أَيْسَرُ الْأَقْوَال
شَرح
تُحْفَةُ الأَطْفَال

محمد سليم بن إسحاق عَيْنَي السَّمُقْرِئ
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## CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contents</td>
<td>3</td>
</tr>
<tr>
<td>Acknowledgments</td>
<td>4</td>
</tr>
<tr>
<td>System of transliteration</td>
<td>5</td>
</tr>
<tr>
<td>Introduction</td>
<td>6</td>
</tr>
<tr>
<td>Biography of Jamzūrī</td>
<td>8</td>
</tr>
<tr>
<td>The author’s link to Muṣṭafā al-Mīhī</td>
<td>10</td>
</tr>
<tr>
<td>The text of the Tuḥfah</td>
<td>11</td>
</tr>
<tr>
<td>The Muqaddimah</td>
<td>15</td>
</tr>
<tr>
<td>The rules of nūn sākinah and tanwīn</td>
<td>24</td>
</tr>
<tr>
<td>The rules of mīm and nūn mushaddadatay</td>
<td>38</td>
</tr>
<tr>
<td>The rules of mīm sākinah</td>
<td>39</td>
</tr>
<tr>
<td>The ruling of lām of ‘al’ and lām of the verb</td>
<td>46</td>
</tr>
<tr>
<td>Mithlayn, mutaqāribayn and mutajānisay</td>
<td>55</td>
</tr>
<tr>
<td>The types of madd</td>
<td>62</td>
</tr>
<tr>
<td>The rulings of the madd</td>
<td>72</td>
</tr>
<tr>
<td>The types of madd lāzim</td>
<td>80</td>
</tr>
<tr>
<td>Conclusion of the Tuḥfah</td>
<td>95</td>
</tr>
<tr>
<td>Bibliography</td>
<td>100</td>
</tr>
</tbody>
</table>
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>
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<td>ṭh</td>
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<td>18</td>
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<td>3</td>
<td>t</td>
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<td>19</td>
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<td>gh</td>
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<td>4</td>
<td>th</td>
<td>th</td>
<td>20</td>
<td>f</td>
<td>f</td>
</tr>
<tr>
<td>5</td>
<td>j</td>
<td>j</td>
<td>21</td>
<td>q</td>
<td>q</td>
</tr>
<tr>
<td>6</td>
<td>ḥ</td>
<td>h</td>
<td>22</td>
<td>ʿ</td>
<td>k</td>
</tr>
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<td>7</td>
<td>kh</td>
<td>kh</td>
<td>23</td>
<td>ʿ</td>
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</tr>
<tr>
<td>8</td>
<td>d</td>
<td>d</td>
<td>24</td>
<td>m</td>
<td>m</td>
</tr>
<tr>
<td>9</td>
<td>ẓ</td>
<td>ẓ</td>
<td>25</td>
<td>n</td>
<td>n</td>
</tr>
<tr>
<td>10</td>
<td>r</td>
<td>r</td>
<td>26</td>
<td>h</td>
<td>h</td>
</tr>
<tr>
<td>11</td>
<td>z</td>
<td>z</td>
<td>27</td>
<td>w</td>
<td>w</td>
</tr>
<tr>
<td>12</td>
<td>s</td>
<td>s</td>
<td>28</td>
<td>y</td>
<td>y</td>
</tr>
<tr>
<td>13</td>
<td>sh</td>
<td>sh</td>
<td>29</td>
<td>ā</td>
<td>ā</td>
</tr>
<tr>
<td>14</td>
<td>ṣ</td>
<td>ṣ</td>
<td>30</td>
<td>ʾī</td>
<td>ī</td>
</tr>
<tr>
<td>15</td>
<td>ḍ</td>
<td>ḍ</td>
<td>31</td>
<td>ʾū</td>
<td>ū</td>
</tr>
<tr>
<td>16</td>
<td>ṭ</td>
<td>ṭ</td>
<td>32</td>
<td>ʾay</td>
<td>ay</td>
</tr>
<tr>
<td></td>
<td>ʾaw</td>
<td>ʾaw</td>
<td>33</td>
<td>ou</td>
<td>ou</td>
</tr>
</tbody>
</table>

**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-taʾrīf is omitted to maintain flow of the English.
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 Ṭuḥfah 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 \textit{nūn sākinah} and \textit{tanwīn}, \textit{mīm sākinah} and \textit{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 Ḥusayn ibn Muḥammad al-Jamzūrī.¹ ‘Ali al-Ḍabbā‘ 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 yā‘, making it “Afandim.”)

Jamuṣūrī followed the Shafi‘ī school of law. In Sufism, he followed the Shādhlī path under the guidance of Sheikh Muḥammad Mujāhid al-Âḥmadi.³

He was born in Rabī‘ al-Awwal around 1160 A.H. in Tanta, Egypt. “Al-Jamzūrī” links the author to the town of Jamzūr, approximately four miles out of Tanta⁴, well known in the area of Manufiyyah.⁵ The author of Minnah al-Mutā‘āl writes that the area Jamzūr previously in Manufiyyah is presently incorpored into Tanta.⁶


His literary works include:

1. *Tuḥfah al-Âţfāl*⁷

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¹ *Fatḥ al-Malik al-Muta‘āl*, pg.7.
³ *Fatḥ al-Malik al-Muta‘āl*, pg.7.
⁴ *Minḥah dhil al-Jalāl*, pg.35.
⁵ *Fatḥ al-Malik al-Muta‘āl*, pg.18.
⁷ *Hadiyyah al-‘Arifīn*, vol.1, pg.405.
2. *Fatḥ al-Aqfāl sharḥ Tuḥfah al-ʿAtlāl*⁸
3. *Kanz al-Maʿānī*⁹
4. *Fatḥ al-Rabbānī sharḥ Kanz al-Maʿānī*¹⁰
5. *Manṭūmah fi Qirāʾah Warsh*¹¹

---

⁸ *Hadiyyah al-ʿĀrifīn*, vol.1, pg. 405.
¹⁰ *Fatḥ al-Malik al-Mutaʿāl*, pg.8. Also wrote *Fatḥ al-Raḥmānī sharḥ Kanz al-Maʿānī*. It is possible that this is one and the same book.
The commentator’s link to Sulaymān Jamzūrī:

Sulaymān Jamzūrī

Abū al-Wafā Naṣr al-Hūrīnī

Ibrāhīm al-Saqqā

Badr al-Dīn al-Ḥasanī

Muḥammad Yāsīn al-Fādānī

M. Sāliḥ al-Najīrī

Salāḥ al-Dīn al-Miṣrī

‘Alāʾ al-Dīn al-Afghānī

M. Saleem Gaibie
يسُمِّ الفَلِّ الْرَّحْمَٰنُ الرَّحِيمُ

1- يَقُولُ رَاحِي رَحْمَةُ الْغُفُوْرِ
2- ﴿فَالْحَمْدُ لِلَّهِ ﻣُصْلِيَّةً عَلَى ﺑُهَوَاءِهِ ﻓِي النَّبُوِّيَّ» ﴾
3- وَبَعْدَ هَذَا النَّظَمُ ﻟِلَّمُرَيِّدِ
4- ﴿وَسَمِيتُوهُ ﻟِتَحْفَةَ الأَطْفَاءِ ﻋَنْ شُيَخَاءِ الْمُمِيِّمِيِّ ذِي الْكَمَالِ ﻭَالْأَجْرِ ﻭَالْقُبُولِ ﻭَالشَّوْباَبِ ﱡ﴾
5- أَرجُو بِهِ أَنْ يَنْفَعُ الطَّلَابَاءْ
6- أَحُكَامُ النَّبِّيِّ السَّاَكِنِيَّةَ ﻭَالْتَنْؤُونِ
7- ﴿وَإِنْ تَسْتَنِئُ وَالْتَنْؤُونَ ﻟِلِلْخَلْقِ ﺑِحْيَاءِ رَيْتُ ﻟِلِتَعْرُفَ مُهْمَلَتَهُنَّ ﱡ﴾
8- ُهَمَّزُ فَهَاءَ ﻟَمْ ﻋِيْنَ حَاءُ
9- ﴿وَأَثْنَانٌ إِذْ أَعْمِلُ ﻛَبِيْسَةً آتَتْ ﱡ﴾
10- ﴿فِي بَرْمُونَ ﺗَبَيَّنَهُمْ ﱡ﴾
11- ُأَذَنْهَا قِسْمَانٌ ﱡ﴾
12- ﴿وَإِذَا كَانَ ﯾَكَلِمُهَا ﱡ﴾
13- ُاَلْثَّانِى ﱡ﴿إِذْ أَعْمِلُ ﯾَغْيَرُ ﻏَنْهَا ﱡ﴾
14- جَنُونٌ ﱡ﴿إِذَا إِخْفَاىَ ﯾَبْدَعُ ﱡ﴾
15- ﴿أَوَالْرَّأْيِ اِخْفَاىَ ﯾَبْدَعُ ﯾَبْدَعُ ﱡ﴾
16- ﴿إِذَا رَأَيَ ﱡ﴿إِذَا إِخْفَاىَ ﯾَبْدَعُ ﯾَبْدَعُ ﱡ﴾
أحكام الميم والاثنان المتشددتين

