِيمِ وَ النَّوْنِ الْمَشْدَدَتَيْنِ

### THE RULES OF MĪM AND NŪN MUSHADDADATAIN

TEXT: 17

وَعَنَّ مِيمًا ثُمَّ نُونًا شُدِّدَا \* وَ سَمَّ كَلًّا حَرْفَ عُنْتَةٍ بَدَا

VOCABULARY:

عَنَّ – make / apply *ghunnah*

شُدِّدَا – when they (*nūn* and *mīm*) have a *shaddah*

سَمَّ – name

كَلًّا – all / each one

حَرْفَ – letter

بَدَا – clear / apparent

TRANSLATION:

17. And apply *ghunnah* to *mīm*, then the *nūn* whenever they have a *shaddah*, and name each (of them; the *nūn* and the *mīm*) a letter of *ghunnah* (which is) clear.

EXPLANATION:

When the *nūn* or the *mīm* are *mushaddad* then the *ghunnah* in both of them should be read clearly.

Due to the *ghunnah* being so apparent in these letters, each one of them will be called a letter of *ghunnah*.

أَحْكَامُ الْمِيمِ السَّاكِنَةِ  
THE RULES OF MĪM SĀKINAH

TEXT: 18

وَالْمِيمُ إِن تَسْكُنْ تَجِي قَبْلَ الْهَجَا \* لَا أَلْفَ لَيْنَةٍ لِّذِي الْحَجَا

VOCABULARY:

تَجِي – to come. It was originally تَجِيءُ, but the *hamzah* at the end of the word is dropped to keep the rhyme scheme. In some prints it appears with the *hamzah*. Both are allowed, though preference is given to the first since most copies appear without it.<sup>38</sup>

الْهَجَا – the alphabet i.e. the letters of the alphabet. The *hamzah* at the end has also been dropped. It was originally الْهَجَاءُ

لَا – not / excluding / except

أَلْفَ لَيْنَةٍ – soft *alif*, referring to the *alif* of *madd*

الْحَجَا – intellect, brains, understanding

TRANSLATION:

18. And the *mīm* when it has a *sukūn*, coming before the (letters of the) alphabet, excluding the soft *alif* for the possessor of intellect.

EXPLANATION:

The rules applicable to the *mīm sākinah* will be based on the letter of the alphabet that follows the *mīm sākinah*. Therefore, before the author actually starts explaining the rules, he states that the *mīm sākinah* can appear before all the letters of the alphabet, except the *alif*. The person who possesses a little understanding will know that two *sākin* letters do not come together in the Arabic language except

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<sup>38</sup> All copies appear without the *hamzah* except for the copy of Sheikh Muḥammad ‘Atīq Deobandī. Dr Ashraf Tal’at mentions both, giving preference to reading it without the *hamzah*.

during *waqf*, when it is allowed. Thus, a *mīm* which is *sākin* will never be followed by an *alif* because the *alif* is always *sākin*.

TEXT: 19

أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ \* إِخْفَاءٌ اذْغَامٌ وَإِظْهَارٌ فَقَطْ

VOCABULARY:

أَحْكَامُهَا – its rules

ثَلَاثَةٌ – three

لِمَنْ – for him

ضَبَطَ – precision

فَقَطْ – only

TRANSLATION:

19. Its (the *mīm*'s) rules are three for him (who wants) precision: *ikhfā`*, *idghām* and *ith-hār* only.

EXPLANATION:

In this line the author mentions that there are three rules for the *mīm sākinah*: *ikhfā`*, *idghām* and *ith-hār*.

In the next line, he embarks on an explanation of these three rules.

TEXT: 20

فَالْأَوَّلُ: الْإِخْفَاءُ عِنْدَ الْبَاءِ \* وَ سَمِّهِ الشَّفْوِيُّ لِلْقُرَّاءِ

VOCABULARY:

سَمِّهِ – name it i.e. the *ikhfā`* of *mīm sākinah*

الشَّفْوِيُّ – labial i.e. coming from the lips

لِلْقُرَّاءِ – according to the *qurrā`* (reciters/readers)

TRANSLATION:

20. So the first (rule) is *ikhfā`*, (when the *mīm sākinah* appears) by the *bā`*. And name it (this *ikhfā`*) labial according to all the *qurrā`*.

EXPLANATION:

The first rule of the *mīm sākinah* is *ikhfā`*. It will take place if the *mīm sākinah* comes before a *bā`*. The *ikhfā`* of *mīm sākinah* is called *ikhfā` shafawī* or the labial *ikhfā`* because the *mīm sākinah* is pronounced from the lips, and the application of *ikhfā`* (concealing-of the *mīm*) will therefore also take place in the lips.

This rule will be applied by all the *qurrā`*.

In some copies, instead of *عِنْدَ الْبَاءِ* there comes *قَبْلَ الْبَاءِ*, the latter being mentioned by Jamzūrī himself. Sheikh Muḥammad ‘Atīq Deobandī seems to agree, citing the latter in the core text and mentioning the first in the footnote. Most copies seems to give preference to the first, including Dabbā’, Muḥammad Mīhī and Dr Ashraf Tal‘at.

TEXT: 21

وَالثَّانِ: إِدْغَامٌ بِمِثْلِهَا أَتَى \* وَ سَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى

VOCABULARY:

بِمِثْلِهَا – the same like it, its equivalent i.e. another *mīm*

أَتَى – appears, comes

إِدْغَامًا صَغِيرًا – small *idghām* or minor *idghām*

يَا – oh, used when calling someone

فَتَى – young boy, lad. It refers to the student who is a beginner

TRANSLATION:

21. And the second (rule) is *idghām* with its equivalent (another *mīm*) appearing. And name it (this *idghām*) *idghām ṣaghīr* Oh student.

EXPLANATION:

The second rule the author explains is *idghām* of the *mīm sākinah*. It will take place when the *mīm sākinah* is followed by another *mīm* (بِمِثْلِهَا). The first *mīm* is assimilated into the second *mīm*, and is read as one *mīm* which is *mushaddad*.

TEXT: 22

وَالثَّالِثُ: الْإِظْهَارُ فِي الْبَقِيَّةِ \* مِنْ أَحْرَفٍ وَ سَمَّيْهَا شَفْوِيَّةً

VOCABULARY:

الْبَقِيَّةُ – remaining, left over

سَمَّيْهَا – name it i.e. this *ith-hār* if *mīm sākinah*

شَفْوِيَّةٌ - labial i.e. coming from the lips

TRANSLATION:

22. And the third (rule) is *ith-hār* in the remainder of the letters. And name it (this *ith-hār*) labial.

EXPLANATION:

The third and last rule explained to us by the author is *ith-hār*. It will take place when the *mīm sākinah* is followed by any of the remaining letters (excluding the *bā`* of *ikhfā`*, the *mīm* of *idghām* and the *alif*) of the alphabet. The *mīm* will then be read with *ith-hār* i.e. clearly without any extra nasal pull.

This *ith-hār* is called *ith-hār shafawī* or the labial *ith-hār* because the *mīm sākinah* is pronounced from the lips, and the application of *ith-hār* (reading of the *mīm* clearly) will therefore also take place in the lips.

TEXT: 23

وَ احْذَرُ لَدَى وَاوٍ وَ فَآ أَنْ تَخْتَفِيَ \* لِقُرْبِهَا وَ الْاِتِّحَادِ فَاعْرِفِ

## VOCABULARY:

اِحْذَرُ – beware, be careful

لَدَى – by, at

تَخْتَفِي – to conceal, hide

لِقُرْبِهَا – due to its nearness

الْإِتِّحَادِ – oneness, unity, unison, agreement

فَاعْرِفْ – so know, be aware, take head (of this)

## TRANSLATION:

23. Be careful at a *wāw* and a *fā`* that it (the *mīm*) be hidden due to its nearness (to the *fā`* in *makhraj*) and unity (in *makhraj* with the *wāw*), so know this.

## EXPLANATION:

After the explanation all three rules of *mīm sākinah*, the author mentions that heed should be taken when the *mīm sākinah* is followed by a *fā`* or a *wāw*. If *mīm sākinah* is followed by either of these two letters, *ith-hār* will take place i.e. the *mīm* should be read clearly. However, due to the *mīm* being so close to the *fā`* in *makhraj*, and sharing the same *makhraj* with *wāw*, the application of *ith-hār* tends to be incomplete; thus rendering the *mīm* to be somewhat hidden, instead of clear. Extra care should therefore be taken that *ith-hār* be made properly when *mīm sākinah* is followed by a *fā`* or a *wāw*.

