أَيْسَرُ الْأَقْوَالِ
شَرَح
تَحْفَةُ الْأَطْفَافِ

عبراء هي طريفة
محمد ملوي بن إسماعيل غريب
في المنهج والآداب
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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 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 [١] 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-Qāri` 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 Muḥammad al-Jamzuri.¹ ‘Ali al-Ḍabbā’ and Muḥammad al-Miḥī add ibn Shalābī 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.”)

Jamzuri followed the Shafi’ī school of law. In Sufism, he followed the Shadhali path under the guidance of Sheikh Muḥammad Muḥāhid al-ʿĀḥmādī.³

He was born in Rabī’ al-Awwal around 1160 A.H. in Ṭaṭār, Egypt. “Al-Jamzūrī” links the author to the town of Jamzūr, approximately four miles out of Ṭaṭār, well known in the area of Manūfiyyah.⁴ The author of Minnah al-Muta’āl writes that the area Jamzūr previously in Manūfiyyah is presently incorporated into Ṭaṭār.⁵

Jamzuri studied qirāʾ āt under Nūr al-Dīn ‘Ali ibn ‘Umr ibn Ḥamd ibn ‘Umr ibn Nājī ibn Fanish al-Miḥī (d.1204 A.H.)

His literary works include:

1. Tuhfa al-ʿAfāl²
2. Faṭḥ al-Aqfāl sharḥ Tuhfa al-ʿAfāl
3. Kanz al-Maʿānī
4. Faṭḥ al-Rabbānī sharḥ Kanz al-Maʿānī
5. Manṭhumah fi qirāʾ āt Warsh

¹ Faṭḥ al-Malik al-Muta’āl, pg.7
² Minhāz dhil al-Jalāl, pg.34, Faṭḥ al-Malik al-Muta’āl, pg.18
³ Minhāz dhil al-Jalāl, pg.35
⁴ Faṭḥ al-Malik al-Muta’āl, pg.7
⁵ Minhāz al-Muta’āl, pg.19
⁶ Minhāz al-Muta’āl, pg.18
⁷ Hadiyyah al-ʿĀrifīn, vol.1, pg.405
⁸ Hadiyyah al-ʿĀrifīn, vol.1, pg. 405
⁹ Intā’ al-Fuḍālāʾ bi Tarājim al-Qurrā’, Vol. 2 pg. 139
¹⁰ Faṭḥ al-Malik al-Muta’āl, pg.8. Also wrote Faṭḥ al-ʿAḥmānī sharḥ Kanz al-Maʿānī. It is possible that this is one and the same book.
¹¹ Faṭḥ al-Malik al-Muta’āl, pg.8. This book still remains a manuscript in the Egyptian libraries.
The rest of the sanad to the Prophet can be referred to in Isnād al-Jazarī al-Imām by Saleem Gaibie.

Sālim al-Nibtītī is included by Mirsafī 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
    - Sulaymān al-Shahdāwī  Sulaymān al-Jamzūrí
      - ˘Ali al-Hilwu al-Samannūdī
        - ˘Ali al-Abyārī
          - Khalil ˘Āmir al-Matūbasī
            - Muḥammad Sābiq
              - Hasan Bayyūmi al-Karrāk
                - ˘Abd al-Majīd al-Usyūṭī  Maḥmūd ˘Uthmān Farāj
                  - Maḥmūd Muḥammad Khabūṭ  Ahmad ˘Abd al-Ghaniyy
                    - ˘Abd al-Bāsiṭ Hāshim
                      - Hasan Muṣṭafā al-Warrāqī
                        - Saleem Gaibie

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يسُمِّي الله الرحمن الرحيم
1- يَقُولُ رَجُلٌ رَحْمَةُ الْغُرْورِ
2- الحمد لله مُصْلِّيةٌ علَى
3- في السُنّة والنَّحوين والمُفَهَّم
4- سَمِّيَتُهُ بِالْعَلَّمَاتِ (تَحْقِيقَ الأَطْفالِ)
5- أَرَجُوُهُ أن يَتَقَفُّ الطَّلاَبُ

أَحْكَامُ الْئُنْوِ السَّاَكِنَةِ وَالْتَنْوِين
6- للوُجُودُ إِنْ تَسْكُنُ وَالْتَنْوِين
7- قَالُواُ: الإِلْهَيُّ قَبْلُ أَحْرَفٍ
8- هَمَّرَ فَهَاءٍ، ثُمَّ عَيْنُ حَااءٍ
9- وَالْغَدُّ: إِذْهَابُ بِسَةَةٍ آتِت
10- لَكَنَّهَا قَسَمَانِ قَسَمُ بَعْضُهَا
11- إِلَّا إِنَّهَا كُبْلَةٌ فَلا
12- وَالْغَدُّ: إِذْهَابُ بِبَعْضِهَا
13- وَالثَّالِثُ: الأَغْلَابُ عِنْدَ الْبِيْبَةِ
14- وَالرَّابِعُ: الإِلْهَيُّ عِنْدَ الْفَالِسِ
15- فِي خَمسِهِ مِنْ بَعْضِ عَشرِ مَرَّاهَا
16- سِفِىٰ ذَاتَا كُتُومًا جَاجَدْتُمْ فَدَسَّتُمَا
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إخفاء أذاعم وإظهار فقط
وسم السفوي للنفراء
وسم إدغاماً صغيراً يا قنن
من آخرف وسمها شفوية
لقرهبا والاتحاد فأعر

حكم لام (آن) ولام الفعال
ولاءهما : إظهاراً فلتصرف
من (أين حجك وخف عقيمة)
وعصراء أبوذية - ورمزها يقع
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25 - واللام قبل الآخر : قبل اربع مع عشرة وخم علامة
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بَدَلَّ كَّ عَنْصَرًا وَيُبَيِّنُنَا ذَٰلِكَ
وَصَلَّى رَوْقَفًا بَعْدَ مِنْذٍ طَوْلًا

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

كُلَّ أَمْرٍ دَّيْنَ تَّقَلِّدْ بِهِ بَلَّ أَنْ سَأْتَ أَنْ سَأْتَ بِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ فَهُوَ أَفْقَعُ

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

TEXT: 1

يَقُولُ رَاجِيٌّ رَحْمَةُ الْغَفُورِ َ دُوُّمًا سُلِيمانٌ هُوَ الْحَمُّوْرُوُيِّ

VOCABULARY:

- يَقُولُ - he says
- رَاجِيٌّ - a person who hopes
- رَحْمَةُ - mercy
- الْغَفُورِ - the Oft-Forgiving, the Most Forgiving
- دُوُّمَا - more commonly used as دَائِمًا which means always
- سُلِيمانٌ - the name of the author
- هُوَ - a pronoun meaning he, him or it
- الْحَمُّوْرُوُيِّ - he comes from the place of Jamzūr. This has been mentioned above in the biography of the author.

---

14 What is meant by دُوُّمَا: 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

VOCABULARY:
- Al-hamd – All praise
- la – for Allah
- mūṣallā – it stems from the word ṣalāh, which literally means to pray. Here, it refers to someone who is praying, or sending salutations.
- ʿāla – on, upon
- hamd – refers to the beloved Prophet ﷺ
- wa – and
- alla – ʿāl means family. With the pronoun attached it means his family.
- min – those
- tanā – 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-hamd (praise) at the beginning of his book in accordance with Qur`ān and the Ḥadith 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 Ḥasan al-Dimashqī
All good actions not started with the praises of Allah are severed of blessing.\textsuperscript{18}

If the meaning of $\overline{\text{ب}}$ is assumed to be “to follow”, then salutations would be incurred upon those who follow the Prophet \(\overline{\text{س}}\) and his Companions \(\overline{\text{س}}\) 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.