17 - غني مهماً ثم نوناً شديدًا وسم كلاً حرفًا غنيةً بدأ

أحكام الميم الساكنة

18 - والميم إن تسكين تجي قتل الهجاء
19 - أحكامها ثلاثة لمن ضبط
20 - فالأول : الإخفاء عند الباء
21 - والثاني : إلغاء يملأها آتى
22 - والثالث : الإظهار في الباقية
23 - واحذر لدى واو وفاء أن تختفي

حكم لام (آل) ولام الفعال

24 - للام (آل) حالان قبلي الأحرف
25 - قبل أربع مع عشرة خذ علماً
26 - ثم أربع مئات وخمسين نسمة
27 - الطبيب ثم صل رحماً نورًا تذكر
28 - واللام الأول سهمها : قريرة
29 - والللم الآخر سهمها : شمسية

أؤصر قل تمن وقلتًا والتقين
في المُمَلَّعِينَ والمُتْقَارِبِينَ والصَّمِّيْنِ

13- إن في الصُّفُّاتَ والمُخْرَجَاتِ أَتَّفَقُونَ
وفي الصُّفُّاتِ اخْتَلَفَةُ يُلْقَبُ
14- وَإِن يَكُونَا مُخْرَجًا تَقَارِبًا
في مُخْرَجِ دُونَ الصُّفُّاتِ حُقُقاً
15- مُتْقَارِبِينَ، أو يَكُونَا آتِقًا
أَوُلِّيّ فَالْصَّغَّيرُ سُميَّينَ
16- كُلُّ كَبِيرٍ، وافْهُمَّهُ بِالْمُمَلَّعِ
17- وَأَوْرَكَ الْحُرفَانَ فِي كُلِّ قَطِلٍ

اقْسَامُ الْمَدَّ

18- وَالْمَدُ أَصْلِيٌّ وَقَرَعُيٌّ لَهُ
وَلَا بُدُونَهُ الْحُرُوفُ تَجْتَلِبُ
19- بِأي حَرِيفِ غَيْرِ هَمَّرْ أَوْ سُكوُنُ
سَبَبُ كِرَمَهُ أو سُكوُنُ مَسْجِلٌ
20- وَالآخِرُ الفُرْعِيُّ مَوْقُوفٌ عَلَى
مِن لَفْظِ (رُوَيْ) وَهِيَ فِي: نُوْحَيْاً
21- حُرُوفُ، ثلَاثةً فَعْيَها
22- وَالأَخْسَرُ قَبْلِ البَيْاءَ، وقَبْلِ الْواوَ الضَّمُّ
23- وَاللَّيْنِ مِنْهَا أَلْيَاءَ وَوَوَ سُكْتِنَا

أَحْكَامُ الْمَدِّ

24- لِلْمَدِّ أَحْكَامٌ ثلَاثَةٌ تَدُومُ
فِي كُلِّهَا وَذَا بِمُسْتَقِلٍ يَوْدُ
25- وَجَاتَرُ مَدٌ وَقَصِيرٌ إِنْ فَصَلَ
26- وَرَيْجَونُ، وَجِيِّدٌ، وَحَذَرٌ إِنْ فَصَلَ
وَقَفُوا كَتَعْلَمُونَ، نَسْتَعِينُ
بِذَلِكَ كَأَمْنُوا وَإِيَّنا خَذَّا وَصَلاً وَوَقَفُوا بَعْدَ مَدِ طُوْلَا

أَقْسَامُ الْمَدِّ الْلَّازِمِ

48 - أَقْسَامُ لَازِمُ لَدَيْهِمْ أَرْبَعَةُ
49 - كَلاً مَا: مُخْفَقُ مُتَنَقْلُ
50 - فَإِنَّ بَعْلَةَ سُكُنٍ اجْتَمَعَ
51 - أَوْ فِي ثَلَاثِي الْحُرُوفِ وَجَدَا
52 - كَلاً مَا مُتَنَقْلُ إِنَّ أَدْعَمَا
53 - وَالْلَّازِمُ الْحُرُفِيُّ أُوْلُ السُّورِ
54 - يَجْمَعُهَا حُرُوفُ (كَمْ عَسْلٍ فَنَّصَ)
55 - وَمَا سَوِى الْحُرُفِ الثُّلَاثِيِّ لَا أَلْفُ
56 - وَذَلِكَ أَيْضًا فِي قَوْاتِحِ السُّورِ
57 - يَجْمَعُ الْفَوَاتِحِ الأَرْبَعَ عَشْرِ
58 - وَمَثَّ الْوَفَاتِحُ الْأَرْبَعَ عَشْرَ
59 - أَبِيَاتُهُ (نَزِيدَ بِهَا) لَذِي النُّهْيِ
60 - نُمَ الصَّلَاةَ وَالسَّلَامُ أَبَدًا
61 - وَالْأَلَّالَ وَالْصَّحَبَةِ وَكُلَّ تَابِعٍ

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

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

Every good deed, which is not started with *بِسْمِ الله امرحمن امرحيم* is severed from blessing.  

**TEXT: 1**

يَْقولُ رَاجِـي رَحمَهَا الغَفُورُ دَوْمًا سَليـمَانُ هُوَ الجَمْـرِيِ

**VOCABULARY:**

- يَْقولُ - he says
- رَاجِـي - a person who hopes
- رَحمَهَا - mercy
- الغَفُورُ - the Oft-Forgiving, the Most Forgiving
- دَوْمًا - more commonly used as دائمًا which means always
- سَليـمَانُ - the name of the author

12 What is meant by *مَلْعُوْغُ امْبَََنَة* 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:

- ﷺ – All praise
- ﷺ – for Allah
- ﷺ – it stems from the word salāh, which literally means to pray. Here, it refers to someone who is praying, or sending salutations.
- ﷻ – on, upon
- ﷶ – refers to the beloved Prophet ﷺ
- ﷼ – and
- ﷺ – āl means family. With the pronoun attached it means his family.
- ﷺ - 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)\(^{14}\) / and those who recite the Qurʾān (correctly).\(^{15}\)

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

\[
\text{كُلُّ أَمْرٍ ذَٰلِكَ لَا يَبْنَدُ فِيهِ بَالْحَمْدِ بَلْ صَبِّتُهُ أَقْطَعَ}
\]

All good actions not started with the praises of Allah are severed of blessing.\(^{16}\)

If the meaning of \(ثَلَ\) is assumed to be “to follow”, then salutations would be incurred upon those who follow the Prophet ﷺ and his Companions ﷺ 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 \textit{Fath al-Aqfāl}, pg. 12.
\(^{15}\) This explanation is given by Ḥasan Dimashqiyyah.
TEXT: 3

وَبَعْدُ هَذَا النَّظَمُ لِلَّمِيرِيدِ في النُّونِ والتَّانِوينِ والمُدّودِ

VOCABULARY:
- بعدْ - thereafter
- هذا - this
- النَّظَمُ - poetry (this book)
- لِلَّمِيرِيدِ - for the student. Murīd means follower, in this context referring to a follower of ʿilm (knowledge).
- في - literally means in.
- التَّانِوينِ - particularly referring to the nūn sākinah
- اللَّمِيرِيدِ - the tanwīn or nunation symbolised by ٍ - ُ -  - ُ -  -  .
- المُدّودُ - 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

سَمَّيتَهُ بِتَحْفَةِ الأَطْفَالِ عَنْ شَيْخِناَ الْيَهِيَّ ذَي الْكَمَالِ

VOCABULARY:

سَمَّيتَهُ – It is derived from the word إِسْمٌ which means name. When it appears as سَمَّى, it means to give something a name.

تُُْفَةِ – gift

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

عَنْ – from

شَيْخِناَ – our sheikh, or teacher


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 Ḥamīd 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 Qurʿānic studies. He travelled to Tanta and taught people Qurʿān 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.\(^{19}\)

In many prints 阿ْمِمٍ is written as 阿ْمِمٍ، with a fatḥah on the mīm. However, the more correct pronunciation is with a kasrah on the mīm since he came from the village named Mīha and not Mayha. And Allah knows best.\(^{20}\)

TEXT: 5

\[
أَرْجُو بِفِأن يَنْفَعُ الطَّلَّابَا وَالأَجْرَ وَالْقُبُولَ وَالْثَّوَابَا
\]

VOCABULARY:

أَرْجُو – I hope
بِه – with it (book)
يَنْفَعُ – it will benefit
الطَّلَّابَا – the students. It is the plural of الطَّلَّاب, the student.
الأَجْرَ – recompense
الْقُبُولَ – acceptance
الْثَّوَابَا – reward

TRANSLATION:

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

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\(^{19}\) Mufid al-Aqwāl, pg.10.

