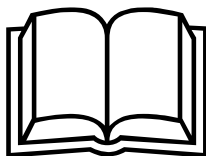


أَيْسَرُ الْأَقْوَالِ
شَرْحُ
تُخْفَةِ الْأَطْفَالِ



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ACKNOWLEDGMENTS

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

Gratitude goes to my lovely wife and my adorable children.

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

SYSTEM OF TRANSLITERATION

Nr	Arabic	English	Nr	Arabic	English
1	أ	'	17	ظ	ṭh
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	ḥ	22	ك	k
7	خ	kh	23	ل	l
8	د	d	24	م	m
9	ذ	dh	25	ن	n
10	ر	r	26	ه	h
11	ز	z	27	و	w
12	س	s	28	ي	y
13	ش	sh	29	آ	ā
14	ص	ṣ	30	إِي	ī
15	ض	ḍ	31	ؤ	ū
16	ط	ṭ	32	أَي	ay
			33	أَوْ	ou

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-ta’rif is omitted to maintain flow of the English.

INTRODUCTION

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

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

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

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

Translations of the words have been made in the context of the verse, and in the simplest manner to enable understanding. After

the translation of the individual words, a translation of the verse will be given under the heading, TRANSLATION. Finally, the rules mentioned in the verse are discussed under the heading, COMMENTARY.

Most of the rules, like *nūn sākinah* and *tanwīn*, *mīm sākinah* and *madd* etc. have already been discussed in the first book. This book will serve as a revision of those rules for the student. At the same time, his concentration should be focused on the text and its memorisation since its rules have already been dealt with previously.

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

Biography

The author's full name is Sulaymān ibn Ḥusayn ibn Muḥammad al-Jamzūrī.¹ 'Ali al-Ḍabbā' and Muḥammad al-Mihī 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.")

Jamzūrī followed the Shafi'i school of law. In Sufism, he followed the Shādhalī path under the guidance of Sheikh Muḥammad Mujāhid al-Aḥmadī.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-Muta'al* writes that the area Jamzūr previously in Manufiyyah is presently incorporated into Tanta.⁶

Jamzūrī studied *qirā'āt* under Nūr al-Dīn 'Ali ibn 'Umar ibn Ḥamd ibn 'Umar ibn Nāji ibn Fanīsh al-Mihī (d.1204 A.H.)

His literary works include:

1. *Tuḥfah al-Aṭfāl*⁷

¹ *Faṭḥ al-Malik al-Muta'al*, pg.7.

² *Minḥah dhil al-Jalāl*, pg.34, *Faṭḥ al-Malik al-Muta'al*, pg.18.

³ *Faṭḥ al-Malik al-Muta'al*, pg.7.

⁴ *Minḥah dhil al-Jalāl*, pg.35.

⁵ *Faṭḥ al-Malik al-Muta'al*, pg.18.

⁶ *Minnah al-Muta'al*, pg.19.

⁷ *Hadiyyah al-Ārifīn*, vol.1, pg.405.

2. *Fath al-Aqfāl sharḥ Tuhfah al-Atfāl*⁸
3. *Kanz al-Maʿānī*⁹
4. *Fath al-Rabbānī sharḥ Kanz al-Maʿānī*¹⁰
5. *Manṭhūmah fī Qirāʾah Warsh*¹¹

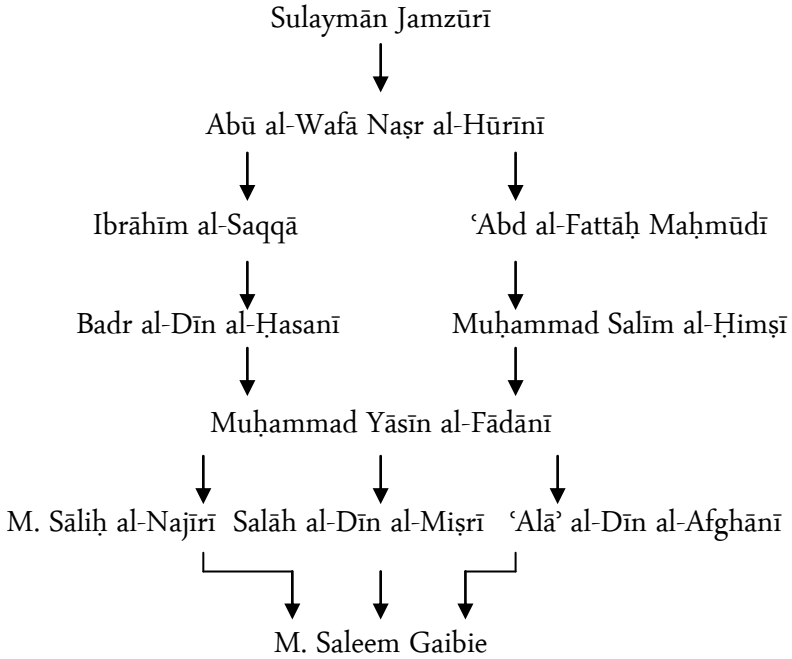
⁸ *Hadiyyah al-ʿĀrifin*, vol.1, pg. 405.

⁹ *Imtāʿ al-Fuḍalāʾ bi Tarājim al-Qurrāʾ*, Vol. 2 pg. 139.

¹⁰ *Fath al-Malik al-Mutaʿāl*, pg.8. Also wrote *Fath al-Raḥmānī sharḥ Kanz al-Maʿānī*. It is possible that this is one and the same book.

¹¹ *Fath al-Malik al-Mutaʿāl*, pg.8. This book still remains a manuscript in the Egyptian libraries.

The commentator's link to Sulaymān Jamzūrī:



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ١- يَقُولُ رَاجِي رَحْمَةَ الْعُفُورِ
- ٢- الْحَمْدُ لِلَّهِ مُصَلِّياً عَلَى
- ٣- وَبَعْدُ: هَذَا النِّظْمُ لِلْمُرِيدِ
- ٤- سَمِيئْتُهُ وَبِـ (تُحْفَةِ الْأَطْفَالِ)
- ٥- أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا
- دَوماً سَلِيمَانُ هُوَ الْجَمَزُورِي
- مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا
- فِي النَّوْنِ وَالتَّنْوِينِ وَالْمُدُودِ
- عَنْ شَيْخِنَا الْمِيهِيِّ ذِي الْكَمَالِ
- وَالْأَجْرَ وَالْقَبُولَ وَالشُّوَابَا

أَحْكَامُ النَّوْنِ السَّاكِنَةِ وَالتَّنْوِينِ

- ٦- لِلنَّوْنِ إِنْ تَسَكُنَ وَلِلتَّنْوِينِ
- ٧- فَالْأَوَّلُ: الْإِظْهَارُ قَبْلَ أَحْرَفِ
- ٨- هَمْزٍ فَهَاءٍ، ثُمَّ عَيْنٍ حَاءٍ
- ٩- وَالثَّانِ: إِدْغَامُ بِسْتَةِ أَتَتْ
- ١٠- لَكِنَّهَا قِسْمَانِ: قِسْمٌ يُدْغَمَا
- ١١- إِلَّا إِذَا كَانَ بِكَلِمَةٍ فَلَا
- ١٢- وَالثَّانِ: إِدْغَامٌ بِغَيْرِ غُنَّةٍ
- ١٣- وَالثَّلَاثُ: الْإِفْلَابُ عِنْدَ الْبَاءِ
- ١٤- وَالرَّابِعُ: الْإِخْفَاءُ عِنْدَ الْفَاضِلِ
- ١٥- فِي خَمْسَةِ مِنْ بَعْدِ عَشْرِ رَمَزُهَا
- ١٦- صِفٌ ذَاتُنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا
- أَرْبَعُ أَحْكَامٍ فَخُذْ تَبْيِينِي
- لِللِحْقِ سِتِّ رُتَبَتْ فَلْتَعْرِفِ
- مُهْمَلَتَانِ، ثُمَّ غَيْنٌ حَاءٌ
- فِي (يِرْمُلُونَ) عِنْدَهُمْ قَدْ ثَبَّتَتْ
- فِيهِ بِغُنَّةٍ بِـ (يَنْمُو) عَلِمَا
- تُدْغِمُ ك: دُنْيَا ثُمَّ صِنَوَانِ تَلَا
- فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرْنَهُ
- مِيماً بِغُنَّةٍ مَعَ الْإِخْفَاءِ
- مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ
- فِي كَلِمٍ هَذَا الْبَيْتِ قَدْ ضَمَّنْتَهَا
- دُمٌ طَيِّبًا زِدْ فِي تَقَى ضَعَّ ظَالِمَا