\textbf{TEXT: 3}

\vspace{1em}

\begin{equation}
\text{وَبَعْدَ: هَذَا النَّظَمُ لِلَّمْرِيَدِ،} \quad \text{في الثُّوَنُ وَ الثَّنَوْنِ وَ المُمْدُودِ}
\end{equation}

\vspace{1em}

\textbf{VOCABULARY:}

- $\text{بَعْدُ}$ - thereafter
- $\text{هَذَا}$ - this
- $\text{النَّظَمُ}$ - poetry (this book)
- $\text{للَّمْرِيَدِ}$ - for the student. \textit{Murīd} means follower, in this context referring to a follower of ‘ilm (knowledge).
- $\text{في}$ - literally means in.
- $\text{الثُّوَنُ}$ - particularly referring to the \textit{nūn sākinah}
- $\text{الثَّنَوْنِ}$ - the \textit{tanwīn} or nunation symbolised by $\overline{\text{،}}$.
- $\text{المُمْدُودِ}$ - the plural of \textit{madd}

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-la’rīf, 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 a’sād al-munnūd, appears. The first is
more common and is preferred.¹⁹

TEXT: 4

VOCABULARY:

- سَمِيْتُهُ بِـْ ( لَحْفَةِ الْأَنفَالِ ) – It is derived from the word اسم which means name. When it
appears as اسم، it means to give something a name.

- هِدَيْتُهُ – gift

¹⁹ Check the copy with side notes written by Sheikh Muhammad ʿAtīq al-Deobandī.
He also gives preference to a’sād al-munnūd since he cites it in the core text.
– children. It is the plural of طَنْلُ, which means a child who has not yet matured (بَالِغ). Here, it refers to the beginner who intends to learn *tajwīd*.

– our 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 ‘Umra ibn ‘Umr 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 Tańţā and taught people Qur’ān and *tajwīd*, so much so that all *sanads* of the people of Tańţā now go through Al-Mīhī. He is called Al-Mīhī because he hails from a place called Miha. 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.20

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20 *Fath al-Aqfāl*, pg.13
Some have restricted this quality of perfection to his knowledge concerning the sciences of the Qur'ān.\textsuperscript{21}

In many prints is written as \textit{alm-bīhī} with a \textit{fatlāḥ} on the \textit{mīm}. However, the more correct pronunciation is with a \textit{kasrāh} on the \textit{mīm} since he came from the village named Miha and not Maiha. Allah knows best.\textsuperscript{22}

TEXT: 5

أَرْجُوُّ بِهِ أَنْ يَنْفَعُ الطَّلَابَا وَالأَحْرَّ وَالْقُوَّلَ وَالْتُوَّابَا

VOCABULARY:

أَرْجُوُّ – I hope

بِهِ – with it (book)

بَنْفَعُ – it will benefit

الطَّلَابَا – the students. Plural of الطَّلَابِ, the student.

الأَحْرَّ – recompense

الْقُوَّلَ – acceptance

الْتُوَّابَا – 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 \textit{tajwīd}. He also hopes for acceptance from Allah, and that Allah will reward him for it.

\textsuperscript{21} Mufīd al-Aqwāl, pg.10

\textsuperscript{22} Manthūmah Tuhfah al-Afūl by Dr Ashraf Tal'at pg.7
The word طالب, which means someone who is engrossed, absorbed or lost in something (الْمُتَهَمَّشَانَ مَنْ عَلَى الشَّيْءِ). This is also referred to by the author in the third line as murid. It includes the beginner (الْمَبْدِئِ), the intermediate (الْمُتوسِطِ) and the expert (الْمُتَنْهَى). The beginner is he who has initially embarked on the study of the science of tajwid 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.

الْقَبُولُ, 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 أجر and الثواب 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.

In the word الطالب and الثواب 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 Minhāj dhī al-Jālāl, pg.39
THE RULES OF THE NŪN SĀKINAH
AND THE TANWĪN

TEXT: 6

النُّون إنْ تَسْكَنْ وَ لَنْ تَسْكَنْ • أَرَبِعُ أَحْكَامٍ فِيهِ

VOCABULARY:

- لَنْوُن – for the nūn
- إِنْ تَسْكَنْ – when it has a sukūn; it is unvowelled or vowelless
- لَنْتَوْنِ – for the tanwīn
- أَرَبِعُ – four
- أَحْكَامٍ – rules
- فِيهِ – so

- تَحْدَّى – take
- تَبْيِيني – 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: ith̲h̲-hār,  idghām, iqlāb and ikhfa`.

TEXT: 7

فَالْأَوْلُ الْإِطْهَارُ فَبَلَى أَحْرُفٍ • لِلْحَلْقِ سَيْسَ رَبِّيْتَا فَتَعْرِفَ

VOCABULARY:

- أَوْلُ – the first
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 *nūn 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 *اَلْحَرْف* is replaced with *تَنْ أَلْحَرْف* . The first is more common and is relied on.

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

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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

همّز فَهَا، لَمْ عَيْنَ حَاءَ، * مُهَمَّدًا، لَمْ عَيْنَ حَاءَ

VOCABULARY:

- "لَمْ" = then
- "مُهَمَّدًا" = referring to the ‘ain and the hā’. The word مُهَمَّدًا 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 tanwin appears before any of these letters, ihār-hār will take place.

TEXT: 9

وَ الْثَّانِ: إِذْ غَامَ بِبَسَتَةٍ أَنتَ * فِيْ (يُرِمْلُوْنَ) عَنْدَهُمْ فَدَقَّ ذَنَتْ

VOCABULARY:

- الْثَّانِ = the second
- إِذْ غَامَ = idghām
- بِبَسَتَةٍ = in six (letters)
- أَنتَ = appear, take place, occur
- يُرِمْلُوْنَ = This combination indicates to/holds all the letters of idghām.
- عَنْدَهُمْ = according to them (the qurrā’)
- فَدَقَّ = verily, surely
- ذَنَتْ = established, fixed

25
TRANSLATION:
9. And the second (rule) is *idghām* in six (letters), appearing in (the combination) *ّْمَلَّوُنََو* , 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 *ّْمَلَّوُنََو*, 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 *ّْمَلَّوُنََو* (with a *fath* on the *mīm*). However, some argue that it should be *ّْمَلَّوُنََو* (with a *damm* on the *mīm*) since it stems from the Arabic *ّْمَلَّوُنََو* (with a *damm* on the *mīm*), which means to make haste.

TEXT: 10

VOCABULARY:
- لكنْهَا قَسْمَانَ: قَسْمٌ يُذْعَمُ - *فيهُ بِغْنِهُ بَيْنَتَمْوُ عَلِيْمًا*
- فَسِّمَانَ - two types
- فَسِّمَانَ - part or type (one). The singular of *فَسِّمَانَ*
- يُذْعَمُ - *idghām* will be made

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27 *Manthūmah Tahfih al-Afāl* by Dr. Ashraf Tal‘at, pg. 7
– in it (this type)

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

– in (the letters of)

– 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.

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

TEXT: 11

VOCABULARY:
– except
– if
– the two of them. It refers to the mudgham which would be the nūn sākinah or the tanwin, and the mudgham fīh which would be one of the letters of. In some prints it appears as, without

28 It appears as in most prints, including Al-Ḍabbā’, Muhammad al-Mihī, Ḥasan al-Dinawṣūqī, Dr Ashraf Ta’alt, and even Jamzūrī himself in Fath al-Aqfāl.

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 *tanwīn*).\(^{31}\)

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

The meaning will remain the same.

... then don’t make *idghām*. It can be read with a *fatḥah* on the *ghain* also (\(^{33}\)); its meaning would then be: then *idghām* won’t be made\(^{34}\).

– 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) \(^{35}\) then \(^{36}\), and (examples that) follow (suit).