Jamzūrī mentions that it would be correct to read the *fā`* in the text with a *tanwīn* also i.e. *وَأَ .*<sup>39</sup>

وَ الْإِتِّحَادِ appears in some texts as وَ لِإِتِّحَادِ , with a *tanwīn* and a *lām maksūrah* instead of *lām al-ta'rif*. The meaning in both cases remains unchanged.<sup>40</sup>

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<sup>39</sup> *Fath al-Aqfāl*, pg.21

<sup>40</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf 'Al'at, pg.7

## حُكْمُ لَامِ (أَلْ) وَ لَامِ الْفِعْلِ

### THE RULING OF LĀM OF (أَلْ) AND LĀM OF THE VERB

In this chapter the author discusses two types of *lāms*; the *lām al-ta'rīf* (definite article) and the *lām* which appears in a verb. The *lām al-ta'rīf* is used to make an indefinite word definite e.g. قَلَمٌ (a pen) and الْقَلَمُ (the pen), or نُورٌ (a light) and النُّورُ (the light). The words قَلَمٌ and نُورٌ are indefinite since they refer to any pen or any light. By adding the *lām al-ta'rīf* (أَلْ) the words become definite in that they now refer to a particular pen or light.

The second *lām* the author discusses is the *lām sākinah* which appears in a verb, whether the verb is past tense (*mādī*) e.g. أَنْزَلْنَا, present / future tense (*muḍāri'*) e.g. يَلْعَبُ or an imperative command (*amr*) e.g. وَالْقِيَ عَصَاكَ .

The author discusses these *lāms* particularly in regard to whether *ith-hār* be made in them or *idghām*.

TEXT: 24

لِللَّامِ (أَلْ) حَالَانِ قَبْلَ الْأَحْرَفِ \* أَوْ لَاهُمَا: إِظْهَارُهَا فَلْتَعْرِفِ

VOCABULARY:

حَالَانِ – two conditions

أَوْ لَاهُمَا – the first of the two

إِظْهَارُهَا – the *ith-hār* of it (the *lām*)

فَلْتَعْرِفِ – so know (this rule of *ith-hār* of the *lām*). Most copies mention it like this. However, it can also be read as فَلْيَعْرِفِ. Its meaning would



then be: Let this (rule of *ith-hār* of the *lām*) be known.<sup>41</sup> It could also be read as فَتَعْرِفْ<sup>42</sup>i.e Let this (type of) *lām* be known (*lām* of *ith-hār*).

TRANSLATION:

24. For the *lām* of *al* there are two conditions before the letters (of the alphabet). The first of the two is the *ith-hār* of it (the *lām*), so know this.

EXPLANATION:

The author begins by explaining *lām al-ta'rif*, stating that it cannot be void of one of two conditions when appearing before the letters of the alphabet. The first of the two conditions is *ith-hār*, where the *lām* should be read clearly.

In the following line the author mentions all the letters of the alphabet which, if preceded by a *lām al-ta'rif*, require *ith-hār* to be made.

TEXT:<sup>43</sup> 25

قَبْلَ اَرْبَعٍ مَعَ عَشْرَةٍ خُذْ عِلْمَهُ \* مِنْ (اَبْعَ حَجَاكَ وَ خَفَ عَقِيْمَهُ)

VOCABULARY:

اَرْبَعٍ مَعَ عَشْرَةٍ – four with ten i.e. fourteen

<sup>41</sup>Appears like this in the copy of Muḥammad Miḥī, pg.11. Also refer to: *Manṭhūmah Tuḥfah al-Atfāl* by Dr Ashraf Tal'at, pg.7

<sup>42</sup> Copy of Sheikh Muḥammad 'Atiq Deobandī

<sup>43</sup> This line is mentioned differently in all the copies of the *Tuḥfah* before me. Jamzūri has it as: قَبْلَ اَرْبَعٍ and مِنْ اَبْعٍ . Muḥammad Miḥī states: قَبْلَ اَرْبَعٍ and مِنْ اَبْعٍ . Dabbā' has: قَبْلَ اَرْبَعٍ and مِنْ اَبْعٍ . Dr Ashraf Tal'at writes: قَبْلَ اَرْبَعٍ and مِنْ اَبْعٍ . In *Minnah al-Muta'āl* it appears as: قَبْلَ اَرْبَعٍ and مِنْ اَبْعٍ (with a *kasrah* on the *nūn*). Ḥasan al-Dimashqī and Qārī Muḥammad Ḥusain states: قَبْلَ اَرْبَعٍ and مِنْ اَبْعٍ (with a *fathah* on the *nūn*). Sheikh Muḥammad 'Atiq Deobandī mentions: قَبْلَ اَرْبَعٍ and مِنْ اَبْعٍ .

عِلْمُهُ – its knowledge (of the fourteen letters, where *ith-hār* will be made)

أُبَيْغُ – desire, wishful

حَجَّكَ – your hajj (pilgrimage)

خَفَ – fear

عَقِيمُهُ – it will be fruitless, unproductive, barren

#### TRANSLATION:

25. Before four with ten (fourteen letters). Take its knowledge from (the words): أُبَيْغُ حَجَّكَ وَ خَفَ عَقِيمُهُ: (Be desirous of your pilgrimage and fear that it be barren).

#### EXPLANATION:

In this line the author mentions fourteen letters by which *ith-hār* of the *lām al-ta'rīf* will be made. If any of these letters appear after the *lām al-ta'rīf*, then it will be read clearly (*ith-hār*). To remember these letters the student needs simply to memorise the combination of words: أُبَيْغُ حَجَّكَ وَ خَفَ عَقِيمُهُ.

#### TEXT: 26

تَانِيهِمَا: إِذْغَامُهَا فِي أَرْبَعٍ \* وَ عَشْرَةَ أَيْضًا وَ رَمَزَهَا فَع

#### VOCABULARY:

تَانِيهِمَا – the second of the two (conditions)

إِذْغَامُهَا - *idghām* of it (the *lām al-ta'rīf*)

أَرْبَعٍ وَ عَشْرَةَ – four and ten i.e. fourteen

أَيْضًا – also

رَمَزَهَا – its combination/code

ع – comes from يَعِي – وَعَى which means to memorise/remember

وَرَمَزَهَا فَع – appears with a *dammah* on the *zāy* ( ز ) in the copy of Jamzūrī. The translation would be: and its combination, so memorise (it). Certain prints has it with a *fathah* on the *zāy* ( ز ). The translation would then be: so memorise its combination.

TRANSLATION:

26. The second of the two (conditions) is the *idghām* of it (the *lām al-ta'rif*) in four and ten (fourteen letters) also, so memorise its combination:

EXPLANATION:

After explaining the first condition, the author begins expounding upon the second condition, which is *idghām*. Like *ith-hār*, *idghām* will also take place if the *lām al-ta'rif* is followed by fourteen letters. The combination to remember these fourteen letters are in the initial letters of the words in the following line (similar to the letters of *ikhfā`*):

TEXT: 27

طِبُّ ثُمَّ صَلِّ رَحْمًا تَنْفِزُ ضَيْفَ ذَا نِعَمٍ \* دَعْ سُوءَ ظَنِّ زُرِّ شَرِيفًا لِلْكَرَمِ

VOCABULARY:

طِبُّ – be good

صَلِّ – join ties (family relations)

رَحْمًا – family, relations

تَنْفِزُ – success

ضَيْفَ – be hospitable, good host

ذَا نِعَمٍ – possessor of favors/bounties

دَعْ – leave, shun

سُوءَ – bad, evil

ظَنِّ – thought

زُرُ – visit

شَرِيفًا – distinguished, illustrious

لِلْكَرَمِ – for honour, generosity

#### TRANSLATION:

27. Be good, then join (family) ties and you will be successful. Be hospitable to the possessor of bounties. Shun evil thought. Visit the distinguished for generosity.

#### EXPLANATION:

This line gathers all fourteen letters into which *idghām* of the *lām al-ta'rīf* will be made. If the student learns it, he will easily retain them, knowing that if any of these letters follow the *lām al-ta'rīf*, then *idghām* will be made; the *lām* will be assimilated into the letter following it.

Even though the line contains sound advice, the object is not the meaning, rather it provides a means of learning all the fourteen letters of *idghām*.

The student should note that the *alif* is not mentioned in any of the two combinations. This is because the *alif* will never follow the *lām al-ta'rīf* since both the *alif* and the *lām* are *sākin*.<sup>44</sup>

Some prints have رُحْمًا (with a *ḍammah* on the *rā`*). Dr Ashraf ʿAlʿat has given preference to the first even though the latter could be allowed.<sup>45</sup>

#### TEXT: 28

وَ اللَّامَ الْأُولَى سَمَّيَهَا: قَمْرِيَّة \* وَ اللَّامَ الْأُخْرَى سَمَّيَهَا: شَمْسِيَّة

<sup>44</sup> Refer to the explanation offered in verse 18

<sup>45</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf ʿAlʿat, pg.8

VOCABULARY:

الأوَّلَى –the first

قَمَرِيَّة – lunar (referring to the moon)

الأُخْرَى – the second

شَمْسِيَّة – solar (referring to the sun)

TRANSLATION:

28. And the first *lām*, name it *qamariyyah* (*lām al-qamariyyah* – the lunar *lām*), and the second *lām*, name it *shamsiyyah* (*lām al-shamsiyyah* – the solar *lām*).

EXPLANATION:

The first *lām*, which is read with *ith-hār*, is called *lām al-qamariyyah* because in the word *القَمَر*, the *lām* is read with *ith-hār*. The second *lām*, which is read with *idghām*, is called *lām al-shamsiyyah* because in *الشَّمْس*, the *lām* is read with *idghām*.

