أَيْسَرُ الْأَقْوَالِ
شَرَحُ
تَحَفَّظَةُ الأَطْفَافِ

هِرا هِي طَفْرَيْد
مُحَمَّد سَلِيمُ بْنُ لَسَامَعْ غَرَّابِي
في المضني و الآتيا
First Published 2007
By Madbūt Writers & Translators
Western Cape
South Africa
muaadth_allie@yahoo.com

Any part of this book may be reproduced for teaching purposes with condition that no alterations are made in it.

Books may be bought or ordered by contacting madbūt at the above email
CONTENTS

Contents 3
Acknowledgments 4
System of transliteration 5

Introduction 7
Biography of Jamzūrī 9
Jamzūrī’s sanad 10
The author’s link to Mustafā al-Mīhī 11
The text of the Tuhfah 12
The Muqaddimah 16
The rules of nūn sākinah and tanwīn 23
The rules of mīm and nūn mushaddadadatain 34
The rules of mīm sākinah 35
The ruling of lām of al and lām of the verb 40
Mithlain, mutaqāribain and mutajānisain 47
The types of madd 53
The rulings of the madd 61
The types of madd lāzim 67
Conclusion of the Tuhfah 79
Bibliography 83
ACKNOWLEDGMENTS

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

<table>
<thead>
<tr>
<th>Nr</th>
<th>Arabic</th>
<th>English</th>
<th>Nr</th>
<th>Arabic</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>أ</td>
<td>`</td>
<td>17</td>
<td>ظ</td>
<td>th</td>
</tr>
<tr>
<td>2</td>
<td>ب</td>
<td>b</td>
<td>18</td>
<td>ع</td>
<td>`</td>
</tr>
<tr>
<td>3</td>
<td>ت</td>
<td>t</td>
<td>19</td>
<td>غ</td>
<td>gh</td>
</tr>
<tr>
<td>4</td>
<td>ث</td>
<td>th</td>
<td>20</td>
<td>ف</td>
<td>f</td>
</tr>
<tr>
<td>5</td>
<td>ج</td>
<td>j</td>
<td>21</td>
<td>ق</td>
<td>q</td>
</tr>
<tr>
<td>6</td>
<td>ح</td>
<td>h</td>
<td>22</td>
<td>ك</td>
<td>k</td>
</tr>
<tr>
<td>7</td>
<td>خ</td>
<td>kh</td>
<td>23</td>
<td>ل</td>
<td>l</td>
</tr>
<tr>
<td>8</td>
<td>د</td>
<td>d</td>
<td>24</td>
<td>م</td>
<td>m</td>
</tr>
<tr>
<td>9</td>
<td>ذ</td>
<td>dh</td>
<td>25</td>
<td>ن</td>
<td>n</td>
</tr>
<tr>
<td>10</td>
<td>ر</td>
<td>r</td>
<td>26</td>
<td>ه</td>
<td>h</td>
</tr>
<tr>
<td>11</td>
<td>ز</td>
<td>z</td>
<td>27</td>
<td>و</td>
<td>w</td>
</tr>
<tr>
<td>12</td>
<td>س</td>
<td>s</td>
<td>28</td>
<td>ي</td>
<td>y</td>
</tr>
<tr>
<td>13</td>
<td>ش</td>
<td>sh</td>
<td>29</td>
<td>أَّ</td>
<td>ā</td>
</tr>
<tr>
<td>14</td>
<td>ص</td>
<td>s</td>
<td>30</td>
<td>يُ</td>
<td>ī</td>
</tr>
<tr>
<td>15</td>
<td>ض</td>
<td>d</td>
<td>31</td>
<td>وُ</td>
<td>ū</td>
</tr>
<tr>
<td>16</td>
<td>ط</td>
<td>t</td>
<td>32</td>
<td>أَيِّ</td>
<td>ai</td>
</tr>
<tr>
<td>17</td>
<td>ءَوُ</td>
<td>ou</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
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 [\textsuperscript{ि}] which is ['] 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 Tuhfah 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.1 ‘Ali al-Dabbah and Muhammad al-Mihī add ibn Shalabī after Muhammad.2 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’ī school of law. In Sufism, he followed the Shadhalī path under the guidance of Sheikh Muhammad Mujāhid al-Ahmadī.3

He was born in Rabī’ al-Awwal around 1160 A.H. in Tanṭā, Egypt. “Al-Jamzūrī” links the author to the town of Jamzūr, approximately four miles out of Tanṭā,4 well known in the area of Manūfiyyah.5 The author of Minnah al-Muta’āl writes that the area Jamzūr previously in Manūfiyyah is presently incorporated into Tanṭā.6


His literary works include:
1. Tuhfah al-Atfāl7
2. Fath al-Aqfāl sharh Tuhfah al-Atfāl8
3. Kanz al-Ma’ānī9
4. Fath al-Rabbānī sharh Kanz al-Ma’ānī10
5. Manthūmah fī qirā`ah Warsh11

---

1 Fath al-Malik al-Muta’āl, pg.7
2 Minhāh dhil al-Jalāl, pg.34, Fath al-Malik al-Muta’āl, pg.18
3 Fath al-Malik al-Muta’āl, pg.7
4 Minhāh dhil al-Jalāl, pg.35
5 Fath al-Malik al-Muta’āl, pg.18
6 Minnah al-Muta’āl, pg.19
7 Hadiyyah al-‘Ārifīn, vol.1, pg.405
8 Hadiyyah al-‘Ārifīn, vol.1, pg.405
9 Intā’ al-Fudālā’ bi Tarājim al-Qurrā’, Vol. 2 pg. 139
10 Fath al-Malik al-Muta’āl, pg.8. Also wrote Fath al-Rahmānī sharh Kanz al-Ma’ānī. It is possible that this is one and the same book.
11 Fath al-Malik al-Muta’āl, pg.8. This book still remains a manuscript in the Egyptian libraries.
Jamzūrī’s sanad

Ibn al-Jazarī\(^{12}\)

Al-Umyūṭī → Al-Qilqīlī → Al-‘Uqbī → Al-Nuwairī → Sheikh al-Islam Zakariyyā al-Anṣārī


Saif al-Dīn al-Basīr

Sultān al-Mazzāḥī → Al-Ṣabrānallīsī → Muḥammad al-Baqārī

Al-Nūr → Al-Dimyāṭī → Al-Manūfī → Al-Rumailī

Al-Asqātī → Muḥammad Munayyir al-Samannūdī

‘Ali al-Badrī

Sālim al-Nibtī\(^{13}\) → Ismā‘īl al-Māḥallī

‘Ali al-Mīhī

Sulaimān Jamzūrī

\(^{12}\) The rest of the sanad to the Prophet ﷺ can be referred to in Isnād al-Jazarī al-Imām by Saleem Gaibie.

\(^{13}\) Sālim al-Nibtī is included by Mirṣafī in his sanad in Hidāyah al-Qārī, vol.1, pg. 41
The author’s link to Mustafā al-Mihī:

<table>
<thead>
<tr>
<th>‘Ali al-Mihī</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mustafā al-Mihī</td>
</tr>
<tr>
<td>Sulaimān al-Shahdāwī</td>
</tr>
<tr>
<td>‘Ali al-Hilwu Ibrāhīm</td>
</tr>
<tr>
<td>Khalīl ‘Āmir al-Maṭūbasī</td>
</tr>
<tr>
<td>Muḥammad Sābiq</td>
</tr>
<tr>
<td>‘Abd al-‘Aziz ‘Ali Kuḥail</td>
</tr>
<tr>
<td>Ahmad al-Tijī</td>
</tr>
<tr>
<td>‘Abdullah al-Sunnāri</td>
</tr>
<tr>
<td>Muhammad Yāsīn al-Fādānī</td>
</tr>
<tr>
<td>‘Alā` al-Dīn ibn Jamāl al-Dīn al-Afghānī</td>
</tr>
<tr>
<td>Muḥammad Saleem ibn Ismā’il Gaibie</td>
</tr>
</tbody>
</table>
يسُمِّي الله الرَّحْمَنُ الرَّحِيمُ

1- يُقُولُ رَاحِيّ رَحَّمَةَ الْغُفُورِ
2- الْحَمْدُ لِلَّهِ مُصْلِيًا عَلَى
3- وَبَعْدَ هَذَا النُّظْمُ لِلْمُنِّيَّة
4- سَمِيتُهُ بِ(تَحْفَةَ الأَطْفَالِ)
5- أَرْجُوهُ بِهِ أَنْ يُنْفِعِ الطَّلَابَ

