أَيْسَرُ الأَقْوَال
شرح
تَحْفَةُ الأَطْفَال
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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 continous support, and my teachers for their guidance.
## System of Transliteration

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N.B. Arabic words are italicized except in 3 instances:
1- When possessing a current English usage.
2- When part of a heading.
3- When the proper names of humans.

N.B. The sign for [ٰ] which is [‘] will be omitted when the former appears in the beginning of a word.
INTRODUCTION

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

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

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

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

Translations of the words have been made in the context of the verse, and in the simplest manner to enable understanding. After the translation of the individual words, a translation of the verse will be given under the heading, TRANSLATION. Finally, the rules mentioned in the verse are discussed under the heading, EXPLANATION.

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

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

The author’s full name is Sulaiman ibn Husain ibn Muhammad al-Jamzuri.¹ ‘Ali al-Dabbā‘ and Muhammad al-Mīhī add ibn Shalabī after Muhammad.² He was known as “Afandi”, a Turkish term used for respect. (At times, a mīm is added in place of the yā`, making it “Afandim.”)

Jamzuri followed the Shafi‘ī school of law. In Sufism, he followed the Shadhalī path under the guidance of Sheikh Muhammad Mujāhid al-Ahmadī.³

He was born in Rabī‘ al-Awwal around 1160 A.H. in Tanṭā, Egypt. “Al-Jamzūrī” links the author to the town of Jamzūr, approximately four miles out of Tanṭā⁴, well known in the area of Manūfiyyah.⁵ The author of Minnah al-Muta‘āl writes that the area Jamzūr previously in Manūfiyyah is presently incorporated into Tanṭā.⁶


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

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

Ibn al-Jazarī¹²

Al-Umyūṭī Al-Qilīlī Al-‘Uqbī Al-Nuwairī

Sheikh al-Islam Zakariyyā al-Anṣārī

Al-Jamāl ibn Zakariyyā al-Anṣārī Nāṣir al-Dīn al-Ṭablāwī

Ahmad al-Masīrī al-Misrī Ouliyā’ Afandī

Shahhādah al-Yemenī

Ibn ‘Abd al-Haqq al-Sumbātī

Saif al-Dīn al-Baṣīr ‘Abd al-Rahmān al-Yemenī

Sultān al-Mazzāḥī Al-Shabrāmallsī Muḥammad al-Baqrī

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

Al-Asqāṭī Muḥammad Munayyir al-Samannūdī

‘Ali al-Badrī

Sālim al-Nibtītī¹³ Ismā’īl al-Maḥallī

‘Ali al-Mīḥī

Sulaimān Jamzūrī

¹² The rest of the sanad to the Prophet ﷺ can be referred to in Isnād al-Jazarī al-Imām by Saleem Gaibie.
¹³ Sālim al-Nibtītī is included by Mirṣafī in his sanad in Hidāyah al-Qāri’, vol.1, pg. 41
The author’s link to Mustafā al-Mīhī:

‘Ali al-Mīhī

Mustafā al-Mīhī

Sulaimān al-Shahdāwī

‘Ali al-Hilwu Ibrāhīm

Khalīl ‘Āmir al-Maṭūbasī

Muḥammad Sābiq

‘Abd al-‘Azīz ‘Ali Kuḥail

Ahmad al-Tijī

‘Abdullah al-Sunnārī

Muḥammad Yāsīn al-Fādānī

‘Alā` al-Dīn ibn Jamāl al-Dīn al-Afghānī

Muḥammad Saleem ibn Ismā‘īl Gaibie
بسم الله الرحمن الرحيم

1 - يقول راحي رحمة الغفور
2 - الحمد لله مصليا على
3 - وبعد هذا النظم للمريد
4 - سماحته ب (تحفة الأطفال)
5 - أرجو يه أن ينعم الطلبة

أحكام النيون الساكنة والتنوين

1 - للنون إن تسكن وتتنوين
2 - فالأول: الإظهار قبل أحرف مهمتنا، ثم غين حاء في (يرملون) عندهم قد ثبتت فيه بنطة ب (ينمو) علما تدغم ك: دنيا ثم صوان تلا في اللام والرأي ثم كورنة مما ينعت مع الإخاء من الحروف واجب للفاضل في كلما هنذا البين قد ضمتها دم طيباً لدى في نفث ضع طالما

11 - أما إذا كانت كلمة فلا
12 - والاثنان: إدعاء غير غنطة
13 - والثالث: الأفلاج عند ألباء
14 - والرابع: الإخاء عند الفاضل
15 - في خمسة من بعد عشر رمزها
16 - صفنا كناكم جاد شخص قدسمأ

12
أحكام النعيم والنعم المتشابهين

17 - وَعَنْ مِثْلِهِ مِثْلًا نُونًا شَدَّدًا وَسَمُّهَا كَلَّا حَرَفٌ غَنِتَةً بِدَا رَاءٍ

أحكام النعيم الساكينة

18 - وَنَعِيمُ إِنَّمَا يَكُونُ نَجِيًّا قَبْلَ الْهَجَأ
19 - أَحْكَامُهَا ثَلَاثَةٌ لَّمْ يَصْفَطَ بِهَا إِخْفَاءٌ أَذْهَبَ وَإِذْهَابٌ فَقْطَ
20 - فَفِي أَوْلِئِكَ: الإِخْفَاءُ عِندَ الْأَذْهَابِ لَآ نَمْ سَمُّهَا شَفَوِيَّةً لَلْقُرَاءَ وَسَمُّهَا شَفَوِيَّةً لَلْبَقِيَّةَ
21 - فَثُلُثُهَا: إِذْهَابُ يَمِلِّيَّهَا آتِى مِنْ أَحْرَفٍ وَسَمُّهَا شَفَوِيَّةً لَقُرُّبِهَا وَالْأَتَّبَعُ فَاعْرَفَ
22 - وَأَحْذِرَ لَدَى وَأَوْ وَا لَا أَتَخْتَفِيَ

حكم لَام (آل) ولام الفعل

23 - لَامُ (آل) حَالَانَ قَبْلَ الْأَخْرُفِ أَوْلَاهُمْ: إِذْهَارُهَا فَلْتَعْرَفَ
24 - مَنْ (إِيَّٰكَ حَجِّكَ وَخْفِ عَقِيمُهُ) وَعَشْرَةٌ - أَيْسَأْتَ وَرَمَزَتْ فَعِيْدُ سَوَاءٌ طَنْبٌ زَرَّ شَرِيفًا لَلْكُرْمُ
25 - قَبْلِ أَرْبَعٍ مَعْ عَشْرَةٍ خَذُ عَلَمَةٍ ثَانِيَهُمْ: إِذْهَارُهَا فِي أَرْبَعٍ
26 - طِبْ بِهِ تَمَّ صِلْبًا قَرِيضًا ذَا نَعْمٍ
27 - وَاللَّامُ الأَوْلِيَّ: فَعَريَّة
28 - وَأَظْهَرْنَ لَامَ فَعَلَ مُظْلِمًا
29 - 13
في المُتِقَارِبِينَ والمُتَجانِسِينَ

30 - إنّ في الصفات والمُخارج أنفق
وفي الصفات اختلفا يلقب
31 - وإن يكون مخرجًا تقارباً
في مخرج دُون الصفات حقًا
32 - متقاربين، أو يكون انفسًا
أول كلٌّ فالصغير سمين
كُلّ كبير، وأفهمنة بالمثلاً
33 - بالمجانسين، ثم إن سكن
34 - أو حرك الحرفان في كل قال

أقسام المد

35 - والمد أصلي وفرعي له
و لا بد من الحروف تجعل
36 - وما لا توقيف له على سبب
37 - بل أي حرف غير همز أو سكون
سُبب كهزم أو سكون مسجلاً
38 - والآخر الفرعي موقوف على
من لَفظ (أي) وهي في: نوحياً
39 - حروف، ثلاثة فعيبها
40 - والكسر قبل عين، وقبل الواو ضم
41 - ولالين منها ألياً وواو سكيناً

أحكام المد

42 - للمد أحكام ثلاثة تدوم
43 - فإذا جاء همز بعد مد
44 - وجائز مد وقصر إن فصل

14
45 - وَمِثْلَ ذَٰلِكَ إِنَّ عَرْضَ السُّكَّٰنُ
46 - أَوْ قُدُمَ الْهَمَّةِ عَلَى الْمَدْرَسَةِ وَذَا
47 - وَلَا زِمْ إِنَّ السُّكُونَ أُصْلَاءٌ
48 - أَقْسَامُ الْمَدْرَسَةِ الْلَازِمَةُ
49 - كَلِمَيْ وَحْرَفَ فِي مَعَةٍ
50 - فَإِنَّ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ
51 - أَوْ فِي ثَلَاثِ الْحَرُوفِ وَجِدَ الدَّاءٌ
52 - كَلِمَيْ مُتَقَلِّلٌ إِنَّ أَدْعُمَا
53 - وَالْلَازِمٌ الْحَرَفِيُّ لَأَوْلِ السُّورٍ
54 - يَجْعَلُهَا حُرُوفَ (كَمْ عَدِّلْ نُصْصَ)
55 - وَمَا سَوِى الْحُرُوفِ الثَّلَاثِيٌّ لَا أَلْفُ
56 - وَذَٰلِكَ أَيْضاً فِي فَوَاتِحِ السُّورِ
57 - وَيَجْعَلُ الْفَوَاتِحِ الأَرِبعُ عَشَرٌ
58 - وَتُمَّ ذَٰلِكَ اِلْخَلْفُ بِحَمْدِ اللَّهِ
59 - أَبْيَاتَهُ (فِي بَيْنِهَا) لِيَتَهَيَّأَ
60 - نَمَّ الصَّلاةَ وَالسَّلَامَ أُبَدَا
61 - وَالَّالَّاَلَّاَل جَمِيْعُ وَكُلُّ تَابِعٌ