\(^{20}\) Manthūmah Tuḥfah al-ʿAṭfāl by Dr. Ashraf Ṭalʿat 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 أَمْمُلَّة is the plural of أَمْمُلَّاب, 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 (امْمُبْخِئ), the intermediate (امْمُخَوَّض) and the expert (امْمِيْتََِّييْ). 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.

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

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In امَّلَّبَـا and امثَّوَابَـا there is an additional *alif* at the end of the words. In Arabic, it is called *alif al-īṭlāq*; 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.
TEXT: 6

لِنَنْ أَرْبَعُ أَحْكَامَ فُحْدُ تَبْنِيٍّي

VOCABULARY:

لِلنُنْ – for the nūn
إِنْ تَسْلَكْنَ – when it has a sukūn; it is unvowelled or vowelless
لِلَّتَانْوِيْنِ – for the tanwīn
أَرْبَعُ – four
أَحْكَامَ – rules
فَ – so
خُذْ – take
تَبْنِيٍّي – 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: ʾiṭḥ-hār, idghām, iqlāb and ikhfāʾ.
TEXT: 7

فَالأوَلُ الاظْهَارُ قَبْلَ أَخْرَفٍ 
لِلْحَلْقِ سِتَّتْ رُتْبَتْ فَلْتَغْرَبِ فَ

VOCABULARY:
- آلأَوَلِّ – the first
- الاظْهَارُ - ith-hār
- قَبْلَ – before
- أَخْرَفٍ – letters. The plural of حُرْف, letter.
- لِلْحَلْقِ – for the throat
- سِتَّتْ – six. It can be read as سِتْ or سِتٌّ. There is not much difference in the meaning.
- رُتْبَتْ – arranged (in order or sequence). It refers to سِتَّتْ before it.
- فَلْتَغْرَبِ فَ – so know them (these six letters of the throat). This word can also be read as فَلْتَغْرَبِ. Its meaning would then be: let them be known.  

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.

COMMENTARY:
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

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22 Manṭhūmah Tuḥfah al-Atfāl by Dr Ashraf Ṭalʿat, pg.7.
*ith-hār* will take place; it will be read clearly without any extra nasal pull.

In some prints قَبْلَ أَخْرُف is replaced with قَبْلَ أَخْرُف. The first is more common and is relied on.

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

**TEXT:** 8

هََْـزٌ فَفَـاءٌ ثُـؿَّ حَـاءُ مُفْـيِّـسَتَـانِ ﻋَـيْـنٌ حَـاءُ

**VOCABULARY:**

- ثم – then

- ﻣُﻬِـمَْـلَـتَـانِ – referring to the ‘ayn and the ha’. The word مُهَِـمْـلَـة means dotless or without dots (diacritical marks).

**TRANSLATION:**

8. The *hamzah* and the *hā*; then the ‘ayn and the *hā*’ which lack dots and then the *ghayn* and the *khā*.

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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, iṭḥ-hār will take place.

TEXT: 9
وَالثَّـانِ إِذْعَـامٌ بِسِـتَّـةٍ أَتَّـتْ فِي يَرْمُـلُونَ عَنْـهُـمْ قَدْ ثَبَتْ

VOCABULARY:
الثَّانِ – the second
اذْعَامٌ - idghām
بِسِـتَّـةٍ – in six (letters)
أَتَّـتْ – appear, take place, occur
يَرْمُـلُونَ – This combination indicates to/holds all the letters of idghām.
عَنْـهُـمْ – 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) يَرْمُـلُونَ, 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 ٍَرْمُون, 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 ٍَرْمَوُون (with a fatḥah on the *mīm*). However, some argue that it should be ٍَرْمُون (with a dāmmah on the *mīm*) since it stems from the Arabic زَمَلَ – ٍَرْمُلُ (with a dāmmah on the *mīm*), which means to make haste.24

TEXT: 10

لكَنِّهَا قَسْمَانِ قَسْمٍ يُدْعَمُ فِيهِ بَعْنَةٍ يَنْمُو عَلَيْهَا

VOCABULARY:
لكَنِّهَا – but they (these six letters)
قَسْمَانِ – two types
قَسْمٌ – part or type (one). The singular of قَسْمَانِ
يُدْعَمَا - *idghām* will be made

24 *Manṭḥūmah Tuḥfah al-ʿAtfāl* 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 *gunnah*. *Idghām* will take place with *ghunnah* in the four letters of ًَيْمُوْ, if they appear after the *nūn sākinah* or the *tanwīn*.

**TEXT:** 11

**VOCABULARY:**
- *إِلا* – except
- *إذا* – if
— the two of them. It refers to the mudgham\textsuperscript{26} which would be the nūn sākinah or the tanwīn, and the mudgham fīh\textsuperscript{27} which would be one of the letters of ِبِئْثَو. In some prints it appears as کَان without the alif at the end. In this case it would only refer to the mudgham (the nūn sākinah or tanwīn).\textsuperscript{28}

— in one word. It may be read with a fathah or kasrah on the kāf.\textsuperscript{29} The meaning will remain the same.

— then don’t make idghām. It can be read with a fathah on the ghayn also (ِدْعَمْ)\textsuperscript{30}; its meaning would then be: then idghām won’t be made.

— like

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

\textsuperscript{25} It appears as کَان in most prints, including Al-Ḍabbā‘, Muḥammad al-Mīhī, Ḥasan Dimashqīyyah, Dr Ashraf Ṭal‘at, and even Jamzūrī himself in Fath al-Aqfāl.

\textsuperscript{26} The letter with which idghām is being made.

\textsuperscript{27} The letter into which idghām is being made.

\textsuperscript{28} Mufīd al-Aqwāl, pg.16.

\textsuperscript{29} Manṭḥūmah Tuḥfah al-Atfāl by Dr Ashraf Ṭal‘at, pg.7.

\textsuperscript{30} It appears with a kasrah on the ghayn in the explanations of Al- Ḍabbā‘, Muḥammad al-Mīhī, Ḥasan al-Dimashqīyyah, Dr Ashraf Ṭal‘at.

\textsuperscript{31} Mufīd al-Aqwāl, pg.17.
TRANSLATION:
11. Except if the two (mudgham and mudgham fīh) appear in one word, then do not make idghām like (in the words) صنوانٌ دَنِيَا, 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 ًَيْمُوْ, 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 ًَيْمُوْ 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 ًَيْمُوْ 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 ًَيْمُوْ 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 قَوْانِينَ and قَوْانِينَ.

**TEXT:** 12

وَالثَّانِ إِدْغَامٌ بِغَـقْـرِ غَٰنَةَ فِي الـلَّمِ وَالـرَّاُ ثُـمَّ كَرْرَنَـهُ

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

وَالثَّانِ إِدْغَامٌ بِغَـقْـرِ غَٰنَةَ وُرُمْزُهُ (رَلٌّ) فَأَثْلَيْنَـهُ

**VOCABULARY:**

- بَـيْغُـيْرَ – without
- كَرْرَنَـهُ – to repeat. It refers to the السِّفَح of takrīr in the الرَّاء.
- زَمْـرُهُ – its code / sign / combination
- فَأَثْلَيْنَـهُ – so know it well / master it

**TRANSLATION:**

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

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32 In *Fath al-Aqfâl* Jamzūrī also gives the example of غَوْانِينَ, 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 *Manthūmah Tuḥfah al-ʿAtfâl* by Dr Ashraf Ṭalʿat, pg.7.
COMMENTARY:

In line ten, the author mentions that the six letters of ٍَرْمُـوْن 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

ヴアルثالث الإقلاب عنده الباء ميمًا بغنتة مع الأخفاء

VOCABULARY:

ثالث – the third
إقلاب – iqlab literally means to change something.
عند – by
مع – with

34 Fath al-Aqfāl, pg.16.
**TRANSLATION:**

13. And the third (rule) is *iqlāb* (changing the *nūn sākinah* or *tanwīn*) by the *bāʾ* to a *mīm*, applying *ghunnah* with *ikhfāʾ*.

**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 *bāʾ*.

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 *ikhfāʾ* (concealing) of the *mīm sākinah*. Only with all these three applications is the rule of *iqlāb* read correctly.

**TEXT:** 14

وَالرَّابِعُ الإِخْفَاءُ عِنْدَ الْفَاضِلِ مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

**VOCABULARY:**

- أَلْفِاضِيْلٌ – the fourth
- أَلْفِاضِيْلٌ (first of the two mentioned above) – left over, remaining
- مِنْ – from, of
- حَرَفٌ – 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 عشر رمزها في كل من هذا البيت قد ضمتها

VOCABULARY:
*خَمسَة* – five
*عَشَرَ* – ten
*رمزَها* – its code / combination (to remember the remaining letters)
from 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 fatḥah 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).