أَحْكَامُ الْنُّونِ السَّاكِنَةِ وَالْتَنَوِّعِ

6- لِلْبَكْرَ: إِنَّ تَسَكُّنَ وَالْتَنَوِّيَّاتِ
7- فَالْأَوْلَى: الإِلَهَاءُ قَبْلَ أَحْرُفِ
8- هُمْ فَهَا، ۛ ثُمَّ عَيْنَ حَاءَ
9- وَالثَّانِيُّ: إِذْعَامُ بِيَسَةَ أَنتُ
10- لِكُلُّهَا قُسُمْ: قُسُمُ يَدْعُمَ
11- إِلَٰٓإِذَا كَانَ بِكَلِمَةٍ فَلآ
12- وَالثَّانِيُّ: إِذْعَامُ بِغَيْرِ غَنِّيَةٍ
13- وَالثَّالِثُ: الإِلَابَاتُ عِنْدَ الْبَآ
14- وَالرَّابِعُ: الإِخْفَاءُ عِنْدَ الْفَاضِلِ
15- فِي خَمْسَةِ مِنْ بَعْدِ عِشْرٍ رُمَّهَا
16- صِفَةً، دَاكْنَا كَمْ جَادَ شَخْصُ قَدَّسْتَ
أحكام الميم والدال المتشددين
وَغَنَّ مَيَّةٌ ثُمَّ نُوناً شَدَّدَ أَبْدَأَ

أحكام الميم الساكنة
لَا أَلْفِ لَبْنَةٍ لَّذِي الْحِجَا
إِخْفَاءٌ أَدْعَمَ وَإِظْهَارٌ فَقْطُ
وُسُمَّى الشَفَوِيُّ لِلنَّقْرَاءِ
وُسُمَّى أَذْهَبَةُ صَغِّيرَةً بَاْ فَتَى
مِنْ أَحْرَفٍ وَوُسُمَّى شَفَوِيَّةً
لِقُرْبِهَا وَالْإِتِّحَادِ فَاعْرَفُ

حكم لام (الل) ولام الفعل
أَوْلَاهُمَا : إِظْهَارُهَا فَلْتَعْرَفُ
مِنْ (إِيَّهُ حِجْكَ وَخَفْ عَقِيمَهُ)
وَعَشْرَةٌ أَيْضًا وَرَمْزَهَا فِي
ذَعْ سَوْءَ صَنَّرْ زُرْ شَرِيفًا لِلْكَرْمِ
وَاللَّامُ الْأَخْرَى سَمَّى شَمْسِيَّةً
فِي نَحْرٍ : قُلْ نَعْمَ وَقُلْنَا وَالْقَفْنَ

42- لَام (الل) حَالَانَ قَبْلَ الأَخْرَفِ
43- قَبْلَ أَرْبَعٍ مَعْ عَشَرَةٍ خَذْ عَلَمَةً
44- ثَانِيهِمَا : إِذْعَامُهَا فِي أَرْبَعٍ
45- طِبْ طِبَّ وَخَفْ عَقِيمًا فَتَرْفِيَ وَذَعْ
46- وَاللَّامُ الْأَوَّلِ سَمَّى قَرْنِيَّةً
47- وَأَظْهَرْنَ لَامَ فَعُلْ مُطْلَقًا
في المطلقين والمتقاربين والمتجاوزين

30 -إن في الصفات والمخارج أتفق فيهما أحق.
وفي الصفات اختلافاً يلقب.
31 -وإن يكون مخرجًا تقريباً في مخرج دون الصفات حقاً.
32 -متقاربين، أو يكونان أتفقاً أول كل فالصغير سمين.
33 -بالتجاوزين، ثم إن سكن كل كبير وأفهمه كل المثال.
34 -أو حرك الحرفان في كل قفل.

أقسام المد

35 -والمد أصل وفرعي له ولد دونه الحروف تجتلت.
36 -ما لا توقف له على سبب.
37 -بل أي حرف غير همز أو سكون.
38 -والآخر الفرعي موافق على.
39 -حروفه ثلاثية فعيبها من نطق (ؤاي) وهى في: نجيه.
40 -وسقط قبل ألف يلمد.
41 -والليلين منها أليا وواو سكون.

أحكام المد

42 -للمد أحكام ثلاثية تدوم.
43 -فواجب إن جاء همز بعد سكون.
44 -وجائز مد وقصر إن فصل.
وقفا ك: تعلمون، تسعين
بِئْلَكِ ك: إِنْ عَرَضُ السَّكُون
15
45 - وَمِثْلَ ذَٰٰلِكْ إِنْ عَرَضُ السَّكُون
46 - أَوَ قَدْ أَلْقِيَ الْمَرْجُ عَلَى الْمَدِ قَدْ أَلْقِيَ الْمَرْجُ عَلَى الْمَدِ وَذَا
47 - وَلَا إِنَّ السَّكُونَ أَصْلًا
48 - أَقْسَمُ الْمَدِ الْلَّازِمِ
49 - كَلاهُمَا: مُخْفَفُ مُنْقَل
50 - فَإِنَّ بِكْلِمَتِهِ سُكُونٌ أَجْمَعٌ
51 - أُوْيَ فِي ثَلَاثِيّ الْحَرُوفِ وَجَدَا مَحْفُوظًا كُلٌّ إِذَا لَمْ يَذَخِّمَا وَجْهُهُ، وَفِي نَمَا أَحْصَرَت
52 - كَلاهُمَا مُنْقَلٌ إِنَّ أَتْحَمَا
53 - وَالْلَازِمُ الْحَرُوفِ أَوْلِ السُّورُ
54 - يَجُّمَعُهَا حُرُوفٌ (كَمْ عَسِلَ نَفْصُ)
55 - وَمَا سَوِى الْحُرُوفِ الثَّلَاثِي لَا لَفْ في نَظَرٍ (حِبِّي طَاهِر) قَدْ أَنْحَصَرَ
56 - وَذَٰلِكَ أَيْضًا فِي فَوَايْحِ السُّورُ
57 - وَيَجُّمَعُ الْفَوَايْحِ الأَرَبِعِ عَشْرُ
58 - وَتَمَّ ذَٰٰلِكَ النَّظَمُ بِحَمْدِ اللَّهِ
59 - أَبْيَاتٌ (زُنَّهَا) لِلْهُذِينَ
60 - نَمَ الصَّلَاةَ وَالسَّلَامَ أَبْدًا
61 - وَالْآيَاتَ وَالصَّحِبَةَ وَكُلُّ تَابِعٍ

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

كَلَّا أَمَرَّ ذَٰلِكَ بَالَّا لَا يُبْسَدَ فِيهِ بِبَسْمَةِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ آفَطَعُ

Every good deed, which is not started with بِبَسْمَةِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is severed from blessing.  

TEXT: 1

يَقُولُ رَأِجِيُّ رَحْمَةُ الْغُفُوْرِ وَ دُوَامًا سَلِيمَانُ هُوَ الْجَمْعَوْرِيُّ

VOCABULARY:
- يَقُولُ - he says
- رَأِجِيُّ - a person who hopes
- رَحْمَةُ - mercy
- الْغُفُوْرِ - the Oft-Forgiving, the Most Forgiving
- دُوَامًا - more commonly used as دَائِمًا which means always
- سَلِيمَانُ - the name of the author
- هُوَ - a pronoun meaning he, him or it
- الْجَمْعَوْرِيُّ - he comes from the place of Jamzūr. This has been mentioned above in the biography of the author.

14 What is meant by مَطَافَعَةُ الرَّكْبَةِ is آفَطَعُ; cut or severed from blessing.
TRANSLATION:
1. Says he who always hopes for the mercy of the Oft-Forgiving, who is Sulaimān Al-Jamzūrī.

TEXT: 2

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

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

---

16 The portion in brackets is as explained by Jamzūrī in Fath al-Aqfāl, pg. 12
17 This explanation is given by Hasan al-Dimashqi
If the meaning of ﷺ is assumed to be “to follow”, then salutations would be incurred upon those who follow the Prophet ﷺ and his Companions 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.

VOCABULARY:
- thereafter
- this
- poetry (this book)
- for the student. Murīd means follower, in this context referring to a follower of ‘ilm (knowledge).
- literally means in.
- particularly referring to the nūn sākinah
- the tanwīn or nunation symbolised by -ٍ -ٌ
- the plural of madd

---

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’rif, 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 the word المُمْدَدَة appears. The first is more common and is preferred.19

TEXT: 4

سَمِيَّتُهُ بِـ ( تُحَفَّة ٱلْأَطْفَالِ ) * عَنْ شَيْخَةٍ ٱلْمِيْهِيَ ذِي ٱلْكَمْلَٰلِ

VOCABULARY:
سميّةَ – It is derived from the word اسمَ which means name. When it appears as اسمَ, it means to give something a name.

