أَيْسُرُ الْأَقْوَال
شَرحُ
تَحْفَةُ الْأَطْفَال

محمد سليم بن إسحاق بن غياث السُّمْقِرْئِ
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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

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

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

The “al” of the Arabic lām al-tā’rīf is omitted to maintain flow of the English.
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 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, COMMENTARY.

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 Sulaymān ibn Ḫusayn ibn Muḥammad al-Jamzūrī.¹ ‘Ali al-Ḍabbāṣ and Muḥammad al-Mīhī add ibn Shalabī after Muḥammad.² He was known as “Afandi”, a Turkish term used for respect. (At times, a mīm is added in place of the yāʾ, making it “Afandim.”)

Jamzūrī followed the Shafiʿī school of law. In Sufism, he followed the Shādhalī path under the guidance of Sheikh Muḥammad Mujāhid al-Aḥmadi.³

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


His literary works include:
1. Tuḥfah al-ʾĀrfāl⁷

---

1 Fath al-Malik al-Mutaʿāl, pg.7.
3 Fath al-Malik al-Mutaʿāl, pg.7.
4 Minḥah dhil al-Jalāl, pg.35.
5 Fath al-Malik al-Mutaʿāl, pg.18.
6 Minnah al-Mutaʿāl, pg.19.
7 Hadiyyah al-ʿĀrifīn, vol.1, pg.405.
2. Fath al-Aqfal sharh Tuḥfah al-Atfāl
3. Kanz al-Maʿānī
4. Fath al-Rabbānī sharh Kanz al-Maʿānī
5. Manṭūmah fi Qirāʾah Warsh

---

8 Hadiyyah al-ʿĀrifin, vol.1, pg. 405.
9 Ḥmtāʿ al-Fuḍalāʿ bi Tarājim al-Qurraʾ, Vol. 2 pg. 139.
10 Fatḥ al-Malik al-Mutaʿāl, pg. 8. Also wrote Fath al-Raḥmānī sharh Kanz al-Maʿānī. It is possible that this is one and the same book.
11 Fatḥ al-Malik al-Mutaʿāl, pg. 8. This book still remains a manuscript in the Egyptian libraries.
The author’s link to Mustafā al-Mīhī:

Sulaymān Jamzūrī

Abū al-Wafā Naṣr al-Hūrīnī

Ibrāhīm al-Saqqā  ‘Abd al-Fattāh Maḥmūdī

Badr al-Dīn al-Ḥasanī  Muḥammad Salīm al-Ḥimṣī

Muḥammad Yāsīn al-Fādānī


M. Saleem Gaibie
پِسَمِ اللّهِ الرَّحْمَنِ الرَّحِيمِ

۱ - يَقُولُ رَاحِيٌ رَحْمَةَ الْغَفُورِ
۲ - الرَّحْمَانِ لِلَّهُ مُصْلِبًا عَلَى
۳ - مُحَمَّدٍ وَآлِهِ وَمِن تَلا
۴ - وَبَعْدَ: هَذَا النَّظُرُ لِلْمُرَيِّدِ
۵ - عَنْ شَيْخَةٍ الْمَيْهِيِّ ذِي الْكَمَالِ
۶ - وَالْأَجْرِ وَالْقُبُولِ وَالْشَّوَابِ

۶ - راِجُو يِهِ: أَنْ يَنْفَعُ الطَّلَابًَا

۷ - أَحْكَامُ النَّونِ السَّاِكِنَةَ وَالْتَّنَوِينَ

۷ - لِلَّنَّوْنِ إِنْ تَسْكَنُ وَالْتَّنَوِينَ
۸ - فَالْأَوْلِيُّ: الإْلَهَارِ قِبْلَ أَحْرُفِ
۹ - هَمْرَةَ فَهَا: ثُمَّ عَينَ حَاَثَ
۸ - وَالْثَّانِيُّ: إِذْعَامُ يِسْتَةُ اَلْيَائْتِ
۹ - عِنْهُمْ فَنَبْتَتْ
۱۰ - وَنَشْنُهَا قَسْمًا: قَسْمُ يَدْغَمُ
۱۱ - إِنَّ كَانَ بَيْلَمُهُ فَلَا
۱۲ - فِي الْلَّامِ وَالْرَّأَثَ ثُمَّ كَرَرَتْ
۱۳ - وَالْثَّالِثُ: الإِقْلَابُ عِنْدَ الْيَاءِ
۱۴ - وَالْرَّأِيْعُ: الإِخْفَاءُ عِنْدَ الْفَاضِلِ
۱۵ - فِي خَمْسَةٍ مِّنْ بَعْدِ عَشْرِ رَمْزَهَا
۱۶ - صِنَفْ ذَلَّةَا كَمْ جَازَ ذَهَنُ مَثْلَهَا
أحكام اليمم والنون المُشددةتين

17 وَغَنَّ مَيْمًا ثُمَّ نُونًا شُدّداً وَسَمَّى كَلَا حَرِفَ غَنِّيًّا بدَأ

أحكام اليمم الساكنة

18 واليمم إن تسكن نجي قبل الهجا
19 أحكامها ثلاث ممن ضبط
20 فَالأول: الإخفاء عند الأباء
21 والثاني: إدعاؤم يمثلهما آتي
22 والثالث: الإظهار في البقية
23 واحذر لدى وآو وفا أن تختفي

حكم لام (آل) ولام الفعل

24 لَلَّام (آل) حالان قبل الأحرف
25 قبل أربع مع عشرة خذ علماً
26 ثانياهما: إفهامها في الأربع
27 طب تم صل رحتما فترضي قد نعم
28 ولام الأولى سهمها فعريبة
29 ولام الفعل مطلقاً
في المُتقاربين والمُتجانِسين

130- إن في الصفات والمخرجات أنفق.
وبهما أحق.
وفي الصفات اختلافاً يلقباً.
131- وإن يكون مخرجًا تقارناً.
132- متقاربين، أو يكونا أثناً.
في مخرج دُون الصفات حقاً.
133- بالمُتجانِسين، ثم إن سكن.
134- أو حرك الحرفان في كل قُفل.

أقسام المد

135- والمدُ أصلي وفرعي له.
و لبدونه الحروف تجتلي.
136- ما لا توقف له على سبب.
جاء بعد من الفظيعي يكون.
137- بليل أي حرف غير همز أو سكون.
سبب كهمر أو سكون مسجلاً.
138- والآخر الفرعي موقوف على.
من لفظ (رأي) وهي في توجيها.
139- حروفه ثلاثية فعَّيها.
140- والكسر قبل اليا، قبل اليا وضِم.
141- والليين منها اليا وواو سُكونا.

أحكام المد

142- للمد أحكام ثلاثية تدوم.
وي هي الوجوب والجواز واللزوم.
143- فواجِب إن جاء همز بعد مد.
في كلمة وذا مفصل بعد.
144- وجاءز مد وقصر فإن فصل.

13
وقفًا كَّ تَعْلَمُونَ، نَسْتَعِينُ
بِذَلِكَ كَّ إِمَّا نَوْىٰ وَإِيَّسًا خَذَا
وَصَلَا وَوَقَفَا بَعْدَ مَدِ طُولاً

أَقْسَامُ الْمَدَّ الْلَّازِمَ

وَتَلَّكَ كَّ لَمْ يُعْلَمُ وَحَرِّفَ مَعَهُ
فَهُذَا أَرْبَعَةٌ تَفْصِّلُ
مَعَ حَرْفٍ مَّدٍّ فَهُوَ كَلِمَيٌّ وَقَعٌ
وَالْمَدَّ وَسُطُهُ، فَحَرِّفَ مِنْهُ يَدًا
مُخْفَقٌ كَلِّي إِذَا لَمْ يَدْخُلُ
وَجُودًا، وَفِي ثَمَانِيْ أَنْحَصُرٍ
وَعَيْنَ ذَعْوَةٌ وَجَهَينِينَ وَالْطُوْلُ أَخْصُ
فَمَدَّهُ مَّدُ طَبَيعِيٌّ أَلْفٌ
فِي لَفْظٍ (حَيٍّ طَاهِرٍ) قَدْ أَنْحَصَرَ
(صَلِّ رَحْمَةً مِنْ فَطَحِكَ) ذَا اسْتَهْر
عَلَى نَمَّاهِي، بِلَا تَنَاهُ
تَارِيْخه، (بُشْرِي لَمَنْ يَفْتَقَهُ)
عَلَى حَتَّامِ الأَنْبِياءِ أَحْمَدًا
وَكُلِّ قَارِئٍ وَكُلِّي سَامِعٍ

48 - أَقْسَامُ لَازِمٍ لِّدِينِهِمْ أَرْبَعَةٌ

49 - كَلِاهُمَا: مُخْفَقُ مُنْقَلٌ

50 - فَإِنَّ بَكْرَةَ السُّكُونِ اجْتَمَعُ

51 - أَوِّ في ثَلاَثِيْ الحُرُوفِ وَجُدًا

52 - كَلِاهُمَا مُنْقَلُ إِنَّ أَذْعَمَا

53 - وَاللَّازِمُ لَحَرْفِيْ أَوْلِ السَّورِ

54 - يَجْمَعُهَا حُرُوفُ (كَمْ عَسَلْ نَفْصٌ)