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

TEXT: 16

VOCABULARY:
صف – describe
دا – holder, possessor
نَا - praise
كم – 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 *ikhfâ*. The ص of ص, the ذ of ذ, the ث of ث etc.
TEXT: 17

وَغُـمِقٍـا كُقكًـا شُـدِّدَا وَسَـؿِّ كُـلً حَـرْفَ غُـنَّةٍ بَـدَا

VOCABULARY:

غُ – make / apply ghunnah
شُدِّدَا – when they (nūn and mīm) have a shaddah
سمَم – name
كَلَا – all / each one
حرف – letter
بدأ – 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

وَالْمِيمُ إِنْ تَسْكُنْ نَحْيَهُ قَبْلَ الْحُجَّاءِ لَا أَلْفِ لِيَّةٍ لِّيْذِي الْحُجَّاء

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 ‘Āṭīq Deobandi. 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

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أَحْكَامُهَا تَرَابِضٌ لِـْهُ لِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~
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VOCABULARY:

- أَحْكَامُهَا – its rules
- ثَلَاثَةٌ – three
- لِـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~
- ضَبَطْ – precision
- فَـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْـْ~

TRANSLATION:
19. Its (the *mīm’s*) rules are three for him (who wants) precision: *ikhfā’, idghām* and *iṭḥ-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

فَالأوْلِ الإِخْفَاءُ عَنْدَ الْبَاءِ َوَسَمَّى الشَّفْوَيِّ لِلْقُرْأَاءِ

VOCABULARY:

سَََِِّ – name it i.e. the ikhfāʾ of mīm sākinah
الشَّفْوَيِّ – labial i.e. coming from the lips
لِلْقُرْأَاءِ – 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 ىبّْلَنِلِلْبَّاَءْ أَدْعَانُ, 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 seem to give preference to the first, including Ḍabbā’, Muḥammad Mīhī and Dr Ashraf Ṭalʿat.

TEXT: 21

وَالثَّـانِ إِذْعَامٌ بِمَثْلِهَا أَتَى وَسَّمَ إِذْعَامًا صَغِّيرًا يَافْتَى

VOCABULARY:

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

بَثَؼى – appears, comes

اّذْكَامًا ضَلِيًْا – small idghām or minor idghām

يَ – oh, used when calling someone

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

TRANSLATION:

21. And the second (rule) is idghām with its equivalent (another mīm) appearing. And name it (this idghām) idghām ṣagḥīr 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
(بِمِثْوَِِا). The first mīm is assimilated into the second mīm, and is read as one mīm which is mushaddad.

TEXT: 22

وَالثَّالِـثُ الإِضْفَـارُ فِـل الْبَؼِـقَّـفْ مِـْ أَحْـرُفٍ وَسَؿِّفَـا شَـفْوًَِّةْ

VOCABULARY:

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

TRANSLATION:

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

COMMENTARY:

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

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

وَاحْذَزْ لَدَى وَاوٍ وَفَا أنْ تََْخَفِؼي لِغُزْرِهَا وَالِإِتْحَادِ فَاعْرَفِ

VOCABULARY:

احْذَزْ – beware, be careful

أَنْ – by, at

تََْخَفِؼيْ – to conceal, hide

مِلُرْبَِِا – due to its nearness

اَلاّتَُِّاذٍ – oneness, unity, unison, agreement

فَـاطْـرِفِ – 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, ʾith-hār 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 ʾith-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 *fāʾ* or a *wāw*.

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

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

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36 *Fath al-Aqfāl*, pg.21.
37 *Manṭḥūmah Tuḥfah al-ʿAtfāl* by Dr Ashraf Ṭalʿat, pg.7.
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. قَلَمٌ (a pen) and قَلَمٌ (the pen), or نَوْرٌ (a light) and نَوْرٌ (the light). The words قَلَمٌ and نَوْرٌ are indefinite since they refer to any pen or any light. By adding the lām al-
-
taʿrīf 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. أَنْتَرْنَا, present/future tense (muḍāri) e.g. يَلْعَبُ or an imperative command (amr) e.g. وأَلْقِ عُصَاكَ.

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

**TEXT:** 24

ليلَمَ أَلْ حَالَانَ قَبْلَ الْأَخْرَجِ أُوْلَاهُمَا إِظْهَارُهَا فَلاَتَعْرِفُ

**VOCABULARY:**

- حَالَانَ – two conditions
- أُوْلَاهُمَا – the first of the two
- إِظْهَارُهَا – 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 *fauxfir*. Its meaning would then be: Let this (rule of *ith-hār* of the *lām*) be known. It could also be read as *fauxfir*. 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-taʿrif*, 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-taʿrif*, 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: *Manṭhūmah Tuhfah al-Atfāl* by Dr Ashraf Ṭalʿat, pg.7.

39 Copy of Sheikh Muḥammad ʿAtīq Deobandī.
TEXT: 25

قبل اربع مع عشرة حذ علما من اربع حجز و حف عقیمة

VOCABULARY:

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

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

بْـغِ – desire, wishful

حَجَّـؽَ – your hajj (pilgrimage)

خَـفْ – fear

عَقِیقَتَهُ – it will be fruitless, unproductive, barren

TRANSLATION:

25. Before four with ten (fourteen letters). Take its knowledge from (the words): أَنْ غُ حُجْجَ وَ خَفْ عَقِیقَتَهُ (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 أَرْبَعٍ وَ مِنْ بَبْفِ. Muḥammad Mīhī states: كَبْلَ أَرْبَعٍ وَ مِنْ بَبْفِ and Dabbā has: كَبْلَ أَرْبَعٍ وَ مِنْ بَبْفِ. Dr Ashraf Ṭal‘at writes: كَبْلَ أَرْبَعٍ وَ مِنْ بَبْفِ. In *Minnah al-Muta‘āl* it appears as: كَبْلَ أَرْبَعٍ وَ مِنْ بَبْفِ (with a *kasrah* on the *nūn*). Ḥasan al-Dimashqī and Qāri’ Muḥammad Ḥusayn states: كَبْلَ أَرْبَعٍ and مِنْ بَبْفِ (with a *fatḥah* on the *nūn*). Sheikh Muḥammad ‘Atīq Deobandī mentions: كَبْلَ أَرْبَعٍ وَ مِنْ بَبْفِ.
COMMENTARY:
In this line the author mentions fourteen letters by which īṭḥ-hār of the lām al-taʿrīf will be made. If any of these letters appear after the lām al-taʿrīf, then it will be read clearly (īṭḥ-hār). To remember these letters the student needs simply to memorise the combination of words: بَبْفِ حَجَّمَ وَ خَفْ ؾَلِِْمََُ

TEXT: 26

ثَاكِقفِؿَـا إِدْغَامُفَـا فِـل أَرْبَـعِ وَعَشرَةٍ أَيْ يَـأَيْضًا وَرُمْزَهَا فَـعُ

VOCABULARY:
ثََىِْْمَا – the second of the two (conditions)
إِدْغَامُهَا - idghām of it (the lām al-taʿrīf)
أَرْبَـعِ وَعَشرَةٍ – four and ten i.e. fourteen
أَيْ يَـأَيْضًا – also
رُمْزَهَا – its combination/code
غِ – comes from وَغِي which means to memorise/remember
وَ زَمْزَُُا فَـؽِ – appears with a dammah on the zāy (سُ) in the copy of Jamzūrī. The translation would be: and its combination, so memorise (it). Certain prints has it with a fatḥah on the zāy (سَ). 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-taʿrīf) 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-ḥār*, *idghām* will also take place if the *lām al-ta‘rīf* 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 صِبْ نَعَّمَ ذَغْ دَعُضُرْ لِلَّكَّرَمِ

**VOCABULARY:**

- طِبْ – be good
- صِبْ – join ties (family relations)
- رَحْمَة – family, relations
- تَتَنَفرُ – success
- ضِفْ – be hospitable, good host
- دَعُم – possessor of favors/bounties
- دَعُ – leave, shun
- سُوء – bad, evil
- طَلٍّي – thought
- زُرْ – visit
- شَرِيقًا – distinguished, illustrious
- لِلَّكَّرَمِ – 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.\(^{41}\)

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.\(^{42}\)

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\(^{41}\) Refer to the explanation offered in verse 18.

\(^{42}\) *Manthūmah Tuḥfah al-Αṭfal* by Dr Ashraf Ṭalʿat, pg.8.
TEXT: 28

وَالَّلَامُ الأُوْلَى سَمِّهَا قَمْرِيَّةَ وَالَّلَامُ الأُخْرَى سَمِّهَا شَمْسِيَّةً

VOCABULARY:

الأولى – the first
قَمْرِيَّةَ – lunar (referring to the moon)
الأخرى – 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 ḯḥ-hāʾ, is called lām al-qamariyyah because in the word اَمْلَمَر, the lām is read with ḯḥ-hāʾ. The second lām, which is read with ṣd-ghām, is called lām al-shamsiyyah because in اَمشَّمْس, the lām is read with ṣd-ghām.