تُحَفَّةٌ – gift

19 Check the copy with side notes written by Sheikh Muḥammad ʿAtīq al-Deobandi. He also gives preference to المُمْدَدَة since he cites it in the core text.
children. It is the plural of طَفِلٌ, which means a child who has not yet matured (bāligh). Here, it refers to the beginner who intends to learn tajwīd.

from

our sheikh, or teacher


– 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 Hamd 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 Miha. 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.20

20 Fath al-Aqfūl, pg.13
Some have restricted this quality of perfection to his knowledge concerning the sciences of the Qur`ān.\textsuperscript{21}

In many prints, \textit{mīm} is written as \textit{mīm}, with a \textit{fathah} on the \textit{mīm}. However, the more correct pronunciation is with a \textit{kasrah} on the \textit{mīm} since he came from the village named Mīha and not Maiha. Allah knows best.\textsuperscript{22}

TEXT: 5

\begin{equation*}
\text{أَرْجُوُ بِهِ أَنْ يَنْتَفِعُ الطَّلَابُ} \text{ُّ} \text{َّ} \text{ِ} \text{َّ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ} \text{ِ} \text{َّ}
\end{equation*}

VOCABULARY:

\begin{itemize}
\item أَرْجُوُ – I hope
\item بِهِ – with it (book)
\item يَنْتَفِعُ – it will benefit
\item الطَّلَابُ – the students. Plural of الطَّلَابِ, the student.
\item الأَجْرُ – recompense
\item الْقَبْوَلُ – acceptance
\item النُّوَابُ – reward
\end{itemize}

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 \textit{tajwīd}. He also hopes for acceptance from Allah, and that Allah will reward him for it.

\textsuperscript{21} \textit{Mufīd al-Aqwāl}, pg.10
\textsuperscript{22} \textit{Manthūmah Tuhfah al-Atfāl} by Dr Ashraf Ta’l’at pg.7
The word *الطَّلَّابُ*, which means someone who is engrossed, absorbed or lost in something, is the plural of *الطَّلَّابَ*, 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.” 23

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

In Arabic, it is called *الْأَلِفُ الْإِلْتَلَّاق؛* a general *الْأَلِفُ*. 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.

---

23 Minhah dhī al-Jalāl, pg.39
THE RULES OF THE NŪN SĀKINAH
AND THE TANWĪN

TEXT: 6

لِلنُّونٍ إِن تَسْكَن وَ لِلَّتَنْوِينِ أَرَبِيعُ أَحَكَامٍ فَخْدُ ثَبِيبٍ

VOCABULARY:
- for the nūn
- when it has a sukūn; it is unvowelled or vowelless
- for the tanwīn
- four
- rules
- so
- take
- 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, iqlāb and ikhfa`.

TEXT: 7

فَالأَوْلِ الْإِظْهَارُ قَبْلَ أَحْرُفٍ لِلْحَلَقِ سَتْ رُبْتُ فَلَتَعْرِفَ

VOCABULARY:
- the first
ith-hār
– before
letters. The plural of حُرف, letter.
– for the throat
– six. It can be read as سَتْ or سَتْ. There won’t be much
difference in the meaning.24
– arranged (in order or sequence). It refers to سَتْ before it.
– so know them (these six letters of the throat). This word can
also be read as فَلْتَعْرِفَ . Its meaning would then be: let them be
known.25

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 قَيلَ أَحْرُفَ is replaced with قَيلَ أَحْرُفَ . The first is more
common and is relied on.26

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

24 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal‘at, pg.7
25 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal‘at, pg.7
26 Refer to Mufid al-Aqwāl, pg.12, and ‘Umdah al-Aqwāl
TEXT: 8

هَمَّرُ فَسِـهَا ءَمَّ عِيْـنَ حَاـئَهُمْ مُـهَمَّـتَانِ، مُّـهَمَّتَانِ، ثُمَّ عِيْـنَ حَاـئَهُمْ

VOCABULARY:

- then
- referring to the ‘ain and the ḥā`.
The word مُـهَمَّتَانِ means dotless or without dots (diacritical marks).

TRANSLATION:

8. The hamzah and the ḥā`, then the ‘ain and the ḥā` 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 الْثَّانِ: إِذْ غَـاَمَ بِبـَسِـتَةٍ أَنْتَ فِي (يُرْمُلْوَن) عَـنْدَهُمْ قَدْ ثَـبَتُتْ

VOCABULARY:

- the second
- idghām
- in six (letters)
- appear, take place, occur
- This combination indicates to/holds all the letters of idghām.
- according to them (the qurrā`
- verily, surely
- established, fixed
TRANSLATION:
9. And the second (rule) is *idghām* in six (letters), appearing in (the combination) /noonisolated/sukunlow/wawfinal/dammaisolated/lammedial/fathalow/meeminitial/sukunlow/rehfinal/fathalow/yehinitial, 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 /noonisolated/sukunlow/wawfinal/dammaisolated/lammedial/fathalow/meeminitial/sukunlow/rehfinal/fathalow/yehinitial, 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 idgām are said to be found in the combination /noonisolated/aleffinal/fathalow/meemmedial/sukunlow/seenmedial/qafinitial/aleffinal/fathalow/hehmedial/shaddawithfathaisolatedlow/noonmedial/kafmedial/laminitial: /aleffinal/fathalow/meemmedial/fathaisolated/ghaininitial/sukunlow/dalfinal/dammalow/yehinitial/dammatal/meeemfinal/sukunlow/seenmedial/qafinitial/tatweel/behinitial/tehmarbutafinal/shaddawithfathaisolatedlow/noonmedial/dammalow/ghainmedial/behinitial/hehfinal/sukunlow/yehmedial/fehinitial/sukunlow/wawfinal/dammalow/meemmedial/sukunlow/noonmedial/fathalow/yehinitial/aleffinal/fathalow/meemmedial/lammedial/dammalow/aininitial.

VOCABULARY:
/ِ/noonisolated/aleffinal/fathalow/meemmedial/sukunlow/seenmedial/qafinitial – but they (these six letters)
/ِ/noonisolated/aleffinal/fathalow/meemmedial/fathaisolated/ghaininitial/sukunlow/dalfinal/dammalow/yehinitial – two types
/ِ/noonisolated/aleffinal/fathalow/meemmedial/ – part or type (one). The singular of قِسْمَانِ – قِسْمَةَ - *idghām* will be made

---

27 *Manthūmah Tuhfah al-Atlas* by Dr Ashraf Tal`at, pg.7
TRANSLATION:
10. But they (these six letters) are of two types: one, in which *idghām* takes place with ghunnah. It is known (remembered) by ِيَنْمُوُّ.

EXPLANATION:
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 ِيَنْمُوُّ, if they appear after the *nūn sākinah* or the *tanwīn*.

TEXT: 11

إِلَّا إِذَا كَانَ بِكُلُّ مَّا فَلَا َنَذَّمَ مَّكَّ ذَلِكَ ثُمَّ صَيْبَانَ ثَلَاثَ

VOCABULARY:
- إِلَّا - except
- إِذَا - if

28 – the two of them. It refers to the *mudgham* which would be the *nūn sākinah* or the *tanwīn*, and the *mudgham fīh* which would be one of the letters of ِيَنْمُوُّ. In some prints it appears as َكَانَ, without

28 It appears as َكَانَ in most prints, including Al-Dabbā’, Muhammad al-Mīhī, Hasan al-Dimashqī, Dr Ashraf Tal‘at, and even Jamzūrī himself in *Fath al-Aqfāl*.
29 The letter with which *idghām* is being made
30 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 tanwin).

---
31 Mufid al-Aqwāl, pg.16
32 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Talʿat, pg.7
33 It appears with a kasrah on the ghain in the explanations of Al-Dabbāʿ, Muhammad al-Mīhī, Hasan al-Dimashqī and Dr Ashraf Talʿat.
34 Mufid al-Aqwāl, pg.17

---

– in one word. Can be read with a fathah or kasrah on the kāf.

The meaning will remain the same.

– then don’t make idghām. It can be read with a fathah on the ghain also (ленعْمَ); its meaning would then be: then idghām won’t be made.

كَ - like

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

TRANSLATION:

11. Except if the two (mudgham and mudgham fīh) appear in one word, then do not make idghām like (in the words) دُنِيَا, 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 يَنْمُوُوُوِ, 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 يَنْمُوُوُوِ 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 يَنْمُوُوُوِ at the beginning of the next. If they appear together in one word idghām
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 *yimmūn* 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 لا the author hints at other examples, which would follow suit.

The only other examples in the Qur’ān are بَيْتُان and قُبُورٌ.

**TEXT: 12**

وَاللَّهُ: إِذْ غَامَ بِغِيْرِ غَطَّةٍ َفِيَ اللَّامَ وَالرَّاءَ تَمَّ كَرَّرَتَهُ

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

وَاللَّهُ: إِذْ غَامَ بِغِيْرِ غَطَّةٍ َفِيَ اللَّامَ وَالرَّاءَ تَمَّ كَرَّرَتَهُ

**VOCABULARY:**

- بِغِيْرِ – without
- كَرَّرَتَهُ – to repeat. It refers to the *sifah* of *takrīr* in the *rā`
- رَمَّزَهُ – its code / sign / combination
- فَأَتَقْنِئْهُ – so know it well / master it

---

35 In *Fath al-Aqfāl* Jamzūrī also gives the example of قُبُورٌ, 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.

36 *Manthūmah Tuhfah al-Atfāl* by Dr Ashraf Tal’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 َّل ُّل، so know it.