**EXPLANATION:**

In the previous line it was stated that if *nūn sākinah* or *tanwīn* appear before any of the letters of \(^{37}\), *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 \(^{38}\) 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 \(^{39}\) 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 ّبَيْنَهُ 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 ّبَيْنَهُ and ّبَيْنَهُ. ٣٥

**TEXT: 12**

وَ الْنَّانَ: إِذْعَامَ بَعْضِ غَيْبَةَ * فِي الْلَّامَ وَ الرَّاءَ لَمْ كُرِّرَتْ

Even though the above text is better known and appears in most copies, the line also appears as follows in some prints: ٣٦

وَ الْنَّانَ: إِذْعَامَ بَعْضِ غَيْبَةَ * وَ رَمْضَةَ (رَلْ) فَاَلْقَنَّتَهُ

**VOCABULARY:**

ٍبَعْضُ – without

ٍكُرِّرَتْ – to repeat. It refers to the sīfah of takrīr in the rā’

ٍرَمْضَةُ – its code / sign / combination

ٍفَاَلْقَنَّتَهُ – so know it well / master it

٣٥ In Fath al-Aqāf Jamzūrī also gives the example of ّبَيْنَهُ, 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.

٣٦ Manthūmah Tuhfah al-Afāl by Dr Ashraf Ta’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 زر، so know it.

EXPLANATION:
In line ten, the author mentions that the six letters of رَوۡن 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’ (زر).

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 زر.

TEXT: 13
وَ النَّالَثُ: الأِقَلَابُ عَنِ الْبَا ِ مَمَّا يُبِينُ عِنْعَ الْإِخْفَاءِ

VOCABULARY:
- الأَتَّالَثُ – the third
- الأِقَلَابُ - iqlāb literally means to change something.
- عَنِ – by
- مَمَّا - with
- الإِخْفَاءِ - ikhfa’ literally means to hide and conceal.

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

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 *bāʿ*.

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

TEXT: 14

VOCABULARY:
- الألف
  - the fourth
- الفاسِل
  (first of the two mentioned above) – left over, remaining
- من
  – from, of
- الحروف
  – letters, plural of
- واجب
  – obligatory, compulsory
- ل
  – for
- الفاسِل
  (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 *ikhfāʿ* by the remaining letters, which is compulsory on the distinguished.

31
EXPLANATION:
The fourth rule is *ikhfā*, which takes place if the nun sākinah or tanwīn meets any of the remaining letters i.e. excluding the six letters of the throat in which *ithhār* 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 زمرها * في كلم هذا البيت قد ضمنتها*

VOCABULARY:

- خمسة – five
- عشر – ten
- زمرها – its code / combination (to remember the remaining letters)
- كلمات – from كلمات 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 kasrāh.
- البيت – line, verse (of poetry)
- ضمنتها – 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 تانا كم جاد شخص قد سما * دم طيبا زد في نفي ضع ظالما

VOCABULARY:

صف - describe
ذا - holder, possessor
كم - praise
ثا - how (in asking a question)
جاد - good
شخص - a person
سما - high, elevated. Here it refers to a person of eminence.
دم - always
طيبا - good
زد - increase
نبي - 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 *ikhfå`. The صف of ذا, the كم of كم, the جاد of جاد, the سما of سما etc.
THE RULES OF MĪM AND NŪN MUSHADDADATAIN

TEXT: 17

وَ غَنَّ مَيْمًا فَ مِنْ نُونَاءَ شَدَّاً    وَ سَمَّ كَلَا حَرُفَ عَنْهَا بِيَدَا

VOCABULARY:

غَنَّ – make / apply ghunnah

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

سَمَّ – name

كَلَا – all / each one

حَرُفَ – letter

بِيَدَا – 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.
TEXT: 18
وَ الْمِمُّ إِنْ نَسُكْنَ نَحْنُ فِي الْهِجَّةِ * لاَ أَلْفٌ لَّيْنَهُ لِذِيَ الْحِجَّا

VOCABULARY:
َتَحْيِي – to come. It was originally تَحْيِي, 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,\(^\text{38}\)
َالْهِجَّاء – the alphabet i.e. the letters of the alphabet. The hamzah at the end has also been dropped. It was originally الْهِجَّاء
لاَ – not / excluding / except
َأَلْفَ لَّيْنَهَ – soft alif, referring to the alif of madd
َالْحِجَّا – 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 Muḥammad ʻAṭīq Deobandī. Dr Ashraf Talʿat 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

\[\text{ikhfā', idghām and } \text{ith-hār only.}\]

VOCABULARY:
- *ikhfā* – its rules
- *ثلاثة* – three
- *لمَن* – 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

\[\text{الْإِخْفَاءَ عَنْدَ الْبَاءِ * وَ سَميَّةَ الشَّفْوِيَّ لِلْقُرَأَةَ}\]

VOCABULARY:
- *سمَّى* – name it i.e. the *ikhfā* of *mīm* *sākinah*
- *شمَّيْنُوْيُلْقُرَأَة* – labial i.e. coming from the lips
- *قُرَأَة* – according to the *qurrā* (reciters/readers)
TRANSLATION:
20. So the first (rule) is īkhfā’, (when the mīm sākinah appears) by the bā’. And name it (this īkhfā’) labial according to all the qurrā’.

EXPLANATION:
The first rule of the mīm sākinah is īkhfā’. It will take place if the mīm sākinah comes before a bā’. The īkhfā’ of mīm sākinah is called īkhfā’ shafawī or the labial īkhfā’ because the mīm sākinah is pronounced from the lips, and the application of īkhfā’ (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 ِ/ālam not isolated /aleffinal /fathalow /behmedial /sukunisolated /laminitial /alefisolated /fathalow /wawisolated :/fathaisolated /ghaininitial /sukunlow /dalisolated /ِ/alefwithhamzabelowisolated /alefmaksurafinal /tatweel /fathalow /tehmedial /fathaisolated /fehinitial /aleffinal /fathalow /yehmedial /ِ/lama medial /sukunisolated /thehmedial /ِ/meemmedial /ِ/behinitial /dammatanlow /meemisolated /aleffinal */alefmaksurafinal /tatweel /fathalow /tehinitial /fathaisolated /alefwithhamzaaboveisolated /aleffinal /fathalow /hehmedial /ِ/lammedial /sukunisolated /thehmedial /ِ/meemmedial /ِ/behinitial /– the same like it, its equivalent i.e. another mīm /alefmaksurafinal /tatweel /fathalow /tehmedial /fathaisolated /fehinitial – 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 saghīr 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* (بُعْلَمْيَا). The first *mīm* is assimilated into the second *mīm*, and is read as one *mīm* which is *mushaddad*.

TEXT: 22

وَ النَّالِثُ: أَلْتَهْهَرَ فِي الْقَبَةِ ۡمِن أَخْرُجْ وَ سِمَّهَا شَفُوْيَةً

VOCABULARY:

- الْقَبَةَ – remaining, left over
- سِمَّهَا – name it i.e. this *ith-hār* of *mīm sākinah*
- شَفُوْيَةٌ – 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 shafawi* 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

ヴあحِذِرُ لِدَى وَاوُ وَ فَا أَنْ تَتَخْفَىَّ لِقُرُبِهَا لِقُرُبِهَا وَ الْإِتْحَادِ فَأَعْفَرْ فِيهَا وَ الْإِتْحَادِ فَأَعْفَرْ

VOCABULARY:

- beware, be careful
- لَدَى – by, at
- تَتَخْفَىَّ – to conceal, hide
- لِقُرُبِهَا – due to its nearness
- الْإِتْحَادِ – oneness, unity, unison, agreement
- فَأَعْفَرْ – 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. ﯽُوُ فَا. 39

39 Fath al-Aqfāl, pg.21
appears in some texts as، with a tanwin and a lām makkūrah instead of lām al-ta’rif. The meaning in both cases remains unchanged.⁴⁰

THE RULING OF LĀM OF (ٓ) AND LĀM OF THE VERB

In this chapter the author discusses two types of lāms; the lām al-ta’rif (definite article) and the lām which appears in a verb. The lām al-ta’rif is used to make an indefinite word definite e.g. فلَمَ (a pen) and (the pen), or نُورُ (a light) and لُوْرُ (the light). The words فلَمَ and نُورُ are indefinite since they refer to any pen or any light. By adding the lām al-ta’rif (ٓ) 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. أَرْزُناّ, present / future tense (muḍāri‘) e.g. يَنْعُ or an imperative command (amr) e.g. وَأَلْقِ عَصَاكَ.

