

الْوَجَاذَة

لِمَنْ يَطْلُبُ الْإِجَاذَة

بِالتُّحْفَةِ وَالْجَزْرِیَّةِ

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Contents

Contents	3
System of transliteration	4
Introduction	5
Sanad for the Tuḥfah	8
Sanad for the Jazariyyah	9
Text of the Tuḥfah	10
Text of the Jazariyyah	22
Bibliography	43

SYSTEM OF TRANSLITERATION

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

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

- 1- When they possess a current English usage
- 2- When they occur as part of a heading
- 3- When they are the proper names of people

N.B. The sign for [ʾ] which is ['] will be omitted when the former appears at the beginning of a word

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

إن الحمد لله ، نحمده ونستعينه ونستغفره ، ونعوذ بالله من شرور أنفسنا وسيئات أعمالنا ، من يهده الله فلا مضل له ، ومن يضلل الله فلا هادي له ، وأشهد أن لا إله إلا الله وحده لا شريك له ، وأشهد أن محمدا عبده ورسوله ﷺ .

This booklet comprises two works in the field of *Tajwīd* which are probably the most read, studied and taught texts in the field; *Tuhfah al-Atfāl* of Jamzūrī and *al-Muqaddimah al-Jazariyyah* of Ibn al-Jazarī. It is aimed at the student who wishes to study and receive (*ijāzah*) license to transmit and teach these texts to others. I have named it: *الْوَجَّازَةُ لِمَنْ يَطْلُبُ الْإِجَازَةَ بِالتَّخْفَةِ وَالْجَزْرِیَّة*; The Essence for the One Who Seeks *Ijāzah* in the *Tuhfah* and *Jazariyyah*. The book details how I transmit these texts from various teachers.

The original works do not have chapters or sections. These divisions were included by later scholars. The last two verses of the *Jazariyyah* are also not part of the original text but is an addition to the text. Furthermore, with regard to the wording of these texts, it should be borne in mind that there are countless possibilities which are backed by sound grammatical laws. This work is not meant to exhaust all these possibilities. I restrict myself to what I have read to various teachers. If there is difference in the wording of the *Tuhfah*, I will give preference to what I read to Sheikh Hasan ibn Mustafā al-Warrāqī, relying on his research and editing of the text. In the text of the *Jazariyyah*, I will give preference to what I gained from my

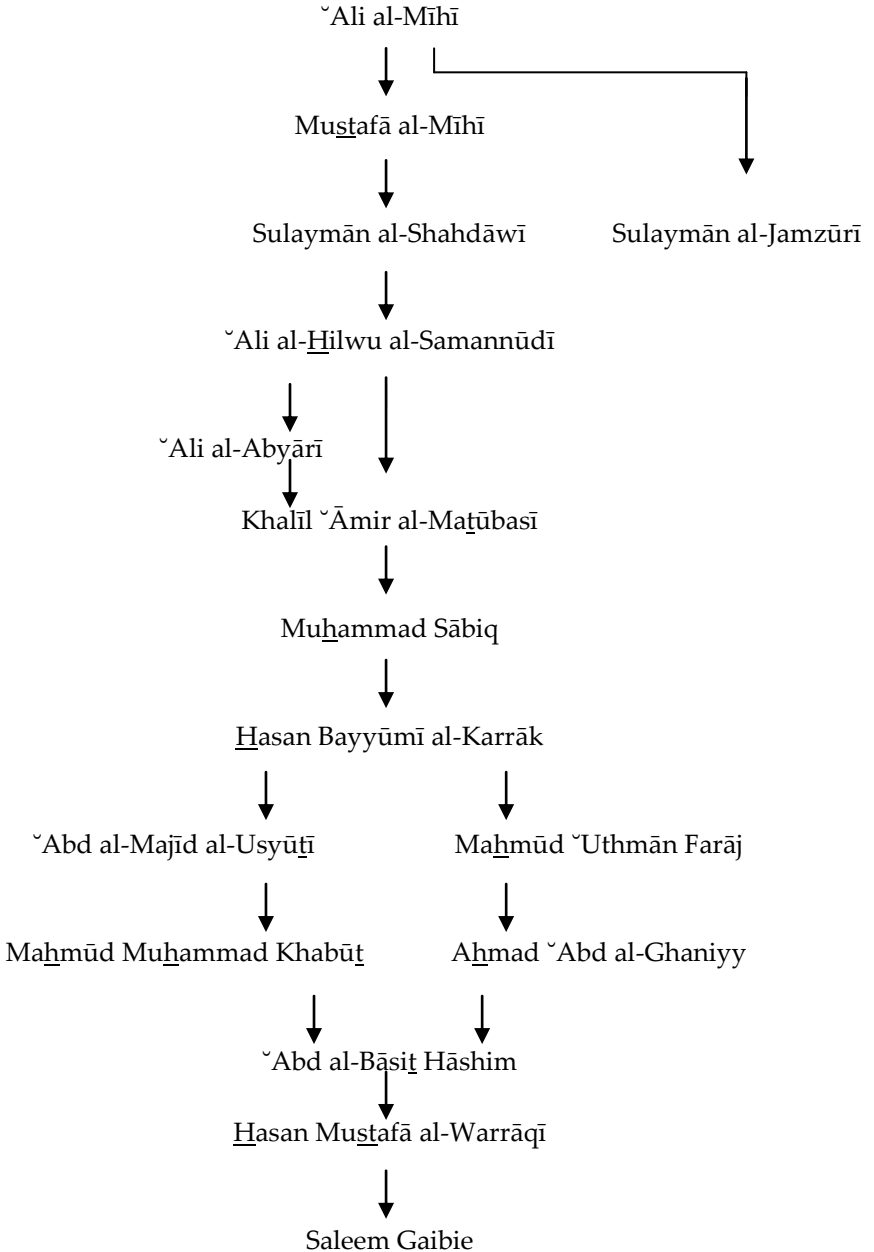
esteemed teacher Qārī Ayyūb ibn Ibrāhīm Ishāq. This is because I spent months reading line after line of the text at his feet, after which he would explain the meaning of each line; expounding upon each word, the grammar, every rule, including the differences in the wordings of the text itself. Many of the differences explained to us by Qārī Ayyūb can be found in Mullā ʿAli al-Qārī’s explanation on the *Jazariyyah*, *Minah al-Fikriyyah*. I pray that Allah blesses my *ustādh* with a long life so that many more can benefit from his expertise.