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

```
کلّ أُمِرَ ذِي بَالٍ لَا يَبْسِدَ فِيهِ بِبَسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أُقَطَّعَ
```

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

TEXT: 1

```
يَقُولُ رَاجِيُ رَحْمَةِ الْغُفُورِ دُوَّا مُسْلِمْانَ هُوَ الْجَمَّوُرِيُّ
```

VOCABULARY:
- يَقُولُ - he says
- رَاجِيُ - a person who hopes
- رَحْمَة - mercy
- الْغُفُورِ - the Oft-Forgiving, the Most Forgiving
- دُوَّا مُسْلِمْانَ - more commonly used as دَأْبَمَا which means always
- السُّلِيْمَانُ - the name of the author
- هُوَ - a pronoun meaning he, him or it
- الْجَمَّوُرِيُّ - he comes from the place of Jamzūr. This has been mentioned above in the biography of the author.

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

TEXT: 2

ْالْحَمْدُ لِلَّهِ مُصْلِبَةٌ عَلَى ۡمُحَمْدٍ ۤوَ ﴿آَلَّاٍ﴾

VOCABULARY:
ْالْحَمْدُ – All praise
لله – for Allah
مُصْلِبَةٌ – it stems from the word salāh, which literally means to pray.
Here, it refers to someone who is praying, or sending salutations.
على – on, upon
مُحَمْدٍ – refers to the beloved Prophet ﷺ
وَ – and
آَلَّا – āl means family. With the pronoun attached it means his family.
َمَنْ – those
ْتَلاَّ – 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)16 / and those who recite the Qur`ān (correctly).17

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

16 The portion in brackets is as explained by Jamzūrī in Fath al-Aqfāl, pg. 12
17 This explanation is given by Hasan al-Dimashqī
All good actions not started with the praises of Allah are severed of blessing.¹⁸

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

TEXT: 3

وَ بَعْدُ: هَذَا النَّطْمُ لِلْمُرَيِّدِ َ في النُّونَ وَ الْيَنْوُنِ وَ الْمُمْدُودِ

VOCABULARY:

- َبَعْدُ - thereafter

- هَذَا - this

- النَّطْمُ لِلْمُرَيِّدِ - poetry (this book)

- لِلْمُرَيِّدِ - for the student. Murīd means follower, in this context referring to a follower of ‘ilm (knowledge).

- في - literally means in.

- النُّونُ - particularly referring to the nūn sākinah

- التَّنْوُنُ - the tanwīn or nunation symbolised by -ٌ -ٍ -٨ .

- الْمُمْدُودُ - the plural of madd

TRANSLATION:
3. Thereafter: this versified text (poetry) is for the student regarding the (rules of) nūn, the tanwīn and the mudūd.

EXPLANATION:
The author states “Thereafter”, meaning after the author has started with Allah's name, praised Allah, and sent salutations upon His beloved Prophet ﷺ, whatever follows is what he actually intends to write about.

The author mentions that he will explain rules regarding the nūn sākinah, the tanwīn and the mudūd. However, other rules beside these are also discussed, the lām al-ta’rif, the mīm sākinah, the nūn and mīm when they are mushaddad etc. The reason why the author only mentions nūn, tanwīn and mudūd is because the rules in the book are predominantly concerning them.

In some prints instead of the word المَدُودُ the word المَدُودُ appears. The first is more common and is preferred.19

TEXT: 4

VOCABULARY:
سمِيْتُهُ بِ(تُحْفَةُ الأَطْفَالِ) عَنْ شَيْخَناً المُهْيَى ذِي الْكَمَالِ

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

تُحْفَةَ – gift

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

—from

sheikh, or teacher


– a holder or possessor of perfection

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

EXPLANATION:
Jamzūrī has named this book “A gift for the beginner”, since it contains the basic rules required for the person intending to study the science of tajwīd.

Whatever rules he mentions in the book he transmits (he has learnt) from his teacher Al-Mīhī who was an expert in the field of qirā‘āt and tajwīd. His full name is Nūr al-Dīn ‘Ali ibn ‘Umr ibn Hamd ibn ‘Umr ibn Nājī ibn Fanīsh al-Mīhī. He was born in 1139 A.H. In spite of being born blind, he studied under renowned scholars at the Azhar University and became famous as an expert in the field of Qur’ānic studies. He travelled to Taftā and taught people Qur’ān and tajwīd, so much so that all sanads of the people of Taftā 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 Mustafā al-Mīhī.

Al-Mīhī is referred to as the possessor of perfection in everything about himself; manners, character, appearance, knowledge etc.20

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

In many prints is written as َمِمْ، with a fathah 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 Maiha. Allah knows best.\(^{22}\)

TEXT: 5

أُرجِوُ배ِ بِهِ أَنْ يَتَفَعَّلُ الطَّلَابَا َ وَ الأَجْرُ وَ الْقَبْولَ وَ الْثُّوَابَ

VOCABULARY:

أُرجِوُبِ – I hope

بِهِ – with it (book)

يَتَفَعَّلُ – it will benefit

الْطَّلَابَا – the students. Plural of َطَلَابُ, the student.

الأَجْرُ – recompense

الْقَبْولَ – acceptance

الْثُّوَابُ – reward

TRANSLATION:

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

EXPLANATION:

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

\(^{21}\) Mufid al-Aqwāl, pg.10

\(^{22}\) Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal’at pg.7
The word ْطَلَّاَبْ is the plural of ْطَلَّاب which means someone who is engrossed, absorbed or lost in something. This is also referred to by the author in the third line as murīd.

It includes the beginner (المبتدئ), the intermediate (المتوسط) and the expert (المتقدم). 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.

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

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

In ْطَلَّابْ and ْتَوَابَا there is an additional alif at the end of the words. In Arabic, it is called *alif al-itlāq*; 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.

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

TEXT: 6

لَلْنُّونِ إِنْ تَسْكُنَ وَ لِلَّتَوْنِ أَرَبَعُ أَحْكَامٍ فَخْدُ ثُبْتٍ

VOCABULARY:

– for the nūn

– when it has a sukūn; it is unvowelled or vowelless

– for the tanwīn

– four

– rules

– so

– take

– my explanation

TRANSLATION:

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

EXPLANATION:

The author mentions that there are four rules regarding the nūn sākinah and the tanwīn. In the lines that follow, he offers his explanation of these four rules: ith-hār, idghām, iqlāb and ikhfāʾ.

TEXT: 7

فَالْأَوْلِ الإِظْهَارُ قَبْلُ أَحْرَفٍ

VOCABULARY:

– the first
ith-hār

– before

الْأَحْرُفِ – letters. The plural of حرُف, letter.

للْحَلَّقِ – for the throat

ست – six. It can be read as ست or ست. There won’t be much difference in the meaning.24

زِبَتِ – arranged (in order or sequence). It refers to ست before it.

فلْنَعْرَفْ – so know them (these six letters of the throat). This word can also be read as فلْنَعْرَف. Its meaning would then be: let them be known.25

**TRANSLATION:**

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

**EXPLANATION:**

The first of the four rules is *ith-hār*. It literally means “clear”. If the niʿn sākinah appears before any of the six letters of the throat, then *ith-hār* will take place; it will be read clearly without any extra nasal pull.

In some prints قَلِّلَ أَحْرُفْ is replaced with قَلِّلْ أَحْرُفْ. The first is more common and is relied on.26

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

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

٨

VOCABULARY:

- مُهْمَّلَانَ - then

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

TRANSLATION:

8. The hamzah and the hā`, then the ‘ain and the hā` which lack dots and then the ghain and the khā`.

EXPLANATION:

In this line, the six letters of the throat are mentioned. Thus if a nūn sākinah or tanwīn appears before any of these letters, ith-hār will take place.

TEXT: 9

والثَّانِ: إِذْغَامٌ بِبَسْتَةٍ أَنْتُ فِي (يَرْمُولُونَ) عِنْدَهُمْ قَدْ ثَبَتَتْ

VOCABULARY:

- الثَّانِ - the second

- إِذْغَامٌ - idghām

- بِبَسْتَةٍ - in six (letters)

- أَنْتُ - appear, take place, occur

- يَرْمُولُونَ - This combination indicates to/holds all the letters of idghām.