55 - وَمَا سَوِىَ الْحُرُوفُ الْثَّلَاثِي لَا أَلْفٌ

56 - وَذَٰلِكَ أَيْضاً فِي قُوَائِمِ السَّورِ

57 - وَيَجْمَعُ الْقُوَائِمِ الأَرْبَعَ عَشَرَ

58 - وَتَمُّ ذَٰلِكَ الْتَّظَمُّ بِحَمْدِ اللَّهِ

59 - أَبْيَاتِهِ، (ذِلِّيْ بِدَا) لَذِي الْكَحْلِ

60 - تَمَّ الصَّلَاةُ وَالسَّلَامُ أَبَا

61 - وَالَّيْلَ وَالْيَوْمَ وَالْحَيَاتُ وَكُلِّي تَابِعٍ
The author starts his book in the same manner as the Qurʾān, with the *basmalah*, whilst practising upon the Hadith of the Prophet ﷺ which states:

كُُُّ بَمْرٍ رِيْ بََلٍ لاَ ًُـبْدَبُ فَِِِْ بِبِسْمِ الله امرحمن امرحيم فَُِوَ بَكْعَؽُ

Every good deed, which is not started with *bismilrah rahman rahim* is severed from blessing.\(^{12}\)

TEXT: 1

يَقُولُ رَاجِـي رَحمَةُ الْغَفْرُوْن دَوْمًا سَلِيمْـانُ هُوَ الْجَمْـزُورِي

VOCABULARY:

- يَّقُولُ - he says
- رَنَحْـي - a person who hopes
- رَحمَة - mercy
- الْغَفْرُوْن - the Oft-Forgiving, the Most Forgiving
- دَوْمًا - more commonly used as دَائِمًا which means always
- سَلِيمْـانُ - the name of the author

---

\(^{12}\) What is meant by مَقطْعَةً الْبَرَكَةُ أَفْتَعَّ is cut or severed from blessing.

– a pronoun meaning he, him or it

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

TRANSLATION:

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

TEXT: 2

VOCABULARY:

– All praise

– for Allah

– it stems from the word salāh, which literally means to pray. Here, it refers to someone who is praying, or sending salutations.

– on, upon

– refers to the beloved Prophet ﷺ

– and

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

– those

– 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) / and those who recite the Qurʾān (correctly).

COMMENTARY:
The author mentions Al-ḥamd (praise) at the beginning of his book in accordance with Qurʾān and the Ḥadīth of the Prophet ﷺ:

كلُّ أمرٌ ذِيٌّ بَالِيٌ لاَ يُبَنَّ يْهُ بِالْحَمْدِ يَمْتَعُ يَقْطَعٌ
All good actions not started with the praises of Allah are severed of blessing.

If the meaning of ثَلَثَ 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 Qurʾān correctly and practise its injunctions.

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14 The portion in brackets is as explained by Jamzūrī in Fath al-Aqfāl, pg. 12.
15 This explanation is given by Ḥasan Dimashqiyyah.
TEXT: 3

وَبَعْدُ هَـذَا النَّظْمُ لِلْمُرَيِّدِ فِي النُّونِ والتَّـْمِيِّنِ وَالمُدْوَدِ

VOCABULARY:
- بَـْدُ - thereafter
- هَـذَا - this
- النَّظْمُ لِلْمُرَيِّدِ - poetry (this book)
- لِلْمُرَيِّدِ - for the student. Murīd means follower, in this context referring to a follower of 'ilm (knowledge).
- فِ - literally means in.
- النُّونِ - particularly referring to the nūn sākinah
- التَّـْمِيِّنِ - the tanwīn or nunation symbolised by َوٌ̣ , َٰ٣̣ , ََٰ٣.
- المُدْوَدِ - 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.

COMMENTARY:
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-taʿrīf*, 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 *امْمُدُوْذ* the word *امْمَمْدُوْذ* appears. The first is more common and is preferred.\(^{17}\)

**TEXT: 4**

\[
	ext{سَمِيْتُهُ بِتَحْفَةِ الأَطْفَالِ عَنْ شِيْخِناً الْيَهِيْ ذَيِّ الكَمَالِ}
\]

**VOCABULARY:**

- سَمِيْتُهُ – It is derived from the word *إِسْمُ* which means name. When it appears as *سَََّى*, it means to give something a name.
- تُُْفَةِ – gift
- الأَطْفَالِ – children. It is the plural of *طَلُّلَ*, which means a child who has not yet matured (*bāligh*). Here, it refers to the beginner who intends to learn *tajwīd*.
- عَنْ – from
- شِيْخِناً – our sheikh, or teacher
- ذِي الْكَمَالِ – a holder or possessor of perfection

\(^{17}\) Check the copy with side notes written by Sheikh Muḥammad ‘Atīq al-Deobandi. He also gives preference to *امْمُدُوْذ* since he cites it in the core text.
TRANSLATION:
4. I have named it (this book) “a gift for children / for the beginner”, transmitting from our Sheikh Al-Mihī, the possessor of perfection.

COMMENTARY:
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-Mihī who was an expert in the field of qirāʿāt and tajwīd. His full name is Nūr al-Dīn ʿAli ibn ʿUmar ibn Ḥamd ibn ʿUmar ibn Nājī ibn Fanīsh al-Mihī. 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 Qurʾānic studies. He travelled to Tanta and taught people Qurʾān and tajwīd, so much so that all sanads of the people of Tanta now go through Al-Mihī. He is called Al-Mihī because he hails from a place called Miha. He died in 1204 A.H. His students include his son Muṣṭafā al-Mihī.

Al-Mihī is referred to as the possessor of perfection in everything about himself; manners, character, appearance, knowledge etc.18

18 Fath al-Aqfāl, pg.13.
Some have restricted this quality of perfection to his knowledge concerning the sciences of the Qur’an.\textsuperscript{19}

In many prints ًَيْفَؽَ is written as ُُّبْحَي, with a fatḥah on the \textit{mīm}. However, the more correct pronunciation is with a kasrah on the \textit{mīm} since he came from the village named Mīha and not Mayha. And Allah knows best.\textsuperscript{20}

\textbf{TEXT: 5}

\textit{أَرْجُـقَ بِـفِ أَنْ يَـْـػَـعَ الطُّـلَّبَـا وَالْـجَرَ وَالْقُـبُولَ وَالْثَّوَابَا}

\textbf{VOCABULARY:}

\begin{tabular}{l}
أَرْجُو – I hope \\
بَِِ – with it (book) \\
يَنْفَعَ – it will benefit \\
طلَّاب – the students. It is the plural of طَلَّب, the student. \\
الأَجْرَ – recompense \\
قُبُولَ – acceptance \\
ثَّوَابَ – reward
\end{tabular}

\textbf{TRANSLATION:}

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

\textsuperscript{19} Mufid al-Aqwāl, pg.10.

\textsuperscript{20} Manthūmah Tuḥfah al-Atfal by Dr Ashraf Ṭal‘at pg.7.
COMMENTARY:
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.

The word أُمَّلَّب is the plural of أُمَّلِبَ which means someone who is engrossed, absorbed or lost in something. This is also referred to by the author in the third line as murīd.

It includes the beginner (أَمْمُبْخَدِئ), the intermediate (أَمْمُخَوَسِّط) and the expert (أَمْمُيْتََِييْ). 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.

الَّذِيْنْ, 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.”

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

In امَعُّلَّا and امثَّوَابَـا there is an additional *alif* at the end of the words. In Arabic, it is called *alif al-ṭlāq*; 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.
The Rules of the Nūn Sākinah and the Tanwīn

TEXT: 6

لِّلنُون إنْ تَسَكَّنُ وَلِلنَّونِ أَرْبَعُ أَحْكَامٍ فَخُذُ دِينِي

VOCABULARY:

- لِلثَّوْنِ – for the nūn
- إنْ تَسَكَّنُ – when it has a sukūn; it is unvowelled or vowelless
- لِلنَّونِ – for the tanwīn
- أَرْبَعُ – four
- أَحْكَامٍ – rules
- فَ – so
- خُذْ – take
- دِينِي – 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).

COMMENTARY:

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: iht-Hār, idghām, iqlāb and ikhfā'.
TEXT: 7

فَـإَْ
وَّلُ
الإضْفَـارُ
قَبْـؾَ
أَحْـرُفِ
لِؾْحَؾْـؼِ
سِـتٍّ ٌ
رُتِّبَـتْ
فَؾْ
ـ
تَـعْـرِفِ

VOCABULARY:
- الإَوَّل – the first
- iṯḥ-hār
- قَبْـل – before
- أَحْـرُف – letters. The plural of حَرْف, letter.
- لِؾْحَؾْـؼِ – for the throat
- سِـت – six. It can be read as سِت or سَت. There is not much difference in the meaning.
- رُتِّبَـتْ – arranged (in order or sequence). It refers to سِت before it.
- فَوْخَـْرِف – so know them (these six letters of the throat). This word can also be read as فَوْخُـْرَفِ. Its meaning would then be: let them be known. 22

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

COMMENTARY:
The first of the four rules is iṯḥ-hār. It literally means “clear”. If the nūn sākinah appears before any of the six letters of the throat, then

22 *Manṭḥūmah Tuḥfah al-Alamat* by Dr Ashraf Ta’lat, pg.7.
ith-hār will take place; it will be read clearly without any extra nasal pull.

In some prints قَبْلَ أَخْرُفْ is replaced with قَبْلَ أُخْرُف. The first is more common and is relied on.23

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

TEXT: 8

هَـٰمْرَ فَهَاءُ تَُمَّ عَيْنٍ حَاءُ مُهَمَّلَتَانِ تَُمَّ عَيْنٍ حَاءُ

VOCABULARY:

ـٰمْ – then

مُهَمَّلَتَانِ – referring to the ʿayn and the hāʾ. The word مُهَمَّلَةُ means dotless or without dots (diacritical marks).