Most copies mention the *mīms* of *وَ اللَّامُ* with a *fathah*. Muḥammad ‘Atīq Deobandī has both *mīms* with a *dammah*.

TEXT: 29

وَ أَظْهَرَ لَامَ فِعْلِ مُطْلَقًا \* فِي نَحْوِ: قُلْ نَعَمْ وَ قُلْنَا وَ التَّقَى

VOCABULARY:

أَظْهَرَ – be sure to make clear, most certainly make clear

لَامَ فِعْلِ – the *lām* of the verb

مُطْلَقًا – generally

فِي نَحْوِ – in for example

TRANSLATION:

29. Be sure to make clear the *lām* of the verb in general, in for example: قُلْ نَعَمْ and قُلْنَا and اتَّقَى .

EXPLANATION:

After explaining the rules regarding *lām al-ta'rīf*, the author starts mentioning the rules of the *lām* of the verb; stating that in general it is read with *ith-hār*.

The reason for explicitly mentioning this rule is because some might compare the *lām* of the verb to the *lām al-ta'rīf*; in that when it is followed by a *nūn*, *idghām* is made e.g. وَ النَّحْمِ . Therefore, if the *lām* of the verb is followed by a *nūn*, *idghām* should also be made. The same will apply to the example of اتَّقَى , where the *lām* is read with *ith-hār*, but when the *lām al-ta'rīf* is followed by a *tā`*, *idghām* takes place e.g. وَ النَّيْنِ . Due to this, the author specifically mentions this rule concerning the *lām* of the verb for the beginner so that he doesn't make this comparison, resulting in making *idghām* where it is not allowed.

## فِي الْمَثَلَيْنِ وَالْمُتَقَارِبَيْنِ وَالْمُتَجَانِسَيْنِ

### THE CHAPTER ON MITHLAIN, MUTAJĀNISAIN AND MUTAQĀRIBAIN

This chapter deals with the relationship between two letters meeting. They will either be close to each other (have a lot in common – share the same *makhārij* and/or *ṣifāt*) or be distant from each other (not have a lot in common – and not share the same *makhārij* and/or *ṣifāt*).

The closeness between two letters is measured via their *makhārij* and *ṣifāt*<sup>46</sup>, and has three basic levels:

- 1) *Mithlain*<sup>47</sup> (this is the strongest/closest relationship any two letters can have)
- 2) *Mutajānisain* (this is a very strong/close relationship but is not as strong as number one)
- 3) *Mutaqāribain* (is a close relationship but it is weaker than the above two)

If the relationship between two letters is established as being close i.e. if any one of the above three relationships can be proven, then it will be a cause (*sabab*) for *idghām*. Therefore the closer the letters, the stronger the reason to make *idghām*. On the other hand, if none of the above three relationships can be established, the two letters will be considered distant (بُعد) from each other and will be read with *ith-hār*.

In the following lines Jamzūrī defines *mithlain*, *mutajānisain* and *mutaqāribain*:

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<sup>46</sup> This chapter assumes that the student has prior knowledge concerning *makhārij* and *ṣifāt*. A student who has not yet studied *makhārij* and *ṣifāt* will not be able to fully understand this chapter.

<sup>47</sup> Also called *mutamāthilain*

TEXT: 30

إِنَّ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ \* حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ

VOCABULARY:

اتَّفَقَ – agree

حَرْفَانِ – two letters

فَالْمِثْلَانِ – then (the two letters) will be *mithlain*

فِيهِمَا – in the two letters

أَحَقُّ – more rightful, more befitting

TRANSLATION:

30. If in *sifāt* and *makhārij* two letters agree, then it is more befitting that they (the two letters) be *mithlain*.

EXPLANATION:

In this line the author defines *mithlain*: two letters which agree in *makhraj* and *sifāt*. Thus any two letters which are pronounced from the same *makhraj* and share matching *sifāt* are *mithlain* (identical/equivalent) e.g. the two *mīms* in لَّهُمْ مَا and الرَّحِيمِ مَالِكِ or the two *bā's* in اضْرِبْ بِعَصَاكَ and بِالْأَلْقَابِ بِئْسَ .

As can be seen in the above examples that any two identical letters are in fact *mithlain*.

TEXT: 31

وَإِنْ يَكُونَا مَخْرَجًا تَقَارِبًا \* وَفِي الصِّفَاتِ اخْتِلَافًا يُلْقَبَا  
مُتَقَارِبِينَ، . . . .

VOCABULARY:

إِنْ يَكُونَا – if they (the two letters) are



مَخْرَجًا – in *makhraj*

تَقَارَبًا – they (the two letters) are close

اِخْتَلَفًا – they (the two letters) differ

يُلقَبًا – they (the two letters) are named

مُتَقَارِبَيْنِ – appears in some prints as مُقَارِبَيْنِ<sup>48</sup>

#### TRANSLATION:

31. And if they (the two letters) are close in *makhraj*, and in *sifāt* they differ, then they are called *mutaqāribain*.

#### EXPLANATION:

In this line the author explains what *mutaqāribain* is. Any two letters which are close in *makhraj* and have different *sifāt* would be considered *mutaqāribain* e.g. the *lām* and *rā`* in قُلْ رَبِّ and قَالَ رَبِّ or the *qāf* and *kāf* in مَا نَخْلُقُكُمْ or وَ خَلَقَ كُلَّ شَيْءٍ .

In the first two examples, the *lām* and *rā`* are close in *makhraj* since they are only separated by the *nūn*, and the *rā`* is different to the *lām* in *sifāt* due to it having *takrīr*. In the second example, the *qāf* is close to the *kāf* because they are both pronounced from the back portion of the tongue, and are different in *sifāt* due to the *qāf* having *jahr, isti`lā`* and *qalqalah*, which the *kāf* does not have.

#### TEXT: 32

مُتَقَارِبَيْنِ ، أَوْ يَكُونَا اتَّفَقَا \* فِي مَخْرَجٍ دُونَ الصِّفَاتِ حَقِّقًا  
بِالْمُتَجَانِسَيْنِ ، . . . . .

#### VOCABULARY:

أَوْ – or

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<sup>48</sup> *Manthūmah Tuḥfah al-`Atfāl* by Dr Ashraf Tal`at, pg.8

أَتَّفَقَا – they (the two letters) agree

دُونَ – but not

حَقَّقَا – they (the two letters) are confirmed. Can also be read as حَقِّقَا , meaning, confirm them (being an imperative command).<sup>49</sup>

بِالْمُتَّجَانِسِينَ – as *mutajānisain* (homogeneous)

#### TRANSLATION:

32. Or they (the two letters) agree in *makhraj* but not in *ṣifāt*, then they are confirmed/confirm them as *mutajānisain*.

#### EXPLANATION:

If the two letters have the same *makhraj* but they differ in *ṣifāt*, they will be *mutajānisain* e.g. the *tā`* and the *tā`* in

أَرَكَبُ مَعَنَا and وَ قَالَتْ طَائِفَةٌ  
وَالصَّالِحَاتِ طُوبَى or the *bā`* and the *mīm* in  
وَيُعَذِّبُ مَنْ يَشَاءُ .

In the first two examples, the *tā`* and the *tā`* come from the same *makhraj* but they have different *ṣifāt* due to the *tā`* having *shiddah*, *jahr*, *isti'la`*, *itbāq* and *qalqalah*, whereas the *tā`* will only share *shiddah* with the *tā`*. In the latter two examples, the *bā`* and the *mīm* have the same *makhraj* but different *ṣifāt* since the *bā`* has *jahr*, *shiddah* and *qalqalah*, whereas the *mīm* will have *hams*, *tawassuṭ* and no *qalqalah*.

#### TEXT: 33

بِالْمُتَّجَانِسِينَ، ثُمَّ إِنَّ سَكَنَ \* أَوَّلُ كُلِّ فَالْصَّغِيرِ سَمِينٌ

#### VOCABULARY:

أَوَّلُ – first

كُلِّ – of each/all (the previously mentioned groups-*mithlain*, *mutajānisain* and *mutaqāribain*)

<sup>49</sup> *Manṭḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Tal'at, pg.8

فَالصَّغِيرَ – then small/minor

سَمِينٌ – be sure to name it

#### TRANSLATION:

33. Then if the first of each (of the above-mentioned groups) has a *sukūn*, then be sure to name it minor (*idghām*).

#### EXPLANATION:

After explaining what *mithlain*, *mutajānisain* and *mutaqāribain* is, the author divides all three groups into two types: *ṣaghīr* (minor) and *kabīr* (major). In this line he explains the *ṣaghīr*; if in any of the above groups the first letter is *sākin* then it will be *ṣaghīr*.

In light of the above examples it will be the two *mīms* in مَّا<sup>50</sup> هُمُ، the two *bā's* in اضْرِبْ بِعَصَاكَ، the *lām* and the *rā`* in قُلْ رَبِّ، the *qāf* and the *kāf* in اَلَمْ نَخْلُقْكُمْ، the *tā`* and *tā`* in وَقَالَتْ طَائِفَةٌ and the the *bā`* and the *mīm* in اِرْكَبْ مَعَنَا .