- عِنْدَهُمْ - according to them (the qurrā`)

- قَدْ - verily, surely

- ثَبَتَتْ - established, fixed
TRANSLATION:
9. And the second (rule) is *idghām* in six (letters), appearing in (the combination) /noonisolated/sukunlow/wawfinal/dammaisolated/lammedial/ُ/fathalow/meeminitial/sukunlow/rehfinal/fathalow/yehinitial, which are fixed by them (the *qurrā`* - as the letters of *idghām*)

EXPLANATION:
The second rule the author explains to us is *idghām*, which literally means to assimilate or to join one thing into another. In this case, the *nūn sākinah* or *tanwīn* will be assimilated into one of the letters of /noonisolated/sukunlow/wawfinal/dammaisolated/lammedial/ُ/fathalow/meeminitial/sukunlow/rehfinal/fathalow/yehinitial, if they appear after the *nūn sākinah* or *tanwīn*.

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

In most texts, the six letters of *idgām* are said to be found in the combination /noonisolated/aleffinal/fathalow/meemmedial/sukunlow/seenmedial/qafinitial/aleffinal/fathalow/hehmedial/shaddawithfathaisolatedlow/noonmedial/ِkafmedial/laminitial: /aleffinal/fathalow/meemmedial/fathaisolated/ghaininitial/sukunlow/dalfinal/dammalow/yehinitial/dammatandammeemfinal/sukunlow/seenmedial/qafinitial -*tatweel*/behinitial/ِtehmarbutafinal/shaddawithfathaisolatedlow/noonmedial/dammalow/ghainmedial/ِbehinitial/ِhehfinal/sukunlow/yehmedial/ِfehinitial)/sukunlow/wawfinal/dammalow/meemmedial/sukunlow/noonmedial/fathalow/yehinitial/ - (with a *fathah* on the *mīm*). However, some argue that it should be /noonisolated/aleffinal/fathalow/meemmedial/sukunlow/seenmedial/qafinitial/ - *bīr mīlūn* (with a *dammah* on the *mīm*) since it stems from the Arabic /fathaisolated/lamfinal/fathalow/meeminitial/fathalow/rehisolated–/dammaisolated/lamfinal/dammalow/meeminitial/sukunlow/rehfinal/fathalow/yehinitial/ - *tāl Mam* (with a *dammah* on the *mīm*), which means to make haste.27

TEXT: 10

لكْنَهَا قَسْمُانَ: قَسْمٌ يُدْعَمُ فِيهِ بِغَلْثةٍ بِ(بَنْمَو) عَلِمًا

VOCABULARY:
- لكنَّهَا - but they (these six letters)
- قَسْمُانَ - two types
- قَسْمَانَ - part or type (one). The singular of قَسْمَانَ
- *idghām* will be made

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

EXPLANATION:
The author divides the six letters of *idghām* into two types: those letters in which *idghām* takes place with *ghunnah*, and those letters in which *idghām* takes place without *ghunnah*. In this line, he explains the first type: *idghām* with *gunnah*. *Idghām* will take place with *ghunnah* in the four letters of ُبِنَمَوُ, if they appear after the *nūn sākinah* or the *tanwīn*.

TEXT: 11

 إلاَّ إِذَا كَانَ بِكَلْمَةٍ فَلَا    * تَدْعُمُ كَدُنِيَا ثُمَّ صُبْعَانَ تَلَّاَ

VOCABULARY:
- *إِلَّا* - except
- *إِذَا* - if

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

28 It appears as ُكَانَا in most prints, including Al-Dabbā', Muhammad al-Mihī, Hasan al-Dimashiqī, Dr Ashraf Talʿat, and even Jamzūrī himself in *Fath al-Aṣfāl*.
29 The letter with which *idghām* is being made
30 The letter into which *idghām* is being made
the alif at the end. In this case it would only refer to the *mudgham* (the *nūn sākinah* or *tanwin*).\(^{31}\)

- in one word. Can be read with a *fathah* or *kasrah* on the *kāf*.\(^{32}\)

The meaning will remain the same.

- then don’t make *idghām*. It can be read with a *fathah* on the *ghain* also (َدَخَّلَ); its meaning would then be: then *idghām* won’t be made.\(^{33}\)

- like

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

**TRANSLATION:**

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

**EXPLANATION:**

In the previous line it was stated that if *nūn sākinah* or *tanwin* appear before any of the letters of َذَٰٔٔ٘, *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 َذَٰٔٔ٘ 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 َذَٰٔٔ٘ at the beginning of the next. If they appear together in one word *idghām*

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\(^{31}\) *Mufid al-Aqwāl*, pg.16

\(^{32}\) *Manthūmah Tuhfah al-Atfāl* by Dr Ashraf Tal’at, pg.7

\(^{33}\) It appears with a *kasrah* on the *ghain* in the explanations of Al-Ḍabbā’, Muhammad al-Mīhī, Hasan al-Dimashqī and Dr Ashraf Tal’at.

\(^{34}\) *Mufid al-Aqwāl*, pg.17
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 ُيُمُؤُومُعَ in one word.

The author explains that *idghām* will not be made but does not explain what application should be used in its absence. However, in Jamzūrī’s explanation of the *Tuhfah*, he states that *ith-hār* will be made instead.

By ُلا the author hints at other examples, which would follow suit. The only other examples in the Qur`ān are ُبُيُّونَ and ُفُوْرَانَ.

TEXT: 12

وَ النَّان: إِذْعَامٌ بِغُيْرِ غَّنَّةٍ * في اللَّام وَ الرَّاء تَمَّ كَرَّةً

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

وَ النَّان: إِذْعَامٌ بِغُيْرِ غَّنَّةٍ * وَ رَمَّـْهُ (رَل) فَقَتَفَّـْهَ

VOCABULARY:

- بِغُيْرِ – without
- كَرَّةٌ – to repeat. It refers to the *sifah* of *takrīr* in the *rā`
- رَمَّـْهُ – its code / sign / combination
- فَقَتَفَّـْهَ – so know it well / master it

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

36 *Manthūmah Tuhfah al-Atfāl* by Dr. Ashraf Tal’at, pg.7
TRANSLATION:
12. And the second (type) is *idghām* without *ghunnah* in *lām* and *rā`*, then observe *takrīr* (of the *rā`*) and its code is ْزُلُوطُ, so know it.

EXPLANATION:
In line ten, the author mentions that the six letters of ْپُمْلُونِ 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`* (ْزُلُوطُ).

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.

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

TEXT: 13

VOCABULARY:
- َالثَّالِثُ – the third
- ِإِقْلَابٌ – *iqlāb* literally means to change something.
- َعَنْدَ – by
- َمَعَ – with
- ِإِخْفَاءٌ – *ikhtfā* literally means to hide and conceal.

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*37 Fath al-Aqfāl, pg.16*
TRANSLATION:
13. And the third (rule) is *iqlāb* (changing the *nūn sākinah* or *tanwīn*) by the *bā`* to a *mīm*, applying *ghunnah* with *ikhfā`*.

EXPLANATION:
The third rule regarding the *nūn sākinah* and *tanwīn* is *iqlāb*, which takes place when the *nūn sākinah* or *tanwīn* is followed by a *bā`*.

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

TEXT: 14

وَ الْرَّابِعُ: الْإِخْفَاءُ عِنْدَ الْفَاسِلِ ِ مِنَ الْحُرُوفِ وَاجْبٌ لِلْفَاسِلِ

VOCABULARY:
- the fourth
- (first of the two mentioned above) – left over, remaining
- from, of
- letters, plural of
- obligatory, compulsory
- for
- (second) – the distinguished i.e. one who has excelled or is superior in *tajwīd*. It is read exactly the same as previously, but in this context its meaning will differ from the first.

TRANSLATION:
14. And the fourth (rule) is *ikhfā`* by the remaining letters, which is compulsory on the distinguished.
EXPLANATION:
The fourth rule is *ikhfā`*, which takes place if the *nūn sākinah* or *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 *iqlāb*.

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

TEXT: 15

في خمسة من بعد عشر رموزها * في كلم هذا البيت قد ضممتها

VOCABULARY:
- خمسة – five
- عشر – ten
- رموزها – its code / combination (to remember the remaining letters)
- كلامات 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 *fatha* on the *kāf* or a *kasrah*.
- البيت – line, verse (of poetry)
- ضممتها – I have gathered it (the combination of these 15 remaining letters)

TRANSLATION:
15. In five after ten (fifteen letters), its combination in (the initial letters of) the words of this (following) line I have indeed gathered it (these letters).