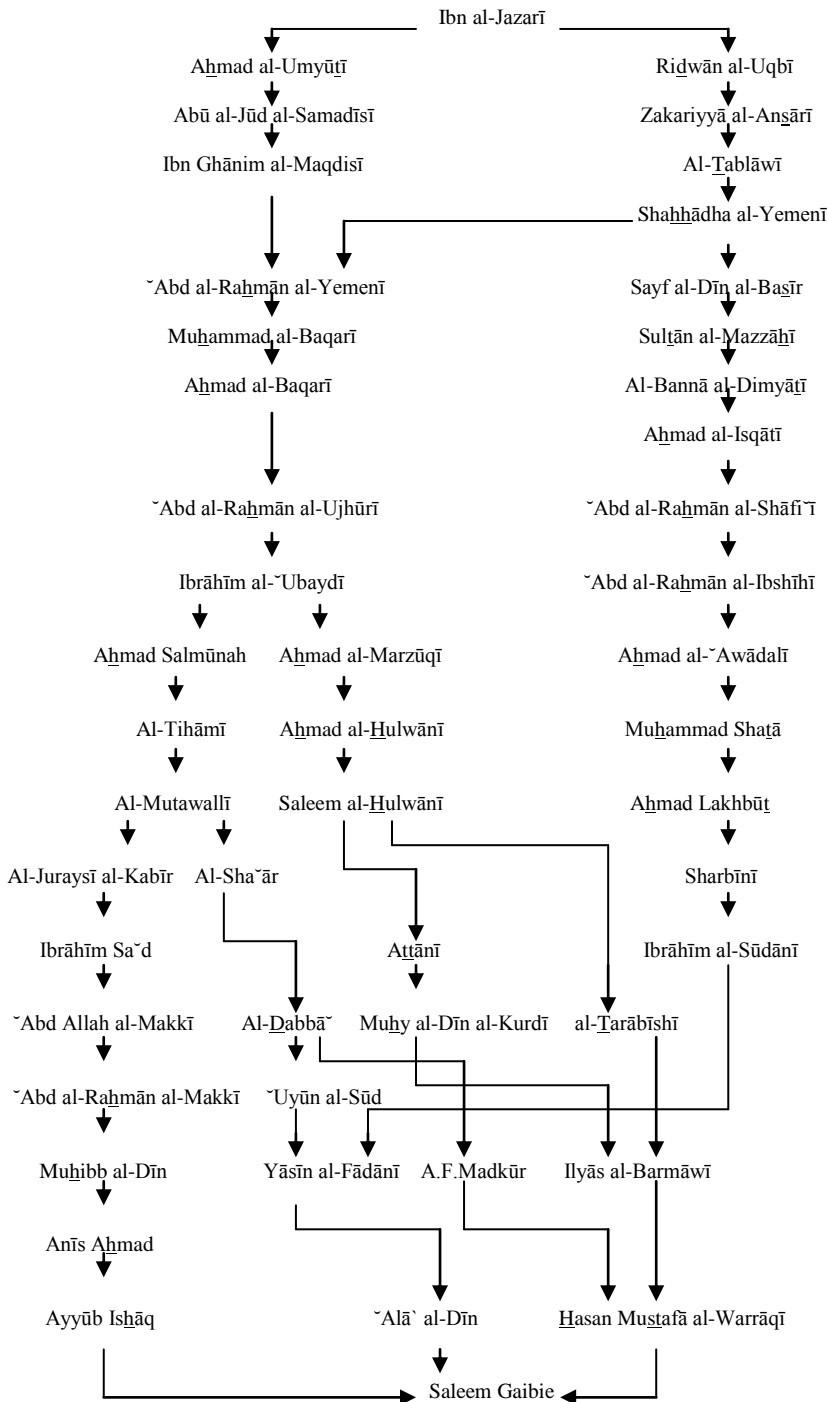
The student should remember that the *Jazariyyah* was written around 798 A.H. The author lived another 33 years after writing the text. During this period many changes and alterations were made by the author; inserting words which he felt better suited to clarify the intended meaning. Consequently, diverse readings do not signify that one is correct and the other is not. Both stem from the author, the one possibly being an earlier rendition than the other. Recently, scholars like Dr. Ayman Suwayd collected all manuscript copies of the text. Through his study and comparison of these manuscripts he provided us with an edited text of the *Jazariyyah*. The result is that many scholars across the world now read and teach the *Jazariyyah* as edited by Dr. Ayman. This does not in any way indicate that all other readings are incorrect since consideration has to be made of the oral transmission of the text, as well as subsequent generations like Sheikh al-Islam Zakariyyā al-Anṣārī, Khālīd al-Azharī, Mullā ʿAli al-Qārī, ʿAbd al-Dā`im al-Azharī and

Ibn Ghāzī who detail how the text had reached them. These scholars would also clarify errors that are made in the text.

With this in mind, any student studying the text should firstly: not make the differences mentioned in them a course of dispute between themselves or their teachers, but understand that all these readings are correct as long as the student had received it from another who has been licensed in it by his teacher before him. Secondly, that this work has been written by a person and thus renders it open to flaws and errors, unlike the *kalām* of Allah. Thirdly, this book should not be the object of a student's study in that it is just a means for him to gain the understanding and insight into the science of *Tajwīd*. It is a steppingstone for him to achieve a higher and greater level of learning. Fourthly, the study of these books does not in any way make an individual a better reciter. It is incumbent on the student to humble himself before a well-versed teacher and that he chooses to be rectified, since no reciter is without error.

Sanad for Tuhfah and Jazariyyah





المُقَدِّمَةُ

- (1) يَقُولُ رَاجِي رَحْمَةِ الْغَفُورِ¹
دَوْمًا سُلَيْمَانُ هُوَ الْجَمْزُورِي
- (2) الْحَمْدُ لِلَّهِ مُصَلِّيًّا عَلَيَّ
مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا
- (3) وَبَعْدُ هَذَا النَّظْمُ لِلْمُرِيدِ
فِي النَّوْنِ وَالتَّنْوِينِ وَالْمُدُودِ
- (4) سَمَّيْتُهُ بِتُحْفَةِ الْأَطْفَالِ
عَنْ شَيْخِنَا الْمِيهِيِّ² ذِي الْكَمَالِ
- (5) أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا
وَالْأَجْرَ وَالْقَبُولَ وَالشَّوَابَا

¹ Even though الْغَفُورِ only has a *kasrah* on it, the sound will be pulled as if making *madd* in it to maintain the rhyme with الْجَمْزُورِي at the end of the line. This should be applied on all the *kasrahs* and *dammahs* appearing on the end-words throughout the poem e.g. حَاءٌ and خَاءٌ in line 8.

² May be read with a *kasrah* or with a *fathah* on the *mīm* i.e. الْمِيهِيِّ or الْمَيْهِيِّ. Dr. Ashraf Fu`ād Tal`at explains that the more correct pronunciation is with a *kasrah* on the *mīm* since he came from the village named Mīha and not Maiha. Allah knows best.

أَحْكَامُ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

- (6) لِلنُّونِ إِنْ تَسْكُنُ وَلِلتَّنْوِينِ
 أَرْبَعُ أَحْكَامٍ فَخُذْ تَيِّبِي
- (7) فَالْأَوَّلُ الإِظْهَارُ قَبْلَ أَحْرَفِ
 لِلْحَلْقِ سِتٌّ³ رُبَّتْ فَلتَعْرِفِ⁴
- (8) هَمْزٌ فَهَاءٌ ثُمَّ عَيْنٌ حَاءٌ
 مُهْمَلَتَانِ ثُمَّ عَيْنٌ حَاءٌ
- (9) وَالثَّانِي إِذْغَامٌ بِسِتَّةٍ أَتَتْ
 فِي يَرْمُلُونَ⁵ عِنْدَهُمْ قَدْ ثَبَّتْ
- (10) لَكِنَّهَا قِسْمَانِ قِسْمٌ يُدْغَمَا
 فِيهِ بَغْنَةٌ بَيْنُمَا عِلْمَا
- (11) إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا
 تُدْغَمُ⁶ كَدُنْيَا ثُمَّ صِنَوَانِ تَلَا

³ May be read as سِتٌّ or as سِتٌّ.

⁴ May be read as فَلتَعْرِفِ or فَلْيَعْرِفِ. Sheikh Hasan al-Warrāqī gives preference to the former, stating that it is what he read to many of his teachers.

⁵ يَرْمُلُونَ and يَرْمُلُونَ is allowed, though many have given preference to the former.

⁶ May be read as فَلَا تُدْغَمُ or فَلَا تُدْغَمُ.

(12) وَالثَّانِ إِذْ غَامٌ بِغَيْرِ غُنَّةٍ

فِي اللَّامِ وَالرَّاءِ⁷ ثُمَّ كَرَّرْتَهُ

(13) وَالثَّلَاثُ الْإِقْلَابُ عِنْدَ الْبَاءِ

مِيمًا بِغُنَّةٍ مَعَ الْإِخْفَاءِ

(14) وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ

مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

(15) فِي خَمْسَةٍ مِنْ بَعْدِ عَشْرِ رَمْزِهَا

فِي كَلِمٍ⁸ هَذَا الْبَيْتِ قَدْ صَمَّتْهَا

(16) صِفٌ ذَاتَانِ⁹ كَمْ جَادَ شَخْصٌ قَدْ سَمَا

دُمٌ طَيِّبًا زِدْ فِي تُقَى¹¹ ضَعْ ظَالِمًا

أَحْكَامُ النُّونِ وَالْمِيمِ الْمُسْتَدَدَتَيْنِ

(17) وَغَنَّ مِيمًا ثُمَّ نُونًا شُدَّدًا

وَسَمَّ كُلًّا حَرْفَ غُنَّةٍ بَدَا

⁷ It should be read as وَالرَّاءِ (without a *hamzah*) and not وَالرَّاءِ (with a *hamzah*).

⁸ May be read with a *fathah* or with a *kasrah* on the *kāf* i.e. كَلِمٍ or كَلِمٍ.