In the next line he explains *kabīr*:

TEXT: 34

أَوْ حُرِّكَ الْحَرْفَانِ فِي كُلِّ فُقُلٍ \* كُلُّ كَبِيرٍ وَ أَفْهَمْنَهُ بِالْمُثَلِّ

#### VOCABULARY:

حُرِّكَ – have a *ḥarakah*

الْحَرْفَانِ – two letters

فَقُلْ – then say

كَبِيرٍ – big/major

أَفْهَمْنَهُ – understand this

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<sup>50</sup> Refer to line 21 where Jamzūrī also makes reference to *idghām ṣaghīr*.

بِالْمُتَّلِ – with examples

TRANSLATION:

34. Or the two letters have a *ḥarakah* in each (of these three groups), then say all (of them) are major (*idghām*) and understand it with examples.

EXPLANATION:

If in any of the three groups, *mithlain*, *mutajānisain* or *mutaqāribain* both letters have *ḥarakāt*, then they will be *kabīr*.

In light of the above examples, it would be the two *mīms* in الرَّحِيمِ مَالِكِ , the two *bā`s* in بِالْأَلْفَابِ بِسْ , the *lām* and the *rā`* in قَالَ رَبِّ , the *qāf* and the *kāf* in وَ خَلَقَ كُلَّ شَيْءٍ , the *tā`* and the *ṭā`* in الصَّلَاحَاتِ طَوْبَى , and the *bā`* and the *mīm* in وَ يُعَذِّبُ مَنْ يَشَاءُ .

The summary of the last two lines is: if the first letter is *sākin* and *idghām* takes place in any of the above groups, it will be *idghām ṣaghīr*. If both letters are *mutaḥarrik* and *idghām* takes place, then it will be *idghām kabīr*.

As the author suggests, it should be understood with examples. Sufficient examples have been given to make the student understand this section.

## أَقْسَامُ الْمَدِّ

### THE TYPES OF *MADD*

TEXT: 35

وَالْمَدُّ أَصْلِيٌّ وَفَرَعِيٌّ لَهُ \* وَ سَمَّ أَوَّلًا طَبِيعِيًّا وَ هُوَ

VOCABULARY:

الْمَدُّ – the pulling, extending, lengthening (of sound)

أَصْلِيٌّ – primary

فَرَعِيٌّ – secondary

لَهُ – for it i.e. for the *madd*

أَوَّلًا – the first

طَبِيعِيًّا – natural

وَ هُوَ – and it (the primary *madd*)

TRANSLATION:

35. And the *madd* is (either) primary or secondary to it, and name the first a natural (*madd*) and it is . . .

EXPLANATION:

*Madd* literally means to lengthen or extend. Technically, it means to lengthen the sound in the letters of *madd* or the letters of *līn*.

In the first line the author states that *madd* is of two types: primary (أَصْلِيٌّ) and secondary (فَرَعِيٌّ). He also mentions that *madd aṣlī* is also called *madd ṭabīʿī*. *Ṭabīʿī* means natural. It is named so because a

person with a natural disposition will ordinarily lengthen this *madd* without any deficiency in its duration, nor any exaggeration in it.<sup>51</sup>

The duration of *madd ṭabīʿī* is one *alif* or two *ḥarakāt*. Considering classical and contemporary works, it is sometimes difficult for the beginner to understand this duration when different technical terms are used by different authors. The following table is an attempt to simplify them:

Alifs	3 alifs		2 alifs		1 alif	
Ḥarakāt	6	5	4	3	2	1
	⏟	⏟	⏟	⏟	⏟	⏟
Alifs	ا	ا	ا	ا	ا	ب
	5	4	3	2	1	-

In the right column, second line from the bottom, the letter which is read is represented by a *bā`*. Above the letter is the length of *madd* counted in *ḥarakāt* and below it, its length counted in *alifs*. At the same time, though, every two *ḥarakāt* equal one *alif* (counted in the first line).

The duration of *qaṣr* would be 1 *alif*, which would be equal to 2 *ḥarakāt*: the first *ḥarakah* on the letter itself and the second would be the same amount of time it took to pronounce the letter of *madd*.<sup>52</sup>

Thus it would also be correct to say that the duration of *ṭūl* is 6 *ḥarakāt*, 3 *ḥarakāt* or 5 *alifs* since they all are one and the same duration, only differing in terms of the counting system being used.<sup>53</sup>

<sup>51</sup> Sheikha Kareema Carol Czerepinski explains it as follows: It is called *طبيعي* (natural) because the person with a natural measure will not increase its measure nor decrease it. *Tajweed rules of the Qur'an*, Part 1, pg. 65

<sup>52</sup> *Nihāyah al-Qoul al-Mufīd*, pg.134. *Thaḡhr al-Bāsīm*, pg.46

<sup>53</sup>When discussing the duration of the *madd*, classical works like the *Nashr* of Ibn al-Jazarī tend to use *alifs* whereas contemporary works use *ḥarakāt* and also convert these *ḥarakāt* to *alifs*. The student should understand that even though different counting systems are used, the same durations are intended by the authors.

The duration between *qasr* and *tūl* is known as *tawassuṭ*.

In the next line the author goes on to explain what *madd tabī'ī* is.

TEXT: 36

مَا لَا تَوَقَّفُ لَهُ عَلَى سَبَبٍ \* وَلَا بِدُونِهِ الْحُرُوفُ تُجْتَلَبُ

VOCABULARY:

مَا – that which

لَا – is not, does not

تَوَقَّفُ – depend

سَبَبٍ – cause

بِدُونِهِ – without it (the *madd*-pull)

تُجْتَلَبُ – cannot be brought forth i.e. cannot be read

TRANSLATION:

36. That which has no dependence on a cause, and without it (the *madd*-pull), these letters cannot be brought forth (cannot be read)

EXPLANATION:

*Madd tabī'ī* is that *madd* which does not depend on any cause/reason for it to be pulled. In reality, without lengthening the sound in the letters of *madd*, they cannot be read. For instance, if the *alif* is not pulled in *قَالَ*, then it will be read as *قَل*. The only time when the *alif* can be read is if the sound is pulled in it. The same will apply to the *yā* in *قِيلَ* and the *wāw* in *يَقُولُ* i.e. they can only be read if a pull (*madd*) is made in them.

TEXT: 37

بَلْ أَيُّ حَرْفٍ غَيْرِ هَمْزٍ أَوْ سُكُونٍ \* جَا بَعْدَ مَدٍّ فَالطَّبِيعِيُّ يَكُونُ

VOCABULARY:

بَلْ – but, rather, in fact

أَيُّ – whichever, any

غَيْرَ – besides, other than. Can be read with a *fatḥah* or a *kasrah* on the *rā`*.<sup>54</sup>

هَمْزٍ – a *hamzah* (the letter)

جَاءَ – comes, appears

TRANSLATION:

37. In fact, (if) any letter besides the *hamzah* or *sukūn* appears after a (letter of) *madd*, then the natural (*madd*) results.

EXPLANATION:

In the previous line the author explains that *madd ṭabīī* is that *madd* which is not dependent on a cause. In this line he alludes to what those causes are: the *hamzah* and *sukūn*. Thus, as long as a letter of *madd* is not followed by a reason (*hamzah* or *sukūn*) then it will be *madd ṭabīī*.

The word فَالطَّبِيعِيُّ can be read with a *fatḥah* or a *dammah*.

TEXT: 38

وَ الْآخِرُ الْفَرَعِيُّ مُوقِفٌ عَلَى \* سَبَبٍ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا

VOCABULARY:

الْآخِرُ – the other (*madd*)

مَوْقِفٌ – dependent

كَ – like

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<sup>54</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf Tal'at, pg.8



مُسَجَّلًا – in general

TRANSLATION:

38. And the other (*madd*) is the secondary, (which is) dependant on a reason like a *hamzah* or *sukūn* in general (wherever it appears in the Qur`ān).

EXPLANATION:

After explaining what *madd tabī'ī* is, *madd far'ī* is elaborated upon. Technically, it is that *madd*, which is pulled longer than the *madd tabī'ī* due to a cause i.e. when the letter of *madd* is followed by a hamzah or (letter with) a *sukūn*.

By *مُسَجَّلًا* the author indicates that throughout the Qur`ān, wherever the letter of *madd* is followed by a *hamzah* or *sukūn* (a cause), then *madd far'ī* takes place.

The duration of *madd far'ī* will depend on what type of *madd far'ī* it is. If the letter of *madd* is followed by a *hamzah*, it will either be in the same word as the letter of *madd* or a different word. The first would be *muttaṣil* and the latter, *munfaṣil*. If the letter of *madd* is followed by a *sukūn*, it is either permanent or temporary. The first is called *lāzim* and the latter *'ārid*. Their durations will be discussed in the next chapter in more detail.