EXPLANATION:
In line ten, the author mentions that the six letters of ُّم ُّم ُّم ُّم ُّم ُّم ُّم ُّم ُّم 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` (َّل ُّل).

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.\(^{37}\)

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

TEXT: 13

ٌَّم ُّم َّل ُّل ُّل ُّل ِّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ُّل ٲ
TRANSLATION:
13. And the third (rule) is *iqlāb* (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 *iqlāb*, which takes place when the *nūn sākinah* or *tanwīn* is followed by a *bā`*. The author outlines three applications in this verse. Firstly, *iqlāb*, 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 *iqlāb* read correctly.

TEXT: 14

٤. الرَّابِعُ: الْإِخْفَاءُ عَنْدَ الْفَاضِلِ مِنْ الْحَرُوْفِ وَاجْبٌ لِلْفَاضِلِ

VOCABULARY:
٤ الرَّابِعُ – the fourth
الفَاضِلِ (first of the two mentioned above) – left over, remaining
من – from, of
الْحَرُوْفِ – letters, plural of حَرُوْفَ.
واجْبٌ – obligatory, compulsory
لَ – for
الفَاضِلِ (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 *tanwin* 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

في خمسة من بعد عشر رموزها * في كل مِّذهَا الْبَيْتُ قَدْ ضَمَّتْهَا

VOCABULARY:

five – خمسة

ten – عشر

- its code / combination (to remember the remaining letters)

- from *كلمات* 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 *fathah* on the *kāf* or a *kasrah*.

- line, verse (of poetry)

- 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
صف دا تنا كم جاد شخص قد سما * دم طبيا زد في تقى ضع طالما

VOCABULARY:
صف – describe
ذا – holder, possessor
تنا - praise
كم – how (in asking a question)
جاد – good
شخص – a person
سما – high, elevated. Here it refers to a person of eminence.
دم – always
طبيا – good
زي – increase
تقى – piety (Allah consciousness)
ضع – leave
طالما – 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 ikhfia. The ص ف دا تنا ص ف دا تنا of
etc.
THE RULES OF MĪM AND NŪN MUSHADDADATAIN

TEXT: 17

وَ غَنِيَّانِ مِمَّنَ ۡيَوْنَ ۡيَ سَدَدَا ۡوَ ۡسَمَّ كَلاَ حَرْفَ ۡغَنِيٌّ يِدَا

VOCABULARY:

– make / apply ghunnah

– when they (nūn and mīm) have a shaddah

– name

– all / each one

– letter

– 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.
THE RULES OF MĪM SĀKINAH

TEXT: 18

وَ الْمِيمُ إنْ تَسْكَنَ تَجِيُّ قَبْلَ الْهَجَا * لاَ أَلْفٍ لَيْنَةٍ لُذُي الْحِجَا

VOCABULARY:

– to come. It was originally, 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. 38

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

– not / excluding / except

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

– 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

38 All copies appear without the *hamzah* except for the copy of Sheikh Muhammad ‘Atīq Deobandi. Dr Ashraf Ṭal’at mentions both, giving preference to reading it without the *hamzah*. 

35
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 ضَبَطٌ • إِخْفَاءُ اَلْعَامَّ وَ إِظُهَارُ فَقْطٍ

VOCABULARY:

أَحْكَامُهَا – its rules
ثَلَاثَةٌ – three
لِمَنْ – for him
ضَبَطٌ – precision
فَقْطٌ – 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

فَالْأَوْلِ: الْإِخْفَاءُ عِنْدَ الْبَاءِ • وَ سَمَّهُ الْشَفْوُيَ لِلْقُرَأَّرِ

VOCABULARY:

سَمَّهُ – name it i.e. the ikhfā` of mīm sākinah
الْشَفْوُيَ لِلْقُرَأَّرِ – labial i.e. coming from the lips
الْقُرَأَّرِ – 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 /ِ hamza/ /alef final /fatha low/ /beh medial /sukun isolated /lam initial /alef isolated /fatha low /dahdah final /sukun low/ /beh medial /fatha isolated /qaf initial/, 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

وَ الْقَلا: إِذْ عَا، بِمَثِلِهَا أَتْيَىَ * وَ سَمِ إِذْ عَا صَغِيرًا يَا فَتَىَ

VOCABULARY:
- the same like it, its equivalent i.e. another mīm
- appears, comes
- أَتْيَىَ - small idghām or minor idghām
- يَا - oh, used when calling someone
- فَتَىَ - 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* (بَمِلْ حِنَا). The first *mīm* is assimilated into the second *mīm*, and is read as one *mīm* which is *mushaddad*.

TEXT: 22

وَ الْثَّانِئُ: آلَّا إِلَيْهِ خَالِدٌ إِلَّا أَنْ تَخْتَفََّ فِي الْبَقِّيَةِ مِنْ أَخْرَفْ وَ سَمْهَا شَفُوٍيَّةٌ

VOCABULARY:

ـ لِبْقِيَّةٍ – remaining, left over

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

ـ شَفُوٍيَّةٌ – 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 اخْتَفَّ فِي الْبَقِّيَةِ لِقُرُبِهَا وَ الْإِتْحَادِ قَاعِرَفَ
VOCABULARY:

-  اِحِذِرُ – beware, be careful
-  لَدَى – by, at
-  تُخْفَفِيْ – to conceal, hide
-  لَقُرْبَهَا – due to its nearness
-  الْإِتِّحَادُ – oneness, unity, unison, agreement
-  فَاعُولْ فَ – 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. ْوَ فَإِ.\textsuperscript{39} ْوَ الْإِتِّحَادُ appears in some texts as ْوَ الْإِتِّحَادُ, with a tanwīn and a lām maksūrah instead of lām al-ta’rīf. The meaning in both cases remains unchanged.\textsuperscript{40}

\textsuperscript{39} Fath al-Aqfāl, pg.21
\textsuperscript{40} Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal’at, pg.7
THE RULING OF LĀM OF ( آل ) 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. قلمٌ (a pen) and نورٌ (the light). The words قلمٌ and نورٌ are indefinite since they refer to any pen or any light. By adding the lām al-ta’rīf ( آل ) 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 (مُدَّد) e.g. أذرنْتُ, present / future tense (مُدَّارِ) e.g. بَلْغْبُ or an imperative command (امر) e.g. وَ أَنْقِ عَصَائِكَ .

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

TEXT: 24

VOCABULARY:
- حالتان – two conditions
- أولاهما – the first of the two
- إظهاره – the ith-hār of it (the lām)
- فلتتعرف – so know (this rule of ith-hār of the lām). Most copies mention it like this. However, it can also be read as فليعرف . Its meaning would
then be: Let this (rule of \textit{ith\text{-}hār} of the \textit{lām}) be known.\textsuperscript{41} It could also be read as \textsuperscript{42} \textit{lām} of \textit{ith\text{-}hār}.

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

**EXPLANATION:**
The author begins by explaining \textit{lām al-ta\text{'}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 \textit{ith\text{-}hār}, where the \textit{lām} should be read clearly.

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

**TEXT:**\textsuperscript{43} 25

\begin{equation}
\text{قُبِلَ أَرْبِعَ مَعَ عَشَرَةٍ خَذُ عِلْمَهُ مِنْ (أَنْبِيَاءَ الحَجَّةَ وَ حَفْظِ عَقِيمَهُ)}
\end{equation}

**VOCABULARY:**
اربیع مع عشرة – four with ten i.e. fourteen

\textsuperscript{41} Appears like this in the copy of Mu\text{'}ammad Mih\text{'}i, pg.11. Also refer to: \textit{Manthūmah Tuhfah al-\text{Afāl} by Dr Ashraf Tal\text{'}at, pg.7}

\textsuperscript{42} Copy of Sheikh Mu\text{'}ammad \text{‘}Atīq Deobandī

\textsuperscript{43} This line is mentioned differently in all the copies of the \textit{Tuhfah} before me. Jamzūrī has it as: \textit{مِنْ أَنْبِيَاءَ الحَجَّةَ} and \textit{قُبِلَ أَرْبِعَ}. Mu\text{'}ammad Mih\text{'}i states: \textit{قُبِلَ أَرْبِعَ}. Dabbā\text{’} has: \textit{قُبِلَ أَرْبِعَ}. Mu\text{'}ammad Mih\text{'}i states: \textit{قُبِلَ أَرْبِعَ and مِنْ أَنْبِيَاءَ}. Dr Ashraf Tal\text{’}at writes: \textit{قُبِلَ أَرْبِعَ and مِنْ أَنْبِيَاءَ}. In \textit{Minnah al-Mu\text{‘}āl} it appears as: \textit{قُبِلَ أَرْبِعَ and مِنْ أَنْبِيَاءَ} (with a kasrah on the \textit{nūn}). Hasan al-Dimashqī and Qārī\textsuperscript{7} have: \textit{قُبِلَ أَرْبِعَ and مِنْ أَنْبِيَاءَ} (with a fathāh on the \textit{nūn}). Sheikh Mu\text{'}ammad \text{‘}Atīq Deobandī mentions: \textit{قُبِلَ أَرْبِعَ and مِنْ أَنْبِيَاءَ}.
– its knowledge (of the fourteen letters, where *ith-hār* will be made)

انّ – desire, wishful

حَجّك – your hajj (pilgrimage)

خفّ – fear

عَقِيمّة – it will be fruitless, unproductive, barren

TRANSLATION:

25. Before four with ten (fourteen letters). Take its knowledge from (the words): أَلْبَغْ حَجْكَ وَ خَفَ عَقِيمّة (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: أَلْبَغْ حَجْكَ وَ خَفَ عَقِيمّة.