TRANSLATION:

8. The hamzah and the hāʾ, then the ʿayn and the hāʾ which lack dots and then the ghayn and the khāʾ.

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23 See Mufid al-Aqwāl, pg.12, and ʿUmdah al-Aqwāl.
COMMENTARY:
In this line, the six letters of the throat are mentioned. Thus if a nūn sākinah or tanwīn appears before any of these letters, ʾith-hār will take place.

TEXT: 9

وَالثَّانِ الأَذْكَامِ بِسِتَّةٍ أَتَتْ فِي يَرْمُولَنَ عَنْدَهُمْ قَدْ ثَبَتْ

VOCABULARY:
- الثَّانِ – the second
- إِذْغَامٌ – idghām
- بِـسِتَّةٍ – in six (letters)
- أَتَتْ – appear, take place, occur
- يَرْمُولَنَ – This combination indicates to/holds all the letters of idghām.
- عَنْدَهُمْ – according to them (the qurrāʾ)
- قَدْ – verily, surely
- ثَبَتْ – established, fixed

TRANSLATION:
9. And the second (rule) is idghām in six (letters), appearing in (the combination) يَرْمُولَنَ, which are fixed by them (the qurrāʾ - as the letters of idghām)
COMMENTARY:
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 ْمُلُون, if they appear after the *nūn sākinah* or *tanwīn*.

He further adds that these six letters are affirmed amongst *qurrāʾ* as the letters of *idghām* i.e. all the *qurrāʾ* 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 ْمُلُون (with a fathah on the *mīm*). However, some argue that it should be ْمُلُون (with a dammah on the *mīm*) since it stems from the Arabic ْمَلُون – ْمُلُون (with a dammah on the *mīm*), which means to make haste.24

TEXT: 10

لكنها قسمان قسم يدعُمَا فيه بعنتين ينمو علما

VOCABULARY:

- لكنها – but they (these six letters)
- قسمان – two types
- قسم – part or type (one). The singular of قسم will be made
- *idghām* will be made

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24 Manṭḥūmah Tuḥfah al-ʿAṭfāl by Dr Ashraf Ṭalʿat, pg.7.
10. But they (these six letters) are of two types: one, in which *idghām* takes place with *ghunnah*. It is known (remembered) by ًَيْمُوْ.

**COMMENTARY:**
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 *ghunnah*. *Idghām* will take place with *ghunnah* in the four letters of ًَيْمُوْ, if they appear after the *nūn* sākinah or the *tanwīn*.

**TEXT: 11**

إِلَّا إِذَا كَانَا بِكُلُّ مَا فَـلا تُذْعَـمُ كَدْنِيَـا ثُمَّ صَنْوَانَ تَـلا

**VOCABULARY:**
َّلا - except
َلا - if
the two of them. It refers to the *mudgham*[^26] which would be the *nūn sākinah* or the *tanwīn*, and the *mudgham fīh*[^27] which would be one of the letters of *بِنَمَوْ*. In some prints it appears as *كَنَََُِْٓ* without the *alif* at the end. In this case it would only refer to the *mudgham* (the *nūn sākinah* or *tanwīn*).[^28]

— in one word. It may be read with a *fatḥah* or *kasrah* on the *kāf*.[^29] The meaning will remain the same.

[^30] — then don’t make *idghām*. It can be read with a *fatḥah* on the *ghayn* also (*دَّمْغَمْ*); its meaning would then be: then *idghām* won’t be made.[^31]

[^31] *ثَلََ — to follow. It hints at other examples, which follow the same pattern.*

[^25] It appears as *كَنَََُِْٓ* in most prints, including Al-Ḍabbāʾ, Muḥammad al-Mīhī, Ḥasan Dimashqīyyah, Dr Ashraf Ṭaʿāt, and even Jamzūrī himself in *Fath al-Aqfāl*.

[^26] The letter with which *idghām* is being made.

[^27] The letter into which *idghām* is being made.


[^29] *Manṭḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭaʿāt, pg.7.

[^30] It appears with a *kasrah* on the *ghayn* in the explanations of Al- Ḍabbāʾ, Muḥammad al-Mīhī, Ḥasan al-Dimashqīyyah, Dr Ashraf Ṭaʿāt.

TRANSLATION:
11. Except if the two (mudgham and mudgham fīh) appear in one word, then do not make idghām like (in the words) ذُهََْا دَنَا, and (examples that) follow (suit).

COMMENTARY:
In the previous line it was stated that if nūn sākinah or tanwīn appear before any of the letters of يَنْثُمْوُُ، 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 يَنْثُمْوُُ 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 يَنْثُمْوُُ 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 يَنْثُمْوُُ 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 the author hints at other examples, which would follow suit. The only other examples in the Qurʾān are قَتَانٌ and قَتَانٌ. 32

TEXT: 12

وَالثَّانِ إِدْغَامٌ بِغَـٰنَةٍ غَـٰنَةٍ ﻓِﺗِ ﻣَ ﱡاَمِ وَالَّذِي ﱡمَ كَرِئَ٪ْنَةٍ

Even though the above text is better known and appears in most copies, the line also appears as follows in some prints: 33

وَالثَّـانِ إِدْغَـامٌ بِغَـٰنَةٍ غَـٰنَةٍ ﻓَـلَتْـغَٰنُ قَرْـمزُهُ (رَلٌّ) فَأَثْيَقَنَـهُ

VOCABULARY:

ٍغَـٰنَةٍ – without
ٍغَـٰنَةٍ – to repeat. It refers to the ṣifah of takrīr in the rāʾ.
ٍقَرْـمزُهُ – its code / sign / combination
ٍقَأَثْيَقَنَـهُ – so know it well / master it

TRANSLATION:

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

32 In Fath al-Aqfāl Jamzūrī also gives the example of قَتَانٌ, which does not appear in the Qurʾān, possibly indicating that even in the Arabic language in general idghām does not take place in these cases. Allah knows best.
33 Manṭḥūmah Tuḥfah al-ʾAtfāl by Dr Ashraf Ta’l’at, pg.7.
COMMENTARY:

In line ten, the author mentions that the six letters of ﺮِمْلَون 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 *rāʾ*(زَل).

He also states that *takrīr* should be observed in the *rāʾ*. 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 *rāʾ*, it becomes *mushaddad* (doubled) and carries more chance of the *takrīr* becoming apparent.34

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

TEXT: 13

وَالثَّالِثُ الْإِقْلَابِ عِنْدَ الْبَاءِ مِيمًا بَعْنَةٍ مَعَ الإِخْفَاءِ

VOCABULARY:

- ﺟَلْاءٌ – the third
- ِالْإِقْلَابٍ – *iqlab* literally means to change something.
- عِنْدَ – by
- مَعَ – with

34 *Fath al-Aqfāl*, pg.16.
ِأخفاء - *ikhfā'* literally means to hide and conceal.

**TRANSLATION:**

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

**COMMENTARY:**

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 *ghunna*, and thirdly, making *ikhfā* (concealing) of the *mīm sākinah*. Only with all these three applications is the rule of *iqlāb* read correctly.

**TEXT: 14**

والزِّرابِغُ الإِخْفَاءُ عَنْدَ الْفَاضِلِ مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

**VOCABULARY:**

- أَلْفَاضِيْلِ – the fourth
- أَلْفَاضِيْلِ (first of the two mentioned above) – left over, remaining
- مِن – from, of
- حُرُوف – letters, plural of
- وَاجِبٌ – obligatory, compulsory
– for
(second) – the distinguished i.e. the 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 *ikhfāʾ* by the remaining letters, which is compulsory on the distinguished.

COMMENTARY:
The fourth rule is *ikhfāʾ*, 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 *iṭḥ-hār* is made, the six letters of *idghām* and the *bāʾ* of *iqlāb*.

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

TEXT: 15

في خمسة من بعد عشرة رمزها في كلمة هذا البيت قد ضمتته

VOCABULARY:
خََْسَة – five
ـْعَشْر – ten
رَمْزَهَا – its code / combination (to remember the remaining letters)
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).

COMMENTARY:
The author explains that he has gathered the remaining fifteen letters of *ikhfāʾ* 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 *ikhfāʾ*.

TEXT: 16

**VOCABULARY:**
- صَفْ – describe
- ذَا – holder, possessor
- ضِفْ – praise
- كَْ – how (in asking a question)
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.

COMMENTARY:
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 *ikhfāʾ*? The ص of ص, the د of دَا, the ث of ثَا, etc.
TEXT: 17

وَعَنَّ مِمَا مُثَّنَّ نُونًا شُدّدَا وَسَمَّ كُلَّ حَرْفٍ غَنَّةً بَدًا

VOCABULARY:

َّ قُن – make / apply ghunnah

شُدِّذَا – when they (nūn and mīm) have a shaddah

سَِّ - name

كًُُ – all / each one

حَرْف – letter

بدَا – 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.

COMMENTARY:

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.
TEXT: 18

وَالَّذِيْنَ إِنْ تُسْكَنُ تَجَّىِ قَبْلَ الْحِجَّاءِ لَا أَلْفِ لَيْثَةٍ لِّذِي الْحِجَّاءِ

VOCABULARY:

تََِيْ – to come. It was originally تََِيْءُ, 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.

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

لاَ – not / excluding / except

أَلْفِ لَيْثَةٍ – soft alif, referring to the alif of madd

أَلْجَاء – 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.