⁹ Sheikh Hasan al-Warrāqī says that قَدْ صَمَّتْهَا may be read making *idghām* of the *dāl* into the *dād* or with *ith-hār*. However, reading it with *idghām* is easier.

¹⁰ May be read as نُونًا or نُونًا.

¹¹ May be read as تُقَى or as تُقَى.

أَحْكَامُ الْمِيمِ السَّائِكَةِ

- (18) وَالْمِيمُ إِنْ تَسْكُنُ تَجِي قَبْلَ الْهَجَا
لَا أَلِفٍ لَيْتَهُ لِدِي الْحِجَا
- (19) أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ
إِخْفَاءً اذْغَامٌ¹² وَإِظْهَارٌ فَقَطُ
- (20) فَالْأَوَّلُ الإِخْفَاءُ عِنْدَ الْبَاءِ¹³
وَسَمِّهِ الشَّفْوِيُّ¹⁴ لِلْقُرَاءِ
- (21) وَالثَّانِ إِذْغَامٌ بِمِثْلِهَا أَتَى
وَسَمِّ إِذْغَامًا صَغِيرًا يَا فَتَى
- (22) وَالثَّلَاثُ الإِظْهَارُ فِي الْبَقِيَّةِ
مِنْ أَحْرَفٍ وَسَمِّهَا شَفْوِيَّةٌ

¹² إِخْفَاءً اذْغَامٌ will be read with *naql*, as in the narration of Warsh, to maintain the metre of the poem i.e. إِخْفَاءُ نِذْغَامٌ.

¹³ In some prints عِنْدَ الْبَاءِ comes instead of قَبْلَ الْبَاءِ.

¹⁴ The ف of الشَّفْوِيُّ will be read with a *sukūn* to maintain the metre of the poem.

The same will apply to the ف of شَفْوِيَّةٌ in line 22.

(23) وَآخِذْ لَدَىٰ وَاوٍ وَفَا أَنْ تَخْتَفِي

لِقُرْبِهَا وَالِاتِّحَادِ¹⁵ فَاعْرِفِ

حُكْمُ لَامِ أَلٍ وَلامِ الْفِعْلِ

(24) لِلامِ¹⁶ أَلٍ حَالَانَ قَبْلَ الْأَخْرِفِ

أُولَاهُمَا إِظْهَارُهَا فَلْتَعْرِفِ¹⁷

(25) قَبْلَ اذْبَعِ¹⁸ مَعَ عَشْرَةَ خُذْ عِلْمَهُ

مِنْ اذْبَعِ²⁰ حَجَّكَ وَخَفَ عَقِيمَهُ

¹⁵ وَالِاتِّحَادِ will be read with *naql*. Sheikh Hasan al-Warrāqī maintains that the *dāl* should be read without a *tanwīn*. Dr. Ashraf Fu`ād Tal`at states that it may be read with a *tanwīn* also; in this case the word will appear with *lām al-ta`līl* (the *lām* of explanation) i.e. وَالِاتِّحَادِ and not *lām al-ta`rif* i.e. وَالِاتِّحَادِ.

¹⁶ Should be read as لِيَامِ and not as لِيلَامِ.

¹⁷ May be read as فَلْيُعْرِفِ or فَلْتَعْرِفِ . Refer to line 7.

¹⁸ Will be read with a temporary *hamzah* i.e. قَبْلَ اذْبَعِ.

¹⁹ مَعَ is read with a *sukūn* on the *ʿayn*. *Idghām* will then be made into the *ʿayn* of عَشْرَةَ i.e. مَعَ عَشْرَةَ.

²⁰ It may be read with a temporary *hamzah*. Some argue that it should be read with a permanent *hamzah* since the author includes the *hamzah* in the combination of اذْبَعِ ... حَجَّكَ.

(26) ثَانِيهِمَا إِدْعَاؤُهُمَا فِي أَرْبَعِ

وَعَشْرَةَ أَيُّضًا وَرَمَزَهَا ²¹ فَع

(27) طَبَّ ثُمَّ صِلَ رَحْمًا ²² تَفْرُضُ ضَيْفَ ذَا نِعَمٍ

دَعِ سُوءَ ظَنِّ زُرِّ شَرِيفًا لِلْكَرَمِ

(28) وَاللَّامُ ²³ الْأُولَى ²⁴ سَمَّهَا فَمَرِيَّةً ²⁵

وَاللَّامُ الْأُخْرَى سَمَّهَا شَمْسِيَّةً

(29) وَأَظْهَرَ لَامَ فِعْلٍ مُطْلَقًا

فِي نَحْوِ قُلْ نَعَمْ وَقُلْنَا وَالتَّقَى

²¹ The *zāy* may be read with a *fathḥah* or a *dammah* i.e. *وَرَمَزُهَا* or *وَرَمَزُهَا*.

²² It seems that Sheikh Ḥasan al-Warrāqī has given preference to the *rā`* being read with a *dammah* by citing it in the core text, but also mentions that it may be read with a *fathḥah*. In both cases the *hā`* is with a *sukūn*. However, Sheikh Sayyid Mukhtār mentions the *hā`* with a *kasrah* in the core text. Linguistically this would be most correct but it breaks the poetic metre; therefore it is best to read the *hā`* with a *sukūn*. Preference is given to the *rā`* being read with a *fathḥah* considering the meaning to which the author alludes; the joining of family ties (*صِلْ رَحْمًا*). However, it could also be read with a *dammah*.

²³ The *mīm* of *وَاللَّامُ* in both places in this line may be read with a *fathḥah* or a *dammah*. Sheikh Ḥasan al-Warrāqī mentions that a *fathḥah* is more common.

²⁴ *الْأُولَى* and *الْأُخْرَى* will be read with *naql* i.e. *أُولَى* and *أُخْرَى*.

²⁵ The *mīm* of *فَمَرِيَّةً* and *شَمْسِيَّةً* will be read with a *sukūn* to maintain the poetic metre.

فِي الْمِثْلَيْنِ وَالْمُتَقَارِبَيْنِ وَالْمُتَجَانِسَيْنِ

(30) إِنَّ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ

حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ

(31) وَإِنْ يَكُونَا مَخْرَجًا تَقَارِبًا

وَفِي الصِّفَاتِ اخْتَلَفَا يُقَبَّأَ

(32) مُتَقَارِبَيْنِ²⁶ أَوْ يَكُونَا اتَّفَقَا

فِي مَخْرَجِ دُونَ الصِّفَاتِ حَقُّقًا²⁷

(33) بِالْمُتَجَانِسَيْنِ ثُمَّ إِنْ سَكَنَ

أَوَّلُ كُلِّ فَالصَّغِيرِ سَمِيْنٌ

(34) أَوْ حُرِّكَ الحَرْفَانِ فِي كُلِّ فَقُلْ

كُلُّ كَبِيرٌ وَأَفْهَمَنَّهُ بِالْمِثْلِ

أَقْسَامُ الْمَدِّ

(35) وَالْمَدُّ أَصْلِيٌّ وَفَرَعِيٌّ لَهُ

وَسَمٌّ أَوْلاً طَبِيعِيًّا وَهُوَ

²⁶ May be read as مُتَقَارِبَيْنِ or مُقَارِبَيْنِ. In both readings the poetic metre will stay in tact.

Reading with a *fathah* on the *tā`* i.e. مُتَقَارِبَيْنِ, will break the poetic metre.

²⁷ May also be read as حَقُّقًا.

(36) مَا لَا تَوَقُّفٌ لَهُ عَلَى سَبَبٍ

وَلَا بَدْوْنِهِ الْحُرُوفُ تُجْتَلَبُ

(37) بَلْ أَيْ حَرْفٍ غَيْرٍ²⁸ هَمْزٍ أَوْ سُكُونٍ

جَا بَعْدَ مَدٍّ فَالطَّبِيعِيُّ²⁹ يَكُونُ

(38) وَالْآخِرُ³⁰ الْفَرَعِيُّ مَوْقُوفٌ عَلَى

سَبَبٍ كَهَمْزٍ أَوْ سُكُونٍ مُسَجَلًا

(39) حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا

مِنْ لَفْظٍ وَايٍ وَهَيٍّ³¹ فِي نُوحِيهَا

(40) وَالْكَسْرُ قَبْلَ الْيَا وَقَبْلَ الْوَاوِ ضَمٌّ

شَرْطٌ وَفَتْحٌ قَبْلَ أَلْفٍ³² يُلْتَزَمُ

(41) وَاللَّيْنُ³³ مِنْهَا الْيَا وَوَاوٌ سُكَّنَا³⁴

إِنْ انْفِتَاحٌ قَبْلَ كُلِّ أُعْلِنَا

²⁸ The *rā`* of *غَيْرٍ* may be read with a *fathah* or a *kasrah*.