Most copies mention the mīms of وَالَّلَامَ with a fāṭḥah. Muḥammad ʿAtīq Deobandī has both mīms with a ḍammah.
29. Be sure to make clear the *lām* of the verb in general, in for example:

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 *iṭḥ-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. وَأَظْهَرَنَّ لَٰذُمْ فَعْلٍ مُطلَقًا في نَحْوٍ فَعْلُ تَعْمُم وَقُلْنا وَالْتَقْئِ.

Vocabulary:
- *أَظْهَرَنَّ* – be sure to make clear, most certainly make clear
- *لَامْ فَعْلِ* – the *lām* of the verb
- *مُطْلَقًا* – generally
- *فِيْ تَحْوٍ* – in for example

Translation:
29. Be sure to make clear the *lām* of the verb in general, in for example: وَأَظْهَرَنَّ لَٰذُمْ فَعْلٍ مُطلَقًا في نَحْوٍ فَعْلُ تَعْمُم وَقُلْنا وَالْتَقْئِ.

*Vocabulary:*
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*Translation:*
29. Be sure to make clear the *lām* of the verb in general, in for example: وَأَظْهَرَنَّ لَٰذُمْ فَعْلٍ مُطلَقًا في نَحْوٍ فَعْلُ تَعْمُم وَقُلْنا وَالْتَقْئِ.

*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 *iṭḥ-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. وَأَظْهَرَنَّ لَٰذُمْ فَعْلٍ مُطلَقًا في نَحْوٍ فَعْلُ تَعْمُم وَقُلْنا وَالْتَقْئِ.

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 وَأَظْهَرَنَّ لَٰذُمْ فَعْلٍ مُطلَقًا في نَحْوٍ فَعْلُ تَعْمُم وَقُلْنا وَالْتَقْئِ, where the *lām* is read with *iṭḥ-hār*, but when the *lām al-ta‘rīf* is followed by a *tā’, idghām* takes place e.g. وَأَظْهَرَنَّ لَٰذُمْ فَعْلٍ مُطلَقًا في نَحْوٍ فَعْلُ تَعْمُم وَقُلْنا وَالْتَقْئِ. 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 Mithlayn, Mutajānisayn and Mutaqāribayn

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 ṣifat).

The closeness between two letters is measured via their makhārij and ṣifāt, and has three basic levels:

1) **Mithlayn** (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 ʿidghām. Therefore the closer the letters, the stronger the reason to make ʿidghām. 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 mutamāṭhilayn.
hand, if none of the above three relationships can be established, the two letters will be considered distant (بُـْد) from each other and will be read with *ith-hār*.

In the following lines Jamzūrī defines *mithlayn*, *mutajānisayn* and *mutaqāribayn*:

**TEXT:** 30

إن في الصَّفَاتِ وَالمُخَارِجِ اتفَقَ حَرْفَانٌ قَالِبَتَلاَنِ فِيهِمَا أَحْقَ

**VOCABULARY:**

- اتفَقَ – agree
- حَرْفَانٌ – two letters
- قَالِبَتَلاَنِ – then (the two letters) will be *mithlayn*
- فِيهِمَا – in the two letters
- أَحْقَ – more rightful, more befitting

**TRANSLATION:**

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

**COMMENTARY:**

In this line the author defines *mithlayn*: two letters which agree in *makhraj* and *ṣifāt*. Thus any two letters which are pronounced from the same *makhraj* and share matching *ṣifāt* are *mithlayn*
(identical/equivalent) e.g. the two \textit{mīms} in \textit{مَُِمْ مَّا} or the two \textit{bā’s} in \textit{اضَّرِبَ بَسَّ}.

As can be seen in the above examples that any two identical letters are in fact \textit{mithlayn}.

\textbf{TEXT: 31}

\begin{align*}
\text{وَإِنْ يَكُونَا مَخْرَجًا تَقَارَبًا َوَفِي الصَّفَاتِ احْتَلَفًا يُلَقِّبَا مُتَقَارِبَيْنِ} \ldots.
\end{align*}

\textbf{VOCABULARY:}

- إنْ يَكُونَا – if they (the two letters) are
- مَخْرَجًا – in \textit{makhraj}
- تَقَارَبًا – they (the two letters) are close
- احْتَلَفًا – they (the two letters) differ
- يُلَقِّبَا – they (they two letters) are named
- مُتَقَارِبَيْنِ – appears in some prints as \textit{mutaqāribayn}.

\textbf{TRANSLATION:}

31. And if they (the two letters) are close in \textit{makhraj}, and in \textit{ṣilāt} they differ, then they are called \textit{mutaqāribayn}.

\textit{Manṭhūmah Tuhfah al-𝐀tfāl} by Dr Ashraf Ṭal’at, pg.8.
COMMENTARY:
In this line the author explains what *mutaqāribain* is. Any two letters which are close in *makhraj* and have different *ṣifāt* would be considered *mutaqāribayn* e.g. the *lām* and *rāʾ* in قَالَ رَبِّ فَل۠لُ رَبِّ or the *qāf* and *kāf* in وَ خَلَقَ كُلٍّ شَيۡءٍ or آَلَمْ خَلَقَ كُلٍ. 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*, *istiʿlāʾ* and *qalqalah*, which the *kāf* does not have.

TEXT: 32

مُتْقَارِبٍْْٖ أَوْ يَكُونُ نَا أَنْفَقَا

في مَحْرُوحٍ دُونَ الْصَّفَاتِ أَنْفَقَا

VOCABULARY:
أَوْ – or
انْفَقَا – they (the two letters) agree
دُونَ – but not
حُقَقَا – they (the two letters) are confirmed. It may also be read as حَقَقَا, meaning, confirm them (being an imperative command).⁴⁶

⁴⁶ *Manṭhūmah Tuḥfah al-ʾAtfāl* by Dr Ashraf Ṭalʿat, pg.8.

58
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 اَزْكِبْ مَعَنا وَ قَالَتْ طَائِفَةٌ or the bāʾ and the mīm in وَ فَامطَّلِيَْ and and وَ يُعْدَبُ مِنْ يَشَاء.

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, istīlāʾ, ḫāqān 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

بِالمُتَجَانِسَيْنِ نُمْ إِنْ سَكَنْ أَوَّلُ كُلٌّ فَالصَّغِيرُ سَمَّيَّنَ

VOCABULARY:
أَوَّلُ – first
كُلٌّ – of each/all (the previously mentioned groups-mithlān, mutajānisain and mutaqāribain)
فَالصَّغِيرُ – 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 *sākin* 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 اضِْْةْ بِـَطاكَ, the *lām* and the *ra*’ in فَٰلِلْ رُبّ, the *qāf* and the *kāf*’ in وافْفَ بِادُـثُ, the *tā*’ and *tā*’ in وافْفَ بِادُـثُ and the the *bā*’ and the *mīm* in اِزْنَبْ مَّـَيَا.

In the next line he explains *kabīr*.

TEXT: 34

أو حَرَكَ الحَرْفَانِ فِي كُلْ فَقُلْ كُلُّ كَبِيرٍ وَافْتَهَمْنَهُ بَالْمُشْلُ

VOCABULARY:
- *حُرِّكَ* — have a *harakah*
- *الْحَرْفَانِ* — two letters

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47 Refer to line 21 where Jamzūrī also makes reference to *idghām ṣaghīr*. 60
فَلُلْ – then say
كَبِيرٌ – big/major
اَفْهِمْهُ – understand this
بَلْ اَلْمَثْلُ – 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 harakaḥ, then they will be kabīr.

In light of the above examples, it would be the two mīms in اَلْرَجَمِ, the two bāʾs in بَِْلأَمْلَاةِ بِئْسَ, the lām and the rāʾ in قَالَ رَبِّ بِالْأَلْقَابِ يَشُشُ, the qāf and the kāf in كَالَ زَةِّ, the tāʾ and the ṭāʾ in الْصَّالِحَاتِ طَوْبِيِّ, and the bāʾ and the mīm in بَوْيَعْدُ بِمُنْ يَشَاءُ.

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

وَمَدْ أَصْلٌّ وَقُرْعٌ لَهُ وَسَمَ َأَوْلَى طَبِيعٍ وَهُوَ

VOCABULARY:

-*almad* – the pulling, extending, lengthening (of sound)

- *asli* – primary

- *qurugi* – secondary

- لَهُ – for it i.e. for the *madd*

- *awlia* – the first

- طَبِيعٍ – 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 *lin*.