أَحْكَامُ الْمِيمِ وَالنُّونِ الْمُشَدَّدَتَيْنِ

١٧- وَغُنَّ مِيمًا ثُمَّ نُونًا شَدِيدًا وَسَمَّ كُلًّا حَرْفَ غُنَّةٍ بَدَأَ

أَحْكَامُ الْمِيمِ السَّاكِنَةِ

- ١٨- وَالْمِيمُ إِذَا تَسَكَّنَتْ تَجِي قَبْلَ الْهَجَاءِ
 ١٩- أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ
 ٢٠- فَالْأَوَّلُ : الْإِخْفَاءُ عِنْدَ الْبَاءِ
 ٢١- وَالثَّانِي : إِدْغَامٌ بِمِثْلِهَا أَتَى
 ٢٢- وَالثَّلَاثُ : الْإِظْهَارُ فِي الْبَقِيَّةِ
 ٢٣- وَاحْذَرْ لَدَيْ وَآوِ وَفَا أَنْ تَخْتَفِيَ
- لَا أَلْفٍ لَيْنَةٍ لِذِي الْحِجَا
 إِخْفَاءٌ إِدْغَامٌ وَإِظْهَارٌ فَقَطْ
 وَسَمَّهِ الشَّفْوِيُّ لِلْقُرَاءِ
 وَسَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى
 مِنْ أَحْرَفٍ وَسَمَّهَا شَفْوِيَّةً
 لِقُرْبِهَا وَالْإِتِّحَادِ فَاعْرِفْ

حُكْمُ لَامِ (الْ) وَلَامِ الْفِعْلِ

- ٢٤- لِللَّامِ (الْ) حَالَانِ قَبْلَ الْأَحْرَفِ
 ٢٥- قَبْلَ أَرْبَعٍ مَعَ عَشْرَةٍ خُذْ عِلْمَهُ
 ٢٦- ثَانِيهِمَا : إِدْغَامُهَا فِي أَرْبَعٍ
 ٢٧- طَبَّ ثُمَّ صَبَّ رَحْمًا تَفْزِضُ فَذَا نَعَمَ
 ٢٨- وَاللَّامُ الْأُولَى سَمَّهَا : قَمْرِيَّةً
 ٢٩- وَأَظْهَرَنَّ لَامَ فِعْلٍ مُطْلَقًا
- أَوْلَاهُمَا : إِظْهَارُهَا فَلْتَعْرِفْ
 مِنْ (إِبْنِ حَجَّكَ وَخَفَّ عَقِيمَهُ)
 وَعَشْرَةٌ - أَيْضًا - وَرَمَزَهَا فَعْ
 دَعَّ سَوْءَ ظَنِّ زُرٍّ شَرِيفًا لِلْكَرَمِ
 وَاللَّامُ الْآخِرَى سَمَّهَا : شَمْسِيَّةً
 فِي نَحْوِ : قُلْ نَعَمْ وَقُلْنَا وَالتَّقَى

فِي الْمِثْلَيْنِ وَالْمُتَقَارِبَيْنِ وَالْمُتَجَانِسَيْنِ

- ٣٠- إن فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ
 ٣١- وَإِنْ يَكُونَا مَخْرَجًا تَقَارَبَا
 ٣٢- مُتَقَارِبَيْنِ، أَوْ يَكُونَا اتَّفَقَا
 ٣٣- بِالْمُتَجَانِسَيْنِ، ثُمَّ إِنْ سَكَنَ
 ٣٤- أَوْ حَرَكَ الْحَرْفَانِ فِي كُلِّ قَوْلٍ
 حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ
 وَفِي الصِّفَاتِ اخْتَلَفَا يُلْقَبَا
 فِي مَخْرَجِ دُونَ الصِّفَاتِ حَقِيقًا
 أَوَّلُ كُلِّ فَالصَّغِيرِ سَمِينِ
 كُلُّ كَبِيرٍ، وَافْهَمْنَهُ بِالْمِثْلِ

أَقْسَامُ الْمَدِّ

- ٣٥- وَالْمَدُّ أَصْلِيٌّ وَفَرَعِيٌّ لَهُ
 ٣٦- مَا لَا تَوَقُّفٌ لَهُ عَلَى سَبَبٍ
 ٣٧- بَلْ أَيُّ حَرْفٍ غَيْرِ هَمْزٍ أَوْ سُكُونٍ
 ٣٨- وَالْآخِرُ الْفَرَعِيُّ مُوقُوفٌ عَلَى
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 وَلَا يَدُونِهِ الْحُرُوفُ تُجْتَلَبُ
 جَاءَ بَعْدَ مَدِّ فَالطَّبِيعِيُّ يَكُونُ
 سَبَبٌ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا
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 شَرْطٌ، وَفَتْحٌ قَبْلَ الْفِ يُلْتَزَمُ
 إِنْ انْفَتْحَ قَبْلَ كُلِّ أُعْلِنَا

أَحْكَامُ الْمَدِّ

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

- ٤٥- وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ
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بَدَلَ كَ: ءَامَنُوا وَإِيْمَانًا خُذَا
٤٧- وَلَا زِمَ إِنْ السُّكُونُ أَصِيلاً
وَصَلَاً وَوَقَفَاً بَعْدَ مَدِّ طَوَّالًا

أَقْسَامُ المَدِّ اللَّازِمِ

- ٤٨- أَقْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةٌ
وَتِلْكَ: كَلِمِيٌّ وَحَرْفِيٌّ مَعَهُ
٤٩- كِلَاهُمَا: مُخَفَّفٌ مُثَقَّلٌ
فَهَلِذِهِ أَرْبَعَةٌ تُفَصَّلُ
٥٠- فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ
مَعَ حَرْفٍ مَدِّ فَهُوَ كَلِمِيٌّ وَقَعَ
٥١- أَوْ فِي ثَلَاثِي الحُرُوفِ وَجِدَا
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٥٢- كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا
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٥٣- وَاللَّازِمُ الحَرْفِيُّ أَوَّلُ السُّورِ
وَجُودُهُ، وَفِي ثَمَانٍ انْحَصَرَ
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فَمَدُّهُ مَدٌّ طَبِيعِيٌّ أَلْفُ
٥٦- وَذَلِكَ أَيْضاً فِي فَوَاتِحِ السُّورِ
فِي لَفْظِ (حَيِّ طَاهِرٍ) قَدْ انْحَصَرَ
٥٧- وَيَجْمَعُ الفَوَاتِحَ الأَرْبَعَ عَشَرَ
صِلُهُ سُحَيْرًا مَنْ قَطَعَكَ) ذَا اشْتَهَرَ
٥٨- وَتَمَّ ذَا النِّظْمِ بِحَمْدِ اللهِ
عَلَى تَمَامِهِ، بِإِلَّا تَنَاهِي
٥٩- أَبْيَاتُهُ (نَدُّ بَدَا) لِذِي النُّهْنِ
تَارِيخُهُ، (بُشْرَى لِمَنْ يُتَقْنُهَا)
٦٠- ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدَا
عَلَى خِتَامِ الأنْبِيَاءِ أَحْمَدَا
٦١- وَالآلِ وَالصَّحْبِ وَكُلِّ تَابِعِ
وَكُلِّ قَارِيٍّ وَكُلِّ سَامِعِ

* * *

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَقْطَعٌ¹²

Every good deed, which is not started with بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is severed from blessing.¹³

TEXT: 1

يَقُولُ رَاجِي رَحْمَةِ الْغُفُورِ دَوْمًا سُلَيْمَانُ هُوَ الْجَمْزُورِي

VOCABULARY:

يَقُولُ - he says

رَاجِي - a person who hopes

رَحْمَةً - mercy

الْغُفُورِ - the Oft-Forgiving, the Most Forgiving

دَوْمًا - more commonly used as دَائِمًا which means always

سُلَيْمَانُ - the name of the author

¹² What is meant by مَقْطُوعُ الْبَرَكَةِ is أَقْطَعُ; cut or severed from blessing.

¹³ *Tabaqāt al-Shāfi'īyyah al-Kubrā*, vol.1, pg.12. *Al-Jāmi' li Akhlāq al-Rāwī wa Ādāb al-sāmi'*, vol 2 pg. 87, Hadīth no: 1231, 1232. *Al-Adhkār al-Nawawī*, pg.198.

هُوَ – a pronoun meaning he, him or it

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

TRANSLATION:

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

TEXT: 2

الْحَمْدُ لِلَّهِ مُصَلِّيًا عَلَى مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا

VOCABULARY:

الْحَمْدُ – All praise

لِلَّهِ – for Allah

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

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

عَلَى – on, upon

مُحَمَّدٍ – refers to the beloved Prophet ﷺ

وَ – and

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

مَنْ – those

تَلَا – to follow / to recite

TRANSLATION:

2. All praise is due to Allah, whilst sending salutations upon Muḥammad, his family and those who follow (the Prophet and his companions)¹⁴ / and those who recite the Qurʾān (correctly).¹⁵

COMMENTARY:

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

كُلُّ أَمْرٍ ذِي بَالٍ لَا يُبْدَأُ فِيهِ بِالْحَمْدِ لِلَّهِ فَهُوَ أَقْطَعُ

All good actions not started with the praises of Allah are severed of blessing.¹⁶

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

¹⁴ The portion in brackets is as explained by Jamzūrī in *Fath al-Aqfāl*, pg. 12.

¹⁵ This explanation is given by Ḥasan Dimashqīyah.

¹⁶ *Sunan Abī Dāwūd*, vol. 4, pg. 2065, Ḥadīth no. 4840. *Ibn Mājah*, vol.1, pg. 610, Ḥadīth no. 1894. *Musnad Aḥmad*, vol.2, pg.359, Ḥadīth no. 8712. *Ibn Hibbān* vol.1, pg.175 Ḥadīth no. 2. *Al-Bayhaqī*, vol.3, pg. 209.