²⁹ The *yā`* of *فَالطَّبِيعِيُّ* may be read with a *fathah* or a *dammah*.

³⁰ *وَلِآخِرُ* will be read with *naql* i.e. *وَلِآخِرُ*.

³¹ The *hā`* will be read with a *sukūn* i.e. *وَهَيٍّ*.

³² The *lām* of *أَلْفٍ* is read with a *sukūn* to maintain the poetic measure.

³³ *وَاللَّيْنُ* may be read with a *kasrah* on the *lām* or with a *fathah* i.e. *وَاللَّيْنُ*. Sheikh Hasan Mustafā al-Warrāqī mentions that reading it with a *kasrah* is preferred since this is what he read to his teachers, and what he teaches.

³⁴ *سُكَّنَا* appears as *سَكَّنَا* in some prints. Sheikh Hasan al-Warrāqī says that the former is what he read to his teachers and is also in conformity with *أُعْلِنَا* at the end of the line.

أَحْكَامُ الْمَدِّ

(42) لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدْوِمُ

وَهِيَ ³⁵ الْوُجُوبُ وَالْجَوَازُ وَاللُّزُومُ

(43) فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ ³⁶

فِي كَلِمَةٍ ³⁷ وَذَا بِمُتَّصِلٍ يُعَدُّ

(44) وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فَصِلَ

كُلُّ بِكَلِمَةٍ وَهَذَا الْمُنْفَصِلُ

(45) وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ

وَقَفًّا كَتَعْلَمُونَ نَسْتَعِينُ ³⁸

(46) أَوْ قَدَّمَ الْهَمْزُ عَلَى الْمَدِّ وَذَا

بَدَلٌ ³⁹ كَأَمَنُوا ⁴⁰ وَإِيمَانًا خُذَا

³⁵ The *hā`* will be read with a *sukūn* i.e. وَهِيَ.

³⁶ The *dāl* in مَدٌّ and يُعَدُّ is read as *mushaddad* and with a *sukūn*.

³⁷ The *kāf* in كَلِمَةٍ here, and in the next line, may be read with a *fathah* or a *kasrah* whilst the *lām* will be *sākin*.

³⁸ The *damma* on the *nūn* of السُّكُونُ and نَسْتَعِينُ should be pulled. Refer to explanation of line 1.

³⁹ May be read as بَدَلٌ or as بَدَلٌ, though the former is more popular and easier to read.

⁴⁰ May be read as آمَنُوا or إِيْمَانًا; both are in the Qur`ān. Sheikh Hasan al-Warrāqī says the former is better known, and is what he read and teaches.

(47) وَلَا زِمَّ إِلَّا السُّكُونُ أُصْلًا

وَصَلًّا وَوَقْفًا بَعْدَ مَدِّ طَوَّلًا

أَقْسَامُ الْمَدِّ الْأَلَزِمِ

(48) أَقْسَامُ لَزِمٍ لَدَيْهِمْ أَرْبَعَةٌ

وَتِلْكَ كَلِمِيٌّ⁴¹ وَحَرْفِيٌّ مَعَهُ

(49) كِلَاهُمَا مُخَفَّفٌ مُثَقَّلٌ

فَهَذِهِ أَرْبَعَةٌ تُفَصِّلُ

(50) فَإِنَّ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ⁴²

مَعَ حَرْفٍ مَدٍّ فَهُوَ⁴³ كَلِمِيٌّ وَقَعَ

(51) أَوْ فِي ثَلَاثِيٍّ⁴⁴ الْحُرُوفُ وَجِدَا

وَالْمَدُّ وَسَطُهُ⁴⁵ فَحَرْفِيٌّ بَدَا

⁴¹ The *kāf* may be read with a *kasrah* or *fathah* as mentioned previously. The *kasrah* is more popular. The same will apply to *بِكَلِمَةٍ* in line 50.

⁴² Will be read as *سُكُونٌ جُتْمَعُ*.

⁴³ The *hā`* will be read with a *sukūn* i.e. *فَهُوَ*.

⁴⁴ The *yā`* is read as *mushaddad* and with a *kasrah* i.e. *ثَلَاثِيٌّ*.

⁴⁵ The *sīn* may be read with a *sukūn* or with a *fathah* i.e. *وَسَطُهُ* or *وَسَطُهُ*. The former is more popular. The *ṭā`* can be read with a *dammah* or a *fathah*.

- (52) كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا
 مَخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغِمَا
- (53) وَاللَّازِمُ الْحَرْفِيُّ أَوَّلَ السُّورِ
 وَجُودُهُ وَفِي ثَمَانٍ انْحَصَرَ⁴⁶
- (54) يَجْمَعُهَا حُرُوفٌ كَمْ عَسَلٌ نَقَصَ
 وَعَيْنٌ ذُو وَجْهَيْنِ وَالطُّوْلُ أَحْصَ⁴⁷
- (55) وَمَا سِوَى الْحَرْفِ الثَّلَاثِيِّ⁴⁸ لَا أَلِفٌ
 فَمَدُّهُ مَدًّا طَبِيعِيًّا أَلِفٌ
- (56) وَذَلِكَ أَيْضًا فِي فَوَاتِحِ السُّورِ
 فِي لَفْظٍ حَيٍّ طَاهِرٍ قَدْ انْحَصَرَ
- (57) وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعَ عَشَرَ⁴⁹
 صِلُهُ سَحِيرًا مَنْ قَطَعَكَ ذَا اسْتَهَرَ

⁴⁶ It is read as تَمَانٍ انْحَصَرَ.

⁴⁷ In place of the second stanza some prints have وَعَيْنٌ ثَلَاثٌ لَكِنِ الطُّوْلُ أَحْصَ. The one in the core text is more popular.

⁴⁸ The *yā`* is read with a *sukūn*, unlike in line 51 i.e. ثَلَاثِي.

⁴⁹ *Idghām* of the first *ʿayn* is made into the second *ʿayn* i.e. الْأَرْبَعُ عَشْرُ.

الْحَاتِمَةُ

(58) وَتَمَّ ذَا النَّظْمِ بِحَمْدِ اللَّهِ

عَلَى تَمَامِهِ بِإِلَّا تَنَاهِي

(59) أَبْيَاتُهُ نَدُّ بَدَأَ لِذِي النَّهْيِ

تَارِيحُهَا بُشْرَى لِمَنْ يُتَقِنُهَا

(60) ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدًا

عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا

(61) وَالْأَلِ وَالصَّحْبِ وَكُلِّ تَابِعِ

وَكُلِّ قَارِيٍّ وَكُلِّ سَامِعِ

المقدمة

- (1) يُقُولُ رَاجِي عَفْوِ رَبِّ سَامِعٍ¹
 مُحَمَّدُ ابْنُ الْجَزْرِيِّ الشَّافِعِيِّ
- (2) الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ
 عَلَى نَبِيِّهِ وَمُصْطَفَاهُ
- (3) مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ
- وَمُقَرَّرِ الْقُرْآنِ² مَعَ مُحِبِّهِ
- (4) وَبَعْدُ إِنَّ هَذِهِ مُقَدِّمَةٌ³
- فِيمَا عَلَى قَارِئِهِ أَنْ يَعْلَمَهُ⁴
- (5) إِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَتِّمٌ⁵
 قَبْلَ الشَّرُوعِ أَوْلَا أَنْ يَعْلَمُوا

¹ The *kasrah* of سَامِعٍ should be pulled to rhyme with الشَّافِعِيِّ at the end of the line. This has already been explained at the beginning of the *Tuhfah*.

² Sheikh Hasan al-Warraqī says that it may also be read قُرْآن , as in the *qirā`ah* of Ibn Kathīr. The former is more renown.

³ The *dāl* may be read with a *kasrah* or a *fathah* i.e. مُقَدِّمَةٌ or مُقَدَّمَةٌ . The former is preferred.