TEXT: 26

ثَانِيَهُما: إِدْعَامُهَا فِي أَرَّبِعٍ وَ عَشْرَةٌ أَيْضًا وَ رَمَزْهَا فَعُع

VOCABULARY:

ثَانِيَهُما – the second of the two (conditions)

إِدْعَامُهَا – *idghām* of it (the *lām al-ta’rīf*)

أَرَّبِعٍ وَ عَشْرَةٌ أَيْضًا – four and ten i.e. fourteen

أَيْضًا – also

رَمَزْهَا – its combination/code

عَ – comes from *بِعْرَى* which means to memorise/remember
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

*دَعَ سُوءَ ظُنٍّ زُرْتُ صَلِّ رَحْمًا ثَبٌ ثَبَّ نَعْمَ

**VOCABULARY:**
- طَبْ – be good
- صَلِّ – join ties (family relations)
- رَحْمَا – family, relations
- ثَبَّ – success
- ضَفْ – be hospitable, good host
- ذَا نَعْمَ – possessor of favors/bounties
- دَعَ – leave, shun
- سُوءَ – bad, evil
- ظُنٍّ – thought
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 ālif 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.44

Some prints have cāmmah (with a dammah on the rā’). Dr Ashraf Tal’at has given preference to the first even though the latter could be allowed.45

TEXT: 28

44 Refer to the explanation offered in verse 18
45 Manthāmah Tuhfah al-Atfāl by Dr Ashraf Tal’at, pg.8
VOCABULARY:
- the first
- lunar (referring to the moon)
- the second
- 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 َih-hār, is called lām al-qamariyyah because in the word َالْقَمْرَ, the lām is read with َih-hār. The second lām, which is read with َidghām, is called lām al-shamsiyyah because in َالْشَّمْسَ, the lām is read with َidghām.

Most copies mention the َmīms of َلَامَّاَلَامَ with a َfāṭhah. Muhammad ‘Atīq Deobandī has both َmīms with a َdammah.

TEXT: 29

VOCABULARY:
- อสถ์– be sure to make clear, most certainly make clear
- the lām of the verb
- ค– generally
- ฟ– in for example
TRANSATION:
29. Be sure to make clear the lām of the verb in general, in for example: َلَّنَنَهُمُ فَلْنَأَ and َلَنَنَهُmُ. 

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 الْتَّحَمْ. 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 ِلَنَنَهُmُ, 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 الْتَّحَمْ. 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.
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 sifāt) or be distant from each other (not have a lot in common – and not share the same makhārij and/or sifat).

The closeness between two letters is measured via their makhārij and sifāt, and has three basic levels:
1) Mithlain (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 (بَعْدِ) from each other and will be read with ith-hār.

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

---

46 This chapter assumes that the student has prior knowledge concerning makhārij and sifāt. A student who has not yet studied makhārij and sifāt will not be able to fully understand this chapter.
47 Also called mutamāthilain
TEXT: 30

إن في الصفات و المخارج أحقَّ، حرفان فالمثالان فهمهما أحقٌّ

VOCABULARY:
agree – أَتَقَنَّ
two letters – حرفان
المثالان – then (the two letters) will be mithlain
فهمهما – in the two letters
أحقٌّ – more rightful, more befitting

TRANSLATION:
30. If in السَّيَّات and المَكْحَرَجات 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 السَّيَّات. Thus any two letters which are pronounced from the same makhraj and share matching السَّيَّات (identical/equivalent) e.g. the two mīms in الرَّحِيم مَالك and لَهُم مَا and the two بَاْس in بَاْس بِعَصاك and بَاْس بِعَصاك. As can be seen in the above examples that any two identical letters are in fact mithlain.

TEXT: 31

و إن يكوننا محرجًا تقارنًا و في الصفات اختلافًا يلقبًا

VOCABULARY:
– if they (the two letters) are
– in *makhraj*

– they (the two letters) are close

– they (the two letters) differ

– they (they two letters) are named

– appears in some prints as مَتَقَارِبَيْنِ. ⁴⁸

**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 *rāʾ* in فَالْرَبِّ or the *qāf* and *kāf* in وَخَلَقَ كُلَّ شَيْءٍ أُلْهُمُ تَحْلِفُكُمْ.

In the first two examples, the *lām* and *rāʾ* are close in *makhraj* since they are only separated by the *nūn*, and the *rāʾ* 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’lāʾ* and *qalqalah*, which the *kāf* does not have.

**TEXT: 32**

*mutaqāribain*، أوَّلِكُمَا أَنْفَقَا فِي مَخْرَجِ دُوْنَ الصَّفَاتِ حَقَّقَا بِالْمَتَجَانِسِيْنَ، .....

**VOCABULARY:**

– or

---

⁴⁸ *Manthūmah Tuhfah al-ʿAtfāl* by Dr Ashraf Ṭalʿat, pg.8
they (the two letters) agree

but not

they (the two letters) are confirmed. Can also be read as حَقَّاً حَقَّاً, meaning, confirm them (being an imperative command).49

as mutajānisain (homogeneous)

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

EXPLANATION:
If the two letters have the same makhraj but they differ in sifāt, they will be mutajānisain e.g. the tāʾ and the tāʾ in ارْكَبُ مَعَنَا and theصلالحات طَوْيى or the bāʾ and the mīm in and

In the first two examples, the tāʾ and the tāʾ come from the same makhraj but the have different sifāt due to the tāʾ having shiddah, jahr, isti′lāʾ, iťbāq and qalqalah, whereas the tāʾ will only share shiddah with the tāʾ. In the latter two examples, the bāʾ and the mīm have the same makhraj but different sifāt since the bāʾ has jahr, shiddah and qalqalah, whereas the mīm will have hams, tawassut and no qalaqalah.

TEXT: 33

VOCABULARY:
أوْلُ كُلٍ فَالصِّغَيرِ سَمِينُ – first
كُلٍ – of each/all (the previously mentioned groups-mithlain, mutajānisain and mutaqāribain)

49 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal’at, pg.8
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 mithlān, mutajānisain and mutaqāribain is, the author divides all three groups into two types: saghīr (minor) and kabīr (major). In this line he explains the saghīr; if in any of the above groups the first letter is sākin then it will be saghīr.

In light of the above examples it will be the two mīms in *، the two bā‘s in اضْرَبْ بِعَصاَكَ، the lām and the rā‘ in قُلْ رَبَّكَ، the qāf and the kāf in وَقَالَتْ تَبْلِيغُكُمْ، the tā‘ and tā‘ in and the the bā‘ and the mīm in ارْكَبْ مَعَنًا.

In the next line he explains kabīr:

TEXT: 34

أو حُرِّكَ الْحُرُفُانَ فِي كُلِّ فَقْلٍ * كُلُّ كِبْرِيْرَ وَ افْمَهَّمَةٌ بَالْمَعْلُْ

VOCABULARY:
حُرَّكَ – have a harakah
الْحُرُفُانَ – two letters
فَقْلٍ – then say
كِبْرِيْرَ – big/major
افْمَهَّمَةٌ – understand this

50 Refer to line 21 where Jamzūrī also makes reference to idghām saghīr.
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 the rāḥiḥum mālīk, the two bāʾs in the lām and the rāʾ in the qāf and the kāf in the tāʾ and the lāʾ in the qāf and the bāʾ and the mīm in.