TEXT: 3

وَبَعْدُ هَذَا النَّظْمُ لِلْمُرِيدِ فِي النُّونِ وَالتَّنْوِينِ وَالْمُدُودِ

VOCABULARY:

بَعْدُ - thereafter

هَذَا - this

النَّظْمُ – poetry (this book)

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

فِي – literally means in.

النُّونِ - particularly referring to the *nūn sākinah*

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

الْمُدُودِ – 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-ta'rif*, the *mīm sākinah*, the *nūn* and *mīm* when they are *mushaddad* etc. The reason why the author only mentions *nūn*, *tanwīn* and *mudūd* is because the rules in the book are predominantly concerning them.

In some prints instead of *المُدُود* the word *المُمْدُود* appears. The first is more common and is preferred.¹⁷

TEXT: 4

سَمَّيْتُهُ بِتُحْفَةِ الْأَطْفَالِ عَنْ شَيْخِنَا الْمِيهِيِّ ذِي الْكَمَالِ

VOCABULARY:

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

تُحْفَةٌ – gift

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

عَنْ – from

شَيْخِنَا – our sheikh, or teacher

الْمِيهِيِّ – refers to Jamzūrī's teacher, Nūr al-Dīn 'Ali al-Mihī.

ذِي الْكَمَالِ – a holder or possessor of perfection

¹⁷ Check the copy with side notes written by Sheikh Muḥammad 'Atīq al-Deobandī. He also gives preference to *المُدُود* since he cites it in the core text.

TRANSLATION:

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

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-Mīhī who was an expert in the field of *qirāʾāt* and *tajwīd*. His full name is Nūr al-Dīn ‘Ali ibn ‘Umar ibn Ḥamd ibn ‘Umar ibn Nājī ibn Fanīsh al-Mīhī. He was born in 1139 A.H. In spite of being born blind, he studied under renowned scholars at the Azhar University and became famous as an expert in the field of Qur’ānic studies. He travelled to Tanta and taught people Qur’ān and *tajwīd*, so much so that all *sanads* of the people of Tanta now go through Al-Mīhī. He is called Al-Mīhī because he hails from a place called Mīha. He died in 1204 A.H. His students include his son Muṣṭafā al-Mīhī.

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

¹⁸ *Faḥ al-Aqfāl*, pg.13.

Some have restricted this quality of perfection to his knowledge concerning the sciences of the Qur'ān.¹⁹

In many prints *الْمَيْبِي* is written as *الْمَيْبِي*, 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 بِهِ أَنْ يَنْفَعَ الطُّلَابَ وَالْأَجْرَ وَالْقَبُولَ وَالشَّوَابَ

VOCABULARY:

أَرْجُو – I hope

بِهِ – with it (book)

يَنْفَعُ – it will benefit

الطُّلَابَ – the students. It is the plural of *الطَّالِبِ*, the student.

الْأَجْرَ – recompense

الْقَبُولَ – acceptance

الشَّوَابَ – reward

TRANSLATION:

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

¹⁹ *Mufīd al-Aqwāl*, pg.10.

²⁰ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at pg.7.

COMMENTARY:

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

The word **الطَّالِب** is the plural of **الطَّالِب**, which means someone who is engrossed, absorbed or lost in something (**الْمُهْمِكُ عَلَى الشَّيْءِ**). This is also referred to by the author in the third line as *murīd*.

It includes the beginner (**الْمُبْتَدِئ**), the intermediate (**الْمُتَوَسِّط**) and the expert (**الْمُتَمَيِّز**). 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.

الْقَبُول, which means acceptance could have various meanings; “accept him” (the author) due to his writing this book, or “accept the book from him” or “accept both him and the book.”²¹

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

²¹ *Minḥah dhī al-Jalāl*, pg.39.

In **الطُّلَّابَا** and **النُّوَابَا** there is an additional *alif* at the end of the words. In Arabic, it is called *alif al-ittlāq*; 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.

أَحْكَامُ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

The Rules of the Nūn Sākinah and the Tanwīn

TEXT: 6

لِلنُّونِ إِنْ تَسْكُنُ وَلِلتَّنْوِينِ أَرْبَعُ أَحْكَامٍ فَخُذْ تَبَيِّنِي

VOCABULARY:

لِلنُّونِ – for the *nūn*

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

لِلتَّنْوِينِ – for the *tanwīn*

أَرْبَعُ – four

أَحْكَامٍ – rules

فَ – so

خُذْ – take

تَبَيِّنِي – my explanation

TRANSLATION:

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

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: *iṭḥ-hār*, *idghām*, *iqḷāb* and *ikhfā*?

TEXT: 7

فَالأَوَّلُ الإِظْهَارُ قَبْلَ أَحْرَفِ
لِلْحَلْقِ سِتٌّ رُتِبَتْ فَلْتَعْرِفِ

VOCABULARY:

الأوَّل – the first

الإِظْهَارُ - *iṭh-hār*

قَبْلَ – before

أَحْرَف – letters. The plural of حَرْف, letter.

لِلْحَلْقِ – for the throat

سِت – six. It can be read as سِتٌّ or سِتِّ. There is not much difference in the meaning.

رُتِبَتْ – arranged (in order or sequence). It refers to سِت before it.

فَلْتَعْرِفِ – so know them (these six letters of the throat). This word can also be read as فَلْتُعْرِفِ. Its meaning would then be: let them be known.²²

TRANSLATION:

7. So, the first (of the four rules) is *iṭh-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 *iṭh-hār*. It literally means “clear”. If the *nūn sākinah* appears before any of the six letters of the throat, then

²² *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal‘at, pg.7.

ith-hār will take place; it will be read clearly without any extra nasal pull.

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

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

TEXT: 8

هَمْزٌ فَهَاءٌ ثُمَّ عَيْنٌ حَاءٌ مُهْمَلَتَانِ ثُمَّ غَيْنٌ خَاءٌ

VOCABULARY:

ثُمَّ – then

مُهْمَلَتَانِ – referring to the ‘ayn and the ḥā’. The word مُهْمَلَةٌ means dotless or without dots (diacritical marks).

TRANSLATION:

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

²³ See *Mufid al-Aqwāl*, pg.12, and *‘Umdah 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, *ith-hār* will take place.

TEXT: 9

وَالثَّانِ إِدْغَامٌ بِسِتَّةٍ أَتَتْ فِي يَرْمُلُونَ عِنْدَهُمْ قَدْ ثَبَّتَتْ

VOCABULARY:

الثَّانِ – the second

إِدْغَامٌ – *idghām*

بِسِتَّةٍ – in six (letters)

أَتَتْ – appear, take place, occur

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

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

قَدْ – verily, surely

ثَبَّتَتْ – established, fixed

TRANSLATION:

9. And the second (rule) is *idghām* in six (letters), appearing in (the combination) *يَرْمُلُونَ*, which are fixed by them (the *qurrā'* - 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 يَزْمُلُونَ, if they appear after the *nūn sākinah* or *tanwīn*.

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

In most texts, the six letters of *idghām* are said to be found in the combination يَزْمُلُونَ (with a *fathah* on the *mīm*). However, some argue that it should be يَزْمُلُون (with a *ḍammah* on the *mīm*) since it stems from the Arabic زَمَلَ - يَزْمُلُ (with a *ḍammah* on the *mīm*), which means to make haste.²⁴

TEXT: 10

لَكِنَّهَا قِسْمَانِ قِسْمٌ يُدْغَمَا فِيهِ بَعْضُهُ يَنْمُو عِلْمًا

VOCABULARY:

لَكِنَّهَا – but they (these six letters)

قِسْمَانِ – two types

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

يُدْغَمَا - *idghām* will be made

²⁴ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.7.

فِيهِ – in it (this type)

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

(بِالْيَمُومِ) – in (the letters of)

عُلَمَاءُ – they (the letters) are known

TRANSLATION:

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

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 يَنْمُو, if they appear after the *nūn sākinah* or the *tanwīn*.

TEXT: 11

إِلَّا إِذَا كَانَ بِكَلِمَةٍ فَلَا تُدْغَمُ كَدُنْيَا ثُمَّ صِنَوَانٍ تَلَا

VOCABULARY:

إِلَّا - except

إِذَا - if

كَانَا²⁵ – the two of them. It refers to the *mudgham*²⁶ which would be the *nūn sākinah* or the *tanwīn*, and the *mudgham fih*²⁷ which would be one of the letters of كَانُوا. In some prints it appears as كَان, without the *alif* at the end. In this case it would only refer to the *mudgham* (the *nūn sākinah* or *tanwīn*).²⁸

بِكَلِمَةٍ – in one word. It may be read with a *fathah* or *kasrah* on the *kāf*.²⁹ The meaning will remain the same.