⁴ The *hā`* in يُعْلَمَهُ and يَعْلَمَهُ is read with a *sukūn* to keep the rhyme-scheme.

⁵ The *damma* at the end of عَلَيْهِمْ and مُحْتَتِّمٌ will be pulled i.e. عَلَيْهِمْو and مُحْتَتِّمُو.

(6) مَخَارِجِ الْحُرُوفِ وَالصِّفَاتِ

لِيَنْظُرُوا ، بِأَفْصَحِ اللُّغَاتِ

(7) مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ

وَمَا الَّذِي رُسِمَ فِي الْمَصَاحِفِ

(8) مِنْ كُلِّ مَقْطُوعٍ وَمَوْضُوعٍ بِهَا

وَتَاءِ أُثْنَى لَمْ تَكُنْ تُكْتَبُ بِ: هَا

بَابُ مَخَارِجِ الْحُرُوفِ

(9) مَخَارِجِ الْحُرُوفِ سَبْعَةَ عَشَرَ

عَلَى الَّذِي يَخْتَارُهُ مَنْ اخْتَبَرَ

⁶ In other prints it appears as *لِيَنْظُرُوا*. Mullā 'Ali al-Qārī states that in the last print from the author *يَنْظُرُوا* is used. He further explains that though the meaning in both usages is the same, *يَنْظُرُوا* implies correct pronunciation of individual letters whereas *يَلْفِظُوا* would include words (a combination of individual letters) as well. Thus the latter is more comprehensive.

⁷ In some prints it occurs as *رُسِمَ* with a *shaddah* on the *sīn*. The one in the text is more common.

(10) فَأَلِفُ الْجَوْفِ ۙ وَأُخْتَاهَا وَهِيَ

حُرُوفٌ مَدٌّ لِلْهَوَاءِ تَنْتَهِي

(11) ثُمَّ لِأَقْصَى الْحَلْقِ هَمْزٌ هَاءٌ

ثُمَّ لَوَسْطِهِ ۙ فَعَيْنٌ حَاءٌ

(12) أَدْنَاهُ عَيْنٌ خَاوُهَا وَالْقَافُ

أَقْصَى اللِّسَانِ فَوْقُ ثُمَّ الْكَافُ

(13) أَسْفَلُ وَالْوَسْطُ 10 فَجِيمُ الشَّيْنِ يَا

وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا

(14) لِأَضْرَاسٍ 11 مِنْ أَيْسَرَ أَوْ يُمْنَاهَا

وَاللَّامُ أَدْنَاهَا لِمُنْتَهَاهَا

⁸ Mullā ʿAli al-Qārī states that in some prints it occurs as لُجُوفِ أَلِفٌ which breaks the poetic measure. Dr. Ayman Suwayd has given preference to this reading. Sheikh Ḥasan al-Warrāqī mentions that if the *lām* of أَلِفٌ is given a *sukūn* as is done in the *Tuhfah* i.e. قَبْلَ أَلِفٍ يُلْتَزَمُ, then the poetic measure can still be maintained. Allah knows best.

⁹ The *sīn* of وَسْطِهِ may be read with a *sukūn* or a *fathḥah*. Dr. Ayman Suwayd's research forwards it as: وَمِنْ وَسْطِهِ. Sheikh Ḥasan al-Warrāqī cites this in his core text. Mullā ʿAli al-Qārī also mentions وَمَا لَوَسْطِهِ.

¹⁰ The *sīn* here is read with a *sukūn* i.e. وَالْوَسْطُ.

¹¹ *Naql* will be made in it, as in the narration of Warsh i.e. لَطْرَاسٍ.

(15) وَالنُّونُ¹² مِنْ طَرَفِهِ تَحْتُ اجْعَلُوا

وَالرَّا يُدَانِيهِ لِظَهْرِ أَدْخَلُ

(16) وَالطَّاءُ وَالذَّالُ وَتَا مِنْهُ وَمِنْ

عُلْيَا الثَّنَائِيَا وَالصَّفِيرُ مُسْتَكِنٌ

(17) مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى

وَالظَّاءُ وَالذَّالُ وَتَا لِلْعُلْيَا

(18) مِنْ طَرَفَيْهِمَا وَمِنْ بَطْنِ الشَّفَةِ

فَالفَا مَعَ اطْرَافِ¹³ الثَّنَائِيَا الْمُشْرِفَةِ

(19) لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيْمٌ

وَعُنَّةٌ مَخْرَجُهَا الْخَيْشُومُ

بَابُ صِفَاتِ الْحُرُوفِ

(20) صِفَاتُهَا جَهْرٌ وَرِخْوٌ¹⁴ مُسْتَفْلٌ

مُنْفَتِحٌ مُصَمْتَةٌ وَالضُّدُّ قُلٌّ

¹² The *nūn* may be read with a *dammah* or a *fathah*, though the former is more renown i.e. *وَالنُّونُ* or *وَالنُونُ*.

¹³ It should be read *مَعَ طَرَاِفِ*.

¹⁴ The *rā`* may be read with a *fathah*, *dammah* or *kasrah* i.e. *رِخْوٍ*, *رُخْوٍ* or *رَخْوٍ*. The latter is most read. The same will apply to *رِخْوٍ* which appears in line 22.

(21) مَهْمُوسَهَا فَحَثَّهُ شَخْصٌ سَكَتٌ

شَدِيدُهَا لَفْظٌ أَجْدَقُ قَطِ بَكَتٌ

(22) وَيَبْنِ رِخْوٍ وَالشَّدِيدِ لِنِ عُمَرُ

وَسَبْعٌ¹⁵ عَلُو خُصَّ ضَغْطٍ قِظٌ حَصْرُ

(23) وَصَادٌ ضَادٌ طَاءٌ ظَاءٌ مُطَبَقَةٌ¹⁶

وَفِرٌّ¹⁷ مِنْ لُبِّ الْحُرُوفِ الْمَذْلَقَةُ

(24) صَفِيرُهَا صَادٌ وَرَائِي سِينٌ

فَلَقَلَةٌ قُطْبٌ جَدٌ¹⁸ وَاللَّيْنُ

(25) وَآؤٌ وَيَاءٌ سَكَنًا¹⁹ وَأَنْفَتَحَا

قَبْلَهُمَا وَالْأَنْحِرَافُ²⁰ صُحْحَا

(26) فِي اللَّامِ وَالرَّاءِ وَبِتَكَرِيرِ جُعِلَ

وَلِلتَّفْسِي الشَّيْنِ ضَادًا اسْتَطِلَ

¹⁵ The *ayn* may be read with a *kasrah* or a *dammah* i.e. وَسَبْعٍ or سَبْعٌ The latter is more known.

¹⁶ May be read with a *kasrah* on the *bā`* also i.e. مُطَبَقَةٌ.

¹⁷ May be read with a *fathah* or *kasrah* on the *fā`* i.e. فِرٌّ or فِرَّ.

¹⁸ The combination for the letters of *qalqalah* are well known as قُطْبٌ جَدٌ; with a *tashdīd* on the *dāl*. This is how it occurs in the *Shātibīyah*. However, to maintain the poetic metre it is read without the *tashdīd* here i.e. قُطْبٌ جَدٌ.

¹⁹ Appears as سُكَّنًا in some prints.

²⁰ It will be read making *naql* i.e. وَلِنَجْرَافُ.

بَابُ التَّجْوِيدِ

(27) وَالْأَخَذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمٌ

مَنْ لَمْ يُصَحِّحْ²¹ الْقُرْآنَ²² آثِمٌ

(28) لِإِنَّهُ بِهِ الْإِلَهُ أَنْزَلَ

وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا

(29) وَهُوَ²³ أَيْضًا حَلِيَّةُ التَّلَاوَةِ

وَزِينَةُ الْأَدَاءِ وَالْقِرَاءَةِ²⁴

²¹ In some prints it occurs as مَنْ لَمْ يُجَوِّدْ. In Sheikh Sayf al-Dīn al-Faḍālī's explanation of the *Jazariyya*, he interprets يُجَوِّدْ and يُصَحِّحْ to be synonyms. Upon this statement Dr. Ayman explains that يُجَوِّدْ holds a broader meaning than يُصَحِّحْ in that the former would include *lahn jaliyy* and *lahn khafiyy* whereas the latter would not necessarily do so. Scholars agree that a person making *lahn jaliyy* is a sinner (آثم) but regarding *lahn khafiyy* there is difference of opinion. Can it be said that every person who leaves out a temporary characteristic e.g. *ghunnah*, *qalqalah*, *madd* etc. is a sinner? If we use يُجَوِّدْ we would be including anyone who commits *lahn khafiyy* as a sinner. Therefore using يُصَحِّحْ is better since we would not include every individual who makes *lahn khafiyy* as a sinner. Allah knows best.