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 mutaharrīk 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.
THE TYPES OF MADD

TEXT: 35

وَ الْمَدَّ أَصْبَلٌ وَ فَرْعِيٌّ لَهُ وَ سَمَّى أَوْلاً طَبِيعًا وَ هُوَ

VOCABULARY:

- أَنْ دُ – the pulling, extending, lengthening (of sound)
- أَصْبَلٌ – primary
- فَرْعِيٌّ – secondary
- لَهُ – for it i.e. for the madd
- أَوْلاً – the first
- طَبِيعًا – 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 (أَصْبَلٌ) and secondary (فَرْعِيٌ). He also mentions that madd aslī is also called madd tabīʿī. Tabīʿī 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.\(^{51}\) The duration of *madd* ṭabi‘ī 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:

<table>
<thead>
<tr>
<th>Alifs</th>
<th>3 alifs</th>
<th>2 alifs</th>
<th>1 alif</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ḥarakāt</td>
<td>6</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td>Alifs</td>
<td>بببببب</td>
<td>ااااااا</td>
<td>ااااااا</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

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 *qasr* 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*.\(^{52}\)

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.\(^{53}\)

---

\(^{51}\) Sheikhhah Kareema Carol Czerempinski explains it as follows: It is called طبيعى (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

\(^{52}\) Nihāyah al-Qoul al-Mufid, pg.134. Thaghr al-Bāsim, pg.46

\(^{53}\)When discussing the duration of the *madd*, classical works like the *Nashr* of Ibn al-Jazari 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 *ṭūl* is known as *tawassut*.

In the next line the author goes on to explain what *madd ṭabī‘ī* is.

**TEXT: 36**

ما لا توقف له على سبب و لا بدئنه الحروف تجلب

**VOCABULARY:**

ما – that which

لا – is not, does not

توقف – depend

سبب – cause

بدئنه – without it (the *madd*-pull)

تجلب – 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 ṭabī‘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 قال, then it will be read as قَلَ. 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 فيل and the *wāw* in يَمْوَلُ i.e. they can only be read if a pull (*madd*) is made in them.

**TEXT: 37**

بَلْ أي حَرْفٍ غَيْرِ هَمْرٍ أَوْ سَكْوَنٍ يَقُولُ جَا بَعْدَ مَدَّ فَالْطَّيْبِيَّةِ يَكُونُ
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 tabī‘ī 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 tabī‘ī.

The word َفَالْطَّبْيِيْيُ can be read with a fathah or a dammeh.

TEXT: 38
وَالآخَرُ الْفَرْعَيْيُ مُوقَوْفٌ عَلَىٰ سَبْبٍ كُهْمٌ أَوْ سُكُونٍ مُسْجَلٌ

VOCABULARY:
الآخَرُ – the other (madd)
مُوقَوْفٌ – dependent
- like

54 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal’at, pg.8
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 ṭabīʿī is, madd farʿī is elaborated upon. Technically, it is that madd, which is pulled longer than the madd ṭabīʿī due to a cause i.e. when the letter of madd is followed by a hamzah or (letter with) a sukūn.

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

The duration of madd farʿī will depend on what type of madd farʿī 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 muttasīl and the latter, munfasīl. If the letter of madd is followed by a sukūn, it is either permanent or temporary. The first is called lāzīm and the latter ʿārid. Their durations will be discussed in the next chapter in more detail.

TEXT: 39

VOCABULARY:
- madd: so grasp/memorise/remember them (the letters of madd)
- word
– 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.\textsuperscript{55}

– and they (these letters of madd)

– 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 وَأَيُّ, and they are (found) in (the example) لَوْحُجَّيَّهَا.

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

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

TEXT: 40

VOCABULARY:

\textsuperscript{55} Minhah dhī al-Jalāl, pg. 92

58
And a kasrah before the yā`, and before the wāw a dammah is a requirement, and a fathāh 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 dammah 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 /aleffinal/fathalow /noonmedial/shadda /ِ /kafmedial/dammalow /seeninitial /dammatanlow /wawisolated/alefisolated/fathalow /wawisolated /fathalow /wawisolated /aleffinal/fathalow /yehmedial/sukunisolated /laminitial/alefisolated /aleffinal/fathalow /hehmedial/sukunlow /noonmedial /ِ /meeminitial /dammalow /noonfinal/sukunlow /yehmedial/shadda /ِ /lammedial/laminitial/alefisolated /fathalow /wawisolated   */aleffinal/fathalow /noonmedial /ِ /lammedial/sukunlow /aininitial/dammaisolated /alefwithhamzaaboveisolated /shadda /ٍ /lamfinal/dammaisolated /kafinitial /fathaisolated /lamfinal/sukunlow /behmedial/fathaisolated /qafinitial /dammatanlow /hahisolated/aleffinal/fathalow /tehmedial /ِ /fehmedial/sukunlow /nooninitial/alefisolated /ِ /noonisolated /ِ /alefwithhamzabelowisolated

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

And if they are sākin but preceded by a fathāh, then too, they won’t be letters of madd but instead letters of lin e.g. ِسوَعَةُ، شَيْءٌ. This is further explained in the next line.

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

TEXT: 41

وَ اللَّٰٰنِ مِنْهَا أَليا وَ وَأَوْ سُكْتَنا * إنَّ إِبْنَاحَ قَبْلَ كَلِّ أَعْلِنَا

VOCABULARY:

– (the letters of) lin

– from them (these letters; the alif, wāw and yā`)
– the two (wāw and yā` ) are sākin. Can also be read as سَكِينًا. 56

– when

إِنْ – openness, referring to a fathah

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

أَعْلَنَا – is announced

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

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

56 Manthūmah Tuhfah al-Aṭfāl by Dr Ashraf Ta’lat, pg.8
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

ْلَمْ يَأْخُذُوا الْمَدَدَ ثَلَاثَاً تَدْوَمْ * وَهَى الْوُجُوُبُ وَ الْحَوْارُ وَ الْلُزُومُ

VOCABULARY:

للَّمْدَ – for the madd
أَخَائَامَ – rulings
دَائِمًا – always, stemming from
الْوُجُوُبُ – compulsory
الْحَوْارُ – permissible
الْلُزُومُ – 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

فوّاجِبٌ إِنْ جاءَ هَمْرٌ بَعْدَ مَدَّ٢٥ فِي كَلِّمَةٍ وَ ذَا بِمَتْصِلٍ بَعْدَهُ

VOCABULARY:

فوّاجِبٌ – So wājib

مَدَّ٢٥ – literally means pull, however, here it refers to a letter of madd.

كلِّمَةٍ – a word. Can be read with a fathah or kasrah on the kāf.

ذا – short for هذا which means this.

بِمَتْصِلٍ – as muttaṣīl (the joined madd).

يُعدَّ – 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 muttaṣīl.

EXPLANATION:

The ḥukm of madd muttaṣīl 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 Hafs via the ṭarīq57 of the Shāṭibiyyah, it should be pulled 4 or 5 harakāt.

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

TEXT: 44

وَ جَانِزُ مَدَّ٢٦ وَ قَصَّرَ إِنْ فَصِلَ٢٧ كَلِّ مِنْ كَلِّمَةٍ وَ هَذَا المَنْفَصِلٌ

VOCABULARY:

جَانِزُ – permissible, allowed

57 To understand what a ṭarīq is, refer to Isnād al-Jazarī al-Imām by Saleem Gaibie.
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 hukm 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 harakāt).58

Therefore if any madd has this hukm, the reader will be allowed to pull it longer than two harakāt or to shorten it, reading it with two harakāt 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 harakāt in the narration of Hāfṣ via the ṭarīq of the Shāṭibiyyah. Qasr will also be allowed in madd munfaṣil due to it being

---

58 Hidāyah al-Qāri`, vol.1, pg.266-277
jā`iz. However, this will only be allowed in the narration of Ḥafṣ via the tariq of the Tayyibah.

TEXT: 45

وَ مِثْلُ ذَٰلِكَ إِنَّ عَرَضُ السَّكُونَ وَقَفَا كَ تَعْلَمُونَ، نَسْتَعْيِنِينَ

VOCABULARY:

- مثل – like this (the previous hukm)
- دَا – short for هذا which means this.
- عَرَضَ – appears, presents itself. It indicates something temporary.
- وَقَفَا – 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 نَسْتَعْيِنِينَ.

EXPLANATION:

If waqf is made on words like تَعْلَمُونَ and نَسْتَعْيِنِينَ, 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 ʿārid li al-sukūn (temporary madd due to a sukūn) or madd ʿārid 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 tawassut and tūl.
TEXT: 46
أو قُدِّمَ الْهُمْرُ عَلَى الْمَدَّ وَ ذَا * بَذِلْ كَٰنُوا وَ إِيَمَّانًا خَذَا

VOCABULARY:
– or
– before
– short for هذا which means this.
– substitute, replace. It can be read with a fathah on the dāl and the lām as sākin (بَذِلْ) or with the dāl as sākin and a dammatain in the lām (بَذِلْ).
– word is originally خَذَا, 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 إِيَمَّانًا (so) take (them as examples).

EXPLANATION:
This is the third madd with a hukm 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.أوْتُي إِيَمَّانًا إِيَمَّانًا.

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 أَوْتُي إِيَمَّانًا إِيَمَّانًا and أَوْتُي إِيَمَّانًا إِيَمَّانًا. 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).