TEXT: 39

حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا \* مِنْ لَفْظٍ (وَإِي) وَهِيَ فِي نُوحِيهَا

VOCABULARY:

فَعِيهَا – so grasp/memorise/remember them (the letters of *madd*)

لَفْظٍ – word

وَإِي – the word is originally وَأَيُّ , which means to promise. The *hamzah* is changed to and *alif*, thus becoming a combination which holds all the letters of *madd*.<sup>55</sup>

وَهِيَ – and they (these letters of *madd*)

نُوحِيهَا – an example in which all the letters of *madd* can be found

#### TRANSLATION:

39. Its (the *madd*'s) letters are three, so remember them from the word وَإِي , and they are (found) in (the example) نُوحِيهَا .

#### EXPLANATION:

In the next three lines Jamzūrī explains the letters of *madd*. They are three which can easily be remembered in the combination وَإِي ; *wāw*, *alif* and *yā`* .

He also presents an example which holds all three letters of *madd*, نُوحِيهَا . It is important to note how these letters of *madd* appear in this example; they are all *sākin*, and are preceded by a *ḥarakah* which conforms/agrees with the letter of *madd* i.e. a *ḍammah* before a *wāw*, a *kasrah* before a *yā`*, and a *fathḥah* before an *alif*. He explains this further in the next line.

#### TEXT: 40

وَ الْكَسْرُ قَبْلَ الْيَا، وَ قَبْلَ الْوَاوِ ضَمٌّ \* شَرْطٌ، وَ فَتْحٌ قَبْلَ أَلْفٍ يُلْتَزَمُ

#### VOCABULARY:

الْكَسْرُ – the *kasrah*

ضَمٌّ – a *ḍammah*

شَرْطٌ – condition, requirement, prerequisite

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<sup>55</sup> *Minḥah dhī al-Jalāl*, pg. 92

فَتْحٌ – *fathḥah*

أَلْفٌ – an *alif*

يُلْتَزَمُ – necessary

#### TRANSLATION:

40. And a *kasrah* before the *yā`*, and before the *wāw* a *ḍammah* is a requirement, and a *fathḥah* before the *alif* is necessary.

#### EXPLANATION:

The requirements for the letters of *madd* are explained in this line. The *wāw* should be preceded by a *ḍammah* and the *yā`* should be preceded by a *kasrah*. An important point which is not explicitly explained in the text but is alluded to by the author in the example نُوحِيهَا, is that they should also be *sākin*.

Therefore, if the *wāw* and *yā`* are not *sākin*, they will not be letters of *madd* e.g. يُوسُوسُ. In this example they are *mutaḥarrikah*.

And if they are *sākin* but preceded by a *fathḥah*, then too, they won't be letters of *madd* but instead letters of *līn* e.g. سَوَّءَ, شَيَّءَ. This is further explained in the next line.

An *alif* will always be preceded by a *fathḥah*, therefore he states that a *fathḥah* appearing before an *alif* is necessary. An *alif* is always considered as *sākin* even though the *sukūn* is not written on it.

#### TEXT: 41

وَاللِّينُ مِنْهَا أَلِفًا وَوَاوُ سُكِّنًا \* إِنَّ انْفِتَاحَ قَبْلِ كُلِّ أُعْلِنَا

#### VOCABULARY:

اللِّينُ – (the letters of) *līn*

مِنْهَا – from them (these letters; the *alif*, *wāw* and *yā`*)

سُكِّنَا – the two (*wāw* and *yā`*) are *sākin*. Can also be read as سُكِّنَا.<sup>56</sup>

إِنِ – when

اِنْفَتَاحٌ – openness, referring to a *fatḥah*

كُلِّ – each of them, all (of them) i.e. the *wāw* and the *yā`*

أُعْلِنَا – is announced

#### TRANSLATION:

41. And *līn* from them (these three letters) is the *yā`* and *wāw*, carrying a *sukūn*, if a *fatḥah* before each is announced.

#### EXPLANATION:

If there is a *fatḥah* before the *wāw sākinah* or *yā` sākinah* then they will be letters of *līn* and not letters of *madd*.

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<sup>56</sup> *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Tal'at, pg.8

## أَحْكَامُ الْمَدِّ

### THE RULINGS OF THE MADD

Before starting this chapter the student should be familiar with the different types of *madd far'ī* as the focus of this chapter is the rulings regarding them and not explaining what they are.

TEXT: 42

لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدْوُمُ \* وَهِيَ الْوَجُوبُ وَالْجَوَازُ وَاللُّزُومُ

VOCABULARY:

لِلْمَدِّ – for the *madd*

أَحْكَامٌ - rulings

تَدْوُمُ – always, stemming from دَائِمًا

الْوَجُوبُ – compulsory

الْجَوَازُ – permissible

اللُّزُومُ – necessary

TRANSLATION:

42. For the *madd* there are always three rules, they are: *wujūb* (compulsory), *jawāz* (permissible) and *luzūm* (necessary).

EXPLANATION:

There are always three rulings, which are attached to the different types of *madd far'ī*; those which are compulsory (*wājib*) to make, those which are permissible (*jā'iz*) to make, and those which are necessary (*lāzim*) to make.

In the following lines the author outlines the various *madd far'ī* individually, and the ruling it will fall under.

TEXT: 43

فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ \* فِي كَلِمَةٍ وَذَا بِمُتَّصِلٍ يُعَدُّ

VOCABULARY:

فَوَاجِبٌ – So *wājib*

مَدٍّ – literally means pull, however, here it refers to a letter of *madd*.

كَلِمَةٍ – a word. Can be read with a *fatḥah* or *kasrah* on the *kāf*.

ذَا – short for هذا which means this.

بِمُتَّصِلٍ – as *muttaṣil* (the joined *madd*).

يُعَدُّ – counted as i.e. considered as

TRANSLATION:

43. So (it is) compulsory if a *hamzah* appears after a (letter of) *madd* in one word. And this (*madd*) is counted as *muttaṣil*.

EXPLANATION:

The *ḥukm* of *madd muttaṣil* is that it is *wājib*; compulsory to pull, according to all the *qurrā`*. The *qurrā`* do however have differences of opinion as to how long the *madd* should be pulled. According to the narration of Hafṣ via the *ṭarīq*<sup>57</sup> of the *Shāṭibiyah*, it should be pulled 4 or 5 *ḥarakāt*.

He also defines *madd muttaṣil*: when the letter of *madd* is followed by a *hamzah* in the same word.

TEXT: 44

وَ جَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فَصِلَ \* كُلُّ بِكَلِمَةٍ وَ هَذَا الْمُنْفَصِلُ

VOCABULARY:

جَائِزٌ – permissible, allowed

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<sup>57</sup> To understand what a *ṭarīq* is, refer to *Isnād al-Jazarī al-Imām* by Saleem Gaibie.

مَدٌّ وَقَصْرٌ – pull (*madd*) or shorten (*qasr*)

فُضِّلٌ – separate

كُلٌّ – each i.e. the letter of *madd* and the *hamzah*

بِكَلِمَةٍ – in a word

الْمُنْفَصِلِ – *munfaṣil* (the separated *madd*)

#### TRANSLATION:

44. And it (*madd*) is *jā`iz*: to pull or to shorten, if each (the letter of *madd* and the *hamzah*) is separate in a word (of their own). And this (*madd*) is *munfaṣil*.

#### EXPLANATION:

The author first explains that if a *ḥukm* is *jā`iz*, *madd* and *qasr* will be allowed in it. The definition of *madd* has already been given previously. *Qasr* literally means to shorten. Technically, it is to read the letter of *madd* or the letter of *līn* without any bit of extra pull in it (only for the duration of two *ḥarakāt*).<sup>58</sup>

Therefore if any *madd* has this *ḥukm*, the reader will be allowed to pull it longer than two *ḥarakāt* or to shorten it, reading it with two *ḥarakāt* only.

There are three *madds* that fall under this ruling. The first one, *madd munfaṣil*, is explained in this verse. The letter of *madd* and the *hamzah* are separated where the letter of *madd* appears at the end of one word and the *hamzah* comes at the beginning of the next word.

Since *madd munfaṣil* is *jā`iz*, it is allowed to be pulled for the duration of 4 or 5 *ḥarakāt* in the narration of *Ḥafṣ* via the *ṭarīq* of the *Shāṭibiyyah*. *Qasr* will also be allowed in *madd munfaṣil* due to it being

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<sup>58</sup> *Hidāyah al-Qāri`*, vol.1, pg.266-277

*jā`iz*. However, this will only be allowed in the narration of Hafṣ via the tariq of the Tayyibah.

TEXT: 45

وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ \* وَقَفًّا كَ: تَعْلَمُونَ ، نَسْتَعِينُ

VOCABULARY:

مِثْلٌ – like this (the previous hukm)

ذَا – short for هذا which means this.

عَرَضَ – appears, presents itself. It indicates something temporary.

وَقَفًّا – due to waqf (stop)

TRANSLATION:

45. And like this, (*madd* will be *jā`iz*) when the *sukūn* is temporary due to *waqf* like (in the examples) تَعْلَمُونَ and نَسْتَعِينُ .