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

TEXT: 24

VOCABULARY:

- two conditions

⁴⁰ Manthūmah Tufāh al-Aʕfāl by Dr. Ashraf Tal‘at, pg.7
– the first of the two
– the ith-ḥār of it (the lām)
– so know (this rule of ith-ḥār of the lām). Most copies mention it like this. However, it can also be read as فَنْيَعُ فَ. Its meaning would then be: Let this (rule of ith-ḥār of the lām) be known. It could also be read as فَنْيَعُ فَ. i.e Let this (type of) lām be known (lām of ith-ḥār).

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-ḥār 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-ḥār, 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-ḥār to be made.

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41 Appears like this in the copy of Muhammad Mīhī, pg.11. Also refer to: Manthūmah Tuhfah al-Attāl by Dr Ashraf Ṭal’at, pg.7
42 Copy of Sheikh Muhammad ‘Atīq Deobandī
TEXT: 25

قَبِلَ أرَيْعَ مَعَ عَشَرَةٍ خَذْ عِلْمَهُ * مِنْ أَنْبَغْ حَجْكَ وَ خَفْ عَقِیمَهُ

VOCABULARY:
- أرِيعُ مَعَ عَشَرَةٍ: four with ten i.e. fourteen
- عِلْمَهُ: its knowledge (of the fourteen letters, where *ith-hār* will be made)
- أَنْبَغْ حَجْكَ: desire, wishful
- خَفْ عَقِیمَهُ: it will be fruitless, unproductive, barren

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

EXPLANATION:
In this line the author mentions fourteen letters by which *ith-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 (ith-hār). To remember these letters the student needs simply to memorise the combination of words:

أَنْبَغْ حَجْكَ وَ خَفْ عَقِیمَهُ.

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43 This line is mentioned differently in all the copies of the *Tuhfah* before me. Jamzūrī has it as: مَنْ أَنْبَغْ أَرَيْعَ. Muhammad Mihī states: مَنْ أَنْبَغْ أَرَيْعَ. Dabbā has: مَنْ أَنْبَغْ أَرَيْعَ. Dr Ashraf Tal’at writes: مَنْ أَنْبَغْ أَرَيْعَ. In *Minnah al-Muta’āl* it appears as: مَنْ أَنْبَغْ أَرَيْعَ (with a kasrah on the nūn). Hasan al-Dimashqī and Qārī’ Muhammad Husain states: مَنْ أَنْبَغْ أَرَيْعَ (with a fathah on the nūn). Sheikh Muhammad ‘Afīq Deobandi mentions: مَنْ أَنْبَغْ أَرَيْعَ.
TEXT: 26

ثانيهما: إذْذَّاهَا فِي أَرِبعٍ وَعَشْرَةٍ أَيْضاً وَرَمَزَهَا فَنَعِمُ

VOCABULARY:

- ثانيهما: the second of the two (conditions)
- إذْذَّاهَا: idghām of it (the lām al-ta’rīf)
- أَرِبعٍ وَعَشْرَةٍ: four and ten i.e. fourteen
- أيضًا: also
- رَمَزَهَا: its combination/code
- فَنَعِمُ: which means to memorise/remember

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-ta’rīf is followed by fourteen letters. The combination to remember these fourteen letters are in the initial letters of the words in the following line (similar to the letters of ikhfā’):

TRANSLATION:

26. The second of the two (conditions) is the idghām of it (the lām al-ta’rīf) in four and ten (fourteen letters) also, so memorise its combination:
TEXT: 27

VOCABULARY:

- طيب - be good
- صل - join ties (family relations)
- رحمة - family, relations
- نفس - success
- ضف - be hospitable, good host
- ذا تعم - possessor of favors/bounties
- دغ - leave, shun
- سوء - bad, evil
- ذكر - thought
- زرب - visit
- شريف - distinguished, illustrious
- لتكروم - 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.

EXPLANATION:

This line gathers all fourteen letters into which idghām of the lām al-tā’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-tā’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‘rif since both the alif and the lām are sākin.44

Some prints have رَحَّل (with a dammah on the rā‘). Dr Ashraf Tal‘at has given preference to the first even though the latter could be allowed.45

TEXT: 28

٢٨ وَ اللَّامُ الأَوْلِيُّ سَمِيْهَا: قَمْرِيْةَ وَ اللَّامُ الْأَخْرَى سَمِيْهَا: شَمْسِيْةَ

VOCABULARY:

- the first
- lunar (referring to the moon)
- the second
- 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).

EXPLANATION:

The first lām, which is read with ʿith-hār, is called lām al-qamariyyah because in the word رُهَّل the lām is read with ʿith-hār. The second

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44 Refer to the explanation offered in verse 18
45 Mantūmah Tuhfah al-Af‘il by Dr Ashraf Tal‘at, pg.8
lām, which is read with idghām, is called lām al-shamsiyah because in 
this position, the lām is read with idghām.

Most copies mention the mīms of lām with a fathah. Muhammad 'Atiq Deobandi has both mīms with a dammah.

TEXT: 29
و أَطْهُرُنَّ لَأَمْ فَعْلٍ مُطَلَّقًا فِيْ نَحْو: قَلْ نَعْمَ وَ قَلْ نَعْمَ وَ أَنْقُفَٰ

VOCABULARY:
– be sure to make clear, most certainly make clear
– the lām of the verb
– generally
– in for example

TRANSLATION:
29. Be sure to make clear the lām of the verb in general, in for example: أَنْقُفَٰ and أَنْقُفَٰ and أَنْقُفَٰ.

EXPLANATION:
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. أَطْهُرُنَّ. 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 أَنْقُفَٰ, 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.
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, MUTAJĀNISAIN AND MUTAQĀRIBAIN

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

The closeness between two letters is measured via their makhārij and sifāt⁴⁶, and has three basic levels:
1) Mithlain⁴⁷ (this is the strongest/closest relationship any two letters can have)
2) Mutajānisain (this is a very strong/close relationship but is not as strong as number one)
3) Mutaqāribain (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 hand, if none of the above three relationships can be established, the two letters will be considered distant (بَعْدًا) from each other and will be read with iht-hār.

⁴⁶ This chapter assumes that the student has prior knowledge concerning makhārij and sifāt. A student who has not yet studied makhārij and sifāt will not be able to fully understand this chapter.
⁴⁷ Also called mutanāṭīhilain
In the following lines Jamzūrī defines *mithlain, mutajānisain* and *mutaqāribain*:

TEXT: 30

إن في الصفات و المخارج الفنون  
حرفان فالملالان فهمهما أحق

VOCABULARY:

- الفنون – agree
- حرفان – two letters
- فالملالان – then (the two letters) will be *mithlain*
- فهمهما – in the two letters
- أحق – 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 *mithlain*.