²² It is read with *naql* i.e. قُرْآنَ and not قُرْآنٌ.

²³ It will be read with a *dammah* on the *hā`* i.e. وَهُوَ and not as وَهُو . This will also apply to وَهُوَ in line 30.

²⁴ The *kasrah* in التَّلَاوَةِ and الْقِرَاءَةِ is pulled to keep the rhyme scheme. The *tā`* in both may also be read with a *sukūn* i.e. التَّلَاوَةُ and الْقِرَاءَةُ. The former is more common.

(30) وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا

مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا²⁵

(31) وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ

وَاللَّفْظُ فِي نَظِيرِهِ كَمَثَلِهِ

(32) مُكَمَّلًا²⁶ مِنْ غَيْرِ مَا تَكَلَّفِ

بِاللُّطْفِ فِي النُّطْقِ بِلاَ تَعَسْفِ

(33) وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ

إِلَّا رِيَاضَةٌ أَمْرِيٌّ بِفَنِّهِ

بَابُ اسْتِعْمَالِ الْحُرُوفِ

(34) فَرَقُّقَنْ مُسْتَفِلاً مِنْ أَحْرَفِ

وَحَاذِرَنْ تَفْخِيمِ لَفْظِ الْأَلِفِ

²⁵ In other prints it appears as مِنْ كُلِّ صِفَةٍ وَمُسْتَحَقَّهَا .

²⁶ The *mīm mushaddad* may be read with a *fathḥah* or a *kasrah* i.e. مُكَمَّلًا or مُكَمَّلًا .

(35) وَهَمَزَ الْحَمْدُ²⁷ أَعُوذُ إِهْدِنَا

اللَّهِ ثُمَّ لَمْ لِلَّهِ لَنَا

(36) وَلِيَتَلَطَّفَ وَعَلَى اللَّهِ وَلَا الضُّ

وَالْمِيمَ مِنْ مَخْمَصَةٍ وَمِنْ مَرَضٍ

(37) وَيَاءٍ بَرَقَ بَاطِلٍ بِهِمْ بِذِي

وَاحْرَضَ عَلَى الشُّدَّةِ وَالْجَهْرِ الَّذِي

(38) فِيهَا وَفِي الْجِيمِ كَ: حُبُّ الصَّبْرِ

رَبْوَةٌ²⁹ اجْتُنَّتْ وَحَجٌّ³⁰ الْفَجْرِ

(39) وَبَيِّنَنْ مُقْلَقَلًا³¹ إِنْ سَكْنَا

وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَيْنَا

(40) وَحَاءٌ حَضَحَصَ أَحَطَّتْ الْحُقُ

وَسَيْنَ مُسْتَقِيمًا³² يَسْطُو يَسْقُو

²⁷ In some prints it occurs as كَهَمَزٍ. Note that in this reading all words joined to it will also be read with a *kasrah* e.g. وَالْمِيمِ, وَيَاءٍ etc.

²⁸ The *hamzah* of الْحَمْدُ is read as a permanent *hamzah* as if starting from the word. The same will apply to إِهْدِنَا in this verse.

²⁹ The *tanwīn* is read with a *kasrah* i.e. رَبْوَةٌ نَجُتَّتْ. It may also be read with a *ḍammah* i.e. رَبْوَةٌ نُجُتَّتْ. The former is more common.

³⁰ May be read with a *ḍammah* on the *jīm* also i.e. وَحَجُّ.

³¹ May be read as مُقْلَقَلًا or as مُقْلَقَلًا. The former is more common.

³² The final *mīm* may be read with a *kasrah* or a *fathah*.

بَابُ الرَّاءِاتِ

(41) وَرَقِّقِ الرَّاءَ إِذَا مَا كُسِرَتْ

كَذَاكَ بَعْدَ الْكُسْرِ حَيْثُ سَكَنْتَ

(42) إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفِ اسْتِعْلَا

أَوْ كَانَتْ الْكُسْرَةُ لَيْسَتْ أَصْلًا

(43) وَالْحُلْفُ فِي فِرْقٍ لِكُسْرِ يُوجَدُ

وَأَخْفِ تَكْرِيرًا إِذَا تُشَدَّدُ

بَابُ اللَّامَاتِ

(44) وَفَخِّمِ اللَّامَ مِنْ اسْمِ اللَّهِ

عَنْ فَتْحٍ أَوْ³³ ضَمٍّ ك:عَبْدُ اللَّهِ³⁴

³³ It is read with *naql* i.e. فَتْحٌ نَوْ

³⁴ The *dāl* should be read with a *fathah* or a *dammah* i.e. عَبَدَ or عَبُدْ.

بَابُ الْإِسْتِعْلَاءِ وَالْإِطْبَاقِ

(45) وَحَرَفَ الْإِسْتِعْلَاءِ³⁵ فَخَّمْ وَأَخْصَصَا

الْإِطْبَاقَ أَقْوَى نَحْوُ³⁶: قَالَ وَالْعَصَا

(46) وَبَيَّنَّ الْإِطْبَاقَ³⁷ مِنْ أَحَطْتُ مَعَ

بَسَطْتَ وَالْحُلْفُ بِ: نَخَلْتُكُمْ وَقَعَ

(47) وَأَحْرَضَ عَلَى السُّكُونِ فِي جَعَلْنَا

أَنْعَمْتَ وَالْمَغْضُوبِ مَعَ ضَلَلْنَا

(48) وَخَلَّصَ انْفِتَاحَ مَحْذُورًا عَسَى

خَوْفَ اشْتِبَاهِهِ بِ: مَحْظُورًا عَصَى

(49) وَرَاعَ شِدَّةَ بِيكَا فِي وَبَتَا

كَ: شَرِكُكُمْ وَتَتَوَفَّى فِتْنَتَا

³⁵ Will be read with *naql* i.e. *لِإِسْتِعْلَاءِ*. The same will apply to *الْإِطْبَاقَ* in this line. It will be read as *لِطْبَاقَ*.

³⁶ May also be read with a *fathah* i.e. *نَحْوُ*, though *dammah* is preferred.

³⁷ It should be read without *naql* here.

بَابُ الْإِدْغَامِ

- (50) وَأَوْلَىٰ مِثْلٍ وَجِنْسٍ إِنْ سَكَنَ
 أَدْغَمَ كَ: قُلْ رَبِّ وَبَلْ لَا وَابْنَ
 (51) فِي يَوْمٍ مَعَ قَالُوا وَهُمْ وَقُلْ نَعَمْ
 سَبَّحَهُ لَا تُزِعْ قُلُوبَ فَالْتَقَمَ

بَابُ الضَّادِ وَالظَّاءِ

- (52) وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجِ
 مَيِّزٍ مِنَ الظَّاءِ وَكُلُّهَا تَحِي
 (53) فِي الظَّنِّ ظِلٌّ³⁸ الظُّهْرِ عُظْمٌ³⁹ الحِنْفِ
 أَيَقِظُ وَأَنْظِرُ عَظْمٌ⁴⁰ ظَهْرٍ اللَّفْظِ
 (54) ظَاهِرٌ لَظَى شُورَاظٌ⁴¹ كَظْمٍ ظَلَمًا
 اغْلُظْ ظَلَامٌ⁴² ظُفْرٍ انْتِظِرْ⁴³ ظَمًا

³⁸ May also be read with a *dammah* i.e. ظُلٌّ.

³⁹ May also be read with a *dammah* i.e. عُظْمٌ.

⁴⁰ May also be read with a *fathah* i.e. عَظْمٌ.

⁴¹ The *shīn* may also be read with a *kasrah* i.e. شُورَاظٌ.

⁴² May also be read with a *fathah* i.e. ظَلَامٌ.

⁴³ Will be read as ظُفْرٍ نَنْتَظِرْ.