35 All copies appear without the hamzah except for the copy of Sheikh Muḥammad ‘Atīq Deobandī. Dr Ashraf Ṭalʿat mentions both, giving preference to reading it without the hamzah.
COMMENTARY:
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 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

 أحمدُهَا ثلاثًا لِمُنْ صَبْطَ إِخْفَاءً ادْعَامٌ وَإِظْهَارُ فَقْطً

VOCABULARY:

أَحْكَامُهَا – its rules
ثلاثًا – three
لمَّن – for him
صبَطُ – precision
فَقْطً – only

TRANSLATION:
19. Its (the *mīm’s*) rules are three for him (who wants) precision: *ikhfā’, idghām* and *ith-hār* only.
COMMENTARY:
In this line the author mentions that there are three rules for the mīm sākinah: ikhfāʾ, idghām and ith-hār.

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

TEXT: 20
فَاُلْأَوْلُ الاسْتِهْمَالِ عِنْدَ الْبَاءِ وَسَمَّىٰ الشَّفَوِيِّ لِلْقُرْرَاءِ

VOCABULARY:
سَِّيَّهُ – name it i.e. the ikhfāʾ of mīm sākinah
الشَّفَوِيِّ – labial i.e. coming from the lips
إِيْلُ الْقُرْرَاءِ – according to the qurrāʾ (reciters/readers)

TRANSLATION:
20. So the first (rule) is ikhfāʾ; (when the mīm sākinah appears) by the bāʾ. And name it (this ikhfāʾ) labial according to all the qurrāʾ.

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

This rule will be applied by all the qurrāʾ.
In some copies, instead of َبَاءٌ، 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 Ḍabbā’, Muḥammad Mīhī and Dr Ashraf Ṭaḷʿat.

TEXT: 21

وَالثَّانِ إِذْعَامٌ يَميِّزُهَا أَتَىْ وَسَمْ إِذْعَامًا صَغِيرًا يَا فَتَىْ

VOCABULARY:

– the same like it, its equivalent i.e. another mīm
– appears, comes
– small idghām or minor idghām
– oh, used when calling someone
– 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.

COMMENTARY:

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
(بَمِثْوَِِا). The first mīm is assimilated into the second mīm, and is read as one mīm which is mushaddad.

TEXT: 22

وَالثَّالِـثُ الاضْفَـارُ فِـل الْبَؼِـقَّـفْ مِـْ أَحْـرُفٍ وَسَـْـفَـا شَـفْوَـِّهْ

VOCABULARY:

اَمْبَلَِِّةْ – remaining, left over
سَََِِّا – name it i.e. this یَـَـهَـr of mīm sākinah
شَفْوًَِّةْ – labial i.e. coming from the lips

TRANSLATION:

22. And the third (rule) is یَـَـهَـr in the remainder of the letters. And name it (this یَـَـهَـr) labial.

COMMENTARY:

The third and last rule explained to us by the author is یَـَـهَـr. It will take place when the mīm sākinah is followed by any of the remaining letters (excluding the bāʾ of ikhfāʾ, the mīm of idghām and the alīf) of the alphabet. The mīm will then be read with یَـَـهَـr i.e. clearly without any extra nasal pull.

This یَـَـهَـr is called یَـَـهَـr shafawī or the labial یَـَـهَـr because the mīm sākinah is pronounced from the lips, and the application of یَـَـهَـr (reading of the mīm clearly) will therefore also take place in the lips.
TEXT: 23

وَاحْذَزْ لَدَى وَاوٍ وَفَا أَنْ تََْتَػِــي لِغُرْبِهَا وَالإِتْتِحَادِ فَاغْرِفِ

VOCABULARY:
- اَحْذَزْ – beware, be careful
- لَََى – by, at
- تََْخَفِغيْ – to conceal, hide
- مِلُرْبَِِا – due to its nearness
- اَلاّتَُِّاذ – oneness, unity, unison, agreement
- فَاؾْؼرِفِ – so know, be aware, take head (of this)

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

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

Jamzūrī mentions that it would be correct to read the *fāʾ* in the text with a *tanwīn* also i.e. ٨٥٩٣٦ ٨٥٩٣٦

*وَ الاِتَُِّاذِ* appears in some texts as ٨٥٩٣٧ ٨٥٩٣٧, with a *tanwīn* and a *lām maksūrah* instead of *lām al-taʿrīf*. The meaning in both cases remains unchanged. ٨٥٩٣٧

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36 *Fath al-Aqfāl*, pg.21.
37 *Manṭūmah Tuḥfah al-Aṭfāl* by Dr Ashraf Ṭalʿat, pg.7.
The Ruling of Lām of (ال) and Lām of the Verb

In this chapter the author discusses two types of lāms; the lām al-taʿrīf (definite article) and the lām which appears in a verb. The lām al-taʿrīf is used to make an indefinite word definite e.g. قَلْمٌ (a pen) and أَلْثُورٌ (the pen), or نُورٌ (a light) and أَنْثُورٌ (the light). The words قَلْمٌ and نُورٌ are indefinite since they refer to any pen or any light. By adding the lām al-taʿrīf (ال) 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 (māḍī) e.g. أَتْرُنْنا, present/future tense (muḍāri) e.g. يَلْعُبُ or an imperative command (amr) e.g. وَأَلْقِ عَصَاكَ.

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

TEXT: 24

VOCABULARY:

ٍَٔا – two conditions
ٍَٔا – the first of the two
ٍَٔا – the ith-hār of it (the lām)
- so know (this rule of * ith-hār of the *lām*). Most copies mention it like this. However, it can also be read as َفَلْتَعْرِف. Its meaning would then be: Let this (rule of * ith-hār of the *lām*) be known. 38 It could also be read as َفَلْتَعْرِف. 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.

**COMMENTARY:**

The author begins by explaining *lām al-ta‘rīf*, 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‘rīf*, require * ith-hār* to be made.

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38 Appears like this in the copy of Muḥammad Mīhī, pg.11. Also refer to: *Manṭūmah Tuhfah al-Atfāl* by Dr Ashraf Ṭalʿat, pg.7.

39 Copy of Sheikh Muḥammad ‘Atīq Deobandī.
TEXT: 25

قَبْلَ ارْتِبَعٍ مَعَ عَشْرَةٍ خُذُ عَلَمَهُ مِنْ إِنْ بْيَ حَجَّكَ وَ خَفْ عَقِيمَهُ

VOCABULARY:

- four with ten i.e. fourteen
- its knowledge (of the fourteen letters, where *ith-hār* will be made)
- desire, wishful
- your hajj (pilgrimage)
- fear
- it will be fruitless, unproductive, barren

TRANSLATION:

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

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40 This line is mentioned differently in all the copies of the *Tuḥfah* before me. Jamzūri has it as: كَبْلَ بَزْبَؽٍ مَنْ بَبْفِ. Muḥammad Mīhī states: كَبْلَ ازْبَؽٍ مَنْ بَبْفِ and Dabbā has: كَبْلَ ازْبَؽٍ مَنْ بَبْفِ. Dr. Ashraf Ṭalʿat writes: كَبْلَ ازْبَؽٍ مَنْ بَبْفِ. In *Minnah al-Mutaʿal* it appears as: كَبْلَ ازْبَؽٍ (with a kasrah on the nūn). Ḥasan al-Dimashqī and Qārī Muḥammad Ḥusayn states: كَبْلَ ازْبَؽٍ (with a fathāh on the nūn). Sheikh Muḥammad ‘Atīq Deobandī mentions: كَبْلَ بَزْبَؽٍ مَنْ بَبْفِ.
COMMENTARY:

In this line the author mentions fourteen letters by which \( \textit{iṭḥ-hār} \) of the \( \textit{lām al-Ta‘rīf} \) will be made. If any of these letters appear after the \( \textit{lām al-Ta‘rīf} \), then it will be read clearly (\( \textit{iṭḥ-hār} \)). To remember these letters the student needs simply to memorise the combination of words:

\[
\begin{align*}
\text{بَبْفِ حَجَّمَ وَ خَفْ ؾَلِِْمََُ}.
\end{align*}
\]

TEXT: 26

\[
\begin{align*}
\text{ثَاكِقفِؿَـا إِدْغَامُفَـا فِي أَرْبَعٍ وَعَشرَةَ أَيْضًا وَرَمْزَهَا فَـعُ}.
\end{align*}
\]

VOCABULARY:

- تَأْيِيْمَا – the second of the two (conditions)
- \( \text{إِدْغَامُهَا} \) – \( \text{idghām} \) of it (the \( \textit{lām al-Ta‘rīf} \))
- أَرْبَعٍ وَعَشرَةَ أَيْضًا – four and ten i.e. fourteen
- أَيْضًا – also
- رَمْزَهَا – its combination/code
- \( \text{ثََىِيِْْمَا} \) – which means to memorise/remember
- \( \text{وَزَمْزََُا} \) – appears with a \( \text{dammah} \) on the \( \text{zāy} \) (\( \text{سَ} \) ) in the copy of Jamzūrī. The translation would then be: and its combination, so memorise (it). Certain prints has it with a \( \text{fatḥah} \) on the \( \text{zāy} \) (\( \text{سَ} \) ). The translation would then be: so memorise its combination.