In the first line the author states that *madd* is of two types: primary (الْأَصْلِيَّ) and secondary (الْفُرْعُيَّ). He also mentions that *madd asli* is also called *madd tabiri*. *Tabiri* 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.\(^{48}\)

The duration of *madd ṭabi’i* 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>Ĥarakāt</td>
<td>6 5 4 3 2 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>٠ ٠ ٠ ٠ ٠ ٠</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Alifs</td>
<td>٠ ٠ ٠ ٠ ٠ ٠</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>ب ٠ ٠ ٠ ٠ ٠</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>٤ ٤ ٣ ٣ ٢ ١</td>
<td></td>
<td></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 *qaṣr* would be 1 *alif*, which would be equal to 2 *ḥarakāt*: the first *ḥarakah* on the letter itself and the second would

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\(^{48}\) Sheikhah Kareema Carol Czerepinski explains it as follows: It is called طبيع (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 *alifs* or 5 *alifs* 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 ṭabīrī* is.

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**TEXT: 36**

\[ \text{ما لا توقف له على سبب ولا بدونه الحروف تتجمل} \]

**VOCABULARY:**
- مَا – that which
- لا – is not, does not
- تَوْقَفْ – depend
- سَبَبْ – cause

---


\(^{50}\) When discussing the duration of the *madd*, classical works like the *Nashr* of Ibn al-Jazarī tend to use *alifs* whereas contemporary works use *ḥarakāt* and also convert these *ḥarakāt* to *alifs*. The student should understand that even though different counting systems are used, the same durations are intended by the authors.
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* ʿabīʿ 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 *yāʾ* in ْقِيلَ and the *wāw* in ِّلُوْلُ i.e. they can only be read if a pull (*madd*) is made in them.

TEXT: 37

**VOCABULARY:**

**بَلْ** – but, rather, in fact

**أيُّ** – whichever, any

**ةَرْفٍ غَيْرٍ هَمِّيٍّ أَوْ سُكْوَنٍ جَا بَعْدَ مَدَّ فَالْمَعِيَّيْنِ يُكُونُ**

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51 *Manṭhūmah Tuḥfah al-ʿAṣfāl* by Dr Ashraf Ṭalʿat, pg.8.
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 ṭabi‘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 ṭabi‘ī.

The word فَامعَّبَِْـِ 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 ṭabīṭi is, madd farī is elaborated upon. Technically, it is that madd, which is pulled longer than the madd ṭabīṭi 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 farī takes place.

The duration of madd farī will depend on what type of madd farī 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

حُـرُوفُهُ ثلاثَةٌ فَعِـقـَـا
من لِفْظِ وَايِ وَهْـيَ في نُوجِهِـا

VOCABULARY:

فَـِيَْْا – so grasp/memorise/remember them (the letters of madd)
فَعِـقـَـا – لِفْظِ
وَايٍ – the word is originally وَأَيِّ , which means to promise. The hamzah is changed to and alif, thus becoming a combination which holds all the letters of madd.\(^\text{52}\)
وَهْـيَ – and they (these letters of madd)
نُوجِهِـا – 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 وَايِ, and they are (found) in (the example) نُوجِهِـا.

COMMENTARY:

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

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

\(^{52}\) Minhāh dhī al-Jalāl, pg. 92.
which conforms/agrees with the letter of madd i.e. a dammah before a wāw, a kasrah before a yaʾ, and a fathah before an alif. He explains this further in the next line.

**TEXT:** 40

وَالْكَسْرُ قَبْلَ الْيَأِ وَقَبْلَ الْوَاوِ ضَمْ شَرْطُ وَفَتْحٌ قَبْلَ الْأَلِفِ يُنَزَِّمُ

**VOCABULARY:**

كتبُ – the kasrah

ضَمْ – a dammah

شرطُ – condition, requirement, prerequisite

فَتْحٌ – fathah

أَلِفْ – an alif

ضرورةً – necessary

**TRANSLATION:**

40. And a kasrah before the yaʾ, 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 yaʾ 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 هُوْحِيَْْا, is that they should also be sākin.
Therefore, if the \textit{wāw} and \textit{yāʾ} are not \textit{sākin}, they will not be letters of \textit{madd} e.g. 
\textit{يُوسُوسُ}. In this example they are \textit{mutaḥarrikah}.

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

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

TEXT: 41

\[\text{وَالْلَيْنَ مَنْهَا الْبَا وَوَاوَ سَكَنَّا} \quad \text{إِنْ أَنْفَتَاحُ قَبْلَ كُلٍّ أُغْلِنَا}\]

VOCABULARY:

\text{انوِّيُْ} – (the letters of) \textit{lin}

\text{مِنَْْا} – from them (these letters; the \textit{alif}, \textit{wāw} and \textit{yāʾ})

\text{سُكٌَِّا} – the two (\textit{wāw} and \textit{yāʾ}) are \textit{sākin}. It may also be read as 
\text{سُكٌََا}.

\text{إِنَْ} – when

\text{الفَتَاحُ} – openness, referring to a \textit{fatḥah}

\text{كُلٍّ} – each of them, all (of them)i.e. the \textit{wāw} and the \textit{yāʾ}

\text{أُغْلِنَا} – is announced

\footnote{\textit{Manthūmah Tuhfah al-Âtfāl} by Dr Ashraf Ṭalʿat, pg.8.}
TRANSLATION:
41. And Ṽin from them (these three letters) is the yāʾ and wāw, carrying a sukūn, if a fathah before each is announced.

COMMENTARY:
If there is a fathah before the wāw sākinah or yāʾ sākinah then they will be letters of Ṽin and not letters of madd.
The Rulings of the Madd

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

TEXT: 42

ٌٍِلٌِّلِّمِّمٌدٌْ أَحِكَّامٌ سَلَٰٓتَةٌ عِدَّةٌ وَهَٰٓيَٰ الْوُجُوبٌ وَالْجَوَازٌ وَاللُّزُومٌ

VOCABULARY:
- للمِّد – for the madd
- أحكام – rulings
- دائمًا – always, stemming from
- الوجوب – compulsory
- الجواز – permissible
- النزوم – 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 farʿī; those which are compulsory (wājib) to make,
those which are permissible (jāʾiz) to make, and those which are necessary (lāzim) to make.

In the following lines the author outlines the various madd farʾī individually, and the ruling it will fall under.

TEXT: 43
فَوَاجِبٌ إِنْ جَاءَ هَامِزٌ بَعْدَ مَدّ، فِي كَلِمَةٍ وَذَا يُمَتِّصُ يُعَدَّ

VOCABULARY:
فَوَاجِبٌ – so wājib
مَدّ – literally means pull, however, here it refers to a letter of madd.
كَلِمَةٍ – a word. It may be read with a fatḥah or kasrah on the kāf.
ذا – short for ِهِذا which means this.
يُمَتِّصُ – as muttaṣil (the joined madd).
يُعَدَّ – 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 Ḥafṣ via the ṭarīq of the Shāṭibiyyah, it should be pulled 4 or 5 ḥarakāt.

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

TEXT: 44

VOCABULARY:

jāʾiz – permissible, allowed
madd  وَ قَصْرُ – pull (madd) or shorten (qaṣr)
فصل – separate
كُلْ – each i.e. the letter of madd and the hamzah
بِمََِمْمَةٍ – in a word
المُنْفَصِلُ – munfaṣil (the separated madd)

TRANSLATION:

44. And it (madd) is jāʾiz: 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.

Superscript 54

For the definition and details of what a ṭarīq is, refer to Isnād al-Jazarī al-Imām by the author.
COMMENTARY:
The author first explains that if a ḥukm is jāʾiz, 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 ḫīn 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 munfaṣīl, 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 munfaṣīl is jāʾiz, it is allowed to be pulled for the duration of 4 or 5 ḥarakāt in the narration of Ḥafṣ via the ṭarīq of the Shāṭibiyyah. Qaṣr will also be allowed in madd munfaṣīl due to it being jāʾiz. However, this will only be allowed in the narration of Ḥafṣ via the ṭarīq of the Ṭayyibah.

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TEXT: 45

وَمِثْـؾُ ذَا إِنْ عَرْضٍ السُّـؽُـقنُ وَقْـػًـا كَتَعْلُـمُونَ تُـسُـعْـيِـنُ

VOCABULARY:

مِثْلُ – like this (the previous hukm)
ذا – short for هذا which means this.
عِرْضُ – appears, presents itself. It indicates something temporary.
وَقْـفاً – due to waqf (stop)

TRANSLATION:

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

COMMENTARY:

If waqf is made on words like ثَـْوَمُوْنَ, وَسْخَـِيُْ and حُكَذِّبََنَ, 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 munfaṣil i.e. jāʿiz. Thus it would be allowed to make madd
and qaṣr in it. Qaṣr would be 2 ḥarakāt, whereas madd would include both tawassūt and ṭūl.