(55) أَظْفَرَ ظَنًّا كَيْفَ جَا وَعَظٌّ⁴⁴ سَوَى

عِضِينَ ظَلَّ النَّحْلُ زُخْرُفٍ سَوَا⁴⁵

(56) وَظَلَّتْ ظَلْتُمْ وَبِرُومٍ ظَلُّوا

كَالْحِجْرِ ظَلَّتْ شُعْرًا نَظَلُّ

(57) يَظْلُلْنَ مَحْظُورًا مَعَ الْمُحْتَظِرِ

وَكَُنْتَ فَظًّا وَجَمِيعٍ⁴⁶ النَّظِرِ

(58) إِلَّا بِ: وَيَلٍ⁴⁷ هَلْ وَأُولَى نَاضِرَهُ

وَالْغَيْظِ لَا الرَّعْدِ وَهُودٍ قَاصِرَهُ⁴⁸

(59) وَالْحَظُّ لَا الْحَضُّ⁴⁹ عَلَى الطَّعَامِ

وَفِي ضَنِينٍ⁵⁰ الْخِلَافُ سَامِي

⁴⁴ May also be read as وَعَظٌّ.

⁴⁵ The *sīn* should be read with a *fathḥah* i.e. سَوَا. Reading it with a *kasrah* changes the meaning and what is intended by the author.

⁴⁶ The *ʿayn* may be read with *fathḥah*, *ḍammah* or a *kasrah* i.e. جَمِيعٌ , جَمِيعٌ or جَمِيعٌ .

⁴⁷ May also be read with a *ḍammatayn* i.e. وَيَلٌ.

⁴⁸ Also read as وَالْغَيْظُ لَا الرَّعْدُ وَهُودٌ قَاصِرَهُ.

⁴⁹ Also read as وَالْحَظُّ لَا الْحَضُّ.

⁵⁰ May also be read with a *thā`* i.e. ضَنِينٌ. Both readings are authentic amongst the ten *qurrā`*. When joining it to the next word it is read as ضَنِينٌ نِ الْخِلَافُ.

بَابُ التَّحْذِيرَاتِ

(60) وَإِنْ تَلَاقِيَا الْبَيَانَ لَازِمٌ

أَنْقَضَ ظَهْرَكَ يَعْصُ الظَّالِمُ

(61) وَأَضْطَرَّ مَعَ وَعَظَتْ مَعَ أَفْضْتُمْ

وَصَفَّ هَا جِبَاهُهُمْ عَلَيْهِمْ⁵¹

بَابُ النُّونِ وَالْمِيمِ الْمُسَدَّدَتَيْنِ وَالْمِيمِ السَّاكِنَةِ

(62) وَأَظْهَرَ الْغَنَّةَ مِنْ نُونٍ وَمِنْ

مِيمٍ إِذَا مَا شُدَّدَا وَأَخْفَيْنِ

(63) أَلِيمٍ إِنْ تَسَكَّنَ بَغْنَةً لَدَى

بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا

(64) وَأَظْهَرْتُهَا عِنْدَ بَاقِي الْأَحْرَفِ

وَاحْذَرُ لَدَى وَآوِ وَفَا أَنْ تُخْتَفِي

⁵¹ The *damma* in both أَفْضْتُمْ and عَلَيْهِمْ will be pulled i.e. أَفْضْتُمُو and عَلَيْهِمُو.

بَابُ أَحْكَامِ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

(65) وَحُكْمُ تَنْوِينِ وَنُونٍ يُلْفَى

إِظْهَارُ ادْغَامٍ⁵² وَقَلْبُ إِخْفَا

(66) فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهَرَ وَادَّغَمَ

فِي اللَّامِ وَالرَّاءِ لَا بُغْنَةَ لَزِمَ

(67) وَأَدْغَمَنَ بُغْنَةَ فِي يَوْمِنُ

إِلَّا بِكَلِمَةٍ كَ: ذُنْيَا عَنْوُنُوا⁵³

(68) وَالْقَلْبُ عِنْدَ الْبَا بُغْنَةَ كَذَا

لِإِخْفَا⁵⁴ لَدَى بَاقِي الْحُرُوفِ أُخِذَا

بَابُ الْمَدِّ

(69) وَالْمَدُّ لَازِمٌ وَوَأَجِبٌ أَتَى

وَجَائِزٌ وَهُوَ⁵⁵ وَقَصْرٌ ثَبَتَا

⁵² Read as إِظْهَارُ نِ ادْغَامٍ.

⁵³ In some prints it appears as صُنُونُوا. This is preferred by scholars due to its occurrence in the Qur`ān.

⁵⁴ Read with *naql* i.e. لِإِخْفَا.

⁵⁵ Read as وَهُوَ.

(70) فَلَا زِمَ إِِنْ جَاءَ بَعْدَ حَرْفِ مَدٍّ

سَاكِنٌ حَالَيْنِ وَبِالطُّوْلِ يُمَدُّ

(71) وَوَاجِبٌ إِِنْ جَاءَ قَبْلَ هَمْزَةٍ

مُتَّصِلًا إِِنْ جُمِعَا بِكَلِمَةٍ

(72) وَجَائِزٌ إِذَا أَتَى مُنْفَصِلًا

أَوْ عَرَضَ السُّكُونُ وَقَفًّا مُسْجَلًا

بَابُ مَعْرِفَةِ الْوُقُوفِ وَالْإِبْتِدَاءِ

(73) وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ

لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ

(74) وَالْإِبْتِدَاءِ⁵⁶ وَهِيَ⁵⁷ تُقْسَمُ إِذَنْ

ثَلَاثَةً تَامٌ وَكَافٍ وَحَسَنٌ

(75) وَهِيَ لِمَا تَمَّ فَإِنْ لَمْ يُوجَدِ

تَعَلُّقٌ - أَوْ كَانَ مَعْنَى - فَأَبْتَدِي

(76) فَالْتَامُ فَالْكَافِي وَالفُظًا فَالْمُنْعَنُ

إِلَّا رُؤُوسَ الْآيِ جَوُزٌ فَالْحَسَنُ

⁵⁶ Read with *naql* i.e. وَلِإِبْتِدَاءِ. In some prints it occurs without the *hamzah* i.e. وَالْإِبْتِدَاءِ.

⁵⁷ The *hā`* is read with a *sukūn* i.e. وَهِيَ. It will be read like this in the next line

(77) وَعَيْرُ مَا تَمَّ قَبِيحٌ وَلَهُ

يُوقَفُ⁵⁸ مُضْطَرًّا وَيُبْدَأُ⁵⁹ قَبْلَهُ⁶⁰

(78) وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ وَجَبَ⁶¹

وَلَا حَرَامٌ⁶² غَيْرِ⁶³ مَا لَهُ سَبَبٌ

بَابُ الْمَقْطُوعِ وَالْمَوْصُولِ

(79) وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا

فِي مُصْحَفِ الْإِمَامِ⁶⁴ فِيمَا قَدْ آتَى

(80) فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا

مَعَ مَلْجَأٍ وَلَا إِلَهَ إِلَّا

⁵⁸ In some prints it appears as اَلْوَقْفُ مُضْطَرًّا.

⁵⁹ Also read as وَيُبْدَأُ.

⁶⁰ Sheikh Hasan al-Warrāqī explains that considering the difference in wording of this verse, it may be read as اَلْوَقْفُ مُضْطَرًّا وَيُبْدَأُ قَبْلَهُ or يُوقَفُ مُضْطَرًّا وَيُبْدَأُ قَبْلَهُ.

⁶¹ Also read as يَجِبُ.

⁶² May be read as حَرَامٌ or حَرَامٌ.

⁶³ The *rā`* may be read with a *fathah*, *dammah* or *kasrah*. However, if one reads حَرَامٌ he should read غَيْرٌ, if one reads حَرَامٌ he should read غَيْرٌ and غَيْرٌ can be read with both حَرَامٌ and حَرَامٌ.

⁶⁴ In some prints it occurs as فِي الْمُصْحَفِ الْإِمَامِ.