EXPLANATION:
The author explains that he has gathered the remaining fifteen letters of *ikhfā`* in the initial letters of the following line. Thus, if a student has memorised the following line, then he has knowledge of all fifteen letters of *ikhfā`*. 
TEXT: 16
صف ذا ثنا كم جاد شخص قد سما ُ دم طيبا زد في تقي ضع ظالما

VOCABULARY:
صف – describe
ذا – holder, possessor
ثنا - praise
كم – how (in asking a question)
جاد – good
شخص – a person
سمى – high, elevated. Here it refers to a person of eminence.
دمنم – always
طيبا – good
زد – increase
تقي – piety (Allah consciousness)
ضع – leave
ظالما – oppressor, wrongdoer

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

EXPLANATION:
To start with, the verse bears meaning and gives advice. However, the object is that the initial letters, at the beginning of each word, constitute the letters of ikhfī`. The ص of صفا, the ذ of ذا, the ث of ثنا, etc.
THE RULES OF MĪM AND NŪN MUSHADDADATAIN

TEXT: 17

وَ غُنِّي مِمَّا ثُمُ نُونًا شَدَّداً  وَ سَمُّ كَلَّا حَرْفٍ عَنْهُ بَيْداً

VOCABULARY:

- غَنَّا – make / apply ghunnah
- شَدَّداً – when they (nūn and mīm) have a shaddah
- سَمًّا – name
- كَلَّا – all / each one
- حَرْفٌ – letter
- بَيْداً – clear / apparent

TRANSLATION:

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

EXPLANATION:

When the nūn or the mīm are mushaddad then the ghunnah in both of them should be read clearly.

Due to the ghunnah being so apparent in these letters, each one of them will be called a letter of ghunnah.
THE RULES OF MĪM SĀKINAH

TEXT: 18
وَ الْمَيْمِ إِنْ تَسْكُنُ نَجِيَّ قَبْلَ الْهِجَا * الْأَلْفِ لَيْنَةٌ لَّذِي الْحِجَا

VOCABULARY:
- تَحْيَيٌّ - to come. It was originally تَحْيَيٌّ, 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.  
- الْهِجَا - the alphabet i.e. the letters of the alphabet. The hamzah at the end has also been dropped. It was originally ألْهِجَاء, 
- لَا - not / excluding / except 
- أَلْفِ لَيْنَةٍ - soft alif, referring to the alif of madd 
- الْحِجَا - intellect, brains, understanding 

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

EXPLANATION:
The rules applicable to the mīm sākinah will be based on the letter of the alphabet that follows the mīm sākinah. Therefore, before the author actually starts explaining the rules, he states that the mīm sākinah can appear before all the letters of the alphabet, except the alif. The person who possesses a little understanding will know that two sākin letters do not come together in the Arabic language except

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

احكامها ثلاثة لمن ضبط

* إخفاء الأذام و الإظهار فقط

VOCABULARY:

احكامها – its rules
ثلاثة – three
لمن – for him
ضبط – precision
فقط – only

TRANSLATION:

19. Its (the mīm’s) rules are three for him (who wants) precision: ikhfā`, idghām and ith-hār only.

EXPLANATION:

In this line the author mentions that there are three rules for the mīm sākinah: ikhfā`, idghām and ith-hār. In the next line, he embarks on an explanation of these three rules.

TEXT: 20

فالأول: الإخفاء عند الباء

* و سمه الشفوي للفقراء

VOCABULARY:

سمه – name it i.e. the ikhfā` of mīm sākinah
الشفوي – labial i.e. coming from the lips
لفقراء – according to the qurrā` (reciters/readers)
TRANSLATION:
20. So the first (rule) is *ikhfā`, (when the *mīm sākinah appears) by the *bā`. And name it (this *ikhfā`) labial according to all the *qurrā`.

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

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


VOCABULARY:
/aleffinal/fathalow /hehmedial
/ِ lammedial/sukunisolated /thehmedial
/ِ meemmedial
/ِ behinitial – the same like it, its equivalent i.e. another *mīm
/ِ أتى – appears, comes
/ِ أتى إذْغَامَ صَغِيرًا يَا فَتَى – small *idghām or minor *idghām
/ِ يَا – oh, used when calling someone
/ِ أتى – young boy, lad. It refers to the student who is a beginner

TRANSLATION:
21. And the second (rule) is *idghām with its equivalent (another *mīm) appearing. And name it (this *idghām) *idghām *ṣaghīr Oh student.
EXPLANATION:
The second rule the author explains is *idghām* of the *mīm sākinah*. It will take place when the *mīm sākinah* is followed by another *mīm* (بِمَنِّيَّانِ). The first *mīm* is assimilated into the second *mīm*, and is read as one *mīm* which is *mushaddad*.

TEXT: 22

وَ الْثَّانِيُّ: إِلَّاَ أُظْهَرَ فِي الْبَقِيَّةِ مِنْ أَحْرُفٍ وَ سَمَّحَهَا شَفُوُيَّةً

VOCABULARY:
- **الْبَقِيَّةُ** – remaining, left over
- **سَمِّحَهَا** – name it i.e. this *ith-hār* if *mīm sākinah*
- **شَفُوُيَّةٌ** – labial i.e. coming from the lips

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

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

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

TEXT: 23

وَ اِخْتَفَسُ لَدَى وَأَوَّلِ وَفَأَنْ تَخْلُقَّيْنِ لَفْقُرُبُهَا وَ الْاِتْحَادُ فَاغْفِرْ}
VOCABULARY:

- اَحْدَرْ - beware, be careful
- لَدَىً - by, at
- تَخْتَفِيْ - to conceal, hide
- لَعْرُبِهَا - due to its nearness
- الَّإِتِحَادٍ - oneness, unity, unison, agreement
- فَاعْرَفْ - so know, be aware, take head (of this)

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

EXPLANATION:
After the explanation all three rules of mīm sākinah, the author mentions that heed should be taken when the mīm sākinah is followed by a fā` or a wāw. If mīm sākinah is followed by either of these two letters, ith-hār will take place i.e. the mīm should be read clearly. However, due to the mīm being so close to the fā` in makhraj, and sharing the same makhraj with wāw, the application of ith-hār tends to be incomplete; thus rendering the mīm to be somewhat hidden, instead of clear. Extra care should therefore be taken that ith-hār be made properly when mīm sākinah is followed by a fā` or a wāw.

Jamzūrī mentions that it would be correct to read the fā` in the text with a tanwīn also i.e. ﯽ. 39

appears in some texts as ﯽ الَّإِتِحَادٍ, with a tanwīn and a lām maksūrah instead of lām al-ta’rīf. The meaning in both cases remains unchanged. 40

39 Fath al-Aqfāl, pg.21
40 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal’at, pg.7
THE RULING OF LĀM OF (الل) AND LĀM OF THE VERB

In this chapter the author discusses two types of lāms; the lām al-tа’rīf (definite article) and the lām which appears in a verb. The lām al-tа’rīf is used to make an indefinite word definite e.g. قلمٌ (a pen) and نورٌ (the pen), or نورٌ (the light). The words قلمٌ and نورٌ are indefinite since they refer to any pen or any light. By adding the lām al-tа’rīf 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 (mādī) e.g. أَلْتَنِّى or present / future tense (muḍāri’) e.g. يَلْعِبُ or an imperative command (amr) e.g. وَأَلْقِ عَضَالَةً.

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

TEXT: 24

لا لام (الل) حالان قبل الأحرف * أو لاهماً: إظهارها فلتعرفِ

VOCABULARY:
حالان – two conditions
أولاهما – the first of the two
إظهارها – the ith-hār of it (the lām)
فلتعرفِ – so know (this rule of ith-hār of the lām). Most copies mention it like this. However, it can also be read as فليعرفِ . Its meaning would
then be: Let this (rule of *ith-hār* of the *lām*) be known.\(^41\) It could also be read as ﴿atsu‘ ﴾.\(^42\) i.e. Let this (type of) *lām* be known (*lām* of *ith-hār*).

**TRANSLATION:**

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

**EXPLANATION:**

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

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

**TEXT:**\(^43\)

\[\text{قِبْلَ اَرْتِيعٍ مَعَ عُشْرَةٍ خَذِّ عِلْمَهُ} \quad \text{مِنْ} \quad (\text{أَنْعُ جِحْكُ وَ حَفْ عَقِيْمُهُ)}\]

**VOCABULARY:**

ارْتِيعٍ مَعَ عُشْرَةٍ – four with ten i.e. fourteen

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\(^{41}\) Appears like this in the copy of Muḥammad Mihī, pg.11. Also refer to: Manthūmah Tuhfah al-ʿ Alfāl by Dr Ashraf Talʿat, pg.7

\(^{42}\) Copy of Sheikh Muḥammad ʿAtīq Deobandī

\(^{43}\) This line is mentioned differently in all the copies of the *Tuhfah* before me. Jamzūrī has it as: * Muḥammad Mihī states: قَالَ أَرْتِيعَ and مِنْ أَنْعُ جِحْكَ وَ حَفْ عَقِيْمُهُ. Dabbā’ has: قَالَ أَرْتِيعَ and مِنْ أَنْعُ جِحْكَ وَ حَفْ عَقِيْمُهُ. Dr Ashraf Talʿat writes: قَالَ أَرْتِيعَ and مِنْ أَنْعُ جِحْكَ. In Minnah al-Mutaʿāl it appears as: قَالَ أَرْتِيعَ and مِنْ أَنْعُ جِحْكَ (with a kasrah on the nūn). Hasan al-Dimashqī and Qārī Muḥammad Husain states: قَالَ أَرْتِيعَ and مِنْ أَنْعُ جِحْكَ (with a fathah on the nūn). Sheikh Muḥammad ʿAtīq Deobandī mentions: قَالَ أَرْتِيعَ and مِنْ أَنْعُ جِحْكَ.