EXPLANATION:

In this line the author defines *mithlain*: two letters which agree in *makhraj* and *ṣifāt*. Thus any two letters which are pronounced from the same *makhraj* and share matching *ṣifāt* are *mithlain* (identical/equivalent) e.g. the two *mīms* in

\[
/\text{alef}\text{isolated} /shaddawithfathaisolatedlow /meeminitial /sukunlow /meemfinal /dammalow /hehmedial /fathaisolated /laminitial /alefisolated /fehinitial /noonisolated /fathaisolated /rehfinal /sukunlow /dammalow /yehmedial /fehinitial
\]

and the two *bā's* in

\[
/fathalow /kafisolated /aleffinal /sadmedial /fathalow /ainmedial /behiisolated /sukunisolated /behiisolated /behiisolated /behiisolated /behiisolated /behiisolated /behiisolated /behiisolated /behiisolated
\]

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

48
TEXT: 31
وَإِنْ يَكُونَا مَخْرَجًا تَقْتَرَبًا فِي الصَّفَاتِ اخْتِلَافًا بَلَّقَا مُتَقَارَبَيْنِ، ﯽ....

VOCABULARY:
- إِنْ يَكُونَا - if they (the two letters) are
- مَخْرَجًا - in makhraj
- تَقْتَرَبًا - they (the two letters) are close
- اخْتِلَافًا - they (the two letters) differ
- بَلَّقَا - they (two letters) are named
- مُتَقَارَبَيْنِ - appears in some prints as مَتَقَارَبَيْنِ.

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 رَبِّ نَلْيَ رَبِّ or the qāf and kāf in وَخَلَتْ كُلُّ 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.

48 Mantūmah Tuhfah al-`Atfāl by Dr Ashraf Tal`at, pg.8
TEXT: 32

VOCABULARY:

- أَرَّ - or
- أَفْقَانَا - they (the two letters) agree
- دَونَ - but not
- حَقَّاً - they (the two letters) are confirmed. Can also be read as حَقِّقاً.
-暂缓، confirm them (being an imperative command).
- بالْمُتَحَاجِنِينَ ـ ـ

TRANSLATION:

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

EXPLANATION:

If the two letters have the same makhraj but they differ in sifāt, they will be mutajānisain e.g. the tā’ and the tā’ in اَرْكُبْ مَعَانَا and قَالَتْ طَالَفَة or the bā’ and the mīm in وَ اَرْكَ بُ مَعَانَا and وَ يَعْدَبُ مِنْ بَيْنِهَا.

In the first two examples, the tā’ and the tā’ come from the same makhraj but the have different sifāt due to the tā’ having shiddah, jahr, isti’lā’, ithbāq and qalqalah, whereas the tā’ will only share shiddah with the tā’. In the latter two examples, the bā’ and the mīm have the same makhraj but different sifāt since the bā’ has jahr, shiddah and qalqalah, whereas the mīm will have hams, twaṣṣuf and no qalaqalah.

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49 Manthūnah Tuhfah al-Atfāl by Dr Ashraf Ta’aT, pg.8
TEXT: 33

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 لَمْ نَحْفِلْنَكُمْ, the two bāʾs in أَرَكَبُ مَعَنَا, the lām and the rāʾ in قُلْ رَبَّنَا, the qāf and the kāf in قَالَتْ مَا فَتَلَّكُمْ and the the bāʾ and the mīm in إِرَكَبُ مَعَنَا.

In the next line he explains kabīr:

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VOCABULARY:

أَوْلُ – first
كُلُّ – of each/all (the previously mentioned groups-mithlain, mutajānisain and mutaqāribain)
فَالْصِّغِيرُ – then small/minor
سَمِيْنُ – be sure to name it

TRANSLATION:

Refer to line 21 where Jamzūrī also makes reference to idghām saghīr.

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50 Refer to line 21 where Jamzūrī also makes reference to idghām saghīr.
أَوْ حَرُوكُ الْحَرَّافُانِ فِي كُلِّ فَظُلٍّ َ كَلَّ كُبْرَ وَ أَفْهَمَةَ بِالْمَثْلِ

VOCABULARY:
- have a harakah
- two letters
- فَظُلٍّ - then say
- كَبْرٍ - big/major
- أَفْهَمَةَ - understand this
- بِالْمَثْلِ - with examples

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

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


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 saqīhir. If both letters are mutağarrīk and idghām takes place, then it will be idghām kabîr.
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 أَلْلَهُ أُسْمَى، وَ فَرْعَعُ لَهُ، وَ سَمُّ أُوْلَى طَيِّبَعًا، وَ هُوَ

VOCABULARY:

- للهُ - the pulling, extending, lengthening (of sound)
- أُسْمَى - primary
- فَرْعَعُ - secondary
- لَهُ - for it i.e. for the madd
- أُوْلَى - the first
- طَيِّبَعًا - natural
- 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 lin.

In the first line the author states that madd is of two types: primary (أُسْمَى) and secondary (فَرْعَعُ). He also mentions that madd asli is also called madd tabi’i. Tabi’i 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 ṭabi‘i* is one *alif* or two *harakāt*. 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</td>
<td>5</td>
<td>4</td>
</tr>
<tr>
<td><strong>Alifs</strong></td>
<td>5</td>
<td>4</td>
<td>3</td>
</tr>
</tbody>
</table>

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

The duration of *qasr* would be 1 *alif*, which would be equal to 2 *harakāt*: the first *harakāh* 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 *ṭūl* is 6 *harakāt*, 3 *alifs* 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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\(^{51}\) Sheikha Kareema Carol Czerępinski explains it as follows: It is called *yehfinal* (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. *Thaqīr al-Bāsim*, pg.46

\(^{53}\) When discussing the duration of the *madd*, classical works like the *Nashr* of Ibn al-Jazarī tend to use *alifs* whereas contemporary works use *harakāt* and also convert these
The duration between qasr and ṭūl is known as tawassut.

In the next line the author goes on to explain what madd ṭabi‘î is.

**TEXT: 36**

\[
\text{ما لاَ تَوَفْقُ لَهُ عَلَى سَبْبٍ * وَ لاَ بِذُوُّهِ الحَرَّوفُ لَحُدْلِبَ}
\]

**VOCABULARY:**

- ما – that which
- لا – is not, does not
- تَوَفْقُ – depend
- سَبْبٍ – cause
- بِذُوُّهِ – without it (the madd-pull)
- لَحُدْلِبَ – 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 ṭabi‘î* is that madd which does not depend on any cause/reason for it to be pulled. In reality, without lengthening the sound in the letters of madd, they cannot be read. For instance, if the alif is not pulled in قَالَ, then it will be read as قَالَ. 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 قَالَ and the wāw in قَالَ, i.e. they can only be read if a pull (madd) is made in them.

\[\text{قارَكَت} \text{ to} \text{ alifs.} \text{ The student should understand that even though different counting}\
\text{systems are used, the same durations are intended by the authors.} \]

55
TEXT: 37

بَلْ أَيْ حَرْفٍ غَيْرُ هَمْرٍ أَوْ سَكُونٍ * جَا بَعْدَ مَدِّ قَالِئِيْعِيٍّ يُكَونُ

VOCABULARY:

- ُبَلْ - but, rather, in fact
- ُأَيْ - whichever, any
- ُفَرْزٍ - besides, other than. Can be read with a fathah or a kasrah on the rāʿ.⁵⁴
- ُهَمْرٍ - a hamzah (the letter)
- ُسُكُونٍ - 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.

EXPLANATION:

In the previous line the author explains that madd ُتَابِيْعِي 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 ُتَابِيْعِي.

The word ُقَالِئِيْعِي can be read with a fathah or a dammah.