- (81) وَتَعْبُدُوا يَاسِينَ ثَانِي هُوَدَ لَا
يُشْرِكْنَ تَشْرِكُ يَدْخُلْنَ تَعْلُوا عَلَى
- (82) أَنْ لَا يَقُولُوا لَا أَقُولَ إِنْ مَا
بِالرَّعْدِ وَالْمَفْتُوحِ صِلْ وَعَنْ مَا
- (83) نُهُوا اقْطَعُوا مِنْ مَا بَرُومِ وَالنِّسَاءِ
خُلْفُ الْمَنَافِقِينَ أَمْ مَنْ أَسَّسَا
- (84) فَصَلَّتِ النَّسَاءُ وَذَبِحَ حَيْثُ مَا
وَأَنْ لَمْ الْمَفْتُوحِ كَسْرُ إِنْ مَا
- (85) الْآنِعَامُ⁶⁵ وَالْمَفْتُوحِ يَدْعُونَ مَعَا
وَحُلْفُ الْآنِفَالِ⁶⁶ وَنَحْلٍ وَقَعَا
- (86) وَكُلِّ مَا سَأَلْتُمُوهُ وَاخْتَلَفَ
رُدُّوا كَذَا قُلْ بِئْسَمَا وَالْوَصْلُ صِيفُ
- (87) خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا اقْطَعَا
أَوْحِي أَفْضْتُمْ اشْتَهَتْ يَبْلُوا مَعَا

⁶⁵ Read with *naql* i.e. لَنْعَامَ.

⁶⁶ Read with *naql* i.e. وَحُلْفُ لَنْفَالٍ.

(88) ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ⁶⁷ كِيلاً

تَنْزِيلٍ⁶⁸ شُعْرًا وَغَيْرَهَا⁶⁹ صِلَاً

(89) فَأَيْنَمَا كَانَتْحُلٍ صِلٍ وَمُخْتَلِفٍ⁷⁰

فِي الشُّعْرَا الْأَحْزَابِ⁷¹ وَالنِّسَا وَصِفٍ

(90) وَصِلٍ فَإِلْمٌ هُودَ أَلَّنْ نَجْعَلُ⁷²

نَجْمَعُ كَيْلًا نَحْزَنُوا تَأْسَوْا عَلَى

(91) حَبْجٍ عَلَيْكَ حَرْجٍ وَقَطْعُهُمْ

عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ

(92) وَمَالٍ هَذَا وَالَّذِينَ هُوَ لَا

تَحِينُ فِي الْإِمَامِ صِلٍ وَوَهَّالًا⁷³

⁶⁷ May also be read as رُومٌ.

⁶⁸ May also be read as تَنْزِيلٌ.

⁶⁹ Some prints also have وَغَيْرِ ذِي صِلَاً.

⁷⁰ The *lām* may also be read with a *fathḥah* i.e. وَمُخْتَلِفٌ, although a *kasrah* is preferred since it rhymes better with وَصِفٌ at the end of the verse.

⁷¹ In some prints it also appears as فِي الظُّلَّةِ الْأَحْزَابِ.

⁷² The sound should be pulled when stopping i.e. نَجْعَلَا.

⁷³ Some prints have وَوَيْلٌ لَا.

(93) وَوَزَّنُوهُمْ⁷⁴ وَكَأَلُوهُمْ صِلِ

كَذَا مِنْ آلِ وَهَا وَيَا لَا تَفْصِلِ⁷⁵

بَابُ التَّاءِ

(94) وَرَحِمَتْ⁷⁶ الزُّخْرُفِ بِالتَّاءِ زَبْرَةَ

الْأَعْرَافِ⁷⁷ رُومٍ هُودٍ⁷⁸ كَافَ الْبَقْرَةَ

(95) نِعَمْتُهَا ثَلَاثُ نَحْلِ إِبْرَهَمَ

مَعًا أَخِيرَاتٍ⁷⁹ عُقُودٍ⁸⁰ الثَّانِي هَمْ

(96) لُقْمَانَ ثُمَّ فَاطِرٌ كَالطُّورِ

عِمْرَانَ لَعْنَتْ بِهَا وَالنُّورِ

(97) وَأَمْرَاتُ يُوسُفَ عِمْرَانَ الْقَصَصِ

تَحْرِيمٍ⁸¹ مَعْصِيَتِ بِقَدْ سَمِعَ يُحِصِّ

⁷⁴ Should be read by pulling the sound of the dammah i.e. وَوَزَّنُوهُمْ.

⁷⁵ Some prints have it as كَذَا مِنْ آلِ وَهَا لِأَنْفِصِلِ.

⁷⁶ The *tā`* can also be read with a fathah i.e. وَرَحِمَتْ.

⁷⁷ Read with *naql* i.e. لَعْرَافِ.

⁷⁸ The *dāl* may be read with a fathah or a *kasrah* i.e. هُودٍ or هُوْدٍ.

⁷⁹ May be read as أَخِيرَاتٍ or أَخِيرَاتٍ.

⁸⁰ The *dāl* may be read with a dammah or a *kasrah* i.e. عُقُودٌ or عُقُودٌ.

⁸¹ The *mīm* may also be read with a dammah i.e. تَحْرِيمٍ.

(98) شَجَرَتٌ ٨٢ الدُّحَانِ سُنَّتْ فَاطِرِ

كُلًّا ٨٣ وَالْأَنْفَالِ وَأُخْرَى غَافِرِ ٨٤

(99) فُرَّتْ عَيْنِ جَنَّتْ فِي وَفَعَتْ

فَطُرَتْ بَقِيَّتْ وَابْنَتْ وَكَلِمَتْ

(100) أَوْسَطَ الْأَعْرَافِ ٨٥ وَكُلُّ مَا اخْتَلَفَ

جَمْعًا وَفَرَدًا فِيهِ بِالتَّاءِ عُرِفَ

بَابُ هَمْزِ الْوَصْلِ

(101) وَأَبْدَأُ بِهَمْزِ الْوَصْلِ مِنْ فِعْلٍ بِضَمِّ

إِنْ كَانَ ثَالِثٌ مِنَ الْفِعْلِ يُضَمُّ

(102) وَاكْسِرُهُ حَالَ الْكَسْرِ وَالْفَتْحِ وَفِي

الْأَسْمَاءِ ٨٦ غَيْرِ ٨٧ اللَّامِ كَسْرُهَا وَفِي

(103) ابْنِ مَعَ ابْنَتِ امْرِئٍ وَاثْنَيْنِ

وَأَمْرًا وَأَسْمٍ مَعَ اثْنَتَيْنِ

٨٢ May be read with a *dammah* also i.e. شَجَرَتْ.

٨٣ Must be read with *naql* i.e. وَكُلُّهَا.

٨٤ In some prints it appears as وَحَرْفِ غَافِرٍ ; with a *fathah* or *kasrah* on the *fā`*.

٨٥ Read with *naql* i.e. أَوْسَطَ لَعْرَافٍ.

٨٦ Read with *naql* i.e. لِكَسْمَاءِ.

٨٧ The *rā`* may be read with a *fathah* or a *kasrah*.

بَابُ الْوَقْفِ عَلَى أَوَاخِرِ الْكَلِمِ

- (104) وَحَاذِرِ الْوَقْفِ بِكُلِّ الْحَرَكَهٖ
إِلَّا إِذَا رُمْتَ فَبَعْضٌ⁸⁸ الْحَرَكَهٖ
(105) إِلَّا بِفَتْحٍ أَوْ بِنَضْبٍ وَأَشْمٍ
إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمِّ

الْحَاتِمَةُ

- (106) وَقَدْ تَقَضَّى نَظْمِي الْمَقْدَمَةَ
مِنِّي لِقَارِي الْقُرْآنِ⁸⁹ تَقْدِمَهُ
(107) أَبْيَاتُهَا قَافٌ وَزَائِي فِي الْعَدَدِ
مَنْ يُحْسِنُ⁹⁰ التَّجْوِيدَ يَظْفَرُ بِالرَّشْدِ
(108) [وَالْحَمْدُ لِلَّهِ لَهَا خِتَامٌ
ثُمَّ الصَّلَاةُ بَعْدُ وَالسَّلَامُ
(109) عَلَى النَّبِيِّ الْمُصْطَفَى وَآلِهِ
وَصَحْبِهِ وَتَابِعِي مِنْوَالِهِ]

⁸⁸ The *dād* may also be read with a *dammah* i.e. فَبَعْضٌ.

⁸⁹ Read as قُرْآن and not قُرْآن.

⁹⁰ Some prints have يُتْقِن.

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