41
– its knowledge (of the fourteen letters, where *īlh-hār* will be made)

- desire, wishful

- your hajj (pilgrimage)

- fear

- it will be fruitless, unproductive, barren

**TRANSLATION:**

25. Before four with ten (fourteen letters). Take its knowledge from (the words):  

(Be desirous of your pilgrimage and fear that it be barren).

**EXPLANATION:**

In this line the author mentions fourteen letters by which *īlh-hār* of the *lām al-ta’rīf* will be made. If any of these letters appear after the *lām al-ta’rīf*, then it will be read clearly (*īlh-hār*). To remember these letters the student needs simply to memorise the combination of words:  

**TEXT:** 26

**VOCABULARY:**

- the second of the two (conditions)

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

- four and ten i.e. fourteen

- also

- its combination/code

- comes from *yāgunakan* which means to memorise/remember
appears with a dammah on the zāy (ۢ) 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 (ۢ). The translation would then be: so memorise its combination.

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

EXPLANATION:
After explaining the first condition, the author begins expounding upon the second condition, which is idghām. Like ith-hār, idghām will also take place if the lām al-taʿrīf 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 ikhfāʾ):

TEXT: 27

VOCABULARY:
طَبْ بَكى صَلَى رَحْمًا تَفَرَّرْ ضِفْ ذَا نِعْمَ

- طَبْ – be good
- صَلَى – join ties (family relations)
- رَحْمًا – family, relations
- تَفَرَّرْ – success
- ضِفْ – be hospitable, good host
- ذَا نِعْمَ – possessor of favors/bounties
- دَغْ – leave, shun
- سَوْءَ – bad, evil
- ظَنَّ – thought
27. Be good, then join (family) ties and you will be successful. Be hospitable to the possessor of bounties. Shun evil thought. Visit the distinguished for generosity.

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

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

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

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

TEXT: 28

44 Refer to the explanation offered in verse 18
45 *Manthāmah Tuhfah al-Atfāl* by Dr Ashraf Tal’at, pg.8
VOCABULARY:
الأولى – the first
قَمْرَيْةُ – lunar (referring to the moon)
الآخَرَى – the second
سَمَسْيَةُ – solar (referring to the sun)

TRANSLATION:
28. And the first lām, name it qamarīyyah (lām al-qamarīyyah – the lunar lām), and the second lām, name it shamsīyyah (lām al-shamsīyyah – the solar lām).

EXPLANATION:
The first lām, which is read with ith-ḥār, is called lām al-qamarīyyah because in the word أَلْقَمَرُ, the lām is read with ith-ḥār. The second lām, which is read with idghām, is called lām al-shamsīyyah because in أَلْسَمَسُ, the lām is read with idghām.

Most copies mention the mīms of لَامَاتِ مُطَلَّقَةٍ with a fathah. Muhammad ‘Atīq Deobandī has both mīms with a dāmmah.

TEXT: 29
رُ أَظُهَّرُنَّ لَآَلَمَ فِعْلَ مُطَلِّقًا فِيِ نَحْوِهِ فَلَ نَعْمَ رَقُّانَا وَ أَلْتَقَى

VOCABULARY:
أَظُهَّرُنَّ – be sure to make clear, most certainly make clear
لَا لَامَاتِ فِعْلَ – the lām of the verb
مُطَلِّقًا – generally
فِيِ نَحْوُ – in for example
TRANSLATION:
29. Be sure to make clear the *lām* of the verb in general, in for example: قُلْ نَعْمَ and قُلْ نَعْمَ and قُلْ نَعْمَ.

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

The reason for explicitly mentioning this rule is because some might compare the *lām* of the verb to the *lām al-ta’rīf*; in that when it is followed by a *nūn*, *idghām* is made e.g. وَ النَّحْمَ. 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 وَ النَّحْمَ, where the *lām* is read with *ith*-hār, but when the *lām al-ta’rīf* is followed by a *tā‘*, *idghām* takes place e.g. وَ النَّحْمَ. Due to this, the author specifically mentions this rule concerning the *lām* of the verb for the beginner so that he doesn’t make this comparison, resulting in making *idghām* where it is not allowed.
THE CHAPTER ON MITHLAIN, MUTAJânISAIN AND MUTAQâRIBAIN

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 makhârij and/or sifât) or be distant from each other (not have a lot in common – and not share the same makhârij and/or sifât).

The closeness between two letters is measured via their makhârij and sifât\(^1\), and has three basic levels:

1) Mithlain\(^2\) (this is the strongest/closest relationship any two letters can have)
2) Mutajânisain (this is a very strong/close relationship but is not as strong as number one)
3) Mutaqâriban (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 idghâm. Therefore the closer the letters, the stronger the reason to make idghâm. On the other hand, if none of the above three relationships can be established, the two letters will be considered distant (nâd) from each other and will be read with ith-hâr.

In the following lines Jamzûrî defines mithlain, mutajânisain and mutaqâriban:

\(^{1}\) This chapter assumes that the student has prior knowledge concerning makhârij and sifât. A student who has not yet studied makhârij and sifât will not be able to fully understand this chapter.

\(^{2}\) Also called mutamâthilain
TEXT: 30

إن في الصفات و المخارج أحق
حرفاء فالمثلان فيها أحق

VOCABULARY:
- agree
- two letters
- حرفاء
- فالمثلان
- فيهما
- أحق

TRANSLATION:
30. If in sifāt and makhārij two letters agree, then it is more befitting that they (the two letters) be mithlain.

EXPLANATION:
In this line the author defines mithlain: two letters which agree in makhraj and sifāt. Thus any two letters which are pronounced from the same makhraj and share matching sifāt are mithlain (identical/equivalent) e.g. the two mīms in لَهُم مَا الْرَحْمَٰنُ مَالِكٌ and or the two bāʾs in بِالْأَلْقَابِ يُضِرُّ بَعْضًا and.

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

TEXT: 31

و إن يكونا مخرجًا تقاربا
وفي الصفات اختلافًا يلفقًا
متقاربين

VOCABULARY:
- if they (the two letters) are
- إن يكونا

48
TRANSLATION:
31. And if they (the two letters) are close in makhraj, and in sifāt they differ, then they are called mutaqāribain.

EXPLANATION:
In this line the author explains what mutaqāribain is. Any two letters which are close in makhraj and have different sifāt would be considered mutaqāribain e.g. the lām and rā` in قَالَ رَبّ and فَلَ رَبّ or the qāf and kāf in وَ خَلَقَ كُلّ شَيْءٍ أَلَّمْ نَحْلِفْكُمْ or أَلَّمْ نَحْلِفْكُمْ وَ خَلَقَ كُلّ 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 sifāt due to it having takrīr. In the second example, the qāf is close to the kāf because they are both pronounced from the back portion of the tongue, and are different in sifāt due to the qāf having jahr, isti’lā` and qalqalah, which the kāf does not have.

TEXT: 32

VOCABULARY:
– or

48 Manthūmah Tuhfah al-`Atfāl by Dr Ashraf Tal’at, pg.8
they (the two letters) agree

but not

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

as mutajānisain (homogeneous)

**TRANSLATION:**

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

**EXPLANATION:**

If the two letters have the same makḥraţ but they differ in ṣifāt, they will be mutajānisain e.g. the َtā’ and the ُtā’ in

ارْكَبْ مَعَانٍ، and the الصَّالِحَاتَ طَوِئٍ or the ُبَا’ and the ِمِمَ in

وَ قَالَتْ طَائِفَةٌ. In the first two examples, the َtā’ and the ُtā’ come from the same makḥraţ but the have different ṣifāt due to the َtā’ having shiddah, jahr, isti’lā’, itbāq and qalqalah, whereas the َtā’ will only share shiddah with the ُtā’. In the latter two examples, the ُبَا’ and the ِمِمَ have the same makḥraţ but different ṣifāt since the ُبَا’ has jahr, shiddah and qalqalah, whereas the ِمِمَ will have hams, tawassut and no qalaqalah.

**TEXT:** 33

ٌباَلْمَتَجَانِسَيْنِ، ْثُمَّ ِإِنَّ ْسَكَنَ * أَوْلُ َكُلِّ فَالْصُّغَيْرَ ْسَمِيْنُ

**VOCABULARY:**

أَوْلُ – first

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

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49 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal’at, pg.8
Then small/minor
be sure to name it

TRANSLATION:
33. Then if the first of each (of the above-mentioned groups) has a sukūn, then be sure to name it minor (idghām).

EXPLANATION:
After explaining what mithlain, mutajānisain and mutaqāribain is, the author divides all three groups into two types: saghīr (minor) and kabīr (major). In this line he explains the saghīr; if in any of the above groups the first letter is sākin then it will be saghīr.

In light of the above examples it will be the two mīms in یَهُمْ َمَا، the two bā`s in اضْرِبْ بَعْصَاكُنَّ، the lām and the rā` in قُلْ رَبِّ، the qāf and the kāf in وَقَالَتْ طَائِفَةٌ، the tā` and tā` in أَرْكِبْ مَعَنا and the the bā` and the mīm in أَوْ حُرْكُدُ الْحَرَفَانِ فِي كُلِّ فَقْلٍ.