TRANSLATION:

26. The second of the two (conditions) is the \( \text{idghām} \) of it (the \( \textit{lām al-Ta‘rīf} \)) in four and ten (fourteen letters) also, so memorise its combination:
COMMENTARY:

After explaining the first condition, the author begins expounding upon the second condition, which is *idghām*. Like *iṭḥ-*hār, *idghām* will also take place if the *lām al-ṭarīf* 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

طِبْ ثُمَّ صِبْثُرْحَمَةَ تَفْرُضْ ضَيْفَ دَا يَعُمَ دَعْ سَوَءَ ظَنَّ رُزْ شَرِيفًا لِلْكَرْمُ

VOCABULARY:

طب – be good
صل – join ties (family relations)
رحما – family, relations
تفرز – success
ضيف – be hospitable, good host
دعا يعلم – possessor of favors/bounties
دع – leave, shun
سوء – bad, evil
طلبي – thought
رز – visit
شيريفا – distinguished, illustrious
للكرم – 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.

COMMENTARY:
This line gathers all fourteen letters into which idghām of the lām al-taʿrīf will be made. If the student learns it, he will easily retain them, knowing that if any of these letters follow the lām al-taʿrīf, 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-taʿrīf since both the alif and the lām are sākin.\footnote{Refer to the explanation offered in verse 18.}

Some prints have \(\text{زُحمًْا}\) (with a dammah on the rā). Dr Ashraf Ṭalʿat has given preference to the first even though the latter could be allowed.\footnote{Manṭḥūmah Tuḥfah al-Ａṭfāl by Dr Ashraf Ṭalʿat, pg.8.}

\footnote{Refer to the explanation offered in verse 18.}
TEXT: 28

واللَّامُ الأوَّلِى سَمَّهَا قَمْرِيَّةٌ واللَّامُ الآخرَى سَمَّهَا شَمْسِيَّةٌ

VOCABULARY:

الأوَّلِ – the first
قَمْرِيَّةٌ – lunar (referring to the moon)
الأُخْرَى – the second
شَمْسِيَّةٌ – 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).

COMMENTARY:

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

Most copies mention the mīms of وُاللَّامُ with a fātḥah. Muḥammad ʿĀtīq Deobandī has both mīms with a ḍammah.
TEXT: 29

وَأَظْهَرْنَ لَآَم فَعَلٍ مُّطَلَّقٍ فِي تَحْوِيْلٍ قَلِّ نَعْمَ وَقُلْنَا وَالْتَقَى

VOCABULARY:

أَظْهَرْنَ – be sure to make clear, most certainly make clear
لَآَم فَعَلٍ – the lām of the verb
مُّطَلَّقٍ – generally
فِي تَحْوِيْلٍ – in for example

TRANSLATION:

29. Be sure to make clear the lām of the verb in general, in for example: ِالْتَقَى and and قُلْنَا and قَلِّ نَعْمَ and

COMMENTARY:

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. وَالْتَقَى. 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 ِالْتَقَى, 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. وَالْتَقَى. 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.
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*, and has three basic levels:

1) *Mithlayn*\(^{44}\) (this is the strongest/closest relationship any two letters can have)

2) *Mutajānisayn* (this is a very strong/close relationship but is not as strong as number one)

3) *Mutaqāribayn* (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

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\(^{43}\) 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.

\(^{44}\) Also called *mutamāthilayn*. 
hand, if none of the above three relationships can be established, the two letters will be considered distant (بد) from each other and will be read with ḯ-hār.

In the following lines Jamzūrī defines mithlāyn, mutajānisayn and mutaqāribayn:

TEXT: 30

إِنْ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَحُّ حَرْفَانِ فَقَالُواْ فَيْهِمَا أَحْقُ

VOCABULARY:

- اتَّفَقَحُّ – agree
- حَرْفَانِ – two letters
- فَقَالُواْ فَيْهِمَا أَحْقُ – then (the two letters) will be mithlāyn
- فيهما – in the two letters
- أَحْقُ – more rightful, more befitting

TRANSLATION:

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

COMMENTARY:

In this line the author defines mithlāyn: two letters which agree in makhraj and ṣīfāt. Thus any two letters which are pronounced from the same makhraj and share matching ṣīfāt are mithlāyn
(identical/equivalent) e.g. the two mīms in مَُِمْ مَّا and the two bā’s in اضْرَبِ يُعَلِّسُ 

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

TEXT: 31

وَإِنْ يَكُونَا مَخْرَجًا تَقَارَبًا وَفِي الصَّفَاتِ اخْتَلَفَا يُلَقَّبَا مُتَقَارِبَيْنِ , . . .

VOCABULARY:

 وإنَّ يَكُونَ ُا ُمََْـرَجًـا تَغَـارَبًا وَفِي الصَّفَاتِ اخْتَلَفَا يُلَقَّبَا مُتَقَارِبَيْنِ

– if they (the two letters) are

مَخْرَجًا – in makhraj

تَقَارَبًا – they (the two letters) are close

اخْتَلَفَا – they (the two letters) differ

يُلَقَّبَا – they (they two letters) are named

مُتَقَارِبَيْنِ – appears in some prints as 

45 

TRANSLATION:

31. And if they (the two letters) are close in makhraj, and in șilāt they differ, then they are called mutaqāribayn.

45 Manṭhūmah Tuhfah al-Atfāl by Dr Ashraf Ṭaʿālat, pg.8.
COMMENTARY:
In this line the author explains what *mutaqařibain* is. Any two letters which are close in *makhraj* and have different *ṣifāt* would be considered *mutaqařibay* e.g. the *lām* and *rāʾ* in "قَالَ رَبِّ فَلْنِ رَبّ" or the *qāf* and *kāf* in "وْ خَلَقَ كُلَّ شَيْءٍ أوْ آلّمَ خَلَقُكَمْ.

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 *ṣifāt* 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 *ṣifāt* due to the *qāf* having *jahr*, *istiʿālāʾ* and *qalqalah*, which the *kāf* does not have.

TEXT: 32
مُتْقَارِبَٰيْنَ أَوْ يَكُونَا أَتْفَقَا فِي مَخْرُجٍ دُونَ الصَّفَاتِ حَقَّقَا

VOCABULARY:
- أَوْ – or
- أَتْفَقَا – they (the two letters) agree
- دُونَ – but not
- حَقَّقَا – they (the two letters) are confirmed. It may also be read as حَقَّقَاء, meaning, confirm them (being an imperative command).\(^{46}\)
- بالَمُتَجَانِسَيْنُ - as *mutajānisayn* (homogeneous)

\(^{46}\) *Manṭhūmah Tuḥfah al-ʿAtfal* by Dr Ashraf Ṭalʿat, pg.8.
TRANSLATION:
32. Or they (the two letters) agree in makhraj but not in ṣifāt, then they are confirmed/confirm them as mutajānisayn.

COMMENTARY:
If the two letters have the same makhraj but they differ in ṣifāt, they will be mutajānisayn e.g. the tāʾ and the tāʾ in ارکب معاً 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 ṣifāt due to the tāʾ having shiddah, jahr, istiʾlāʾ, itbāq 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 ṣifāt since the bāʾ has jahr, shiddah and qalqalah, whereas the mīm will have hams, tawassut and no qalaqalah.

TEXT: 33

VOCABULARY:
أوْلُ – first
كَلِّ – of each/all (the previously mentioned groups-mithlain, mutajānisain and mutaqāribain)
فَالصَّغيِّر – then small/minor
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).

COMMENTARY:
After explaining what mithlayn, mutajānisayn and mutaqāribayn 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 ṣākin then it will be ṣaghīr.

In light of the above examples it will be the two mīms in لَمْ مَّا, the two bā’ s in ضِْْةْ بِـَطاكَ, the lām and the ra’ in نُّلْ رَّبِّ, the qāf and the kāf in كُلْ زَةِّ, the tā’ and ta’ in وَقَاَلْتُ تَأْفِيقَةَ and the the bā’ and the mīm in إِزْنَبْ مَّـَيَا.

In the next line he explains kabīr.

TEXT: 34

VOCABULARY:
- حُرِّكَ – have a harakah
- المَّا – two letters

47 Refer to line 21 where Jamzūrī also makes reference to idghām ṣaghīr.
then say
big/major
understand this
with examples

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

COMMENTARY:
If in any of the three groups, mithlayn, mutajānisayn or mutaqāribayn both letters have harakāt, then they will be kabīr.

In light of the above examples, it would be the two mīms in الرَّجَمِ، the two bāʾs in the lām and the rāʾ in قَالَ رَبِّ الْأَلْقَابِ يَتَّسِ، the qāf and the kāf in the tāʾ and the ʿayn, and the bāʾ and the mīm in وَتُعْقِدُ مَنْ يَشَاء.

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

َوَلَمَّدْ أَصْلِيٌّ وَفَرْعِيٌّ لَهُ وَسَمَّمَ أُوْلَا طَبْعِيٌّ وَهُوَ

VOCABULARY:
- ﺍْلمَدّ – the pulling, extending, lengthening (of sound)
- أَصْلِيٌّ – primary
- فَرْعِيٌّ – secondary
- لَهُ – for it i.e. for the madd
- أُوْلَا – the first
- طَبْعِيٌّ – natural
- وَهُوَ – 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. . .