فَلَا تُدْعَمُ³⁰ – then don't make *idghām*. It can be read with a *fathah* on the *ghayn* also (فَلَا تُدْعَمُ); its meaning would then be: then *idghām* won't be made.³¹

كَ - like

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

²⁵ It appears as كَانَا in most prints, including Al-Ḍabbā', Muḥammad al-Mīhī, Ḥasan Dimashqīyah, Dr Ashraf Ṭal'at, and even Jamzūrī himself in *Fath al-Aqfāl*.

²⁶ The letter with which *idghām* is being made.

²⁷ The letter into which *idghām* is being made.

²⁸ *Mufīd al-Aqwāl*, pg.16.

²⁹ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.7.

³⁰ It appears with a *kasrah* on the *ghayn* in the explanations of Al-Ḍabbā', Muḥammad al-Mīhī, Ḥasan al-Dimashqīyah, Dr Ashraf Ṭal'at.

³¹ *Mufīd al-Aqwāl*, pg.17.

TRANSLATION:

11. Except if the two (*mudgham* and *mudgham fih*) appear in one word, then do not make *idghām* like (in the words) دُنْيَا then صُنُوانٍ, 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 يَنْمُو, *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 يَنْمُو 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 يَنْمُو 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 يَنْمُو 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 *Tuḥfah*, he states that *iḥ-hār* will be made instead.

By تلاً the author hints at other examples, which would follow suit. The only other examples in the Qur'ān are بُنْيَان and قُنُوتَان.³²

TEXT: 12

وَالثَّانِ إِدْغَامٌ بِغَيْرِ غُنَّةٍ فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرْنَاهُ

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

وَالثَّانِ إِدْغَامٌ بِغَيْرِ غُنَّةٍ وَرَمَزُهُ (رَلُّ) فَاتَّقِنْنَاهُ

VOCABULARY:

بِغَيْرِ – without

كَرَّرْنَاهُ – to repeat. It refers to the *ṣifah* of *takrīr* in the *rā'*.

رَمَزُهُ – its code / sign / combination

فَاتَّقِنْنَاهُ – so know it well / master it

TRANSLATION:

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

³² In *Fath al-Aqfāl* Jamzūrī also gives the example of غُنُوتَان, which does not appear in the Qur'ān, possibly indicating that even in the Arabic language in general *idghām* does not take place in these cases. Allah knows best.

³³ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.7.

COMMENTARY:

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

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

TEXT: 13

وَالثَّالِثُ الْإِفْلَابُ عِنْدَ الْبَاءِ مِيمًا بَعْنَةً مَعَ الْإِخْفَاءِ

VOCABULARY:

الْثَّالِثُ – the third

الْإِفْلَابُ - *iqḷāb* literally means to change something.

عِنْدَ – by

مَعَ - with

³⁴ *Fath al-Aqfāl*, pg.16.

الإخفاء - *ikhfā'* literally means to hide and conceal.

TRANSLATION:

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

COMMENTARY:

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

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

TEXT: 14

وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ مِنْ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

VOCABULARY:

الرَّابِعُ – the fourth

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

مِنْ – from, of

الْحُرُوفِ – letters, plural of حَرْفٌ.

وَاجِبٌ – obligatory, compulsory

ل – for

الْفَاضِل (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 *ikhfā'* by the remaining letters, which is compulsory on the distinguished.

COMMENTARY:

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

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

TEXT: 15

فِي خَمْسَةٍ مِنْ بَعْدِ عَشْرِ رَمُوزِهَا فِي كَلِمِ هَذَا الْبَيْتِ قَدْ ضَمَّتْهَا

VOCABULARY:

خَمْسَةٌ – five

عَشْرٌ – ten

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

كَلِمٍ – from كَلِمَاتٍ which means words. Here it refers particularly to the first letter at the beginning of the words (in the following line). It can be read with a *fathah* on the *kāf* or a *kasrah*.

الْبَيْتِ – line, verse (of poetry)

صَمَّيْتُهَا – 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 *ikhfā'* in the initial letters of the following line. Thus, if a student has memorised the following line, then he has knowledge of all fifteen letters of *ikhfā'*.

TEXT: 16

صِفْ ذَا ثَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا دُمٌ طَيِّبًا زِدْ فِي تُقَى ضَعْ ظَالِمًا

VOCABULARY:

صِفْ – describe

ذَا – holder, possessor

ثَنَا – praise

كَمْ – how (in asking a question)

جَادَ – good

شَخْصٌ – a person

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

دُمْ – always

طَيِّبًا – good

زِدْ – increase

تُتَيِّ – piety (Allah consciousness)

صَعْ – leave

ظَالِمًا – oppressor, wrongdoer

TRANSLATION:

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

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 *ikhfā'*. The ص of صَعْ, the ذ of ذَا, the ث of ثَنَا etc.

أَحْكَامُ الْمِيمِ وَالنُّونِ الْمَشْدَدَتَيْنِ

The Rules of Mīm and Nūn Mushaddadatayn

TEXT: 17

وَعُنَّ مِيمًا ثُمَّ نُونًا شُدِّدَا وَسَمَّ كُلًّا حَرْفَ غُنَّةٍ بَدَا

VOCABULARY:

عُنَّ – make / apply *ghunnah*

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

سَمَّ – name

كُلًّا – all / each one

حَرْفَ – letter

بَدَا – clear / apparent

TRANSLATION:

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

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*.

أَحْكَامُ الْمِيمِ السَّاكِنَةِ
The Rules of Mīm Sākinah

TEXT: 18

وَالْمِيمُ إِنْ تَسَكَّنَ تَجِي قَبْلَ الْهَجَا لَا أَلْفٍ لَيْنَةٍ لِذِي الْحَجَا

VOCABULARY:

تَجِي – to come. It was originally تَجِيءُ, but the *hamzah* at the end of the word is dropped to keep the rhyme scheme. In some prints it appears with the *hamzah*. Both are allowed, though preference is given to the first since most copies appear without it.³⁵

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

لَا – not / excluding / except

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

الْحَجَا – intellect, brains, understanding

TRANSLATION:

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

³⁵ All copies appear without the *hamzah* except for the copy of Sheikh Muḥammad ‘Atīq Deobandī. Dr Ashraf Ṭal‘at 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

أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ صَبَطُ إِخْفَاءِ ادْغَامٍ وَإِظْهَارٍ فَقَطْ

VOCABULARY:

أَحْكَامُهَا – its rules

ثَلَاثَةٌ – three

لِمَنْ – for him

صَبَطُ – precision

فَقَطْ – only

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*: *ikhfā'*, *idghām* and *iṭḥ-hār*.

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

TEXT: 20

فَالأَوَّلُ الإخْفَاءُ عِنْدَ البَاءِ وَسَمِّهِ الشَّفْوِيُّ لِلْقُرَّاءِ

VOCABULARY:

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

الشَّفْوِيُّ – labial i.e. coming from the lips

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

TRANSLATION:

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

COMMENTARY:

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

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

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

TEXT: 21

وَالثَّانِ إِدْغَامٌ بِمِثْلِهَا أَتَى وَسَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى

VOCABULARY:

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

أَتَى – appears, comes

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

يَا – oh, used when calling someone

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

TRANSLATION:

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

COMMENTARY:

The second rule the author explains is *idghām* of the *mīm sākinah*. It wil take place when the *mīm sākinah* is followed by another *mīm*

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

TEXT: 22

وَالثَّلَاثُ الْإِظْهَارُ فِي الْبَقِيَّةِ مِنْ أَحْرَفٍ وَسَمَّهَا شَفْوِيَّةً

VOCABULARY:

الْبَقِيَّةُ – remaining, left over

سَمَّيَهَا – name it i.e. this *itḥ-hār* of *mīm sākinah*

شَفْوِيَّةً - labial i.e. coming from the lips

TRANSLATION:

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

COMMENTARY:

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

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

TEXT: 23

وَاحْذَرْ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِيَ لِقُرْبِهَا وَالِاتِّحَادِ فَاعْرِفْ

VOCABULARY:

احْذَرْ – beware, be careful

لَدَى – by, at

تَخْتَفِيَ – to conceal, hide

لِقُرْبِهَا – due to its nearness

الِاتِّحَادِ – oneness, unity, unison, agreement

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

TRANSLATION:

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

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

taken that *iṭḥ-hār* be made properly when *mīm sākinah* is followed by a *fā'* or a *wāw*.

Jamzūrī mentions that it would be correct to read the *fā'* in the text with a *tanwīn* also i.e. *وَفَاً*.³⁶

وَ *الِاتِّحَادِ* appears in some texts as *وَ* *لِاتِّحَادِ*, with a *tanwīn* and a *lām maksūrah* instead of *lām al-ta'rif*. The meaning in both cases remains unchanged.³⁷

³⁶ *Faḥ al-Aqfāl*, pg.21.

³⁷ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.7.

حُكْمُ لَامِ (أَلْ) وَ لَامِ الْفِعْلِ

The Ruling of Lām of (أَلْ) and Lām of the Verb

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

The second *lām* the author discusses is the *lām sākinah* which appears in a verb, whether the verb is past tense (*māḍī*) e.g. أَتَرْنَا, present/future tense (*muḍārī*) e.g. يَلْعَبُ or an imperative command (*amr*) e.g. وَأَلِّقْ عَصَاكَ.