TEXT: 46

أَوْ قُدِّمَ الْهَمْزَ عَلَى الْمَدْ وَذَا بَدَلْ كَآمِنْوَا وَإِيَّمَانًا خَذَأ

VOCABULARY:

أَوْ – or
قُدِّمَ – before
ذهًا – short for هذا which means this.
بدل – substitute, replace. It may be read with a fatḥah on the dāl and the lām as sākin (بدل) or with the dāl as sākin and a dammatain on the lām (بدل).56
خذآ – word is originally خذ, which means take

TRANSLATION:

46. Or (madd will be jāʿiz if) the hamzah is before the (letter of) madd. And this (madd) is badal like وَذَا (إِيمَانًا) (so) take (them as examples).

COMMENTARY:

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

56 Manṭhūmah Tuḥfah al-ʾAṭfāl 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. \\
\texttt{ءَامٌَُوْا، إِنَّمَوْا}.

\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 \texttt{ءَامٌَُوْا، إِنَّمَوْا} and \texttt{ءَامٌَُوْا}. 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{jā'iz}, \textit{madd} and \textit{qaṣr} are allowed in it. \textit{Qaṣr} will be made according to all the \textit{qurrā'}, 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}

\texttt{وَلاَزِمَ إِنِ السُّكُونُ أُصِّـلاَ وَضَـلاَ وَوَقَـتًا بَعْدَ مَـدٍّ طُـوْلاً}

\textbf{VOCABULARY:}
\begin{itemize}
  
  
  \item \texttt{لاَزِمَ} – necessary
  
  \item \texttt{أُصِّـلاَ} – regarded as original/permanent
  
  \item \texttt{وَضَـلاَ وَوَقَـتًا} – during \textit{waqf} and \textit{wasl}
  
  \item \texttt{طُـوْلاً} – 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 lāzīm 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 fāʾ of ق (قافِق) will have a sukūn.
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 لََزِمٍ لَذِيْهِمْ أَرْبَعَةُ وَتَلْكَ كِلْمَيْ وَحَرْفَيْ مَعَهُ

**VOCABULARY:**
- أَقْسَامُ - types
- لََزِمٍ - referring to *madd lāzim*
- لَذِيْهِمْ - according to them i.e. according to the *qurrāʾ*
- تَلْكَ - it is (the types of *madd lāzim*)
- كِلْمَيْ - stems from the word كََِمَة which means word. It may be read with a *fathah* or *kasrah* on the *kāf*.
- حَرْفَيْ - stems from the word حَرْف which means letter
- مَعَهُ - with it i.e. with كََِمَة

**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

کِلَاهُمَا مُحَفَّفُ مُنْتَقِلٌ فَهَذِهِ أرْبَعَةُ نَفَصَلٌ

VOCABULARY:

- كِلَاهُمَا - both of them (*kilmī* and *ḥarfī*)
- مُحَفَّف - stems from مُحَفَّف which means light
- مُنْتَقِلٌ - stems from مُنْتَقِل which means heavy
- نَفَصَلٌ - will be explained

TRANSLATION:

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

COMMENTARY:

In the first line the author explains that *madd lāzīm* 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 *lāzīm* has four types as illustrated in the diagram below:
In the next three lines the author explains what *kilmī*, *harfī*, *mukhaffaf* and *muthaqqal* are.

**TEXT**: 50

فَإِنْ بِكِلْمَةٍ سُكُونٌ اجْتَمَعَ مَعَ حَرْفِ مَدٍّ فَهُوَ كِلْمِيُّ وَقَعْ

**VOCABULARY**:

فَاّنْ – so when

بِكِِْمَةٍ – in a word

اجْتَمَعَ – joins, meets, comes together

حَرْفِ مَدٍّ – a letter of *madd*

فَهُوَ – then it is

وَقَعْ – 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. أَحَجُوْتَنِّيْ ، ذَابَّـةْ.

TEXT: 51
أَوْ فَي ثَلَاثِيْ الحُرُوفِ وَجِدَاَّ وَالْمَدُ وَوَسْطَةُ فَحْرُفِيْ بَدَا

VOCABULARY:
ثلَاثِيْ – tripled letters, trilateral letters i.e. consisting of three letters
الْحُرُوف – the letters. Plural of اَمْغحَرْف, which means the letter
وجِدَاَّ – 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
وَوَسْطَةُ – it’s centre. It may be read with a fathah or a ḍammah on the ط  
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 ḥarfi is clear.

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57 Manṭhūmah Tuḥfah al-生命力 by Dr Ashraf Ṭalʿat, pg.8.
COMMENTARY:
What is meant by the cut letters (امْحُرُوْفِ) which are found at the start of certain sūrahs in the Qurʾān.

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

Thus if in the hurūf al-muqatṭaʿat, the letter of madd (being the center letter) is followed by a (permanent) sukūn then it will be known as harfī e.g. ن، ضاً (ئُونَ، ضاذَ).

Concisely, if a letter of madd is followed by a permanent sukūn, it will be madd lāzim. If it appears in a word (کََِمَة) it will be kilmī and if it appears in the hurūf al-muqatṭaʿat, it will be ḥarfī.

TEXT: 52

VOCABULARY:
- إنُ أُدْغََِا - if idghām takes place
- كلُ - each one of them (kilmī and ḥarfī)
- إِذَا - if
- لَمْ يُدْغََِا - no idghām occurs
TRANSLATION:
52. Both (kilmī and ḥarfī) are muthaqqaļ if idghām takes place. Mukhaffaf, each one of them, if no idghām occurs.

COMMENTARY:
After explaining what kilmī and ḥarfī is, the author expounds upon what muthaqqaļ and mukhaffaf are.

If idghām takes place, it will be muthaqqaļ, in which the letter of madd is followed by a letter which is mushaddad. Therefore it is called muthaqqaļ (heavy) since a mushaddad is regarded as a "heavier" (more difficult) pronunciation than a sākin e.g. الْمُ، وَ لَا. الْصَّالِئِينَ.

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

TEXT: 53
وَالـلَّزِمُ الـحَْرْفِـلُّ أَوَّلَ الـسُّـقَرْ وُجُـقدُهُ وَفِي ثَـانٍ اكْحَـصَرْ

VOCABULARY:
َّامل‏سِمُ امْحَرْفُِّ – referring to the madd lāzim ḥarfī
امسُّوَزْ – plural of sūrah; chapter of the Qur’ān
بَوَّلَ امسُّوَزْ – the start / beginning of the sūrahs
TRANSLATION:
53. And lāzim ḥarfī is found at the beginning of the sūrahs, and confined to eight letters.

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

Lāzim ḥarfī would include both mukhaffaf and muthaqqal.

Thereafter he mentions that lāzim 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 ُعَلَصُ َتَقَضُ َمْ َعَلَصُ تَقَضُ َكَْ ؾَسَلْ هَلَصُ gathers them (the eight letters) and the ʿayn has two options, while ُتُلْ is preferred.

COMMENTARY:

The eight letters in which ُلَازِمُ ُحَرْفِ ُتَقَضُ َمْ َعَلَصُ تَقَضُ َلَازِمُ ُحَرْفِ takes place can all be found in the code ُعَلَصُ تَقَضُ. ُلَازِمُ ُحَرْفِ

The َكَافُ ُتَقَضُ appears at the beginning of Sūrah Maryam - كَِـص. It will be ِمَدَّ ُلَازِمُ ُكُحَافَافُ.

The َمَيمُ ُتَقَضُ appears in five different words in 17 various places: ُمْ ِلَم (six times in the Qurʾān), ُمْ ُعُسَمَ (twice in the Qurʾān) and ُمْ ُعُسَمَ (seven times in the Qurʾān). The ُمَيمُ will be ِمَدَّ ُلَازِمُ ُكُحَافَافُ in all the places it appears.

The َعينُ ُتَقَضُ is found at the start of Sūrahs Maryam - كَِـص and Shūrā - حَمَح ُعَسَقَ (NOTE). In both places it will be ِمَدَّ ُلَازِمُ ُكُحَافَافُ.
The \( \text{sīn} \) presents itself in five places:  
\( \text{ضسم} \) (at the start of \textit{Sūrah}\s al-Shuʿarāʾ and al-Qaṣaṣ), \( \text{ضس} \) (at the start of \textit{Sūrah}\s al-Shuʿarāʾ and al-Qaṣaṣ), \( \text{سهم} \), \( \text{سهم} \), and \( \text{سهم} \). In \( \text{سهم} \), the \( \text{sīn} \) will be \textit{madd lāzim muthaqqal}. In \( \text{سهم} \) (during \textit{waṣl} and \textit{waqf} via the \textit{ṭarīq} of the \textit{Shāṭibiyyah}\textsuperscript{58}) and in \( \text{سهم} \) (at the start of \textit{Sūrah}\s al-Shuʿarāʾ and al-Qaṣaṣ), \( \text{سهم} \), and \( \text{سهم} \) it will be \textit{madd lāzim mukhaffaf}.