COMMENTARY:
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 (ﺄْصْلِيٌّ) and secondary (فَرْعِيٌّ). He also mentions that madd asli is also called madd ṭabīrī. Ṭabīrī 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.\textsuperscript{48}

The duration of *madd ṭabīṭ* 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 5 4 3 2 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>٦ ٥ ٤ ٣ ٢ ١</td>
<td>٦ ٥ ٤ ٣ ٢ ١</td>
<td>٦ ٥ ٤ ٣ ٢ ١</td>
</tr>
<tr>
<td>Alifs</td>
<td>٦ ٥ ٤ ٣ ٢ ١</td>
<td>٦ ٥ ٤ ٣ ٢ ١</td>
<td>٦ ٥ ٤ ٣ ٢ ١</td>
</tr>
</tbody>
</table>

In the right column, second line from the bottom, the letter which is read is represented by a *bāʾ*. 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

\textsuperscript{48} Sheikhah Kareema Carol Czerepinski explains it as follows: It is called طبيعى (natural) because the person with a natural measure will not increase its measure nor decrease it. See Tajweed rules of the Qur’an, Part 1, pg. 65.
be the same amount of time it took to pronounce the letter of *madd*.\(^{49}\)

Thus it would also be correct to say that the duration of *ṭūl* is 6 *ḥarakāt*, 3 *alif* or 5 *alif* since they all are one and the same duration, only differing in terms of the counting system being used.\(^{50}\)

The duration between *qaṣr* and *ṭūl* is known as *tawassut*.

In the next line the author goes on to explain what *madd ṭabīr* is.

**TEXT:** 36

\[
\text{مَا لَآ تَوَقَّفُ لَهُ عَلَى سَبْبٍ وَلاَ بِدُونِهِ الْحُرُوفُ تُجْتَلَّبُ}
\]

**VOCABULARY:**

- مَا – that which
- لَا – is not, does not
- تَوَقَّفُ – depend
- سَبْبٍ – cause

---


\(^{50}\) When discussing the duration of the *madd*, classical works like the *Nashr* of Ibn al-Jazarī tend to use *alif* 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.
бِدُوْهَِِ – without it (the madd-pull)
تَُْخَوَبْ – 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)

COMMENTARY:
*Madd ṭabīr* 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 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 قِيلَ and the *wāw* in يَتُولُ i.e. they can only be read if a pull (madd) is made in them.

TEXT: 37

 بلْ أيُّ حَرْفٍ غَيْرُ هَمِّهِ أَوْ سُكُونْ جَا بَعْدَ مَدَّ فَالَّبِيعِيُّ يُكُونُ

VOCABULARY:
بلْ – but, rather, in fact
أيُّ – whichever, any
غَيْرِ – besides, other than. It may be read with a *fatḥah* or a *kasrah* on the *rā*.

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51 *Manṭhūmah Tuhfah al-Attāf* by Dr Ashraf Ṭal‘at, pg.8.
37. In fact, (if) any letter besides the hamzah or sukūn appears after a (letter of) madd, then the natural (madd) results.

COMMENTARY:
In the previous line the author explains that madd ṭabīʿī 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 ṭabīʿī.

The word قَالُ الطَّبِيعيّ may be read with a fathah or a dammah.

TEXT: 38

VOCABULARY:
- the other (madd)
- dependent
- like
- 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 Qurʾān).

COMMENTARY:
After explaining what madd ṭabīṭ is, madd farʿī is elaborated upon. Technically, it is that madd, which is pulled longer than the madd ṭabīṭ due to a cause i.e. when the letter of madd is followed by a hamzah or (letter with) a sukūn.

By مُسْجَل the author indicates that throughout the Qurʾān, 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 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 ʿārid. Their durations will be discussed in the next chapter in more detail.
TEXT: 39

حُروُفُهُ نَاثِئَةٌ فَعِيها
من لَفظ وَآي وَهْي في نُوجيهَا

VOCABULARY:

قَعْيِنَا – so grasp/memorise/remember them (the letters of madd)
لَفظٍ – word
وَايٍ – the word is originally وَآيٍ, which means to promise. The hamzah is changed to and alif, thus becoming a combination which holds all the letters of madd.⁵²
وَهْيٍ – and they (these letters of madd)
نُوجِيهِنَا – 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 وَآيٍ, and they are (found) in (the example) نُوجِيهِنَا.

COMMENTARY:

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

He also presents an example which holds all three letters of madd, نُوجِيهِنَا. It is important to note how these letters of madd appear in this example; they are all sākin, and are preceded by a ḥarakah

⁵² Minhah dhī al-Jalāl, pg. 92.
which conforms/agrees with the letter of *madd* i.e. a *dammah* before a *wāw*, a *kasrah* before a *yāʾ*, and a *fathah* before an *alif*. He explains this further in the next line.

**TEXT: 40**

وَالْكَسْرُ قَبْلَ الْيَأَ وَقَبْلَ الْوَاوِ ضَمْ شَرْطٌ وَفَتْحٌ قَبْلَ الْاَلْفِ يُثْلَزَمُ

**VOCABULARY:**

- الكَسْرُ – the *kasrah*
- ضَمْ – a *dammah*
- شَرْطٌ – condition, requirement, prerequisite
- فَتْحٌ – *fathah*
- أَلْفٍ – an *alif*
- يُثْلَزَمُ – necessary

**TRANSLATION:**

40. And a *kasrah* before the *yāʾ*, and before the *wāw* a *dammah* is a requirement, and a *fathah* before the *alif* is necessary.

**COMMENTARY:**

The requirements for the letters of *madd* are explained in this line. The *wāw* should be preceded by a *dammah* and the *yāʾ* 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, is that they should also be *sākin*. 
Therefore, if the \text{wāw} and \text{yā́} are not \text{sākin}, they will not be letters of \text{madd} e.g. يُوسُوسُ. In this example they are \text{mutaḥarrikah}.

And if they are \text{sākin} but preceded by a \text{fathah}, then too, they won’t be letters of \text{madd} but instead letters of \text{lin} e.g. شََْءٌ. This is further explained in the next line.

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

\text{TEXT: 41}

\text{VOCABULARY:}

\text{لايْن} – (the letters of) \text{lin}
\text{منَّا} – from them (these letters; the \text{alif, wāw} and \text{yā́})
\text{سُكَّانَا} – the two (\text{wāw} and \text{yā́}) are \text{sākin}. It may also be read as \text{سُكَّانَا}.
\text{إِنَّ} – when
\text{الفَتْح} – openness, referring to a \text{fathah}
\text{كُلُّ} – each of them, all (of them)i.e. the \text{wāw} and the \text{yā́}
\text{أُعْلِنَا} – is announced

\text{53 Manthūmah Tuhfah al-Atfāl} by Dr Ashraf Ṭālʿat, pg.8.
TRANSLATION:
41. And ʾlīn from them (these three letters) is the ʾyāʾ and ʾwāw, carrying a sukūn, if a fāṭḥah before each is announced.

COMMENTARY:
If there is a fāṭḥah before the wāʾ sākinah or ʾyāʾ sākinah then they will be letters of ʾlīn and not letters of 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

ٞIllegalArgumentException: أَحْكَامُ امْمَدّ

VOCABULARY:

لِلْمَدِّ – for the madd
أَحْكَامُ – rulings
ثَدُوْم – always, stemming from دَائِمًا
الْوُجُوبُ – compulsory
الْجَواْزُ – permissible
الْلُزُومْ – necessary

TRANSLATION:

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

COMMENTARY:

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 farʿī individually, and the ruling it will fall under.

TEXT: 43

فَوَاجِبٌ إِنْ جَاءَ هََْـزٌ بَعْـدَ مَـدّ فِـلِ كِـلْمَةٍ وَذَا بِمُخَّطِلْ ًُـَدّ

VOCABULARY:

فَوَاجِبٌ – so wājib
مَدّ – literally means pull, however, here it refers to a letter of madd.
كِـلْمَةٍ – a word. It may be read with a fatḥah or kasrah on the kāf.
ذَا – short for هذا which means this.
بِمُخَّطِلْ – as muttaṣil (the joined madd).
ًُـَدّ – 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.

COMMENTARY:

The ḥukm of madd muttaṣil is that it is wājib; compulsory to pull, according to all the qurrāʾ. The qurrāʾ do however have differences of opinion as to how long the madd should be pulled. According to
the narration of Ḥāfṣ via the \textit{tarīq} \textsuperscript{54} of the \textit{Shāṭibiyyah}, it should be pulled 4 or 5 \textit{ḥarakāt}.

He also defines \textit{madd muttaṣil}: when the letter of \textit{madd} is followed by a \textit{hamzah} in the same word.

\textbf{TEXT:} 44

\begin{center}
\textit{وَجَائِزٌ مَّدٌّ وَقَصْرٌ إِنْ فُصِّلْ كُلُّ بِكَلَّمَةٍ وَهَذَا المُنْفَصِّلْ}
\end{center}

\textbf{VOCABULARY:}

\begin{itemize}
\item جَائِزٌ – permissible, allowed
\item مَّدٌّ وَ قَصْرٌ – pull (\textit{madd}) or shorten (\textit{qaṣr})
\item فُصِّلْ – separate
\item كُلُّ – each i.e. the letter of \textit{madd} and the \textit{hamzah}
\item بِكَلَّمَةٍ – in a word
\item المُنْفَصِّلْ – \textit{munfaṣil} (the separated \textit{madd})
\end{itemize}

\textbf{TRANSLATION:}

44. And it (\textit{madd}) is \textit{jāʾiz}: to pull or to shorten, if each (the letter of \textit{madd} and the \textit{hamzah}) is separate in a word (of their own). And this (\textit{madd}) is \textit{munfaṣil}.

\textsuperscript{54} For the definition and details of what a \textit{tarīq} is, refer to \textit{Isnād al-Jazarī al-Imām} by the author.
COMMENTARY:
The author first explains that if a ḥukm is jāʿiz, madd and qaṣr will be allowed in it. The definition of madd has already been given previously. Qaṣr 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).