TEXT: 38

وَ الآخَرُ الْفَرْزُ مُوقَوْفٌ عَلَىِّ * سَبْبٌ كَهْمِرٍ أَوْ سَكُونٍ مُسْجَلًا

VOCABULARY:

- ُأَخَرُ - the other (madd)

⁵⁴ Manthūmah Tuhfah al-Atfāl by Dr. Ashraf Ṭal‘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 ṯabī‘ī is, madd far‘ī is elaborated upon. Technically, it is that madd, which is pulled longer than the madd ṯabī‘ī 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 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 ‘ārid. Their durations will be discussed in the next chapter in more detail.

TEXT: 39

VOCABULARY:
– so grasp/memorise/remember them (the letters of madd)
- word
- the word is originally رَأِيُ، 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 رَأِيُ، and they are (found) in (the example) رَأِيُ.

EXPLANATION: In the next three lines Jamzūrī explains the letters of madd. They are three which can easily be remembered in the combination رَأِيُ، وَاَلْف، الَّيْئَ، and yā¨.

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

TEXT: 40

VOCABULARY:
- the kasrah
- a dammah

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55 Mishghah dii al-Jalal, pg. 92
TRANSLATION:
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. ﴡﺎسْوَسَ ﴷ. In this example they are mutakarrakah.

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. ﴱَسُوَّهُ ﴷ. 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

VOCABULARY:
- (the letters of) līn

59
- from them (these letters; the alif, wāw and yā’)
- the two (wāw and yā’) are sākin. Can also be read as sākin. Can also be read as sākin. Can also be read as sākin. Can also be read as sākin. Can also be read as sākin. Can also be read as sākin. Can also be read as sākin. Can also be read as sākin.
- 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.

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

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

TEXT: 42

VOCABULARY:

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 far’ī; those which are compulsory (wājib) to make, those which are permissible (jā`iz) to make, and those which are necessary (lāzim) to make.

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

فَوَاحِبٌ إِنْ جَاءَ هَمَّةٌ بَعْدَ مَدَّ. * فِيْ كُلَّ مَدَّ وَ ذَا مَتَّقَلِ بَعْدُ.

VOCABULARY:

* فَوَاحِبٍ – so wājib

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

* كُلَّ مَدَّ – a word. Can be read with a fatīlah or kasrah on the kāf.

* ذَا – short for هِذَا which means this.

* مَتَّقَلِ – as muttasil (the joined madd).

* بَعْدُ – 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 ḥukm 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 ʿtāriq57 of the Shāfīyyah, 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 جَانِيُّ مَدَّ وَ قَصُرٌ إِنْ فَصِلَ. * كُلُّ بِكُلَّ مَدَّ وَ هَذَا المَتَّقَلِ

VOCABULARY:

* جَانِيُّ – permissible, allowed

57 To understand what a ʿtāriq is, refer to Isnād al-Jazarī al-Imām by Saleem Gaibie.
TRANSLATION:
44. And it (madd) is jāʿīz: 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 munfasil.

EXPLANATION:
The author first explains that if a ḥukm is jāʿīz, 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 ħarakāt). 58

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

There are three madds that fall under this ruling. The first one, madd munfasil, 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 munfasil is jāʿīz, it is allowed to be pulled for the duration of 4 or 5 ħarakāt in the narration of Hafs via the ṭarīq of the Shāṭibiyyah. Qasr will also be allowed in madd munfasil due to it being

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58 Ḥidāyah al-Qārī, vol.1, pg.266-277
jāʾīz. However, this will only be allowed in the narration of Hāfṣ via the tariq of the Ṭayyibah.

TEXT: 45

وَمَلَّ ذَا إِنْ عَرَضَ السُّكُونَ * وَقَفَا كَتَطَمَّنَّ أَسْتَعِنْ

VOCABULARY:
ملّ – like this (the previous لُكِمْ)
ذا – short for هذا which means this.
عرض – appears, presents itself. It indicates something temporary.
وفقا – due to waqf (stop)

TRANSLATION:
45. And like this, (madd will be jāʾīz) when the sukūn is temporary due to waqf like (in the examples) تستعِنَّ تُطَمَّنَّ .

EXPLANATION:
If waqf is made on words like تُطَمَّنَّ and تُطَمَّنَّ, 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 لُكِم which regarding this madd is the same as madd munfasil i.e. jāʾīz. Thus it would be allowed to make madd and qasr in it. Qasr would be 2 harakāt, whereas madd would include both tawassul and țul.
TEXT: 46
أو قُدِّمَ الْهَمْرُ عَلَى الْمَدِّ وَ ذَا
* بِدْلٍ كَذَاٰءِمَا وَ إِبِيَانَا خَذَا

VOCABULARY:
- أوُّرِمُ – or
- قُدِّمُ – before
- ذَا – short for هذا which means this.
- بِدْلُ – substitute, replace. It can be read with a fathah on the dāl and the lām as sākin (بُدُّنَ) or with the dāl as sākin and a dammatain on the lām (بُدّنَ). 59
- خَذَا – word is originally خذٌ, which means take

TRANSLATION:
46. Or (madd will be jāʿ iz if) the hamzah is before the (letter of) madd. 
And this (madd) is badal like مَأْسَأَوًا, and إِبِيَانَا (so) take (them as examples).

EXPLANATION:
This is the third madd with a hukm that is jāʿ iz: madd badal (the substitute madd). In madd muttaṣil and munfasil the hamzah comes after the letter of madd. In madd badal however, the hamzah appears before the letter of madd e.g. أوُتِيِ رِبِّيَانَا رَأَضَوًا.

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 أوُتِيِ رِبِّيَانَا رَأَضَوًا. 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 مَنْثِمَة تَعْفَهُ الْاَطْالأَفَلَ by Dr Ashraf Tālʿat, pg.8
Since this madd is also jāʿiz, madd and qasr are allowed in it. Qasr will be made according to all the qurrāʾ, including Hafs. Madd will only be allowed in the narration of Warsh. It will include both tawassut and ūl.

TEXT: 47

وَلَازِمَ إِنَّ السُّكُونَ أصِلًا وَصِلَّ وَقَفَهَا بِعَدّ مُطُولًا

VOCABULARY:
لازيم – necessary
اصيل – regarded as original/permanent
والقاف – during waqf and wasl
طول – to lengthen, prolong. Technically, ūl 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, ūl is made (in it).

EXPLANATION:
Since the ḥukm of this madd is lāzim, the madd has also been named lāzim. Its duration is ūl 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. During waqf and wasl, the fāʾ of ق (qaf) 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

VOCABULARY:

- أقسام - types
- لازيم - referring to madd lāzim
- لذهم - according to them i.e. according to the qurrā`
- تلك - it is (the types of madd lāzim)
- كلم - stems from the word كينه which means word. Can be read with a fathah or kasrah on the kāf.
- حرف - stems from the word حرف which means letter
- معه - with it i.e. with كينه

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

EXPLANATION:
Madd lāzim is divided into four types. Initially they are of two types: kilmi and harfi.

The author will explain what kilmi and harfi is later.
TEXT: 49

VOCABULARY:
- كَلاهُمَا مُحَفَّفَانِ مُتَّقَلَانَ
- فَهَذَهُ أَرْبَعَةُ مُتَّقَلٍ

- كَلاهُمَا - both of them (kilmī and harfī)
- مُحَفَّفٌ - stems from مَحْفُوفٌ which means light
- مُتَّقَلٌ - stems from مَتَّقَلٌ which means heavy
- مُتَّقَلٍ - 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:

```
Madd Lāzim
  ↓
Kilmī  ↓  Harfī
  ↓    ↓
Mukhaffaf  Muthaqqal  Mukhaffaf  Muthaqqal
```
In the next three lines the author explains what *kilmī, ḥarfī, mukhaффaf* and *muthaqqal* are.