EXPLANATION:

If *waqf* is made on words like تَعْلَمُونَ , نَسْتَعِينُ and تُكَدِّبَانِ , then the last letter is read with a *sukūn*. The *sukūn* is temporary since it only appears during *waqf*. During *wasl* (joining), the last letter will be read with a harakah instead.

If there is a letter of *madd* before the temporary *sukūn*, then it is known as *madd ‘ārid li al-sukūn* (temporary *madd* due to a *sukūn*) or *madd ‘ārid li al-waqf* (a temporary *madd* due to *waqf*).

The author explains that the hukm regarding this *madd* is the same as *madd munfasil* i.e. *jā`iz*. Thus it would be allowed to make *madd* and *qasr* in it. *Qasr* would be 2 harakāt, whereas *madd* would include both tawassuṭ and tūl.



TEXT: 46

أَوْ قَدِّمِ الْهَمْزُ عَلَى الْمَدِّ وَ ذَا \* بَدَلْ كَ:ءَامِنُوا وَ إِيمَانًا خُذَا

VOCABULARY:

أَوْ – or

قَدِّمِ – before

ذَا – short for هذا which means this.

بَدَلْ – substitute, replace. It can be read with a *fathḥah* on the *dāl* and the *lām* as *sākin* (بَدَلْ) or with the *dāl* as *sākin* and a *ḍammatain* in the *lām* (بَدَلْ).<sup>59</sup>

خُذَا – word is originally خُذْ , which means take

TRANSLATION:

46. Or (*madd* will be *jā`iz* if) the *hamzah* is before the (letter of) *madd*. And this (*madd*) is *badal* like ءَامِنُوا and إِيمَانًا (so) take (them as examples).

EXPLANATION:

This is the third *madd* with a *ḥukm* that is *jā`iz*: *madd badal* (the substitute *madd*). In *madd muttasil* and *munfasil* the *hamzah* comes after the letter of *madd*. In *madd badal* however, the *hamzah* appears before the letter of *madd* e.g. أُوتِي, إِيمَانًا, ءَامِنُوا.

*Badal* means to substitute or replace. It is called the substitute *madd* because a letter of *madd* is substituted for a *hamzah*. These words were originally أُوتِي and إِيمَانًا, ءَامِنُوا. A letter of *madd* replaces the second *hamzah* which is *sākinah* in each one of these examples; thus it substitutes the *hamzah* and is therefore called *madd badl* (the substitute *madd*).

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<sup>59</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf Tal'at, pg.8

Since this *madd* is also *jā`iz*, *madd* and *qasr* are allowed in it. *Qasr* will be made according to all the *qurrā`*, including Hafs. *Madd* will only be allowed in the narration of Warsh. It will include both *tawassuṭ* and *tūl*.

TEXT: 47

وَلَازِمٌ إِنْ السُّكُونُ أَصْلًا \* وَصَلًا وَوَقْفًا بَعْدَ مَدٍّ طَوِيلًا

VOCABULARY:

لَازِمٌ – necessary

أَصْلًا – regarded as original/permanent

وَوَقْفًا وَصَلًا – during *waqf* and *wasl*

طَوِيلًا – to lengthen, prolong. Technically, *tūl* means to pull *madd* to the duration of 6 *ḥarakāt* or 5/3 *alifs*.

TRANSLATION:

47. And (*madd* will be) *lāzim* if the *sukūn* is permanent (when) during *waqf* and *wasl* after the letter of *madd*, *tūl* is made (in it).

EXPLANATION:

Since the *ḥukm* of this *madd* is *lāzim*, the *madd* has also been named *lāzim*. Its duration is *tūl* only.

*Madd lāzim* is when the letter of *madd* is followed by a permanent *sukūn*. A permanent *sukūn* is that *sukūn* which remains during *wasl* or *waqf* e.g. القرآن المجيد. ق. During *waqf* and *wasl*, the *fā`* of ق (فأف) will have a *sukūn*.

## أَقْسَامُ الْمَدِّ اللَّازِمِ THE TYPES OF MADD LĀZIM

In the previous line the author explains what *madd lāzim* is. In this chapter he expounds upon the different types of *madd lāzim*.

TEXT: 48

أَقْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةٌ \* وَ تَلِكْ كَلِمِيَّ وَ حَرْفِيَّ مَعَهُ

VOCABULARY:

أَقْسَامُ - types

لَازِمٍ - referring to *madd lāzim*

لَدَيْهِمْ - according to them i.e. according to the *qurrā`*

تَلِكْ - it is (the types of *madd lāzim*)

كَلِمِيَّ - stems from the word *كَلِمَةٌ* which means word. Can be read with a *fathah* or *kasrah* on the *kāf*.

حَرْفِيَّ - stems from the word *حَرْفٌ* which means letter

مَعَهُ - with it i.e. with *كَلِمِيَّ*

TRANSLATION:

48. The types of *lāzim* according to them (*the qurrā`*) are four; and it is *kilmī* and *harfī* with it.

EXPLANATION:

*Madd lāzim* is divided into four types. Initially they are of two types: *kilmī* and *harfī*.

The author will explain what *kilmī* and *harfī* is later.

TEXT: 49

كَالَهُمَا مُخَفَّفٌ مُتَقَلُّ \* فَهَذِهِ أَرْبَعَةٌ تُفَصِّلُ

VOCABULARY:

كِلَاهُمَا - both of them (*kilmī* and *ḥarfī*)

مُخَفَّفٌ - stems from تَخْفِيفٌ which means light

مُثَقَّلٌ - stems from تَثْقِيلٌ which means heavy

تُفَصَّلُ - will be explained

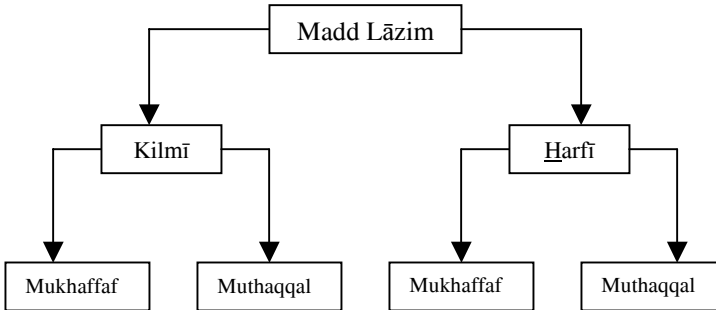
TRANSLATION:

49. Both of them (*kilmī* and *ḥarfī*) are *mukhaffaf* and *muthaqqal*, so these four (types of *lāzim*) will be explained.

EXPLANATION:

In the first line the author explains that *madd lāzim* is divided into *kilmī* and *ḥarfī*.

In this line he states that *kilmī* and *ḥarfī* are further subdivided into *mukhaffaf* and *muthaqqal*. In this manner *lāzim* has four types as illustrated in the diagram below:



In the next three lines the author explains what *kilmī*, *ḥarfī*, *mukhaffaf* and *muthaqqal* are.

TEXT: 50

فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ \* مَعَ حَرْفٍ مَدٍّ فَهُوَ كَلِمَةٌ وَقَعَ

VOCABULARY:

فَإِنْ – so when

بِكَلِمَةٍ – in a word

اجْتَمَعَ – joins, meets, comes together

حَرْفٍ مَدٍّ – a letter of *madd*

فَهُوَ – then it is

وَقَعَ – occurred, taken place

TRANSLATION:

50. So when, in a (single) word, a *sukūn* meets a letter of *madd*, then it is *kilmī* that has occurred.

EXPLANATION:

In this line the author outlines what *kilmī* is: if a letter of *madd* is followed by a *sukūn* in one word then *kilmī* has taken place. It is obvious that the *sukūn* being spoken about is a permanent *sukūn* or else it will not be *lāzim* e.g. دَابَّةٌ ، أُتْحَاوُنِيْ .

TEXT: 51

أَوْ فِي ثَلَاثِيَّ الْحُرُوفِ وَجِدَا \* وَ الْمَدُّ وَسَطُهُ فَحَرْفِيَّ بَدَا

VOCABULARY:

ثَلَاثِيَّ – tripled letters, trilateral letters i.e. consisting of three letters

الْحُرُوفِ – the letters. Plural of الْحَرْفُ, which means the letter

وَجِدَا – they are found. It is dual, referring to two things, the letter of *madd* and the *sukūn*.

الْمَدُّ – the *madd* i.e. the letter of *madd*

وَسَطُهُ – it's centre. Can be read with a *fathḥah* or a *ḍammah* on the ط .<sup>60</sup>

بَدَا – clear / apparent / appeared

TRANSLATION:

51. Or in the tripled letters they (the letter of *madd* and the *sukūn*) are found, while the (letter of) *madd* is in its centre, then *ḥarfī* is clear

EXPLANATION:

What is meant by *الْحُرُوفُ الْمُقَطَّعَاتُ* in this line are the cut letters (الْحُرُوفُ الْمُقَطَّعَاتُ) which are found at the start of certain sūrahs in the Qur`ān.

Only those *ḥurūf al-muqatta'āt*, which consist of three letters are particularly mentioned here. Furthermore, of the three letters (in the *ḥurūf al-muqatta'āt*), the middle letter must be a letter of *madd*.