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 jāʿiz, it is allowed to be pulled for the duration of 4 or 5 ḥarakāt in the narration of Ḥafṣ via the ṭarīq of the Shātibiyyah. Qaṣr will also be allowed in madd munfaṣil due to it being jāʿiz. However, this will only be allowed in the narration of Ḥafṣ via the ṭarīq of the Tayyibah.

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TEXT: 45

وُمِثْلُ ذٰا إِنْ عَرَضَ السُّكُونُ وَقَفًا كَتَعْلَمُونَ تَسْتَعِينُ

VOCABULARY:

• مِثْلُ – like this (the previous hukm)
• ذٰا – short for هذا which means this.
• عَرَضُ – appears, presents itself. It indicates something temporary.
• وَقَفًا – due to waqf (stop)

TRANSLATION:

45. And like this, (madd will be jāʾiz) when the sukūn is temporary due to waqf like (in the examples) تستعينون and تستعينون.

COMMENTARY:

If waqf is made on words like تستعينون and تستعينون, 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 munfaṣil i.e. jāʾiz. Thus it would be allowed to make madd
and qaṣr in it. Qaṣr would be 2 ḥarakāt, whereas madd would include both tawassuat and ṭūl.

TEXT: 46

أو قُدِّمَ الْحَمْسُ عَلَى الْمَدَّ وَذَا بَدَلْ كَآمِنْوَا وَإِيَمَانًا خَدَا

VOCABULARY:
أَوُ – or
قُدِّمَ – before
ذَا – short for هذا which means this.
بَدَلْ – substitute, replace. It may be read with a fatḥah on the dāl and the lām as sākin (بَدْلٌ) or with the dāl as sākin and a ḍammatain on the lām.56
خُذَا – word is originally خُذْ, which means take

TRANSLATION:
46. Or (madd will be jāʾiz if) the hamzah is before the (letter of) madd. And this (madd) is badal like إِيَمَانًا (so) take (them as examples).

COMMENTARY:
This is the third madd with a ḥukm that is jāʾiz: madd badal (the substitute madd). In madd muttaṣil and munfaṣil the hamzah

56 Manṭhūmah Tuhfah al-ʿAṭfāl by Dr Ashraf Ṭalʿat, pg.8.
comes after the letter of \textit{madd}. In \textit{madd badal} however, the \textit{hamzah} appears before the letter of \textit{madd} e.g. \\

\textit{Badal} means to substitute or replace. It is called the substitute \textit{madd} because a letter of \textit{madd} is substituted for a \textit{hamzah}. These words were originally \\

\textit{Badal} means to substitute or replace. It is called the substitute \textit{madd} because a letter of \textit{madd} is substituted for a \textit{hamzah}. These words were originally \\

A letter of \textit{madd} replaces the second \textit{hamzah} which is \textit{sākinah} in each one of these examples; thus it substitutes the \textit{hamzah} and is therefore called \textit{madd badl} (the substitute \textit{madd}).

Since this \textit{madd} is also \textit{jāʾiz}, \textit{madd} and \textit{qaṣr} are allowed in it. \textit{Qaṣr} will be made according to all the \textit{qurrāʾ}, including Ḥafṣ. \textit{Madd} will only be allowed in the narration of Warsh. It will include both \textit{tawassut} and \textit{ṭūl}.

\textbf{TEXT: 47}

\begin{itemize}
\item \textit{wālaʾīm ʾin al-sukūn ʾaṣsala ʾwaṣla ʾwaṭafa bʿaḍ mād ṭūlaʾ}
\end{itemize}

\textbf{VOCABULARY:}

\begin{itemize}
\item \textit{laʾīm} – necessary
\item \textit{ʾaṣsala} – regarded as original/permanent
\item \textit{ʾwaṣla ʾwaṭafa} – during \textit{waqf} and \textit{wasl}
\item \textit{ṭūlaʾ} – to lengthen, prolong. Technically, \textit{ṭūl} means to pull \textit{madd} to the duration of 6 \textit{ḥarakāt} or 5/3 \textit{alifs}.
\end{itemize}
TRANSLATION:
47. And (madd will be) lāzim if the sukūn is permanent (when) during waqf and wasl after the letter of madd, ṭūl is made (in it).

COMMENTARY:
Since the ḥukm of this madd is lāzim, the madd has also been named lāzim. Its duration is ṭūl 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. ق والقرآن المجيد. During waqf and wasl, the fā’ of ق (قافة) will have a sukūn.
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 لَدَيْهَمُ أَرْبَعَةُ وَتُلُكُّ كِلْمِي وَحَرْفِيَّ مَعَهُ

VOCABULARY:

- أَقْسَامُ - types
- لَازِمٍ - referring to *madd lāzim*
- لَدَيْهَمُ - according to them i.e. according to the *qurrāʾ*
- تُلُكُّ - it is (the types of *madd lāzim*)
- كِلْمِي - stems from the word *kāma* which means word. It may be read with a *fatha* or *kasrah* on the *kāf.*
- حَرْفِيَّ - stems from the word *harf* which means letter
- مَعَهُ - with it i.e. with *kāma*

TRANSLATION:

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

COMMENTARY:

*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

کِلَاهُما مُخَفَّفٌ مُتَصَلٌ فَهَذَهُ أَرْبَعَةُ تَفَصُّلُ

VOCABULARY:
- كِلَاهُما *both of them* (*kilmī* and *ḥarfī*)
- مُخَفَّفٌ – stems from مَخْفِفَة which means light
- مُتَصَلٌ – stems from تَصِيلَة which means heavy

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

COMMENTARY:
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 بِكِِْمَةٍ سُـؽُـقنٌ اجْتَـؿَـعْ مَعْ حَرْفِ مَدٍّ فَهُوَ كِلْمَيْ وَقَـعُ

**VOCABULARY:**

فَإِنْ – so when

بِكِِْمَةٍ – in a word

اجْتَـؿَـعْ – joins, meets, comes together

حَرْفِ مَدٍّ – a letter of *madd*

فَهُوَ – then it is

وَقَـعُ – 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.
COMMENTARY:

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. َأَحَجُّوجَّيَّ، ذَايَةِ.

TEXT: 51

أَوْ فِيُثَلَثِرْفِيْخَرْوَفٍ وُجِدَا وَالْمَدُ وَسُطَّةُ فَحْرَفَيْ فِي بَدَا

VOCABULARY:

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

الْخَرْوَفِ – the letters. Plural of الْمَجَرْف، which means the letter

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

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

وَسْعََُ – it’s centre. It may be read with a fathah or a dammah on the ظ.

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.

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57 [Manṭhūmah Ṭuḥfah al-ʿAṭfāl] by Dr Ashraf Ṭalʿat, pg.8.
COMMENTARY:
What is meant by اَمْحُرُوْفِ in this line are the cut letters (المُتَّقَطَعات) which are found at the start of certain sūrahs in the Qurʾān.

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

Thus if in the ḥurūf al-muqatṭaʿāt, the letter of madd (being the center letter) is followed by a (permanent) sukūn then it will be known as harfī e.g. (نون ، ضاد) 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 (كََِمَة) it will be kilmī and if it appears in the ḥurūf al-muqatṭaʿāt, it will be ḥarfī.

TEXT: 52
كِلَهُـٞا مُثَـؼَّـؾٌ إِنْ أُدْغِـؿَـا مَـخَـفَٗ كُـّٗ إِذَا لَـٞا إِذَا لَـٞا

VOCABULARY:
- if idghām takes place
- each one of them (kilmī and ḥarfī)
- if
- no idghām occurs
TRANSLATION:
52. Both (kilmī and ḥarfī) are muthaqqa𝑙 if idghām takes place. Mukhaﬀāf, each one of them, if no idghām occurs.

COMMENTARY:
After explaining what kilmī and ḥarfī is, the author expounds upon what muthaqqa𝑙 and mukhaﬀāf 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. ﺍٰلم، وَ لاً. ﮟالصَّالِينِ

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

TEXT: 53
وَاللَّآرَمُ الْحَرْفِيُّ أَوَّلَ السُّورَ وَجْوَدُهُ وَفِي نَمَانِ أَنْحَصَرُ

VOCABULARY:
اللَّآرَمُ الْحَرْفِيُّ – referring to the madd lāzim ḥarfī
السُّورَ – plural of sūrah; chapter of the Qurʾān
أَوَّلَ السُّورُ – the start / beginning of the sūrahs
TRANSLATION:
53. And lāzīm ḥarfī is found at the beginning of the sūrah, and confined to eight letters.

COMMENTARY:
As mentioned previously, ḥarfī refers to the ḥurūf al-muqaṭṭa‘āt. In this line the author states that they are only found at the beginning of (certain) sūrahs.

Lāzīm ḥarfī would include both mukhaffaf and muthaqqaal.

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

TEXT: 54

VOCABULARY:
– gathers it/them (the eight letters)
 – how much
 – honey
diminish, lessened, decreased
how much of the honey diminished?
the ʿayn at the start of Sūrahs Maryam and Shūrā
two options
holder of two options i.e. it may be read in two ways/with two options.
preferred

TRANSLATION:
54. The letters گم َ عَسلَ َتَقَضَ gathers them (the eight letters) and the ʿayn has two options, while ِتُل is preferred.