In the next line he explains kabīr:

TEXT: 34

VOCABULARY:
have a harakah
two letters
then say
big/major
understand this

Refer to line 21 where Jamzūrī also makes reference to idghām saghīr.
TRANSLATION:
34. Or the two letters have a harakah in each (of these three groups), then say all (of them) are major (idghām) and understand it with examples.

EXPLANATION:
If in any of the three groups, mithlain, mutajānisain or mutaqāribain both letters have harakāt, then they will be kabīr.

In light of the above examples, it would be the two mūms in rūḥiyyat mallīk, the two bā’s in rūb, the lām and the rā’ in qāl rūb, the qāf and the kāf in ḥakhir kull jī yā, the tāʾ and the tāʾ in sāliḥat tuwā, and the bāʾ and the mīm in yā’dab min yīsāa.

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 saghīr. If both letters are mutaharrīk and idghām takes place, then it will be idghām kabīr.

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

TEXT: 35

وَ الْمَدُّ أَصْلِيٌّ وَ فَرْعِيٌّ لَهُ وَ سَمُ أَوْلًا طَبِيعًا وَ هُوَ

VOCABULARY:
- أَنْدُهُ – the pulling, extending, lengthening (of sound)
- أَصْلِيٍّ – primary
- فَرْعِيٌّ – secondary
- لَهُ – for it i.e. for the madd
- أَوْلًا – the first
- طَبِيعًا - natural
- وَ هُوَ – and it (the primary madd)

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

EXPLANATION:
Madd literally means to lengthen or extend. Technically, it means to lengthen the sound in the letters of madd or the letters of līn.

In the first line the author states that madd is of two types: primary (أَصْلِيٌّ) and secondary (فَرْعِيٌّ). He also mentions that madd aslī is also called madd tabīʿī. Tabīʿī means natural. It is named so because a
person with a natural disposition will ordinarily lengthen this *madd* without any deficiency in its duration, nor any exaggeration in it.\(^{51}\)
The duration of *madd* ِتابی‘ی is one *alif* or two ِءاراک. Considering classical and contemporary works, it is sometimes difficult for the beginner to understand this duration when different technical terms are used by different authors. The following table is an attempt to simplify them:

<table>
<thead>
<tr>
<th>Alifs</th>
<th>3 alifs</th>
<th>2 alifs</th>
<th>1 alif</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Harakāt</strong></td>
<td>6 5 4 3 2 1</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Alifs</strong></td>
<td>ب ا ا ا ا ا</td>
<td>5 4 3 2 1</td>
<td></td>
</tr>
</tbody>
</table>

In the right column, second line from the bottom, the letter which is read is represented by a ِبَ. Above the letter is the length of *madd* counted in ِءاراک and below it, its length counted in *alifs*. At the same time, though, every two ِءاراک equal one *alif* (counted in the first line).

The duration of *qasr* would be 1 *alif*, which would be equal to 2 ِءاراک: the first ِءاراک on the letter itself and the second would be the same amount of time it took to pronounce the letter of *madd*.\(^{52}\)

Thus it would also be correct to say that the duration of ِتُّل is 6 ِءاراک, 3 ِءاراک or 5 *alifs* since they all are one and the same duration, only differing in terms of the counting system being used.\(^{53}\)

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\(^{51}\) Sheikah Kareema Carol Czerepinski explains it as follows: It is called طبيعی (natural) because the person with a natural measure will not increase its measure nor decrease it. Tajweed rules of the Qur’an, Part 1, pg. 65

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

\(^{53}\) When discussing the duration of the *madd*, classical works like the *Nashr* of Ibn al-Jazārī tend to use *alifs* whereas contemporary works use ِءاراک and also convert these ِءاراک to *alifs*. The student should understand that even though different counting systems are used, the same durations are intended by the authors.
The duration between qasr and ۱۰ is known as tawassut.

In the next line the author goes on to explain what madd ۱۰ is.

TEXT: 36

ما لا توقف له علی سبب و لا بدونه الحروف تجلب

VOCABULARY:
ما – that which
لا – is not, does not
توقف – depend
سبب – cause
بدونه – without it (the madd-pull)
تجلب – cannot be brought forth i.e. cannot be read

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

EXPLANATION:
Madd ۱۰ is that madd which does not depend on any cause/reason for it to be pulled. In reality, without lengthening the sound in the letters of madd, they cannot be read. For instance, if the alif is not pulled in قال, then it will be read as قل. The only time when the alif can be read is if the sound is pulled in it. The same will apply to the ya` in قبل and the wāw in يقول i.e. they can only be read if a pull (madd) is made in them.

TEXT: 37

بل أي حرف غير همزة أو سكون جا بعد مدة فالطبعي يكون
VOCABULARY:
- بَلْ – but, rather, in fact
- أيُّ – whichever, any
- عَلَيْ – besides, other than. Can be read with a فَتْحَة or a كَسْرَة on the رَاء. \(^{54}\)
- هَمْرُ – a حَمزة (the letter)
- جَا – comes, appears

TRANSLATION:
37. In fact, (if) any letter besides the حَمزة or سَكِين appears after a (letter of) مَدَد, then the natural (مَدَد) results.

EXPLANATION:
In the previous line the author explains that مَدَدُ التَّبَيْنَى is that مَدَد which is not dependent on a cause. In this line he alludes to what those causes are: the حَمزة and سَكِين. Thus, as long as a letter of مَدَد is not followed by a reason (حَمزة or سَكِين) then it will be مَدَدُ التَّبَيْنَى.

The word مَدَدُ التَّبَيْنَى can be read with a فَتْحَة or a دَامَمَة.

TEXT: 38
وَ الَّآخَرُ الْقَرْونِيُّ مُوقُوفٌ عَلَى سَبْبٍ كَهْمٍ أَوْ سُكُونٍ مُسْجَلٌ

VOCABULARY:
- الَّآخَرُ – the other (مَدَد)
- مَوْقُوفٌ – dependent
- كَ– like

\(^{54}\) Manthūmah Tuhfah al-Atfāl by Dr Ashraf Tal’at, pg.8
TRANSLATION:
38. And the other (madd) is the secondary, (which is) dependant on a reason like a hamzah or sukūn in general (wherever it appears in the Qur`ān).

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

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

The duration of madd far‘ī will depend on what type of madd far‘ī 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 muttasil and the latter, munfasil. If the letter of madd is followed by a sukūn, it is either permanent or temporary. The first is called lāzim and the latter ‘ārid. Their durations will be discussed in the next chapter in more detail.

TEXT: 39

Vocabulary:
- qā’īya: so grasp/memorise/remember them (the letters of madd)
- lūf: word
– the word is originally وَأَيْ, which means to promise. The hamzah is changed to and alif, thus becoming a combination which holds all the letters of madd.55

– and they (these letters of madd)

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

TRANSLATION:
39. Its (the madd’s) letters are three, so remember them from the word وَأَيْ, and they are (found) in (the example) وَأَيْ.

EXPLANATION:
In the next three lines Jamzûrî explains the letters of madd. They are three which can easily be remembered in the combination وَأَيْ; وَأَيْ, alif and yâ`

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

TEXT: 40
وُلْوَاحِيَانِ

VOCABULARY:

– the kasrah

– a dammah

– condition, requirement, prerequisite

55 Minhah dhî al-jalâl, pg. 92
40. And a kasrah before the yā`, and before the wāw a dammah is a requirement, and a fathah before the alif is necessary.

EXPLANATION:
The requirements for the letters of madd are explained in this line. The wāw should be preceded by a dammah and the yā` should be preceded by a kasrah. An important point which is not explicitly explained in the text but is alluded to by the author in the example, 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. یُوْسُوسُ. In this example they are mutaharrikah.

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. َسَوْءَةً, ِ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.
– the two (wāw and yā`) are sākin. Can also be read as سَكِنَا.⁵⁶
– when
– openness, referring to a fathah
– each of them, all (of them)i.e. the wāw and the yā`
– is announced

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

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

⁵⁶ Manthūmah Tuhfah al-Atfāl by Dr Ashraf Ṭal’at, pg.8
THE RULINGS OF THE MADD

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

TEXT: 42

لِلْمَدِّ أَحْكَامُ ثَلَاثَةَ تَدْوُمٍ وَ هِيَ الْوُجُوبُ وَ الْحَجَازُ وَ الْلُزُوْمُ

VOCABULARY:

للْمَدِّ – for the madd

- أَحْكَامُ – rulings

- تَدْوُمٍ – always, stemming from

الْوُجُوبُ – compulsory

الْحَجَازُ – permissible

الْلُزُوْمُ – necessary

TRANSLATION:

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

EXPLANATION:

There are always three rulings, which are attached to the different types of madd farʿī; those which are compulsory (wājib) to make, those which are permissible (jāʿiz) to make, and those which are necessary (lāzim) to make.