**TEXT: 50**

فَإِنَّ بِكُلِّ مَنْ سَكُنَ اجْتَمَعَ مَعَ حَرْفٍ مَّدٍّ فَهُوَ كِلَّمَيْ وَقَعَ

**VOCABULARY:**

- فَإِنَّ – so when
- بِكُلِّ مَنْ – in a word
- اجْتَمَعَ – joins, meets, comes together
- حَرْفٍ مَّدٍّ – a letter of *madd*
- فَهُوَ – then it is
- كِلَّمَيْ – 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.

**TEXT: 51**

أَوْ فِي ثَلاَثِ الْحَرُوفِ وَجَدَا مُدُّ الْمَدْ وَسُطْهُ فَحْرُفٌ يَبْدِأ

**VOCABULARY:**

- مُدُّ الْمَدْ – tripled letters, trilateral letters i.e. consisting of three letters
- الْحَرُوفِ – the letters. Plural of *الْحَرُوفُ*, which means the letter
they are found. It is dual, referring to two things, the letter of madd and the sukūn.

the madd i.e. the letter of madd

– it’s centre. Can be read with a fatḥah or a dammah on the ط. 60

– 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 harfī is clear.

EXPLANATION:

What is meant by the letters in this line are the cut letters which are found at the start of certain sūrahs in the Qur`ān.

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

Thus if in the hurūf al-muqattā‘āt, the letter of madd (being the center letter) is followed by a (permanent) sukūn then it will be known as harfī e.g. (اً، ٓ). If it appears in a word (كَنَّ) it will be kilmī and if it appears in the hurūf al-muqattā‘āt, it will be harfī.

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

60 Manthūmah Tuhfah al-Afūl by Dr. Ashraf Tal’at, pg. 8
TEXT: 52

كَلَا الْحَمَامَا مُنْقَلٌ إِنَّ أُذْعَمًا * مُحِظْفٌ كَلِّ إِنَّ لَمْ يُذْعَمَا

VOCABULARY:
- if idghām takes place
- each one of them (kilmi and harfi)
- if
- no idghām occurs

TRANSLATION:
52. Both (kilmi and harfi) are muthaqqal if idghām takes place. Mukhaffaf, each one of them, if no idghām occurs.

EXPLANATION:
After explaining what kilmi 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. ﺍَﻟْـَـُـْـَـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْ~

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 tashtid e.g. ﺟَـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْـُـْ~

TEXT: 53

وَ الْلَّازِمُ الْحَرْفِيُّ أوَّلُ السُّوْرُ * وَجُودُهُ وَفِي نَمَانِ الحُصْرُ

VOCABULARY:
- referring to the madd lāzim harfi
And lāzim ḥarfī is found at the beginning of the sūrahs, and confined to eight letters.

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

Lāzim ḥarfī would include both mukhaffaf and muthaqqal.

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

TEXT: 54

VOCABULARY:

*ِّۡۡ – how much
ِۡۡ – gather it/them (the eight letters)
ِۡۡ – how much
ِۡۡ – honey
ِۡۡ – diminish, lessened, decreased
ِۡۡ – how much of the honey diminished?
ِۡۡ – the 'ain at the start of Sūrahs Maryam and Shūrā
TRANSLATION:
54. The letters $\kappa\mu\mu\acute{\iota}$ gathers them (the eight letters) and the $\acute{\text{a}}\text{i}n$ has two options, while $\text{t}\text{u}l$ is preferred.

EXPLANATION:
The eight letters in which $\text{l}\text{a}z\text{i}m\ \text{h}\text{a}r\text{f}i$ takes place can all be found in the code $\kappa\mu\mu\acute{\iota}$. The $\kappa\acute{\text{a}}\text{f}$ appears at the beginning of Sūrah Maryam - کبیر. It will be $\text{m}\text{a}d\text{d}\ \text{l}\text{a}z\text{i}m\ \text{m}\text{u}k\text{h}\text{a}f\text{a}f$.

The $\text{m}\text{i}m$ appears in five different words in 17 various places: $\lambda\text{m}$ (six times in the Qur`ān), $\text{h}\text{a}m$ (twice in the Qur`ān) and $\text{h}\text{a}m$ (seven times in the Qur`ān). The $\text{m}\text{i}m$ will be $\text{m}\text{a}d\text{d}\ \text{l}\text{a}z\text{i}m\ \text{m}\text{u}k\text{h}\text{a}f\text{a}f$ in all the places it appears.

The $\acute{\text{a}}\text{i}n$ is found at the start of Sūrah Maryam - کبیر and Shūrā - شورا. In both places it will be $\text{m}\text{a}d\text{d}\ \text{l}\text{a}z\text{i}m\ \text{m}\text{u}k\text{h}\text{a}f\text{a}f$.

The $\text{s}\text{i}n$ presents itself in five places: $\text{h}\text{a}m$ (at the start of Sūrah al-Shu`ārā` and al-Qaṣaṣ) حسن. In both places, the $\text{s}\text{i}n$ will be...
madd lázim muthaqqal. In بس، طاس (during wasl and waqf via the ُتَارِيق of the شَأْتِبِيْفَة) and in حم (* عَسَق) it will be madd lázim mukhaffaf.

The ُلَمْ appears in four words in thirteen different places: ُمْلَمْ (six times in the Qur`ān), ُلَمْ and ُلَمْ (five places in the Qur`ān). In حم ُلَمْ it will be mukhaffaf, and in the remaining three words it will be muthaqqal.

The ُنَُنْ appears in Sūrah al-Qalam: ُنـ. It will be mukhaffaf via the ُتَارِيق of the شَأْتِبِيْفَة during wasl and waqf.62

The qāf is found at the beginning of Sūrah al-Shūrā - قَالَوْلَمْ مَّنْ خَلَقَ قَلَامَةً فَوَجَّهَهَا مِنْ نَّفْسِهِ) and Qāf - ِّدَلْفَانِ ُهَامِيْلَ وَهَامِيْلَ يَهَامِيْلَ ِّدَلْفَانِ ُهَامِيْلَ وَهَامِيْلَ. In both places it will be mukhaffaf.

The ُسَدَّ appears in three places: صَلَى مَّنْ خَلَقَ قَلَامَةً فَوَجَّهَهَا مِنْ نَّفْسِهِ . In all three cases it will be mukhaffaf according to the narration of Hafs.

ُتَعَلُّ will be made in all these madds as mentioned previously under the statement: ُوَظَلَّ مَّنْ خَلَقَ قَلَامَةً فَوَجَّهَهَا مِنْ نَّفْسِهِ. However, in the ‘اَثَغْنِ there are two options: ُتَعَلُّ and tawassut. Most qurrā` explain that what is meant by ُذْوَ وَجَهَيْنَ (two options/ways) is ُتَعَلُّ and tawassut. Of the two options, ُتَعَلُّ is preferred.

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61 According to the ُتَارِيق of the تَأْيِبَة, ُيَدْحَم will be also be allowed when joining بس (two options/ways). If ُيَدْحَم is made it will be muthaqqal. During wasl both ُتَارِيق will consider it as being mukhaffaf.

62 According to the ُتَارِيق of the تَأْيِبَة ُيَدْحَم will be also be allowed when joining ُنْمُلَمْ وَهَامِيْلَ. If ُيَدْحَم is made it will be muthaqqal. During waqf both ُتَارِيق will consider it as being mukhaffaf.
Other qurrā’ state that what is meant by دُوَّرَ وَجَهَّيْتَ is qasr and tawassut. But though qasr and tawassut are allowed, tīl is preferred. This means that instead of only tīl and tawassut, qasr will also be allowed.

This is strengthened by the fact that in another copy of this poem the author replaces رَبَّ عَنِّيْنَ ْتَفْقِيدَ لِكَنَّ الطَّوْلَ أَخْصَصَ and (read) the ‘ain with three (options), however, tīl is preferred. By the author explicitly mentions three options in the ‘ain: qasr, tawassut and tīl.