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

TEXT: 24

لِلَّامِ أَلْ حَالَانِ قَبْلَ الْأَحْرَفِ أَوْ لَاهُمَا إِظْهَارُهَا فَلْتَعْرِفِ

VOCABULARY:

حَالَانِ – two conditions

أَوْ لَاهُمَا – the first of the two

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

فَلْتَعْرِفْ - so know (this rule of *iṭḥ-hār* of the *lām*). Most copies mention it like this. However, it can also be read as فُلْيَعْرِفْ. Its meaning would then be: Let this (rule of *iṭḥ-hār* of the *lām*) be known.³⁸ It could also be read as فَلْيُعْرِفْ³⁹ i.e Let this (type of) *lām* be known (*lām* of *iṭḥ-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 *iṭḥ-hār* of it (the *lām*), so know this.

COMMENTARY:

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

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

³⁸ Appears like this in the copy of Muḥammad Mīhī, pg.11. Also refer to: *Manṭḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.7.

³⁹ Copy of Sheikh Muḥammad 'Atīq Deobandī.

TEXT:⁴⁰ 25

قَبْلَ اَرْبَعٍ مَعَ عَشْرَةٍ خُذْ عِلْمَهُ مِنْ اِنْبِغِ حَجَّكَ وَخَفْ عَقِيْمَهُ

VOCABULARY:

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

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

اِنْبِغِ – desire, wishful

حَجَّكَ – your hajj (pilgrimage)

خَفْ – fear

عَقِيْمَهُ – it will be fruitless, unproductive, barren

TRANSLATION:

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

⁴⁰ This line is mentioned differently in all the copies of the *Tuḥfah* before me. Jamzūrī has it as: قَبْلَ اَرْبَعٍ and مِنْ اِنْبِغِ. Muḥammad Mīhī states: قَبْلَ اَرْبَعٍ and مِنْ اِنْبِغِ. Ḍabbā' has: قَبْلَ اَرْبَعٍ and مِنْ اِنْبِغِ. Dr Ashraf Ṭal'at writes: قَبْلَ اَرْبَعٍ and مِنْ اِنْبِغِ. In *Minnah al-Muta'āl* it appears as: قَبْلَ اَرْبَعٍ and مِنْ اِنْبِغِ (with a *kasrah* on the *nūn*). Ḥasan al-Dimashqī and *Qārī*' Muḥammad Ḥusayn states: قَبْلَ اَرْبَعٍ and مِنْ اِنْبِغِ (with a *fatḥah* on the *nūn*). Sheikh Muḥammad 'Atīq Deobandī mentions: قَبْلَ اَرْبَعٍ and مِنْ اِنْبِغِ.

COMMENTARY:

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

TEXT: 26

ثَانِيهِمَا إِدْغَامُهَا فِي أَرْبَعٍ وَعَشْرَةٍ أَيْضًا وَرَمَزَهَا فَع

VOCABULARY:

ثَانِيهِمَا – the second of the two (conditions)

إِدْغَامُهَا - *idghām* of it (the *lām al-ta'rif*)

أَرْبَعٍ وَعَشْرَةٍ – four and ten i.e. fourteen

أَيْضًا – also

رَمَزَهَا – its combination/code

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

فَع – appears with a *ḍammah* on the *zāy* (زُ) in the copy of Jamzūrī. The translation would be: and its combination, so

memorise (it). Certain prints has it with a *fathah* on the *zāy* (زَ).

The translation would then be: so memorise its combination.

TRANSLATION:

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

COMMENTARY:

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

TEXT: 27

طِبُّ ثُمَّ صِلْ رَحْمًا تَفُزْ ضَيْفٌ ذَا نِعَمٍ دَعُ سُوءَ ظَنٍّ زُرْ شَرِيفًا لِلْكَرَمِ

VOCABULARY:

طِبُّ – be good

صِلْ – join ties (family relations)

رَحْمًا – family, relations

تَفُزْ – success

ضَيْفٌ – be hospitable, good host

ذَا نِعَمٍ – possessor of favors/bounties

دَعُ – leave, shun

سُوءَ – bad, evil

ظَنٍّ – thought

زُرْ – visit

شَرِيفًا – distinguished, illustrious

لِلْكَرَمِ – for honour, generosity

TRANSLATION:

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

COMMENTARY:

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

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

The student should note that the *alif* is not mentioned in any of the two combinations. This is because the *alif* will never follow the *lām al-ta'rif* since both the *alif* and the *lām* are *sākin*.⁴¹

Some prints have رَحْمًا (with a *ḍammah* on the *rā*). Dr Ashraf Ṭal'at has given preference to the first even though the latter could be allowed.⁴²

⁴¹ Refer to the explanation offered in verse 18.

⁴² *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.8.

TEXT: 28

وَاللَّامُ الْأُولَى سَمَّهَا قَمْرِيَّةً وَاللَّامُ الْأُخْرَى سَمَّهَا شَمْسِيَّةً

VOCABULARY:

الأولى – the first

قَمْرِيَّة – lunar (referring to the moon)

الأخرى – the second

شَمْسِيَّة – solar (referring to the sun)

TRANSLATION:

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

COMMENTARY:

The first *lām*, which is read with *iṭḥ-hār*, is called *lām al-qamariyyah* because in the word الْقَمْرُ, the *lām* is read with *iṭḥ-hār*. The second *lām*, which is read with *idghām*, is called *lām al-shamsiyyah* because in كَالشَّمْسِ, the *lām* is read with *idghām*.

Most copies mention the *mīms* of وَاللَّامُ with a *fathah*. Muḥammad ‘Atīq Deobandī has both *mīms* with a *ḍammah*.

TEXT: 29

وَأَظْهَرَ لَامَ فِعْلِ مُطْلَقًا فِي نَحْوِ قُلْ نَعَمْ وَقُلْنَا وَالتَّقَى

VOCABULARY:

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

لَامَ فِعْلِ – the *lām* of the verb

مُطْلَقًا – generally

فِي نَحْوِ – in for example

TRANSLATION:

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

COMMENTARY:

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

The reason for explicitly mentioning this rule is because some might compare the *lām* of the verb to the *lām al-ta'rif*; in that when it is followed by a *nūn*, *idghām* is made e.g. والتَّجْمِ. 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 التَّقَى, where the *lām* is read with *ith-hār*, but when the *lām al-ta'rif* is followed by a *tā'*, *idghām* takes place e.g. والتَّيْنِ. 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 *ṣifāt*).

The closeness between two letters is measured via their *makhārij* and *ṣifāt*⁴³, and has three basic levels:

- 1) *Mithlayn*⁴⁴ (this is the strongest/closest relationship any two letters can have)
- 2) *Mutajānisayn* (this is a very strong/close relationship but is not as strong as number one)
- 3) *Mutaqāribayn* (is a close relationship but it is weaker than the above two)

If the relationship between two letters is established as being close i.e. if any one of the above three relationships can be proven, then it will be a cause (*sabab*) for *idghām*. Therefore the closer the letters, the stronger the reason to make *idghām*. On the other

⁴³ This chapter assumes that the student has prior knowledge concerning *makhārij* and *ṣifāt*. A student who has not yet studied *makhārij* and *ṣifāt* will not be able to fully understand this chapter.

⁴⁴ Also called *mutamāthilayn*.

hand, if none of the above three relationships can be established, the two letters will be considered distant (بُعد) from each other and will be read with *iḥ-hār*.

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

TEXT: 30

إِنْ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ

VOCABULARY:

اتَّفَقَ – agree

حَرْفَانِ – two letters

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

فِيهِمَا – in the two letters

أَحَقُّ – 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 *mīms* in مَا لَهُمْ and مَالِكِ or the two *bā*'s in بِأَلْقَابِ بِنْسٍ and اضْرِبْ بِعَصَاكَ

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

TEXT: 31

وَإِنْ يَكُونَا مَخْرَجًا تَقَارَبًا وَفِي الصِّفَاتِ اخْتَلَفًا يُلْقَبَا
مُتَقَارِبَيْنِ،

VOCABULARY:

إِنْ يَكُونَا – if they (the two letters) are
مَخْرَجًا – in *makhraj*
تَقَارَبًا – they (the two letters) are close
اِخْتَلَفًا – they (the two letters) differ
يُلْقَبَا – they (the two letters) are named
مُتَقَارِبَيْنِ – appears in some prints as مُتَقَارِبَيْنِ.⁴⁵

TRANSLATION:

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

⁴⁵ *Manḥūmah Tuḥfah 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 *rā'* in رَبِّ قُلْ and قَالَ رَبِّ or the *qāf* and *kāf* in وَالْمَخْلُوقِ كُلِّ شَيْءٍ or خَلَقَ كُلَّ شَيْءٍ.

In the first two examples, the *lām* and *rā'* are close in *makhraj* since they are only separated by the *nūn*, and the *rā'* is different to the *lām* in *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*, *isti'lā'* and *qalqalah*, which the *kāf* does not have.