In the following lines the author outlines the various madd farʿī individually, and the ruling it will fall under.
TEXT: 43

فوائِجَ إِنْ جَاءَ هَمْرٌ بَعْدَ مَدْدٍ فِي كَلِمَةٍ وَ ذَا بِمَتَصِلٍ بَعْدَهُ

VOCABULARY:
- So wājib
- مَدْدٌ - literally means pull, however, here it refers to a letter of madd.
- كَلِمَةٍ - a word. Can be read with a fathah or kasrah on the kāf.
- ذَا - short for هذا which means this.
- بِمَتَصِلٍ - as muttasil (the joined madd).
- بِعَدَّ - 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 muttasil.

EXPLANATION:
The hukm of madd muttasil is that it is wājib; compulsory to pull, according to all the qurrā`. The qurrā` do however have differences of opinion as to how long the madd should be pulled. According to the narration of Hafs via the tariq57 of the Shātibiyyah, it should be pulled 4 or 5 harakāt.

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

TEXT: 44

وَ جَائِزٌ مَدْدٌ وَ قَصَرَ إِنَّ فَصِلٌ كُلٌّ بِكَلِمَةٍ وَ هَذَا المَتَصِلٌ

VOCABULARY:
- جَائِزٌ - permissible, allowed

57 To understand what a tariq is, refer to Isnād al-Jazarī al-Imām by Saleem Gaibie.
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.

EXPLANATION:
The author first explains that if a hukm is jā`iz, madd and qasr will be allowed in it. The definition of madd has already been given previously. Qasr literally means to shorten. Technically, it is to read the letter of madd or the letter of līn without any bit of extra pull in it (only for the duration of two ḥarakāt).  

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

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

Since madd munfaṣil is jā`iz, it is allowed to be pulled for the duration of 4 or 5 harakāt in the narration of Hafs via the tarīq of the Shāṭibiyyah. Qasr will also be allowed in madd munfaṣil due to it being

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

TEXT: 45

وَ مَثَلُ ذَٰلِكَ إِنَّ عَرَضَ السُّكُونَ وَقَفاً كَتَعْلَمُونَ تَسْتَعِينُنَّ

VOCABULARY:

- مثل – like this (the previous hukm)
- دَّا – short for هذا which means this.
- عَرَضُ – appears, presents itself. It indicates something temporary.
- وَقَفَاً – 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 .

EXPLANATION:

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

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

The author explains that the hukm regarding this madd is the same as madd munfasil i.e. jā`iz. Thus it would be allowed to make madd and qasr in it. Qasr would be 2 harakāt, whereas madd would include both tawassut and tūl.
TEXT: 46

أو قِدَمَ الْهَمَزَّ عَلَى الْمَدَةَ وَ ذَا

VOCABULARY:
- أَوْ - or
- قِدَمَ - before
- ذَا - short for هذا which means this.
- بَدَلُ - substitute, replace. It can be read with a fathah on the dāl and the lām as sākin (بَدَلْ) or with the dāl as sākin and a dammatain in the lām (بَدَلٌ).
- حَذَّ - word is originally حَذَّ, 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 إِيمَاناً and (so) take (them as examples).

EXPLANATION:
This is the third madd with a lukm that is jā`iz: madd badal (the substitute madd). In madd muttasil and munfisil the hamzah comes after the letter of madd. In madd badal however, the hamzah appears before the letter of madd e.g. أَوْ إِيمَانًا إِمَانًا.

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

59 Manthūmah Tuhfah al-Atfāl by Dr Ashraf Talʿat, pg.8
Since this madd is also jā`iz, madd and qasr are allowed in it. Qasr will be made according to all the qurrā`, including Ḥafṣ. Madd will only be allowed in the narration of Warsh. It will include both tawassut and tūl.

TEXT: 47

و لازم إن السكون أصلاً و صلاً و وقفاً بعد مد طولاً

VOCABULARY:

- لازم – necessary
- أصلاً – regarded as original/permanent
- صلاً و وقفاً – during waqf and wasl
- طولاً – to lengthen, prolong. Technically, tūl means to pull madd to the duration of 6 harakāt or 5/3 alifs.

TRANSLATION:

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

EXPLANATION:

Since the hukm of this madd is lāzim, the madd has also been named lāzim. Its duration is tūl only.

Madd lāzim is when the letter of madd is followed by a permanent sukūn. A permanent sukūn is that sukūn which remains during wasl or waqf e.g. ق والفئان المجيد. During waqf and wasl, the fā` of ق (qāf) will have a sukūn.
THE TYPES OF MADD LĀZIM

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

TEXT: 48

VOCAUBLARY:
- أقسام - types
- لازيم - referring to *madd lāzim*
- لديهم - according to them i.e. according to the *qurrā`
- كلمٍ - it is (the types of *madd lāzim*)
- كلمَة - stems from the word *kāf* which means word. Can be read with a fatḥah or kasrah on the *kāf*.
- حرف - stems from the word *haḏ* which means letter
- معه - with it i.e. with *

TRANSLATION:
48. The types of *lāzim* according to them (*the qurrā`) are four; and it is *kilmā* and *harfī* with it.

EXPLANATION:
*Madd lāzim* is divided into four types. Initially they are of two types: *kilmā* and *harfī*.

The author will explain what *kilmā* and *harfī* is later.

TEXT: 49

The author will explain what *kilmā* and *harfī* is later.
VOCABULARY:
- كلاهما - both of them (kilmī and harfī)
- مَحْمَق - stems from which means light
- مَنْقَل - stems from which means heavy
- تَفْصِل - will be explained

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

EXPLANATION:
In the first line the author explains that madd lāzīm is divided into kilmī and harfī.

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

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

فَإِنْ بَكْلِمَةِ سَكُونٍ اجْتَمَعَ مَعَ حَرْفٍ مَّدْ ْفَهُوَ كِلْمَيْ وَقَعَ

VOCABULARY:

فَإِنْ – so when

بَكْلِمَةٍ – in a word

اِجْتَمَعَ – joins, meets, comes together

حَرْفٍ مَّدٍّ – 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.

EXPLANATION:

In this line the author outlines what kilmī is: if a letter of madd is followed by a sukūn in one word then kilmī has taken place. It is obvious that the sukūn being spoken about is a permanent sukūn or else it will not be lāzim e.g. أَنْحَاجُوْتُمُّ، دَابَّةً.

TEXT: 51

أَوْ فِي نَُلُحَّنِيِّ الْحُرُوْفِ وَجَدَا وَ الْمَدُّ وَرِسْطَةٌ فَحَرْفُ بَدَا

VOCABULARY:

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

الْحُرُوْفِ – the letters. Plural of حَرْفٍ, which means the letter

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

المَدُّ – the madd i.e. the letter of madd
TRANSLATION:
51. Or in the tripled letters they (the letter of madd and the sukūn) are found, while the (letter of) madd is in its centre, then harfī is clear

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

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

Thus if in the hurūf al-muqatta‘āt, the letter of madd (being the center letter) is followed by a (permanent) sukūn then it will be known as harfī e.g. (لَوْنَ، صَادٌ، نٌ، ص).

Concisely, if a letter of madd is followed by a permanent sukūn, it will be madd lāzim. If it appears in a word (كلمة) it will be kilmī and if it appears in the hurūf al-muqatta‘āt, it will be harfī.

TEXT: 52

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

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

EXPLANATION:
After explaining what kilmī and harfi is, the author expounds upon what muthaqqal and mukhaffaf are.

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

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. صـ، آـلـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَـَ~

TEXT: 53

وَ الْلَّاَزِمُ الْحَرْفِيُّ أَوْلِ الْسُّوْرَةِ ُ وَجْوَدَتْ فِي نَّمَانِ الْحَصَرٍ

VOCABULARY:
اللَّاَزِمُ الْحَرْفِيُّ – referring to the madd lāzim harfi
السُّوْرَةِ – plural of sūrah; chapter of the Qur`ān
أوْلِ الْسُّوْرَةِ – the start / beginning of the sūrahs
وَجْوَدَتْ – its presence, is found
نَّمَانِ – eight
الْحَصَرٍ – confined / limited
TRANSLATION:
53. And lāzim harfī is found at the beginning of the sūrahs, and confined to eight letters.

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

Lāzim harfī would include both mukhaffaf and muthaqqal.

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

TEXT: 54

VOCABULARY:

TRANSLATION:
54. The letters kām ‘asāl nafsūn gatharun fihām wa ‘ain dhū wajhīn wa al-tawwul ‘akhṣūn gathers them (the eight letters) and the ‘ain has two options, while ḥul is preferred.
EXPLANATION:
The eight letters in which lāzim harfī takes place can all be found in the code كُمْ عُسْسُ نَقْسَ.

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

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

The ‘ain is found at the start of Sūrahs Maryam - كهیعس and Shūrā - حم عesco. 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-Qasas), حم عesco وس طس. In all these places, the sīn will be madd lāzim muthaqqal. In وس طس (during wasl and waqf via the taraf of the Shātibiyyah61) and in حم عesco it will be madd lāzim mukhaffaf.