Thus, according to the first opinion, only tawassut and tīl are allowed in the ‘ain. The second view also mentions tawassut and tīl, but adds qasr.

Via the tariq of the Shātibiyah, tawassut and tīl will be made, whereas, only via the tariq of the Tāyibah will qasr also be allowed.

TEXT: 55

وَمَا سَوَى الْحَرْفِ الْدَّلَّاتِي لاَ أَلْفٍ فَمَسْدُةُ مَدَّةً طَيِّبَةً أَلْفٍ

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 مَدَّةً طَيِّبَةً. Both are allowed.64

63 Manthūmah Tuhfah al-Aūfī by Dr. Ashraf Tal‘at, pg.8, Minhāgh dhi al-Jalāl, pg.115
64 Manthūmah Tuhfah al-Aūfī by Dr. Ashraf Tal‘at, pg.8
- is known as

TRANSLATION:
55. And all besides the tripled letters, not (and besides) the alif, then its madd is known to be madd tabi‘i.

EXPLANATION:
After discussing all the hurūf al-muqattā’āt, which consist of three letters, the author intends to discuss those hurūf al-muqattā’āt which do not consist of three letters.

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 (Aleph), but no madd (pull) is made in it since the middle letter is not a letter of madd.

So besides (in which madd lāzim takes place) and the alif (in which no madd takes place), in all the remaining hurūf al-muqattā’āt, madd tabi‘i will be made.

In the next line he mentions what those letters are.

TEXT: 56

VOCABULARY:
- those, that
- openings i.e. beginning
- a pure and clean life
- verily

76
TRANSLATION:
56. And those (letters) are also at the beginning of the sūrahs. In the expression حَيْيَ طَاهِرِ they are confined.

EXPLANATION:
These madd ṭabī‘ī, which are found at the beginning of sūrahs are contained in the combination حَيْيَ طَاهِرِ.

The hā‘ at the start of حَم. The yā‘ from كِهْيَعْسِ and يس. The lā‘ appears in طَمْسِ and طَهِ. The hā‘ comes in كِهْيَعْسِ and طَهِ. The rā‘ can be found in الرِّمْلِ.

The alif from the phrase حَيْيَ طَاهِرِ is excluded for two reasons:
1) madd ṭabī‘ī 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 حَيْيَ طَاهِرِ, one would find حَيْيَ طَاهِرِ (without the alif).

From this it is possible to conclude that madd ṭabī‘ī is of two types:
1) madd ṭabī‘ī ḥarfī – found in the hurūf al-muqattā‘at, as found in the examples above
2) madd ṭabī‘ī kilmī – found in words (كُلُّمٍاتُ) throughout the Qur’an besides the hurūf al-muqattā‘at e.g. فَلَيْتَ بَيْنِيَ قُلْتُ ذَلِكَ ابْنَاهُ وَأَبَاهُ.

TEXT: 57

وَيَجْمَعُ الْفُواَحَاتِ الْعَرِّيِّبِ عُشْرَ "(صِحَّةٌ سَحْيَرَةٌ مِنْ قَطَعَانِ) ذَٰلِكَ ابْتَهَرُ

VOCABULARY:
الْفُواَحَاتِ الْعَرِّيِّبِ عُشْرَ – the fourteen openers

77
– join (ties) with him
– in the morning
– who
– cuts/severs (ties) with you
– join (ties) in the morning with him who has cut (ties) with you
– short for هذا which means this.
– is known / popular

TRANSLATION:
57. And (the words) صلة سمحراً من قطعان gathers the fourteen openers; this (phrase) is well known (by the qurrā’).

EXPLANATION:
The fourteen openers refer to the fourteen letters, which are found in the hurūf al-muqattā’āt. These fourteen letters are easily remembered by knowing the phrase: صلة سمحراً من قطعان since all fourteen letters can be found in it.

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

1) those in which madd lāzim is made, to the duration of tūl – كم نقض

2) those in which lāzim is made, allowing tawassul65 and qasr66 also – خ

3) those in which madd tabī‘i is made – خ

4) those in which no madd is made – ألف

65 Allowed via the igrīq of the Shātibiyah and the Taqūbah
66 Allowed via the igrīq of the Taqūbah only
CONCLUSION OF THE TUIHFAH

TEXT: 58

وَثَمَّ دَا النَّظَمُ بِحَمَدِ اللَّهِ َ عَلَى تَمَمَهُ بِلا تَنَاهَيٍ

VOCABULARY:

– completed, ended

– poem, text – referring to this book

– with the praise of Allah

– its completion

– without

– end

– 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

أَبِسَأَلَهَا (لَهُ بَدَا) لَثُمَّ التَّهَيِّمُ قَارِئُهَا (بُشُرَى لِمَن يُقَرِّبُهَا)

VOCABULARY:

– its verses
80

- incense, sweet or aromatic smell
- clear incense
- لدی – for him who has / holds
- intellect
- تاریخها – its date (of compilation). In some prints it appears as تاریخه.

There won’t be much difference in the meaning.

- بشرى – glad tidings
- لمن – for him
- یتییها – knows it / perfects it
- بشرى لمن یتییها – 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:

<table>
<thead>
<tr>
<th>Arabic Letter</th>
<th>Numerical Value</th>
</tr>
</thead>
<tbody>
<tr>
<td>۰ (nun)</td>
<td>۱ (ayn)</td>
</tr>
<tr>
<td>۱ (ayn)</td>
<td>۲ (fath)</td>
</tr>
<tr>
<td>۲ (fath)</td>
<td>۳ (dal)</td>
</tr>
<tr>
<td>۳ (dal)</td>
<td>۴ (alef)</td>
</tr>
<tr>
<td>۴ (alef)</td>
<td>۵ (fath)</td>
</tr>
<tr>
<td>۵ (fath)</td>
<td>۶ (alef)</td>
</tr>
<tr>
<td>۶ (alef)</td>
<td>۷ (taw)</td>
</tr>
<tr>
<td>۷ (taw)</td>
<td>۸ (zay)</td>
</tr>
<tr>
<td>۸ (zay)</td>
<td>۹ (zay)</td>
</tr>
<tr>
<td>۹ (zay)</td>
<td>۰ (alef)</td>
</tr>
</tbody>
</table>

There won’t be much difference in the meaning.
If the numerical value of all the letters of نَبِيُّ ﷺ is tallied, it reflects the number of lines in the poem:

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

If the values in بُشَرُى لَمَّا يَفْتَنَّهَا are added, it results in the date of compilation of this poem:

\[
2 + 300 + 10 + 30 + 40 + 50 + 10 + 400 + 100 + 50 + 5 + 1 = 1198 \text{ A.H}
\]

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

**TEXT:** 60

َثَمَّ الصَّلَاةَ وَ السَّلَامُ أَبَداً * عَلَى خَتَامِ الأَلَّمِيَّاءْ أَحْمَدَاَ

**VOCABULARY:**

- الصَّلَاةُ – salutations
- السَّلَامُ – peace
- خَتَامٌ – seal (final)
- أَلَّمِيَّاءْ – plural of البَيْتُ which means prophet
- أَحْمَدَاَ – another name for the beloved messenger Muhammad ﷺ.

**TRANSLATION:**

60. Then salutations and peace always upon the seal of the Prophets, Ahmad.
TEXT: 61
وَ أَلَّا لِلَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكَوْنِ، وَكُلُّ تَابِعٍ، وَكُلُّ قَارِئٍ، وَكُلُّ سَامِعٍ

VOCABULARY:
- أَلَّا – the family
- الصَّحِبُ – the companions
- تَابِعٍ – follower
- قَارِئٍ – 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’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 service of His din. 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. Āmin.
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