59 Manthāmah Tuhfah al-Atfāl by Dr Ashraf Ta’lat, pg.8
Since this \textit{madd} is also \textit{jā`iz}, \textit{madd} and \textit{qasr} are allowed in it. \textit{Qasr} will be made according to all the \textit{qurrā`}, including Hafs. \textit{Madd} will only be allowed in the narration of Warsh. It will include both \textit{tawassul} and \textit{ṭīl}.

\textsc{Text: 47}

\begin{center}
\begin{quote}
\begin{tabular}{p{\textwidth}}
\textit{وَ لاَزِمَ إِنَّ السُّكُونَ أصَلَّاَ} & َوَ صَلَاَ وَ وَقِفََاْ بَعْدَ مَدَةٍ طُوْلَأٍ
\end{tabular}
\end{quote}
\end{center}

\textsc{Vocabulary:}

\begin{itemize}
\item \textit{lāzim} – necessary
\item \textit{اصْلَاء} – regarded as original/permanent
\item \textit{وَ صَلَاَ وَ وَقِفََاْ} – during \textit{waqf} and \textit{wasl}
\item \textit{طولأ} – to lengthen, prolong. Technically, \textit{ṭīl} means to pull \textit{madd} to the duration of 6 \textit{harakāt} or 5/3 \textit{alifs}.
\end{itemize}

\textsc{Translation:}

47. And (\textit{madd} will be) \textit{lāzim} if the \textit{sukūn} is permanent (when) during \textit{waqf} and \textit{wasl} after the letter of \textit{madd}, \textit{ṭīl} is made (in it).

\textsc{Explanation:}

Since the \textit{hukm} of this \textit{madd} is \textit{lāzim}, the \textit{madd} has also been named \textit{lāzim}. Its duration is \textit{ṭīl} only.

\textit{Madd lāzim} is when the letter of \textit{madd} is followed by a permanent \textit{sukūn}. A permanent \textit{sukūn} is that \textit{sukūn} which remains during \textit{wasl} or \textit{waqf} e.g. \text{قُ وَالقُرآن المُحِيْد}. During \textit{waqf} and \textit{wasl}, the \textit{fā} of \text{قُ} (\text{fā}) will have a \textit{sukūn}.  

66
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

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

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

The author will explain what kilmī and ḥarfī is later.

TEXT: 49
VOCABULARY:
- كَلاُهُمَا - both of them (kilmi and harfi)
- مُحَفَّقٌ - stems from which means light
- مُنْقَلُ - stems from which means heavy
- تُفْصَلُ - will be explained

TRANSLATION:
49. Both of them (kilmi and harfi) 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 kilmi and harfi.

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

```
Madd Lāzim
   /\         |         \        /
  |     |     |     |     |
  Kilmī  Ḥarfī  Mukhaffaf  Muthaqqal
```

In the next three lines the author explains what kilmi, harfi, mukhaffaf and muthaqqal are.
TEXT: 50

فَإِنَّ بِكَلِلَمَةِ سُكُونُ اجْتَمَعَ مَعَ حَرْفِ مَدْ فَهَوَ كِلَمَيْ وَقَعَ

VOCABULARY:
فَإِنَّ – so when
بِكَلِلَمَةِ – in a word
اِجْتَمَعَ – joins, meets, comes together
حَرْفٌ مَدْ – a letter of madd
فَهَوَ – 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. أَنْحَاجَوْتِيٍّ، دَابَّةً.

TEXT: 51

أَوْ فِي ثَلَاثِيِّ الْحُرُوْفِ وُجَدًا وَ الْمَدُ وَرُسْطَةُ فُحْرَفِيٍّ بَدَا

VOCABULARY:
ثَلَاثِيٍّ – tripled letters, trilateral letters i.e. consisting of three letters
الْحُرُوْفِ – the letters. Plural of الْحُرُوفِ, which means the letter
وُجَدًا – they are found. It is dual, referring to two things, the letter of madd and the sukūn.
الْمَدُ – the madd i.e. the letter of madd
it's centre. Can be read with a fathah or a dammah on the ط.

– 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 harfī is clear

EXPLANATION:
What is meant by the cut letters (الحروف المُطَعَّمات) in this line are the cut letters (الحروف المُطَعَّمات) which are found at the start of certain sūrahs in the Qur`ān.

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

Thus if in the hurūf al-muqatta‘āt, the letter of madd (being the center letter) is followed by a (permanent) sukūn then it will be known as harfī e.g. (نَّونْ، صَنّاءَ، 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 (كلمة) it will be kilmī and if it appears in the hurūf al-muqatta‘āt, it will be harfī.

TEXT: 52

VOCABULARY:
– if idghām takes place
– each one of them (kilmī and harfī)
– if

60 Manṭhūmah Tuhfah al-Atfāl by Dr Ashraf Ta’l’at, pg.8
TRANSLATION:
52. Both (kilmī and harfi) are muthaqqal if idghām takes place. Mukhaffaf, each one of them, if no idghām occurs.

EXPLANATION:
After explaining what kilmī and harfi 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. الـ، وَ لاَ ٱلضَّلَٰلُينَ.

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. صَ، آلَّهَانَ.

TEXT: 53
وَ الْلَّازِمُ ٱلْحَرْفِيِّ أَوَلُ ٱلسُّورَ * وُجُودُهُ فِي نَمَانِ ٱلْحَصْرِ

VOCABULARY:
اللَّازِمُ ٱلْحَرْفِيِّ – referring to the madd lāzim harfi
السُّورَ – plural of sūrah; chapter of the Qur`ān
أوَلُ ٱلسُّورَ – the start / beginning of the sūrahs
وُجُودُهُ – its presence, is found
نَمَانَ – eight
ٱلْحَصْرِ – confined / limited
TRANSLATION:
53. And lázim harfī is found at the beginning of the sūrah, and confined to eight letters.

EXPLANATION:
As mentioned previously, harfī refers to the hurūf al-muqattāt. In this line the author states that they are only found at the beginning of (certain) sūrah.

Lāzim harfī would include both mukhaffaf and muthaqqal.

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

TEXT: 54

VOCABULARY:

TRANSLATION:
54. The letters َّ (kām ُ مَثَلَّ نَقْصٍ) * وَ عَيْنُ ذُوَ وَ جَهْنِ ْنَ وَ الطَّوْلُ أَخْصُ

54. The letters َّ (kām ُ مَثَلَّ نَقْصٍ) * وَ عَيْنُ ذُوَ وَ جَهْنِ ْنَ and the ‘ain has two options, while ِlāl is preferred.
EXPLANATION:
The eight letters in which lāzim harfī takes place can all be found in the code 

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

The mīm appears in five different words in 17 various places: ﴿alm (six times in the Qur`ān), حم (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 - کهیعس and Shūrā - حم (six times in the Qur`ān). In both places it will be madd lāzim mukhaffaf.

The sīn presents itself in five places: ﴿ (at the start of Sūrahs al-Shu’arā` and al-Qasas), ﴿ (during wasl and waqf via the tariq of the Shātibiyah61) and in ﴿ (it will be madd lāzim mukhaffaf).

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

---

61 According to the tariq of the Tayyibah, idghām will be also be allowed when joining ﴿َ (الْفَرَأَنَّ الْحِكْمَةِ) . If idghām is made it will be muthaqqal. During waqf both tariqs will consider it as being mukhaffaf.
The nūn appears in Sūrah al-Qalam: ن. It will be mukhaffaf via the tariq of the Shātibiyah during wasl and waqf.\textsuperscript{62}

The qāf is found at the beginning of Sūrahs al-Shūrā - ق والقرآن المجيد - and Qāf. In both places it will be mukhaffaf.

The sād appears in three places: ص والقرآن كهبعص, المص. In all three cases it will be mukhaffaf according to the narration of Hafs.

Tūl will be made in all these madds as mentioned previously under the statement: و صلا و وقفا بعد مد طولا. However, in the ‘ain there are two options: tūl and tawassut. Most qurrā` explain that what is meant by دو و جهين (two options/ways) is tūl and tawassut. Of the two options, tūl is preferred.

Other qurrā` state that what is meant by جين is qasr and tawassut. But though qasr and tawassut are allowed, tūl is preferred. This means that instead of only tūl and tawassut, qasr will also be allowed.

This is strengthened by the fact that in another copy of this poem the author replaces دو و جهين with دو و جهين و الطول أخص and (read) the ‘ain with three (options), however, tūl is preferred.\textsuperscript{63}

By the author explicitly mentions three options in the ‘ain: qasr, tawassut and tūl.

\textsuperscript{62} According to the tariq of the Tayyibah idghām will be also be allowed when joining ن والقلم. If idghām is made it will be muthaqqal. During waqf both tariqs will consider it as being mukhaffaf.

\textsuperscript{63} Manṭhūmah Tuhfah al-Atfāl by Dr Ashraf Tal`at, pg.8, Minhāh dhī al-Jalāl, pg.115
Thus, according to the first opinion, only \textit{tawassut} and ŧūl are allowed in the ‘ain. The second view also mentions \textit{tawassut} and ŧūl, but adds \textit{qasr}.