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

61 According to the taraf of the Tayyibah, idghām will be also be allowed when joining وس عesco. If idghām is made it will be muthaqqal. During waqf both taraf will consider it as being mukhaffaf.
The nūn appears in Sūrah al-Qalam: َنَّ. It will be mukhaffaf via the tāriq of the Shātibiyyah during wasl and waqf.\(^{62}\)

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

The sād appears in three places: صَ َوَ َالْقُرْآنِ َالْمُحْمِدِ and كَهِيَعْصِ َرَبُّهُ َالْمَسِيحِ. In all three cases it will be mukhaffaf according to the narration of Hafs.

Tūl will be made in all these madds as mentioned previously under the statement: َوَ َصَلاً َوَ وَقَفًا َبَعْدَ َمَدَّ َتُوْلَأ. However, in the ‘ain there are two options: tūl and tawassut. Most qurrā' explain that what is meant by َذُوُ وَ َجَهَنْنِ َبَيْنَ (two options/ways) is tūl and tawassut. Of the two options, tūl is preferred.

Other qurrā' state that what is meant by َذُوُ وَ َجَهَنْنِ َبَيْنَ is qasr and tawassut. But though qasr and tawassut are allowed, tūl is preferred. This means that instead of only tūl and tawassut, qasr will also be allowed.

This is strengthened by the fact that in another copy of this poem the author replaces َذُوُ وَ َجَهَنْنِ َبَيْنَ with َذُوُ وَ َجَهَنْنِ َبَيْنَ تَلَّكَ َلْيَّنِ َالْتَّوْلُ أَخْصَنَ and (read) the ‘ain with three (options), however, tūl is preferred.\(^{63}\)

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

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\(^{62}\) According to the tāriq of the Tayyibah idghām will be also be allowed when joining َنَّ َوَ َالْقُرْآنِ . If idghām is made it will be muthaqfal. During waqf both tāriqs will consider it as being mukhaffaf.

\(^{63}\) Manthumah Tuhfah al-Atfāl by Dr Ashraf Tāl'at, pg.8, Minhāj dhī al-Jalāl, pg.115
Thus, according to the first opinion, only *tawassut* and *ṭūl* are allowed in the ‘ain. The second view also mentions *tawassut* and *ṭūl*, but adds *qaṣr*.

Via the *tariq* of the Shātibiyyah, *tawassut* and *ṭūl* will be made, whereas, only via the *tariq* of the *Tayyibah* will *qaṣr* also be allowed.

TEXT: 55

وَمَا سَوْى الْحُرُفِ التَّلَاثِيَّ لاَ آَلِفٍ فَمَسْتَهُ مَدَّةً طَبِيعِيًا أَلِفٍ

VOCABULARY:

– and all

– besides, excluding

– the tripled letters

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

– then its *madd*

– the natural *madd*. In some prints it appears as مَدٌّ طَبِيعٌ. Both are allowed.\(^6^4\)

– *alif* – is known as

TRANSLATION:

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

EXPLANATION:

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

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\(^6^4\) *Manṭhūmah Tuhfah al-Atfāl* by Dr Ashraf Ta’l’at, pg.8
Thus he excludes the previously mentioned as they are all made up of three letters. He also excludes the *alif* found in etc. This is because the *alif* is also made up of three letters, but no *madd* (pull) is made in it since the middle letter is not a letter of *madd*.

So besides (in which *madd lāzīm* takes place) and the *alif* (in which no *madd* takes place), in all the remaining *hurūf al-muqatta‘āt*, *madd tabī‘ī* will be made.

In the next line he mentions what those letters are.

TEXT: 56

وَذَاكَ أَيْضًا فِي فُوَاتِحَ السُّورَ فِي لَفْظِ (حَيٍّ طَاهِرٍ) قَدْ أَنْحَصَرَ

VOCABULARY:

- دَاكَ – those, that
- فُوَاتِحَ – openings i.e. beginning
- حَيٍّ طَاهِرٍ – a pure and clean life
- فَدَ – verily

TRANSLATION:

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

EXPLANATION:

These *madd tabī‘ī*, which are found at the beginning of sūrahs are contained in the combination .
The ḥāʾ at the start of حم. The ẓāʾ from كهبعص and بس. The ẓāʾ appears in طس and طس طسم، طه. The ḥāʾ comes in كهبعص and طه. The rāʾ can be found in الر and المر.

The َālif from the phrase حَٰٓيِّ طَآَهَرِ أ is excluded for two reasons:
1) madd tabīʿī is not made in it unlike the remaining five letters
2) no madd is possible in it due to the absence of a letter of madd in it.

Therefore, in some prints instead of حَٰٓيِّ طَآَهَرِ أ, one would find حَٰٓيِّ طَآَهَرِ أ (without the َālif).

From this it is possible to conclude that madd tabīʿī is of two types:
1) madd tabīʿī harfi – found in the hurūf al-muqattaʿāt, as found in the examples above
2) madd tabīʿī kilmī – found in words ( كُلُمَات ) throughout the Qur`ān besides the hurūf al-muqattaʿāt e.g. فِيْلَ، يَعْوَلْ، قَالَ.

**TEXT: 57**

وَيَجْمَعُ الْفُوَاتِحُ الْعَرَبِيَّ عَشْرٌ *(صلته سُحِّرُوا من قَطَعْتَكَ) ذَٰلِكَ اشْتَهَرٌ

**VOCABULARY:**
- ئَرَبٌ – fourteen
- الْفُوَاتِحُ الْعَرَبِيَّ عَشْرٌ – the fourteen openers
- صلَّهُ – join (ties) with him
- سُحِّرُوا – in the morning
- منْ – who
- قَطَعْتَكَ – cuts/severs (ties) with you
- صلَّهُ سُحِّرُوا من قَطَعْتَكَ – join (ties) in the morning with him who has cut (ties) with you
– short for هذا which means this.

– is known / popular

TRANSLATION:
57. And (the words) 
this (phrase) is well known (by the qurrā´).

EXPLANATION:
The fourteen openers refer to the fourteen letters, which are found in the huruf al-muqatta’āt. These fourteen letters are easily remembered by knowing the phrase: since all fourteen letters can be found in it.

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

1) those in which madd lāzim is made, to the duration of tūl - كَمْ عَسَلَ نَقْصً
2) those in which lāzim is made, allowing tawassut and qasr also – عَحِيَّ طَهْرَ
3) those in which madd tabī’ī is made - حَيِّ طَهْرَ
4) those in which no madd is made - أَلِف

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

TEXT: 58

وَ تَمَّ ذَٰلِكَ الْتَّنْظِيمَ بِحَمْدِ اللَّهِ َ عَلَى تَمَامِهِ بِلَا تَناَهِيٍّ

VOCABULARY:
- تمّ - completed, ended
- التَّنْظِيمَ - poem, text – referring to this book
- بِحَمْدِ اللَّهِ - with the praise of Allah
- تَمَامِهِ - its completion
- بِلَا - without
- تَناَهِيٍّ - end
- بِلَا تَناَهِيٍّ - without end i.e. continuous

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

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

TEXT: 59

أَبِيَانَةُ (لَدَّ بِدَا) لَذِٰٓي النُّهَى َ تَأْرِيخُهَا (بُشْرَى لِمَنْ يَتَقَفَّهَا)

VOCABULARY:
- أَبِيَانَةُ - its verses
– incense, sweet or aromatic smell

– clear incense

– for him who has / holds

– intellect

– its date (of compilation). In some prints it appears as . There won’t be much difference in the meaning.

– glad tidings

– for him

– knows it / perfects it

– 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.

EXPLANATION:
The author likens the knowledge in this text to sweet incense. As a person derives enjoyment and fulfillment from sweet aromatic smells, he will similarly benefit by grasping the knowledge of this text.

Each letter in the Arabic alphabet carries a numerical value:
If the numerical value of all the letters of َنَدْ بَذَا is tallied, it reflects the number of lines in the poem:

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

If the values in َنَدْ بَذَا are added, it results in the date of compilation of this poem:

\[
\text{ا + ه + ن + ق + ن + ي + ن + م + ل + إ + ر + ب} \\
2 + 300 + 200 + 10 + 30 + 40 + 50 + 10 + 400 + 100 + 50 + 5 + 1 \\
= 1198 \text{ A.H}
\]

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

TEXT: 60

ْنُم الصَّلاةُ وَ السَّلَامُ أَبَذَا * عَلَى خُتَامِ الأَلْبَيْاءِ أَحْمَدًا

VOCABULARY:

– salutations

– peace

– seal (final)

– plural of َيَسِيْ which means prophet

– another name for the beloved messenger Muḥammad 

TRANSLATION:

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

TEXT: 61

وَ آلِ الَّذِي الصَّحِبِ وَ كُلِّ تابِعٍ * وَ كُلِّ قَارِئٍ وَ كُلِّ سَامِعٍ
VOCABULARY:
- آل، – the family
- الصحاب – the companions
- تابع – follower
- قارئ – reciter / reader
- سامع – listener

TRANSLATION:
61. (As well as) the family (of the Prophet), the companions, and every follower, and every reader (of the Qur’an) and every listener (of the Qur’an).

This explanation of the Tuhfah was completed only through the Will of Allah, the Almighty. I thank Him incessantly for the bounties He has bestowed upon me and humbly request that He increases me in knowledge and accepts this humble effort of mine in the serving His 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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