COMMENTARY:
The eight letters in which ِلَازيم ُهَرَف takes place can all be found in the code گم َ عَسلَ َتَقَضَ.
The kāf appears at the beginning of Sūrah Maryam - ِکِیعَص. It will be ِمَدَد ِلَازيم َمَعِکَفَاف.
The mīm appears in five different words in 17 various places: َمَل ِع (six times in the Qurʾān), َعَسم ِالمِر ِالمصِ (twice in the Qurʾān) and َعَصِ (seven times in the Qurʾān). The mīm will be ِمَدَد ِلَازيم َمَعِکَفَاف in all the places it appears.
The ʿayn is found at the start of Sūrahs Maryam - ِکِیعَص and Shūrā - َعَصِ ِع (in both places it will be ِمَدَد ِلَازيم َمَعِکَفَاف).
The  Sinatra  presents itself in five places:  (at the start of  Sūrah al-Shu‘ārā’ and al-Qaṣṣās), In, the  Sinatra will be madd lázim muthaqqa l. In  (during  wašl and  waqf via the tariq of the Shāṭibiyyah  ) and in  it will be madd lázim mukhaffaf.

The  lam  appears in four words in thirteen different places:  (six times in the Qurʾân),  and (five places in the Qurʾân). In it will be mukhaffaf, and in the remaining three words it will be muthaqqa l.

The  nun  appears in  Sūrah al-Qalam:  . It will be mukhaffaf via the tariq of the Shāṭibiyyah during wašl and waqf.

The  qaf  is found at the beginning of  Sūrah al-Shūrā -  and Qaf - and Qaf - . In both places it will be mukhaffaf.

The  sād  appears in three places:  and . In all three cases it will be mukhaffaf according to the narration of Hafs.

58 According to the tariq of the Tayyibah, idghām will be also be allowed when joining  yis (*  the  thārān  al-ḥokm. If idghām is made it will be muthaqqa l. During waqf both tariqs will consider it as being mukhaffaf.

59 According to the tariq of the Tayyibah idghām will be also be allowed when joining  n  wāl  the  thāl. If idghām is made it will be muthaqqa l. During waqf both tariqs will consider it as being mukhaffaf.
Ṭūl will be made in all these madds as mentioned previously under the statement: ṭūl and tawassuṭ. Most qurrāʾ explain that what is meant by ḍuʿūṭīmīn (two options/ways) is ṭūl and tawassuṭ. Of the two options, ṭūl is preferred.

Other qurrāʾ state that what is meant by ḍuʿūṭīmīn is qaṣr and tawassuṭ. But though qaṣr and tawassuṭ are allowed, ṭūl is preferred. This means that instead of only ṭūl and tawassuṭ, qaṣr will also be allowed.

This is strengthened by the fact that in another copy of this poem the author replaces ṭūl with qaṣr and tawassuṭ; and (read) the ‘ayn with three (options), however, ṭūl is preferred.60 By ḍuʿūṭīmīn the author explicitly mentions three options in the ‘ayn: qaṣr, tawassuṭ and ṭūl.

Thus, according to the first opinion, only tawassuṭ and ṭūl are allowed in the ‘ayn. The second view also mentions tawassuṭ and ṭūl, but adds qaṣr.

Via the ṭarīq of the Shāṭibiyyah, tawassuṭ and ṭūl will be made, whereas, only via the ṭarīq of the Ṭayyībah will qaṣr also be allowed.

60 Manṭhūmah Tuḥfah al-ʾAfāl by Dr Ashraf Ṭalʿat, pg.8, Minḥah dhī al-Jalāl, pg.115.
And all besides the tripled letters, not (and besides) the alif, then its madd is known to be madd ṭabīḥ.

Thus he excludes the previously mentioned گماغسُا ُتَّضُصُصَص as they are all made up of three letters. He also excludes the alif found in الرَّمَ.
etc. This is because the *alif* is also made up of three letters (אلف), but no *madd* (pull) is made in it since the middle letter is not a letter of *madd*.

So besides ُعَسَلْ ضَصْ (in which *madd* lāzim takes place) and the *alif* (in which no *madd* takes place), in all the remaining ḥurūf al-muqatṭa‘āt, *madd* ṭabī‘ī will be made.

In the next line he mentions what those letters are.

**TEXT: 56**

وَذَاكَ أَيْضًا فِـلْفَوَاثِحِ السُّـقَرْ فِـلْلَّٰظِ حٍّ ظَاُِرٍّ صَاهِ رٍقَ دِ اكْحَصَـرْ

**VOCABULARY:**

- *رَاكَ* – those, that
- *فَوَاثِحِ* – openings i.e. beginning
- *حٍّ ظَاُِرٍ* – a pure and clean life
- *قَدْ* – verily

**TRANSLATION:**

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

**COMMENTARY:**

These *madd* ṭabī‘ī, which are found at the beginning of *sūrahs* are contained in the combination حٍّ ظَاُِرٍّ.
The ḥāʾ at the start of حم. The yāʾ from يس and يس كبيعص. The ẓāʾ appears in طم and طس. The ḥāʾ comes in كبيعص and طه. The rāʾ can be found in الر and الر المر.

The alif from the phrase حيي ظاهر is excluded for two reasons:

1) madd ẓabīʿī 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 حيي ظاهر, one would find حيي ظاهر (without the alif).

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

1) madd ẓabīʿī harfī – found in the hurūf al-muqattāʿat, as found in the examples above
2) madd ẓabīʿī kilmī – found in words (كلمات) throughout the Qurʾān besides the hurūf al-muqattāʿat e.g. فَيُبْلِبُ، قَالَ.

TEXT: 57

وَجَمَّعُ الْفَوَاتِحَ الْأَرْبَعَ عَشَرَ صِلَالَةٌ سُحَّيْرٌ مَّنْ قَطَعَكَ ذَا اسْتَهَرُ

VOCABULARY:

الْأَرْبَعَ عَشَرُ – fourteen
الْفَوَاتِحُ الْأَرْبَعَ عَشَرُ – the fourteen openers
صلِّ – join (ties) with him
صِلَالَةٌ – in the morning
who — cuts/severs (ties) with you
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 qurrāʾ).

COMMENTARY:
The fourteen openers refer to the fourteen letters, which are found in the ḥurūf al-muqatṭaʿāt. These fourteen letters are easily remembered by knowing the phrase: since all fourteen letters can be found in it.

After understanding this, it is possible to say that the ḥurūf al-muqatṭaʿāt can be divided into four different types:

1) those in which madd lāzim is made, to the duration of ʿṭul

2) those in which lāzim is made, allowing tawassut and qasr also

3) those in which madd ʿtabrī is made

62 This is allowed via the tariq of the Shāṭibiyyah and the Ṭayyibah.
63 This is allowed via the tariq of the Ṭayyibah only.
4) those in which no *madd* is made - ألف
Conclusion of the Tuḥfah

TEXT: 58

وَتَمَّ ذَا النَّظَمُ ﴿ٞحَمْدِ اللَّهِ عَلَى تَمَامِهِ ﴾بِلَا تَتَانِهِ

VOCABULARY:
- مَّمَّ - completed, ended
- النَّظَمُ - poem, text – referring to this book
- ﴿ٞحَمْدِ اللَّهِ - with the praise of Allah
- تَمَامِهِ - its completion
- بِلَا - without
- تَتَانِهِ - end
- بِلَا بِلَا تَتَانِهِ - without end i.e. continuous

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

COMMENTARY:
After explaining all the rules of tajwīd 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

آَبْيَاتُهُ نَدْدُ بَدَا لِذِي الْنُّهَى تَارِيْخَهَا بُشْرَى لِيْنَ يُقَيْنُهَا

VOCABULARY:

- آَبْيَاتُهُ – its verses
- نَدْدُ – incense, sweet or aromatic smell
- بَدَا – clear incense
- لِذِي – for him who has / holds
- الْنُّهَى – intellect
- تَارِيْخَهَا – its date (of compilation). In some prints it appears as تَارِيْخَهُ. There won’t be much difference in the meaning.
- بُشْرَى – glad tidings
- لِيْنَ – for him
- يُقَيْنُهَا – knows it / perfects it
- لِبُشْرَى لِيْنَ يُقَيْنُهَا – 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.

COMMENTARY:

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:

<table>
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<tr>
<th>أ</th>
<th>ب</th>
<th>ج</th>
<th>د</th>
<th>ح</th>
<th>ط</th>
<th>ي</th>
<th>ك</th>
<th>م</th>
</tr>
</thead>
<tbody>
<tr>
<td>50</td>
<td>40</td>
<td>30</td>
<td>20</td>
<td>10</td>
<td>9</td>
<td>8</td>
<td>7</td>
<td>6</td>
</tr>
</tbody>
</table>

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

50 + 4 + 2 + 4 + 1 = 61 (lines in the poem)

If the values in بُشَْى مِمَنًُْخْلِنَُْا are added, it results in the date of compilation of this poem:

2 + 300 + 200 + 10 + 30 + 40 + 50 + 10 + 400 + 100 + 50 + 5 + 1 = 1198 A.H

In some prints this line is the last verse of the poem.
TEXT: 60

ْنُمَ الْصَّلاةُ وَالسَّلامُ أَبِداً عَلَى خَتَامِ النَّبِيّدَاءِ أُحْمَدًا

VOCABULARY:

الصلاة – salutations
السلام – peace
خاتم – seal (final)
النبيّ – plural of النبي which means prophet
أحمد – another name for the beloved messenger Muḥammad ﷺ.

TRANSLATION:

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

TEXT: 61

وَال آلِ وَالصَّحْبِ وَكُلّ تَابِعٍ وَكُلّ قَارِئٍ وَكُلّ سَامِعٍ

VOCABULARY:

الآل – the family
الصحب – 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 Qurʾān) and every listener (of the Qurʾān).

This commentary 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 service of 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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