TEXT: 32

مُتَقَارِبَيْنِ أَوْ يَكُونَا اتَّفَقَا فِي مَخْرَجٍ دُونَ الصِّفَاتِ حَقَّقَا

VOCABULARY:

أَوْ – or

اتَّفَقَا – they (the two letters) agree

دُونَ – but not

حَقَّقَا – they (the two letters) are confirmed. It may also be read as حَقَّقَا, meaning, confirm them (being an imperative command).⁴⁶

بِالْمُتَجَانِسَيْنِ - as *mutajānisayn* (homogeneous)

⁴⁶ *Manṭḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.8.

TRANSLATION:

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

COMMENTARY:

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

أَرْكَبُ مَعَنَا and the *bā'* and the *mīm* in وَقَالَتْ طَائِفَةٌ
وَيُعَذِّبُ مَنْ يَشَاءُ.

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

TEXT: 33

بِالْمُتَجَانِسِينَ ثُمَّ إِنْ سَكَنَ أَوَّلُ كُلِّ فَالْصَّغِيرِ سَمِينٌ

VOCABULARY:

أَوَّلُ – first

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

فَالصَّغِيرِ – then small/minor

سَيِّئِينَ – 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 مَا لَهُمْ⁴⁷, the two *bā*'s in اضْرِبْ بِعَصَاكَ, the *lām* and the *rā*' in قُلْ رَبِّ, the *qāf* and the *kāf* in أَلَمْ نَخْلُقْكُمْ, the *tā*' and *ṭā*' in وَقَالَتْ طَائِفَةٌ and the *bā*' and the *mīm* in لَزُكْبَ مَعَنَا.

In the next line he explains *kabīr*:

TEXT: 34

أَوْ حُرِّكَ الْحَرْفَانِ فِي كُلِّ فَقُلْ كُلُّ كَبِيرٌ وَافْهَمْنَهُ بِالْمَثَلِ

VOCABULARY:

حُرِّكَ – have a *ḥarakah*

الْحَرْفَانِ – two letters

⁴⁷ Refer to line 21 where Jamzūrī also makes reference to *idghām ṣaghīr*.

فَقُلْ – then say

كَبِيرٌ – big/major

أَفْهَمْنَاهُ – understand this

بِالْمَثَلِ – with examples

TRANSLATION:

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

COMMENTARY:

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

In light of the above examples, it would be the two *mīms* in الرَّحِيمِ, مَا لَكَ, the two *bā*'s in بِالْأَلْقَابِ بِئْسَ, the *lām* and the *rā*' in قَالَ رَبِّ, the *qāf* and the *kāf* in وَخَلَقَ كُلَّ شَيْءٍ, the *tā*' and the *ṭā*' in الصَّالِحَاتِ طُوبَى, and the *bā*' and the *mīm* in وَيُعَذِّبُ مَنْ يَشَاءُ.

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

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

أقسام المَدِّ The Types of Madd

TEXT: 35

وَالْمَدُّ أَصْلِيٌّ وَفَرْعِيٌّ لَهُ وَسَمٌّ أَوَّلًا طَبِيعِيًّا وَهُوَ

VOCABULARY:

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

أَصْلِيٌّ – primary

فَرْعِيٌّ – secondary

لَهُ – for it i.e. for the *madd*

أَوَّلًا – the first

طَبِيعِيًّا - natural

وَ هُوَ – and it (the primary *madd*)

TRANSLATION:

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

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 (أَصْلِيٌّ) and secondary (فَرْعِيٌّ). He also mentions that *madd ašlī* is also called *madd ṭabīʿī*. *Ṭabīʿī* means natural. It is named so because

a person with a natural disposition will ordinarily lengthen this *madd* without any deficiency in its duration, nor any exaggeration in it.⁴⁸

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

Alifs	3 alifs		2 alifs		1 alif	
Ḥarakāt	6	5	4	3	2	1
	◌َ	◌ِ	◌ُ	◌ِ	◌ِ	◌ِ
Alifs						◌
	5	4	3	2	1	-

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

⁴⁸ Sheikha Kareema Carol Czerepinski explains it as follows: It is called طَبِيعِي (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 *tūl* 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 *tūl* is known as *tawassut*.

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

TEXT: 36

مَا لَا تَوَقَّفُ لَهُ عَلَى سَبَبٍ وَلَا يَدُونِهِ الْحُرُوفُ تُجْتَلَبُ

VOCABULARY:

مَا – that which

لَا – is not, does not

تَوَقَّفُ – depend

سَبَبٌ – cause

⁴⁹ *Nihāyah al-Qoul al-Mufid*, pg.134. *Thaghr al-Bāsim*, pg.46.

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.

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

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

TRANSLATION:

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

COMMENTARY:

Madd tabrī 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 قَالٌ, then it will be read as قَلٌ. The only time when the *alif* can be read is if the sound is pulled in it. The same will apply to the *yā*' in قِيلٌ and the *wāw* in يَقُولٌ i.e. they can only be read if a pull (*madd*) is made in them.

TEXT: 37

بَلْ أَيْ حَرْفٍ غَيْرِ هَمْزٍ أَوْ سُكُونٍ جَا بَعْدَ مَدٍّ فَالطَّبِيعِيُّ يَكُونُ

VOCABULARY:

بَلْ – but, rather, in fact

أَيْ – whichever, any

غَيْرِ – besides, other than. It may be read with a *fatḥah* or a *kasrah* on the *rā*.⁵¹

⁵¹ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.8.

هَمْزٍ – a *hamzah* (the letter)

جَا – comes, appears

TRANSLATION:

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

COMMENTARY:

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

The word فَالطَّبِيعِيِّ may be read with a *fathah* or a *ḍammah*.

TEXT: 38

وَالْآخَرَ الْفَرَعِيَّ مَوْقُوفٌ عَلَى سَبَبٍ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا

VOCABULARY:

الْآخَرَ – the other (*madd*)

مَوْقُوفٌ – dependent

كَ – like

مُسْجَلًا – in general

TRANSLATION:

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

COMMENTARY:

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

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

The duration of *madd farʿī* will depend on what type of *madd farʿī* it is. If the letter of *madd* is followed by a *hamzah*, it will either be in the same word as the letter of *madd* or a different word. The first would be *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 *ʿarīḍ*. Their durations will be discussed in the next chapter in more detail.

TEXT: 39

حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا مِنْ لَفْظِ وَايٍ وَهِيَ فِي نُوحِيهَا

VOCABULARY:

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

لَفْظٍ – word

وَايٍ – the word is originally وَايٌ , which means to promise. The *hamzah* is changed to and *alif*, thus becoming a combination which holds all the letters of *madd*.⁵²

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

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

TRANSLATION:

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

COMMENTARY:

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

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

⁵² *Minḥah dhī al-Jalāl*, pg. 92.

which conforms/agrees with the letter of *madd* i.e. a *ḍammah* before a *wāw*, a *kasrah* before a *yā'*, and a *fathah* before an *alif*. He explains this further in the next line.

TEXT: 40

وَالْكَسْرُ قَبْلَ الْيَاءِ وَقَبْلَ الْوَاوِ صَمٌّ شَرْطٌ وَفَتْحٌ قَبْلَ الْأَلْفِ يُلْتَزَمُ

VOCABULARY:

الْكَسْرُ – the *kasrah*

صَمٌّ – a *ḍammah*

شَرْطٌ – condition, requirement, prerequisite

فَتْحٌ – *fathah*

الْأَلْفِ – an *alif*

يُلْتَزَمُ – necessary

TRANSLATION:

40. And a *kasrah* before the *yā'*, and before the *wāw* a *ḍammah* 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 *ḍammah* and the *yā'* should be preceded by a *kasrah*. An important point which is not explicitly explained in the text, but is alluded to by the author in the example نُوحِيهَا, is that they should also be *sākin*.

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

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

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

TEXT: 41

وَاللَّيْنُ مِنْهَا أَيَا وَوَاوُ سَكَّنَا إِنْ أَنْفَتَاحُ قَبْلَ كُلِّ أُعْلِنَا

VOCABULARY:

اللَّيْنُ – (the letters of) *līn*

وَمِنْهَا – from them (these letters; the *alif*, *wāw* and *yā'*)

سَكَّنَا – the two (*wāw* and *yā'*) are *sākin*. It may also be read as سَكَّنَا⁵³.

إِنْ – when

أَنْفَتَاحُ – openness, referring to a *fathah*

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

أُعْلِنَا – is announced

⁵³ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.8.

TRANSLATION:

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

COMMENTARY:

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

أَحْكَامُ الْمَدِّ

The Rulings of the Madd

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

TEXT: 42

لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدُومُ وَهِيَ الْوُجُوبُ وَالْجَوَازُ وَاللُّزُومُ

VOCABULARY:

لِلْمَدِّ – for the *madd*

أَحْكَامٌ – rulings

تَدُومُ – always, stemming from دَائِمًا

الْوُجُوبُ – compulsory

الْجَوَازُ – permissible

اللُّزُومُ – 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 farī*; those which are compulsory (*wājib*) to make,

those which are permissible (*jā'iz*) to make, and those which are necessary (*lāzim*) to make.

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

TEXT: 43

فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ فِي كَلِمَةٍ وَذَا بِمُتَّصِلٍ يُعَدُّ

VOCABULARY:

فَوَاجِبٌ – so *wājib*

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

كَلِمَةٍ – a word. It may be read with a *fathah* or *kasrah* on the *kāf*.