Via the \textit{tariq} of the Shātibiyyah, \textit{tawassut} and ŧūl will be made, whereas, only via the \textit{tariq} of the Tayyibah will \textit{qasr} also be allowed.

\textbf{TEXT: 55}

\begin{center}
\textit{\textbf{rā ma sūwā al-hurūf al-thalāthi}}\textit{\textbf{ī lā ʿalīf}} \textit{\textbf{f-madd}}\textit{\textbf{ī mādā}}\textit{\textbf{ī ṭiḥyāyāa ʿalīf}}
\end{center}

\textbf{VOCABULARY:}

\begin{itemize}
\item \textit{wā mā} – and all
\item \textit{sūwā} – besides, excluding
\item \textit{al-hurūf al-thalāthi} – the tripled letters
\item \textit{lā ʿalīf} – not the \textit{alif} i.e. besides / excluding the \textit{alif}
\item \textit{f-madd} – then its \textit{madd}
\item \textit{madd} \textit{ṭiḥyāyā} – the natural \textit{madd}. In some prints it appears as \textit{madd} \textit{ṭiḥyāyā}. Both are allowed.$^{64}$
\item \textit{ʿalīf} – is known as
\end{itemize}

\textbf{TRANSLATION:}

55. And all besides the tripled letters, not (and besides) the \textit{alif}, then its \textit{madd} is known to be \textit{madd} \textit{ṭabīʿī}.

\textbf{EXPLANATION:}

After discussing all the \textit{hurūf al-muqattaʿāt}, which consist of three letters, the author intends to discuss those \textit{hurūf al-muqattaʿāt} which do not consist of three letters.

$^{64}$ \textit{Manthūmah Tuhfah al-Atfāl} by Dr Ashraf Talʿat, pg.8
Thus he excludes the previously mentioned as they are all made up of three letters. He also excludes the alif found in etc. This is because the alif is also made up of three letters, but no madd (pull) is made in it since the middle letter is not a letter of madd.

So besides (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‘ī will be made.

In the next line he mentions what those letters are.

TEXT: 56

وَذَلِكَ أَيْضًا فِي فَوَاتِحِ السُّورَ * فِي لَفْظِ (حَيُّ طَاهِرٍ) فَدَ اَنْحَصَرَ

VOCABULARY:

Darās – those, that
Fawātih – openings i.e. beginning
Hāyī tāhīr – a pure and clean life
Fad – verily

TRANSLATION:

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

EXPLANATION:

These madd tabī‘ī, which are found at the beginning of sūrahs are contained in the combination حَيُّ طَاهِرٍ.
The ḥāʾ at the start of حم . The ẓāʾ from ّة ّس . The ُّāʾ appears in ّس طس ّه . The ḥāʾ comes in ّة ّس ّه . The ṭāʾ can be found in المر and

The alif from the phrase ﴿حَيْيٌ طَاهِرٍ﴾ is excluded for two reasons:

1) madd tabīʿī 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 ﴿حَيْيٌ طَاهِرٍ﴾, one would find ﴿حَيْيٌ طَاهِرٍ﴾ (without the alif).

From this it is possible to conclude that madd tabīʿī is of two types:

1) madd tabīʿī harfī – found in the hurūf al-muqattaʿāt, as found in the examples above
2) madd tabīʿī kilmī – found in words (كُلُمَات) throughout the Qurʾān besides the hurūf al-muqattaʿāt e.g. ﴿قَالَ﴾, ﴿قَالَ﴾, ﴿قَالَ﴾.

TEXT: 57

وَيَجْمَعُ الْفُوَاتِحَ الْعَرِيْعَ عَشَرًَ (صُلِّهُ سُحْبَىٰ مِنْ قَطَعَكَ) ذَا اسْتَهْرٍ

VOCABULARY:

- ﴿عَشَرُ﴾ – fourteen
- ﴿الْفُوَاتِحَ الْعَرِيْعَ﴾ – the fourteen openers
- ﴿صُلِّهُ﴾ – join (ties) with him
- ﴿سُحْبَىٰ﴾ – in the morning
- ﴿مِنْ﴾ – who
- ﴿قَطَعَكَ﴾ – cuts/severs (ties) with you
- ﴿صُلِّهُ سُحْبَىٰ مِنْ قَطَعَكَ﴾ – join (ties) in the morning with him who has cut (ties) with you
– short for هذا which means this.
– is known / popular

TRANSLATION:
57. And (the words) 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: صلّه سحیراً من قَطَعَكَ 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
2) those in which lāzim is made, allowing tawassult and qasrs also –
3) those in which madd tabī‘ī is made -
4) those in which no madd is made -

65 Allowed via the tariq of the Shātibiyyah and the Tayyibah
66 Allowed via the tariq of the Tayyibah only
CONCLUSION OF THE TUHEAH

TEXT: 58

وَ تمَّ ذَا التَّظَّمُّ بِحَمَّدِ اللَّهِ َ عَلَى تَمَّمَّهُ بِلَا تَنَاهِي

VOCABULARY:

- تمَّ – completed, ended
- التَّظَّمُّ – poem, text – referring to this book
- بِحَمَّدِ اللَّهِ – with the praise of Allah
- تَمَّمَّهُ – its completion
- بِلَا – without
- تَنَاهِي – end
- بِلَا 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

تَأْرِيْخَهَا (يُشْرَى لِمَنْ يُتَقَنَّهَا)

VOCABULARY:

- تَأْرِيْخَهَا – its verses
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:
If the numerical value of all the letters of 

\( \text{نَدْ بَدَا} \)

is tallied, it reflects the number of lines in the poem:

\[
\begin{align*}
\text{ا} + \text{ب} + \text{د} + \text{ن} \\
50 + 4 + 2 + 4 + 1 = 61 \text{ (lines in the poem)}
\end{align*}
\]

If the values in 

\( \text{بُشِّرُى لِمَنْ يَتَقَلِّبُهَا} \)

are added, it results in the date of compilation of this poem:

\[
\begin{align*}
\text{ا} + \text{ه} + \text{ق} + \text{ي} + \text{ي} + \text{م} + \text{ل} + \text{i} + \text{ر} + \text{ش} + \text{ب} \\
2 + 300 + 200 + 10 + 30 + 40 + 50 + 10 + 400 + 100 + 50 + 5 + 1 \\
= 1198 \text{ A.H}
\end{align*}
\]

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

TEXT: 60

\[\text{فَمَ الصَّلَاةُ وَ السَّلَامُ أَبْدًا} * \text{ عَلَى خَيْبَاتِ الْأَلِيِّبَاءِ أَحْمَدًا} \]

VOCABULARY:

- 

\( \text{الصَّلَاةُ} \) – salutations

- 

\( \text{السَّلَامُ} \) – peace

- 

\( \text{خَيْبَاتِ} \) – seal (final)

- 

\( \text{الْأَلِيِّبَاءِ} \) – plural of 

\( \text{الْبَيِّنَيَّ} \) which means prophet

- 

\( \text{أَحْمَدًا} \) – another name for the beloved messenger Muḥammad Ⓗ.

TRANSLATION:

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

TEXT: 61

\[\text{وَ أَلَالِ وَ الصَّحِّبِ وَ كُلِّ تَابِعٍ} * \text{ وَ كُلِّ قَارِئٍ وَ كُلِّ سَامِعٍ} \]

81
VOCABULARY:
ـ آل – the family
الصحاب – the companions
تابع – follower
قارئ – reciter / reader
سامع – 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 Tuhfah 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 din. 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. Āmin.
Zalt, Mahmūd Ra`fat ibn Hasan: Minnah al-Muta’āl sharh Tuhfah al-Atfāl

Al-Ahmadi, Muḥammad al-Mīhī: Fath al-Malik al-Muta’āl sharh Tuhfah al-Atfāl


Al-Jamzūrī, Sulaimān: Fath al-Aqfāl sharḥ Tuhfah al-Atfāl, Dār al-Jinān

‘Atīq, Muḥammad al-Deobandī: Umdah al-Aqwāl, Qadīmī Kutub Khānah, Karachi Pakistan

Husain, Muḥammad: Mufīd al-Aqwāl urdu sharḥ Tuhfah al-Atfāl, Qadīmī Kutub Khānah, Karachi Pakistan

Ṭal`at, Ashraf Muḥammad Fu`ād: Manthūmah Tuhfah al-Atfāl wa al-Ghilmān fi Tajwīd al-Qur`ān, Jām`ah Brunei, 2002

Czerepinska, Kareema Carol: Tajweed rules of the Qur`ān, Dar Al-Khaim Islamic Books Publisher, Jeddah, 2003


Al-Mīrṣafī, ʿAbd al-Fattāh: *Hidāyah al-Qāri` ilā tajwīd Kalām al-Bārī*, Maktabah Tayyibah, second print, Medinah

Londt, Ismail: Concise translation of *Tulīfah al-Atfāl*