The \( \text{lām} \) appears in four words in thirteen different places: \( \text{ال} \) (six times in the Qurʾān), \( \text{الم} \), and \( \text{الم} \) (five places in the Qurʾān). In \( \text{الم} \) it will be \textit{mukhaffaf}, and in the remaining three words it will be \textit{muthaqqal}.

The \( \text{nūn} \) appears in \textit{Sūrah} al-Qalam: \( \text{ن} \). It will be \textit{mukhaffaf} via the \textit{ṭarīq} of the \textit{Shāṭibiyyah} during \textit{waṣl} and \textit{waqf}\textsuperscript{59}.

The \( \text{qāf} \) is found at the beginning of \textit{Sūrah} al-Shūrā - \( \text{ق} \) and \( \text{ق} \). In both places it will be \textit{mukhaffaf}.

The \( \text{sād} \) appears in three places: \( \text{ص} \) and \( \text{ص} \). In all three cases it will be \textit{mukhaffaf} according to the narration of Ḥafṣ.

\textsuperscript{58} According to the \textit{ṭarīq} of the \textit{Ṭayyibah}, \textit{idghām} will be also be allowed when joining \( \text{سهم} \) (at the start of \textit{Sūrah}\s al-Shuʿarāʾ and al-Qaṣaṣ). If \textit{idghām} is made it will be \textit{muthaqqal}. During \textit{waqf} both \textit{ṭarīqs} will consider it as being \textit{mukhaffaf}.

\textsuperscript{59} According to the \textit{ṭarīq} of the \textit{Ṭayyibah} \textit{idghām} will be also be allowed when joining \( \text{ن} \) and \( \text{ن} \). If \textit{idghām} is made it will be \textit{muthaqqal}. During \textit{waqf} both \textit{ṭarīqs} will consider it as being \textit{mukhaffaf}.
 temas will be made in all these madds as mentioned previously under the statement: مَنْ تَمَّ مَعْدُوَّةً مَعْدُوَّةً. However, in the ‘ayn there are two options: tūl and tawassūt. Most qurrā’ explain that what is meant by دَوْ الأَمِينِ (two options/ways) is tūl and tawassūt. Of the two options, tūl is preferred.

Other qurrā’ state that what is meant by دَوْ الأَمِينِ is qaṣr and tawassūt. But though qaṣr and tawassūt are allowed, tūl is preferred. This means that instead of only tūl and tawassūt, qaṣr will also be allowed.

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

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

Via the taraf of the Shāṭibiyah, tawassūt and tūl will be made, whereas, only via the taraf of the Ṭayyibah will qaṣr also be allowed.

60 Manṭūmah Tuḥfah al-ʿAṭfāl by Dr Ashraf Ṭalʿat, pg.8, Minḥah dhī al-Jalāl, pg.115.
TEXT: 55

وَمَا سِوَى الْحَرْفِ الثَّلَاثِي لاَ أَلِفَُ فَمَدّهُ مَدَّاً طَبِيعِيًا أَلِفٌ

VOCABULARY:

- وَ ما – and all
- سِوَى – besides, excluding
- الْحَرْفِ الثَّلَاثِي – the tripled letters
- لاَ أَلِفَ – not the alif i.e. besides / excluding the alif
- فَمَدٍّ – then its madd
- مَدَّاً ظَبَِْـَِّاً – the natural madd. In some prints it appears as مَد  ظَبَِْـِي. Both are allowed.
- أَلِف – is known as

TRANSLATION:

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

COMMENTARY:

After discussing all the hurūf al-muqattāʿat, which consist of three letters, the author intends to discuss those hurūf al-muqattāʿat which do not consist of three letters.

Thus he excludes the previously mentioned كَْ ؾَسَلْ هَلَصْ as they are all made up of three letters. He also excludes the alif found in الرُّمل.

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61 Manṭhūmah Tuḥfah al-ʿAṭfāl by Dr Ashraf Ṭalʿat, pg.8.
etc. This is because the *alif* is also made up of three letters (*أَلِف*), but no *madd* (*مَدَد*) is made in it since the middle letter is not a letter of *madd*.

So besides *مَمْعَـٰـَـٰزْ لََضْ* (in which *madd lāzim* takes place) and the *alif* (in which no *madd* takes place), in all the remaining ُحُرُفُ الـْمُقَاطِّعَاتِ, *madd ُتَبِرِيَ* will be made.

In the next line he mentions what those letters are.

**TEXT:** 56

وَذَاكَ أَيْضًا فِـلْفَوْاتِحِ السُّـوُّرِ فِي ُفُظْ حَيّ طَاهِرٍ قَدْ اتَّـصَرْ

**VOCABULARY:**

- دَالَّةٌ – those, that
- فَوْاتِحٍ – openings i.e. beginning
- حَيّ طَاهِرٍ – a pure and clean life
- قَدْ – verily

**TRANSLATION:**

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

**COMMENTARY:**

These *madd ُتَبِرِيَ*, which are found at the beginning of *sūrahs* are contained in the combination حَيّ طَاهِرٍ.
The ُهَا’ at the start of حم. The ُيَا’ from كَيِبِعَص ِيس. The ُتَا’ appears in طَسُم, طَه. The ُهَا’ comes in كَيِبِعَص and طَسُم. The ُرَا’ can be found in الر and المر.

The ُلِيِف from the phrase حِيِّيِ ُطَاهِرِ is excluded for two reasons:

1) madd ُتَبْرِي 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 حِيِّيِ ُطَاهِرِ, one would find حِيِّيِ ُطَاهِرِ (without the ُلِيِف).

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

1) madd ُتَبْرِي ُهَرْفِي – found in the hurūf al-muqattā’āt, as found in the examples above
2) madd ُتَبْرِي ُكِلْمِي – found in words ُكَلْمَات throughout the Qur’ān besides the hurūf al-muqattā’āt e.g. ﴿قَبْيلَ يُفْوِى قَالَ﴾.

TEXT: 57

وَئََْضْرُعُ الْوَرَّاتِحُ الأَرَبَعِ عَشَرَ صِلْهُ سُحْيِرًا مَنْ قَطَعَهُ ذَٰ ذَا اشْتَهِرْ

VOCABULARY:

امْـَرْبَؽْ ؾَّشَْ – fourteen
امْفَوَاثِحَ امْـَرْبَؽْ ؾَّشَْ – the fourteen openers
ضِلُْ – join (ties) with him
سَُُيْاً – in the morning

92
And (the words) gathers the fourteen openers; this (phrase) is well known (by the qurrā).

The fourteen openers refer to the fourteen letters, which are found in the ḥurūf al-muqatṭa‘āt. 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-muqatṭa‘āt can be divided into four different types:

1) those in which madd lāzīm is made, to the duration of ṭūl

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

3) those in which madd ṭabīr is made

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62 This is allowed via the ṭarīq of the Shāṭibiyyah and the Ṭayyībah.

63 This is allowed via the ṭarīq of the Ṭayyībah only.
4) those in which no *madd* is made - أَلف
TEXT: 58

وَتَمَّ دَعَالَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

VOCABULARY:
تمَّ – completed, ended
النَّظَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

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

أَبْيَانَةُهُ نَدْ بَدَا لِذِي النُّهَى تَارِيْحَةُ بُشْرَى لَنْ يُقْتَبِهَا

VOCABULARY:

- أبيانةُ - its verses
- نَدْ - incense, sweet or aromatic smell
- بَدَا - clear incense
- لِذِي - for him who has / holds
- النُّهَى - intellect
- تَارِيْحَةُ - its date (of compilation). In some prints it appears as تَارِيْحَة.

There won’t be much difference in the meaning.

- بُشْرَى - glad tidings
- لَنْ يُقْتَبِهَا - for him who knows it
- يُقْتَبِهَا - knows it / perfects it
- لَنْ يُقْتَبِهَا - 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>
<thead>
<tr>
<th>1 2 3 4 5 6 7 8 9 10 11</th>
</tr>
</thead>
<tbody>
<tr>
<td>50 40 30 20 10 9 8 7 6 5 4</td>
</tr>
</tbody>
</table>

If the numerical value of all the letters of 

\[\text{بُدِّبَدُ بَدَا} \]

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 

\[\text{بُشَْى مِمَنْ ًُخْلِنَُْا} \]

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

نَٰمَ الصَّلاةُ وَالسَّلامُ أَبَدًا عَلَى خَتَامَ الأنَبيَّاءِ أَحْمَدًا

VOCABULARY:

الصلاةُ – salutations
السلامُ – peace
خاتم‌ – seal (final)
الأنبياء – plural of النبي which means prophet
أحمدًا – another name for the beloved messenger Muḥammad ﷺ.

TRANSLATION:

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

TEXT: 61

وَالآلِ وَالصَّحْبِ وَكُلْ تَابِعٍ وَكُلْ قَارِئٍ وَكُلْ سَامِعٍ

VOCABULARY:

الآلِ – 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 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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