ذَا – short for هذا which means this.

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

يُعَدُّ – counted as i.e. considered as

TRANSLATION:

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

COMMENTARY:

The *ḥukm* of *madd muttaṣil* is that it is *wājib*; compulsory to pull, according to all the *qurrā'*. The *qurrā'* do however have differences of opinion as to how long the *madd* should be pulled. According to

the narration of Ḥafṣ via the *ṭarīq*⁵⁴ of the *Shāṭibiyyah*, it should be pulled 4 or 5 *ḥarakāt*.

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

TEXT: 44

وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فُصِّلَ كُلُّ بِكَلِمَةٍ وَهَذَا الْمُنْفَصِلُ

VOCABULARY:

جَائِزٌ – permissible, allowed

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

فُصِّلَ – separate

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

بِكَلِمَةٍ – in a word

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

TRANSLATION:

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

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 *jā'iz*, *madd* and *qaṣr* will be allowed in it. The definition of *madd* has already been given previously. *Qaṣr* literally means to shorten. Technically, it is to read the letter of *madd* or the letter of *līn* without any bit of extra pull in it (only for the duration of two *ḥarakāt*).⁵⁵

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

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

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

⁵⁵ *Hidāyah al-Qāri'*, vol.1, pp.266-277.

TEXT: 45

وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ وَقَفْنَا كَتَعْلَمُونَ نَسْتَعِينُ

VOCABULARY:

مِثْلُ – like this (the previous *ḥukm*)

ذَا – short for هذا which means this.

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

وَقَفْنَا – due to *waqf*(stop)

TRANSLATION:

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

COMMENTARY:

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

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

The author explains that the *ḥukm* regarding this *madd* is the same as *madd munfaṣil* i.e. *jā'iz*. Thus it would be allowed to make *madd*

and *qaṣr* in it. *Qaṣr* would be 2 *ḥarakāt*, whereas *madd* would include both *tawassuṭ* and *tūl*.

TEXT: 46

أَوْ قُدِّمَ الْهُمَزُ عَلَى الْمَدِّ وَذَا بَدَلَ كَأَمَّنُوا وَإِيمَانًا خُذَا

VOCABULARY:

أَوْ – or

قُدِّمَ – before

ذَا – short for *هذا* which means this.

بَدَلَ – substitute, replace. It may be read with a *fatḥah* on the *dāl* and the *lām* as *sākin* (بَدَلَ) or with the *dāl* as *sākin* and a *ḍammatain* on the *lām* (بَدَلْ).⁵⁶

خُذَا – word is originally خُذْ, which means take

TRANSLATION:

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

COMMENTARY:

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

⁵⁶ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.8.

comes after the letter of *madd*. In *madd badal* however, the *hamzah* appears before the letter of *madd* e.g. أُوتِيَ بِإِيمَانًا، ءَامُنُوا.

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

Since this *madd* is also *jā'iz*, *madd* and *qaṣr* are allowed in it. *Qaṣr* will be made according to all the *qurrā'*, including Ḥafṣ. *Madd* will only be allowed in the narration of Warsh. It will include both *tawassuṭ* and *ṭūl*.

TEXT: 47

وَلَا زِمَ إِذَا السُّكُونُ أَصْلًا وَصَلًّا وَوَقْفًا بَعْدَ مَدِّ طَوَّلًا

VOCABULARY:

لَا زِمَ – necessary

أَصْلًا – regarded as original/permanent

وَ وُقْفًا وَ وُقْفًا – during *waqf* and *wasl*

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

TRANSLATION:

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

COMMENTARY:

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

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

أقسام المدِّ اللازم The Types of Madd Lāzim

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

TEXT: 48

أَفْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةٌ وَتِلْكَ كَلِمِيَّ وَحَرْفِيٌّ مَعَهُ

VOCABULARY:

أَفْسَامُ - types

لَازِمٍ - referring to *madd lāzim*

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

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

كَلِمِيَّ - stems from the word *كَلِمَةٌ* which means word. It may be read with a *fatḥah* or *kasrah* on the *kāf*.

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

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

TRANSLATION:

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

كِلَاهُمَا مُخَفَّفٌ مُثَقَّلٌ فَهَذِهِ أَرْبَعَةٌ تُفَصَّلُ

VOCABULARY:

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

مُخَفَّفٌ – stems from تُخَفِّفُ which means light

مُثَقَّلٌ – stems from تُثَقِّلُ which means heavy

تُفَصَّلُ – will be explained

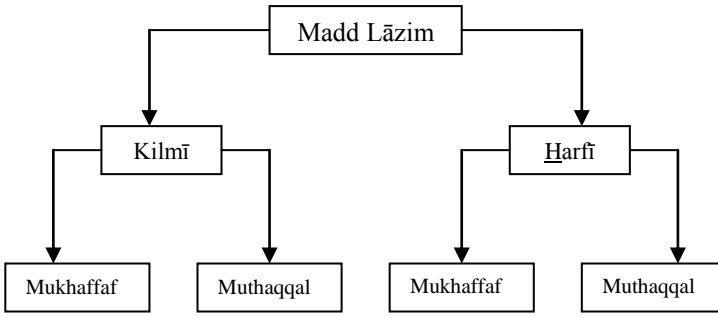
TRANSLATION:

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

COMMENTARY:

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

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



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

TEXT: 50

فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ مَعَ حَرْفٍ مَدٍّ فَهُوَ كِلْمِيٌّ وَقَعَ

VOCABULARY:

فَإِنْ – so when

بِكَلِمَةٍ – in a word

اجْتَمَعَ – joins, meets, comes together

حَرْفٍ مَدٍّ – a letter of *madd*

فَهُوَ – then it is

وَقَعَ – occurred, taken place

TRANSLATION:

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

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. ذَائَةٌ ، أَتَحَاجُّونِي .

TEXT: 51

أَوْ فِي ثَلَاثِيَّ الحُرُوفِ وَجِدَا وَالْمَدُّ وَسَطُهُ فَحَرَفِيَّ بَدَا

VOCABULARY:

ثَلَاثِيَّ – tripled letters, trilateral letters i.e. consisting of three letters
الحُرُوفِ – the letters. Plural of الحَرْفِ, which means the letter
وَجِدَا – they are found. It is dual, referring to two things, the letter of *madd* and the *sukūn*.

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

وَسَطُهُ – it's centre. It may be read with a *fatḥah* or a *ḍammah* on the ط.⁵⁷

بَدَا – clear / apparent / appeared

TRANSLATION:

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

⁵⁷ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal'at, pg.8.

COMMENTARY:

What is meant by الحُرُوف in this line are the cut letters (الحُرُوفُ الْمُقَطَّعَاتُ) which are found at the start of certain *sūrahs* in the Qurʾān.

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

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

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

TEXT: 52

كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا مَخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغَمَا

VOCABULARY:

إِنْ أُدْغِمَا – if *idghām* takes place

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

إِذَا – if

لَمْ يُدْغَمَا – no *idghām* occurs

TRANSLATION:

52. Both (*kilmī* and *ḥarfī*) are *muthaqqal* 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 *muthaqqal* and *mukhaffaf* are.

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

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 ، آثَانِ.

TEXT: 53

وَاللَّازِمُ الْحَرْفِيُّ أَوَّلَ السُّورِ وَجُودُهُ وَفِي ثَمَانٍ انْحَصَرَ

VOCABULARY:

اللَّازِمُ الْحَرْفِيُّ – referring to the *madd lāzim ḥarfī*

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

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

وَجُودُهُ – its presence, is found

تَمَانٍ – eight

الْمَحْصَرُ – confined / limited

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-muqatta‘āt*. 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

يَجْمَعُهَا حُرُوفٌ كَمْ عَسَلٍ نَقَصُ وَعَيْنُ ذُو وَجْهَيْنِ وَالطُّوْلُ أَحْصُ

VOCABULARY:

يَجْمَعُهَا – gathers it/them (the eight letters)

كَمْ – how much

عَسَلٍ – honey

نَقَصٌ – diminish, lessened, decreased

كَمْ عَسَلُ نَقَصٌ – how much of the honey diminished?

عَيْنٌ – the ‘ayn at the start of *Sūrah*s Maryam and Shūrā

وَوَحْمَيْنِ – two options

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

أَخْصُ – preferred

TRANSLATION:

54. The letters نَقَصُ كَمْ عَسَلُ gathers them (the eight letters) and the ‘ayn has two options, while *tūl* is preferred.

COMMENTARY:

The eight letters in which *lāzim harfī* takes place can all be found in the code نَقَصُ كَمْ عَسَلُ وَوَحْمَيْنِ.

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

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

The ‘ayn is found at the start of *Sūrah*s Maryam - كِهَيْعَصْ and Shūrā - حم (*) عَسَقْ. In both places it will be *madd lāzim mukhaffaf*.

The *sīn* presents itself in five places: طسم (at the start of *Sūrahs* al-Shu‘arā’ and al-Qaṣaṣ), طس, طيس, عسق (*). حم. In طسم, the *sīn* will be *madd lāzim muthaqqal*. In طس, طيس (during *waṣl* and *waqf* via the *ṭarīq* of the *Shāṭibiyyah*⁵⁸) and in عسق (*) حم it will be *madd lāzim mukhaffaf*.