Thus if in the *ḥurūf al-muqatta'āt*, the letter of *madd* (being the center letter) is followed by a (permanent) *sukūn* then it will be known as *ḥarfī* e.g. (نُونٌ ، صَادٌ) . ن ، ص

Concisely, if a letter of *madd* is followed by a permanent *sukūn*, it will be *madd lāzim*. If it appears in a word (كَلِمَةً) it will be *kilmī* and if it appears in the *ḥurūf al-muqatta'āt*, it will be *ḥarfī*.

TEXT: 52

كِلَاهُمَا مُتَقَلُّ إِنِ ادَّغَمَا \* مُخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغَمَا

VOCABULARY:

إِنِ ادَّغَمَا – if *idghām* takes place

كُلُّ – each one of them (*kilmī* and *ḥarfī*)

إِذَا – if

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<sup>60</sup> *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Tal'at, pg.8

كَمْ يُدْعَمَا – no *idghām* occurs

TRANSLATION:

52. Both (*kilmī* and *ḥarfī*) are *muthaqqal* if *idghām* takes place. *Mukhaffaf*, each one of them, if no *idghām* occurs.

EXPLANATION:

After explaining what *kilmī* and *ḥarfī* is, the author expounds upon what *muthaqqal* and *mukhaffaf* are.

If *idghām* takes place, it will be *muthaqqal*, in which the letter of *madd* is followed by a letter which is *mushaddad*. Therefore it is called *muthaqqal* (heavy) since a *mushaddad* is regarded as a "heavier" (more difficult) pronunciation than a *sākin* e.g. *الـم ، و لا الصَّالِّينِ*.

If no *idghām* takes place, then it will be *mukhaffaf*, in which the letter of *madd* is not followed by a letter which is *mushaddad*. It is called *mukhaffaf* (light) because a *sukūn* is considered "lighter" (easier) to read than a *tashdīd* e.g. *ص ، آفان*.

TEXT: 53

وَاللَّازِمُ الْحَرْفِيُّ أَوَّلُ السُّورِ \* وَجُودُهُ فِي ثَمَانٍ أُحْصِرَ

VOCABULARY:

اللَّازِمُ الْحَرْفِيُّ – referring to the *madd lāzim ḥarfī*

السُّورُ – plural of *sūrah*; chapter of the Qur`ān

أَوَّلُ السُّورِ – the start / beginning of the *sūrahs*

وَجُودُهُ – its presence, is found

ثَمَانٍ – eight

أُحْصِرَ – confined / limited

TRANSLATION:

53. And *lāzim harfī* is found at the beginning of the sūrahs, and confined to eight letters.

EXPLANATION:

As mentioned previously, *harfī* refers to the *hurūf al-muqatta'āt*. In this line the author states that they are only found at the beginning of (certain) sūrahs.

*Lāzim harfī* would include both *mukhaffaf* and *muthaqqal*.

Thereafter he mentions that *lāzim harfī* is only found in eight letters. In the following line he explains further what these eight letters are.

TEXT: 54

يَجْمَعُهَا (كَمْ عَسَلُ نَقَصَ) \* وَ عَيْنُ ذُو وَجْهَيْنِ وَ الطُّوْلُ أَحْصَ

VOCABULARY:

يَجْمَعُهَا – gathers it/them (the eight letters)

كَمْ – how much

عَسَلُ – honey

نَقَصَ – diminish, lessened, decreased

كَمْ عَسَلُ نَقَصَ – how much of the honey diminished?

عَيْنُ – the 'ain at the start of Sūrahs Maryam and Shūrā

وَجْهَيْنِ – two options

ذُو وَجْهَيْنِ – holder of two options i.e. it can be read in two ways/with two options

أَحْصَ – preferred

TRANSLATION:

54. The letters كَمْ عَسَلُ نَقَصَ gathers them (the eight letters) and the 'ain has two options, while *tūl* is preferred.



#### EXPLANATION:

The eight letters in which *lāzim ḥarfī* takes place can all be found in the code كَمْ عَسَلُ نَقْصُ .

The *kāf* appears at the beginning of Sūrah Maryam - كهيعص . It will be *madd lāzim mukhaffaf*.

The *mīm* appears in five different words in 17 various places: الم (six times in the Qur`ān), المص , المر , طسم (twice in the Qur`ān) and حم (seven times in the Qur`ān). The *mīm* will be *madd lāzim mukhaffaf* in all the places it appears.

The *‘ain* is found at the start of Sūrahs Maryam - كهيعص and Shūrā - حم (\*). عسق . In both places it will be *madd lāzim mukhaffaf*.

The *sīn* presents itself in five places: طسم (at the start of Sūrahs al-Shu`arā` and al-Qaṣas), طس , عسق , يس , طس . In طسم, the *sīn* will be *madd lāzim muthaqqal*. In طس (during *wasl* and *waqf* via the *ṭarīq* of the *Shāṭibīyyah*<sup>61</sup>) and in حم (\*). عسق it will be *madd lāzim mukhaffaf*.

The *lām* appears in four words in thirteen different places: الم (six times in the Qur`ān), المص , المر and الر (five places in the Qur`ān). In الر it will be *mukhaffaf*, and in the remaining three words it will be *muthaqqal*.

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<sup>61</sup> According to the *ṭarīq* of the *Tayyibah*, *idghām* will be also be allowed when joining يس (\*). وَالْقُرْآنِ الْحَكِيمِ . If *idghām* is made it will be *muthaqqal*. During *waqf* both *ṭarīqs* will consider it as being *mukhaffaf*.

The *nūn* appears in Sūrah al-Qalam: ن . It will be *mukhaffaf* via the *ṭarīq* of the *Shātibiyyah* during *waṣl* and *waqf*.<sup>62</sup>

The *qāf* is found at the beginning of Sūrahs al-Shūrā - ق وَالْقُرْآنِ الْمَجِيدِ - and حم (\*) عسق . In both places it will be *mukhaffaf*.

The *sād* appears in three places: ص وَالْقُرْآنِ and كَهَيْعِص , المص .

In all three cases it will be *mukhaffaf* according to the narration of Hafs.

*Ṭūl* will be made in all these *madds* as mentioned previously under the statement: وَ صَلَاً وَ وَقْفًا بَعْدَ مَدِّ طُولًا . However, in the *‘ain* there are two options: *ṭūl* and *tawassuṭ*. Most *qurrā`* explain that what is meant by ذُو وَجْهَيْنِ (two options/ways) is *ṭūl* and *tawassuṭ*. Of the two options, *ṭūl* is preferred.

Other *qurrā`* state that what is meant by ذُو وَجْهَيْنِ is *qasr* and *tawassuṭ*. But though *qasr* and *tawassuṭ* are allowed, *ṭūl* is preferred. This means that instead of only *ṭūl* and *tawassuṭ*, *qasr* will also be allowed.

This is strengthened by the fact that in another copy of this poem the author replaces وَ عَيْنٌ ثَلَاثٌ لَكِنَّ الطُّوْلُ أَحْصُ with وَ عَيْنٌ ذُو وَجْهَيْنِ وَ الطُّوْلُ أَحْصُ and (read) the *‘ain* with three (options), however, *ṭūl* is preferred.<sup>63</sup>

By ثَلَاثٌ the author explicitly mentions three options in the *‘ain*: *qasr*, *tawassuṭ* and *ṭūl*.

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<sup>62</sup> According to the *ṭarīq* of the *Tayyibah idghām* will be also be allowed when joining ن وَالْقَلَمِ . If *idghām* is made it will be *muthaqqal*. During *waqf* both *ṭarīqs* will consider it as being *mukhaffaf*.

<sup>63</sup> *Manṭhūmah Tuḥfah al-Atfal* by Dr Ashraf Tal'at, pg.8, *Minḥah dhī al-Jalāl*, pg.115

Thus, according to the first opinion, only *tawassuṭ* and *tūl* are allowed in the 'ain. The second view also mentions *tawassuṭ* and *tūl*, but adds *qasr*.

Via the *ṭarīq* of the *Shāṭibiyyah*, *tawassuṭ* and *tūl* will be made, whereas, only via the *ṭarīq* of the *Tayyibah* will *qasr* also be allowed.

TEXT: 55

وَمَا سِوَى الْحَرْفِ الثَّلَاثِيِّ لَا أَلْفٌ \* فَمَدُّهُ مَدًّا طَبِيعِيًّا أَلْفٌ

VOCABULARY:

وَمَا – and all

سِوَى – besides, excluding

الْحَرْفِ الثَّلَاثِيِّ – the tripled letters

لَا أَلْفٌ – not the *alif* i.e. besides / excluding the *alif*

فَمَدُّهُ – then its *madd*

مَدًّا طَبِيعِيًّا – the natural *madd*. In some prints it appears as مَدُّ طَبِيعِيًّا .

Both are allowed.<sup>64</sup>

أَلْفٌ – is known as

TRANSLATION:

55. And all besides the tripled letters, not (and besides) the *alif*, then its *madd* is known to be *madd ṭabī'ī*.

EXPLANATION:

After discussing all the *ḥurūf al-muqatta'āt*, which consist of three letters, the author intends to discuss those *ḥurūf al-muqatta'āt* which do not consist of three letters.