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

The *nūn* appears in *Sūrah* al-Qalam: ن. It will be *mukhaffaf* via the *ṭarīq* of the *Shāṭibiyyah* during *waṣl* and *waqf*.⁵⁹

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

The *ṣād* appears in three places: ص وَالْقُرْآنِ and كهيص, المص. In all three cases it will be *mukhaffaf* according to the narration of Ḥafṣ.

⁵⁸ According to the *ṭarīq* of the *Ṭayyibah*, *idghām* will be also be allowed when joining بِسِ وَالْقُرْآنِ الْحَكِيمِ (*). If *idghām* is made it will be *muthaqqal*. During *waqf* both *ṭarīqs* will consider it as being *mukhaffaf*.

⁵⁹ According to the *ṭarīq* of the *Ṭayyibah* *idghām* will be also be allowed when joining ن وَالْقَلَمِ. If *idghām* is made it will be *muthaqqal*. During *waqf* both *ṭarīqs* will consider it as being *mukhaffaf*.

Ṭūl will be made in all these *madds* as mentioned previously under the statement: *وَضَلَّآ وَوَقْفًا بَعْدَ مَدِّ طُولًا*. However, in the *‘ayn* there are two options: *ṭūl* and *tawassuṭ*. Most *qurrā’* explain that what is meant by *دُوْ وَوَحْمَيْنِ* (two options/ways) is *ṭūl* and *tawassuṭ*. Of the two options, *ṭūl* is preferred.

Other *qurrā’* state that what is meant by *دُوْ وَوَحْمَيْنِ* is *qaṣr* and *tawassuṭ*. But though *qaṣr* and *tawassuṭ* are allowed, *ṭūl* is preferred. This means that instead of only *ṭūl* and *tawassuṭ*, *qaṣr* will also be allowed.

This is strengthened by the fact that in another copy of this poem the author replaces *وَ عَيْنٌ تَلَّتْ لَكِنِ الطُّوْلُ أَحْضُ وَوَحْمَيْنِ وَ الطُّوْلُ أَحْضُ* with *وَ عَيْنٌ تَلَّتْ لَكِنِ الطُّوْلُ وَ عَيْنٌ دُوْ وَوَحْمَيْنِ وَ الطُّوْلُ أَحْضُ*; and (read) the *‘ayn* with three (options), however, *ṭūl* is preferred.⁶⁰ By *تَلَّتْ* the author explicitly mentions three options in the *‘ayn*: *qaṣr*, *tawassuṭ* and *ṭūl*.

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

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

⁶⁰ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭal’at, pg.8, *Minḥah dhī al-Jalāl*, pg.115.

TEXT: 55

وَمَا سِوَى الْحُرْفِ الثَّلَاثِيِّ لَا أَلْفٌ فَمَدُّهُ مَدًّا طَبِيعِيًّا أَلْفٌ

VOCABULARY:

وَمَا – and all

سِوَى – besides, excluding

الْحُرْفِ الثَّلَاثِيِّ – the tripled letters

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

فَمَدُّهُ – then its *madd*

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

Both are allowed.⁶¹

أَلْفٌ – is known as

TRANSLATION:

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

COMMENTARY:

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

Thus he excludes the previously mentioned كَمْ عَسَلُ نَقَّصْ as they are all made up of three letters. He also excludes the *alif* found in الم, الر,

⁶¹ *Manḥūmah Tuḥfah al-Atfāl* by Dr Ashraf Ṭalʿat, pg.8.

etc. This is because the *alif* is also made up of three letters (أَلِفٌ), but no *madd* (pull) is made in it since the middle letter is not a letter of *madd*.

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

In the next line he mentions what those letters are.

TEXT: 56

وَذَٰكَ أَيْضًا فِي فَوَاتِحِ السُّورِ فِي لَفْظِ حَيٍّ طَاهِرٍ قَدْ انْحَصَرَ

VOCABULARY:

ذَٰكَ – those, that

فَوَاتِحِ – openings i.e. beginning

حَيٍّ طَاهِرٍ – a pure and clean life

قَدْ – verily

TRANSLATION:

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

COMMENTARY:

These *madd ṭabrī*, which are found at the beginning of *sūrahs* are contained in the combination حَيٍّ طَاهِرٍ.

The *hā'* at the start of حم. The *yā'* from كهيص and يس. The *tā'* appears in طه, طسم and طس. The *hā'* comes in كهيص and طه. The *rā'* can be found in المر and الر.

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

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

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

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

- 1) *madd ṭabīṭ ḥarfī* – found in the *ḥurūf al-muqatta'āt*, as found in the examples above
- 2) *madd ṭabīṭ kilmī* – found in words (كلمات) throughout the Qur'an besides the *ḥurūf al-muqatta'āt* e.g. قِيلَ، يُسْأَلُ، قَالَ.

TEXT: 57

وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعَ عَشَرَ صَلَّهُ سُحَيْرًا مَن قَطَعَكَ ذَا اشْتَهَرَ

VOCABULARY:

الرَّعْبَ عَشْرَ – fourteen

الْفَوَاتِحَ الرَّعْبَ عَشْرَ – the fourteen openers

صَلَّهُ – join (ties) with him

سُحَيْرًا – in the morning

مَنْ – who

قَطَعَكَ – cuts/severs (ties) with you

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

ذَا – short for هذا which means this.

اشْتَهَرَ – is known / popular

TRANSLATION:

57. And (the words) صَلُّهُ سُبْحَاناً مَنْ قَطَعَكَ gathers the fourteen openers; this (phrase) is well known (by the *qurrā*).

COMMENTARY:

The fourteen openers refer to the fourteen letters, which are found in the *ḥurūf al-muqatta'āt*. These fourteen letters are easily remembered by knowing the phrase: صَلُّهُ سُبْحَاناً مَنْ قَطَعَكَ since all fourteen letters can be found in it.

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

- 1) those in which *madd lāzim* is made, to the duration of *tūl* -
كَمْ عَسَلُ نَقْضُ
- 2) those in which *lāzim* is made, allowing *tawassuṭ*⁶² and *qaṣr*⁶³ also - ع
- 3) those in which *madd ṭabī'ī* is made - حَيِّ طَهْرٍ

⁶² This is allowed via the *ṭarīq* of the *Shāṭibiyah* and the *Ṭayyibah*.

⁶³ This is allowed via the *ṭarīq* of the *Ṭayyibah* only.

4) those in which no *madd* is made - أَلْف

Conclusion of the Tuḥfah

TEXT: 58

وَتَمَّ ذَا النَّظْمِ بِحَمْدِ اللَّهِ عَلَى تَمَامِهِ بِلَا تَنْهَائِي

VOCABULARY:

تَمَّ – completed, ended

النَّظْمُ – poem, text – referring to this book

بِحَمْدِ اللَّهِ – with the praise of Allah

تَمَامِهِ – its completion

بِلَا – without

تَنْهَائِي – end

بِلَا تَنْهَائِي – without end i.e. continuous

TRANSLATION:

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

COMMENTARY:

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

TEXT: 59

أَبْيَاتُهُ نَدْبًا لِذِي النُّهَى تَارِيخُهَا بُشْرَى لِمَنْ يُتَقِنُهَا

VOCABULARY:

أَبْيَاتُهُ – its verses

نَدْبٌ – incense, sweet or aromatic smell

نَدْبًا – clear incense

لِذِي – for him who has / holds

النُّهَى – intellect

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

There won't be much difference in the meaning.

بُشْرَى – glad tidings

لِمَنْ – for him

يُتَقِنُهَا – knows it / perfects it

بُشْرَى لِمَنْ يُتَقِنُهَا – 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:

أ ب ج د ه و ز ح ط ي ك ل م ن
50 40 30 20 10 9 8 7 6 5 4 3 2 1

س ع ف ص ق ر ش ت ث خ د
700 600 500 400 300 200 100 90 80 70 60

ض ط ظ ع
1000 900 800

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

ن + د + ب + د + ا
50 + 4 + 2 + 4 + 1 = 61 (lines in the poem)

If the values in لَمَنْ يُنْقِمْهَا بُشْرَى are added, it results in the date of compilation of this poem:

ا + ه + ن + ق + ت + ي + ن + م + ل + ي + ر + ش + ب
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

ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدًا عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا

VOCABULARY:

الصَّلَاةُ – salutations

السَّلَامُ – peace

خِتَامُ – seal (final)

الْأَنْبِيَاءُ – plural of النَّبِيِّ which means prophet

أَحْمَدًا – another name for the beloved messenger Muḥammad ﷺ.

TRANSLATION:

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

TEXT: 61

وَالْأَلِ وَالصَّحْبِ وَكُلِّ تَابِعٍ وَكُلِّ قَارِيٍّ وَكُلِّ سَامِعٍ

VOCABULARY:

الْأَلِ – the family

الصَّحْبِ – the companions

تَابِعٍ – follower

قَارِيٍّ – reciter / reader

سَامِعٍ – listener

TRANSLATION:

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

=====

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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