<sup>64</sup> *Manthūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.8

Thus he excludes the previously mentioned كَمْ عَسَلُ نَقْصُ as they are all made up of three letters. He also excludes the *alif* found in الم , الر etc. This is because the *alif* is also made up of three letters ( أَلِف ), but no *madd* (pull) is made in it since the middle letter is not a letter of *madd*.

So besides كَمْ عَسَلُ نَقْصُ (in which *madd lāzim* takes place) and the *alif* (in which no *madd* takes place), in all the remaining *hurūf al-muqatta'āt*, *madd tabī'i* will be made.

In the next line he mentions what those letters are.

TEXT: 56

وَذَٰكَ أَيْضًا فِي فَوَاتِحِ السُّورِ \* فِي لَفْظِ (حَيِّ طَاهِرٍ) قَدْ اِنْحَصَرَ

VOCABULARY:

ذَٰكَ – those, that

فَوَاتِحِ – openings i.e. beginning

حَيِّ طَاهِرٍ – a pure and clean life

قَدْ – verily

TRANSLATION:

56. And those (letters) are also at the beginning of the sūrah. In the expression حَيِّ طَاهِرٍ they are confined.

EXPLANATION:

These *madd tabī'i*, which are found at the beginning of sūrah are contained in the combination حَيِّ طَاهِرٍ .

The *ḥā`* at the start of *حم* . The *yā`* from *كهيحص* and *يس* . The *tā`* appears in *طه* , *طسم* and *طس* . The *hā`* comes in *كهيحص* and *طه* . The *rā`* can be found in *الر* and *الم* .

The *alif* from the phrase *حَيِّ طَاهِرٍ* is excluded for two reasons:

- 1) *madd ṭabī'ī* is not made in it unlike the remaining five letters
- 2) no *madd* is possible in it due to the absence of a letter of *madd* in it.

Therefore, in some prints instead of *حَيِّ طَاهِرٍ* , one would find *حَيِّ طَهْرٍ* (without the *alif*).

From this it is possible to conclude that *madd ṭabī'ī* is of two types:

- 1) *madd ṭabī'ī ḥarfī* – found in the *ḥurūf al-muqatta'āt*, as found in the examples above
- 2) *madd ṭabī'ī kilmī* – found in words ( *كَلِمَات* ) throughout the Qur`ān besides the *ḥurūf al-muqatta'āt* e.g. *قَالَ* , *يَقُولُ* , *قِيلَ* .

TEXT: 57

وَيَجْمَعُ الْفَوَاتِحَ الْعَرَبِيعَ عَشْرًا \* (صَلُّهُ سُبْحًا مَنْ قَطَعَكَ) ذَا اسْتَهْرَ

VOCABULARY:

الْعَرَبِيعَ عَشْرًا – fourteen

الْفَوَاتِحَ الْعَرَبِيعَ عَشْرًا – the fourteen openers

صَلُّهُ – join (ties) with him

سُبْحًا – in the morning

مَنْ – who

قَطَعَكَ – cuts/severs (ties) with you

صَلُّهُ سُبْحًا مَنْ قَطَعَكَ – join (ties) in the morning with him who has cut (ties) with you

ذَا – short for هذا which means this.

اشْتَهَرَ – is known / popular

TRANSLATION:

57. And (the words) صَلُّهُ سُحَيْرًا مِّنْ قَطَعِكَ gathers the fourteen openers; this (phrase) is well known (by the *qurrā`*).

EXPLANATION:

The fourteen openers refer to the fourteen letters, which are found in the *hurūf al-muqatta`āt*. These fourteen letters are easily remembered by knowing the phrase: صَلُّهُ سُحَيْرًا مِّنْ قَطَعِكَ since all fourteen letters can be found in it.

After understanding this, it is possible to say that the *hurūf al-muqatta`āt* can be divided into four different types:

- 1) those in which *madd lāzim* is made, to the duration of *tūl* - كَمْ  
عَسَلٌ تَقْصُرُ
- 2) those in which *lāzim* is made, allowing *tawassu*<sup>65</sup> and *qasr*<sup>66</sup>  
also – ع
- 3) those in which *madd tabī`ī* is made - حَيِّ طَهْرٌ
- 4) those in which no *madd* is made - أَلْفٌ

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<sup>65</sup> Allowed via the *ṭarīq* of the *Shāṭibiyah* and the *Tayyibah*

<sup>66</sup> Allowed via the *ṭarīq* of the *Tayyibah* only

## خَاتَمَةُ التُّحْفَةِ

### CONCLUSION OF THE *TUHFAH*

TEXT: 58

وَتَمَّ ذَا النَّظْمِ بِحَمْدِ اللَّهِ \* عَلَى تَمَامِهِ بِلاَ تَنَاهِي

VOCABULARY:

تَمَّ – completed, ended

النَّظْمُ – poem, text – referring to this book

بِحَمْدِ اللَّهِ – with the praise of Allah

تَمَامِهِ – its completion

بِلاَ – without

تَنَاهِي – end

بِلاَ تَنَاهِي – without end i.e. continuous

TRANSLATION:

58. And this text is completed with the continuous praise of Allah on its completion.

EXPLANATION:

After explaining all the rules of *tajwid* the author intended to explain, he now ends off his book praising and thanking Allah for its completion, since nothing can be accomplished except with the Will and Might of Allah.

TEXT: 59

أَبْيَاتُهُ (نَدُّ بَدَا) لَدِي التُّهَى \* تَارِيخُهَا (بُشْرَى لِمَنْ يُتَقِنُهَا)

VOCABULARY:

أَبْيَاتُهُ – its verses

نَدٌّ – incense, sweet or aromatic smell

نَدٌّ بَدَاً – clear incense

لِذِيْ – for him who has / holds

النَّهْيِ – intellect

تَارِيْحُهُ – its date (of compilation). In some prints it appears as تَارِيْحُهُ .

There won't be much difference in the meaning.

بُشْرَى – glad tidings

لِمَنْ – for him

يَتَقْنَهَا – knows it / perfects it

بُشْرَى لِمَنْ يَتَقْنَهَا – glad tidings to him who knows it

TRANSLATION:

59. Its verses are clear incense for him who has intellect. Its compilation is (holds) glad tidings for him who knows it.

EXPLANATION:

The author likens the knowledge in this text to sweet incense. As a person derives enjoyment and fulfillment from sweet aromatic smells, he will similarly benefit by grasping the knowledge of this text.

Each letter in the Arabic alphabet carries a numerical value:

أ	ب	ج	د	هـ	و	ز	ح	ط	ي	ك	ل	م	ن
50	40	30	20	10	9	8	7	6	5	4	3	2	1
س	ع	ف	ص	ق	ر	ش	ت	ث	خ	ذ			
700	600	500	400	300	200	100	90	80	70	60			
				ض	ظ	ع							
				1000	900	800							



If the numerical value of all the letters of **نُدُّ بَدَا** is tallied, it reflects the number of lines in the poem:

$$ن + د + ب + د + ا$$

$$50 + 4 + 2 + 4 + 1 = 61 \text{ (lines in the poem)}$$

If the values in **بُشْرَى لِمَنْ يُتَّقِنُهَا** are added, it results in the date of compilation of this poem:

$$ب + ش + ر + ر + ي + ن + م + ل + ي + ن + ت + ق + ن + هـ + ا$$

$$2 + 300 + 200 + 10 + 30 + 40 + 50 + 10 + 400 + 100 + 50 + 5 + 1 = 1198 \text{ A.H}$$

In some prints this line is the last verse of the poem.

TEXT: 60

تُمْ الصَّلَاةُ وَالسَّلَامُ أَبَدًا \* عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا

VOCABULARY:

الصَّلَاةُ – salutations

السَّلَامُ – peace

خِتَامٍ – seal (final)

الْأَنْبِيَاءِ – plural of النَّبِيِّ which means prophet

أَحْمَدًا – another name for the beloved messenger Muhammad ﷺ .

TRANSLATION:

60. Then salutations and peace always upon the seal of the Prophets, Ahmad.

TEXT: 61

وَالْأَلِ وَالصُّحْبِ وَكُلِّ تَابِعٍ \* وَكُلِّ قَارِيٍّ وَكُلِّ سَامِعٍ

VOCABULARY:

الْأَل – the family

الصَّحْب – the companions

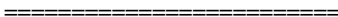
تَابِع – follower

قَارِئ – reciter / reader

سَامِع – listener

TRANSLATION:

61. (As well as) the family (of the Prophet), the companions, and every follower, and every reader (of the Qur'an) and every listener (of the Qur'an).



This explanation of the *Tuḥfah* was completed only through the Will of Allah, the Almighty. I thank Him incessantly for the bounties He has bestowed upon me and humbly request that He increases me in knowledge and accepts this humble effort of mine in the serving His *dīn*. I also beseech Him to shower His Mercy and Blessings upon my teachers, friends, family, and students. May Allah forgive my parents, and continue to guide me. *Āmīn*.

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