

الْوَجَاةُ

لِمَنْ يَطْلُبُ الْإِجَاةُ
بِالتُّحْفَةِ وَالْجَزْرِيةِ

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في الماضي و الأما

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

Gratitude goes to my lovely wife and my adorable children.

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I would also like to thank Ridwaan Saiset, Ebrahim Floris, ~Abd al-Rahmān Davids and their brethren, for their constant support of my ideas and making this publication possible. May Allah reward all their efforts and grant them success in this world and in the hereafter.

SYSTEM OF TRANSLITERATION

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

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

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

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

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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

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

The links transmitting the text of the *Jazariyyah* are numerous. With regard to the *Tuhfah*, up until recently a *sanad* to the author Sulaymān al-Jamzūrī was unheard of. As a result, many who give *ijāzah* for this text link their *sanad* to Nūr al-Dīn ʿAli al-Mihī, the teacher of Jamzūrī to whom he alludes in his poem. This *sanad* to al-Mihī is a link through which knowledge is transmitted, whether it is the narration of *Hafs*, another narration, *qirā`ah* etc. It is not necessarily a link in which each individual in the chain had read the *Tuhfah* to the previous link. This is the case since al-Mihī is not the author of the book, so the book cannot be transmitted from him but should be done so through his student, Jamzūrī. Recently, I saw an *ijāzah* linked directly to Sulaymān al-Jamzūrī himself, claiming that each person in its *sanad* had read the book in its entirety to the link above it. However, I remain sceptical about this direct link to Jamzūrī for the reasons outlined below:

- The *Tuhfah* is a famous text, being taught and studied by children and individuals across the globe. If it is so well-known, why has a *sanad* to the author surfaced only recently?
- The biographical details about Jamzūrī are extremely sparse, resulting in no mention of the names of his students.
- The student of Jamzūrī mentioned in the *ijāzah* is written as Sulaymān al-Baysānī or Bīsānī. It should instead be Sulaymān al-Baybānī, the teacher of Aḥmad Salamūnah. Though the time period in which he lived makes it possible for him to have learnt from Jamzūrī, his name is incorrect. If the person who wrote the *sanad* is not even sure of the name of an individual who learnt this from Jamzūrī, how can he guarantee that he transmits this entire text from him?
- The scholar through whom this *sanad* goes is the famous Sheikh ʿAbd al-Bāsiṭ Hāshim. Being blind he has memorized all the texts in the field of *Tajwīd* and *Qirāʾāt*, quoting them easily at will. This gained him title of *al-Mutqin*; he who is extremely accurate and precise in what he transmits. In spite of this, in his original *ijāzah* of *qirāʾāt* there are erroneous discrepancies.
- Numerous well-known teachers still give *ijāzah* for this poem but mention their *sanad* to Sheikh Mutawallī, who is considered a “revivalist” of this science. In this link there is not much room for doubt that each link in the chain had read the text to the previous link, since many other works are transmitted via Mutawallī in this manner. If they had links directly to Jamzūrī, surely they would have mentioned it instead of stopping at Mutawallī.
- My personal deliberations with *shuyūkh* of *qirāʾāt* in which they explicitly state that no direct link to Jamzūrī exists wherein each link had read or transmitted this poem. Allah knows best.

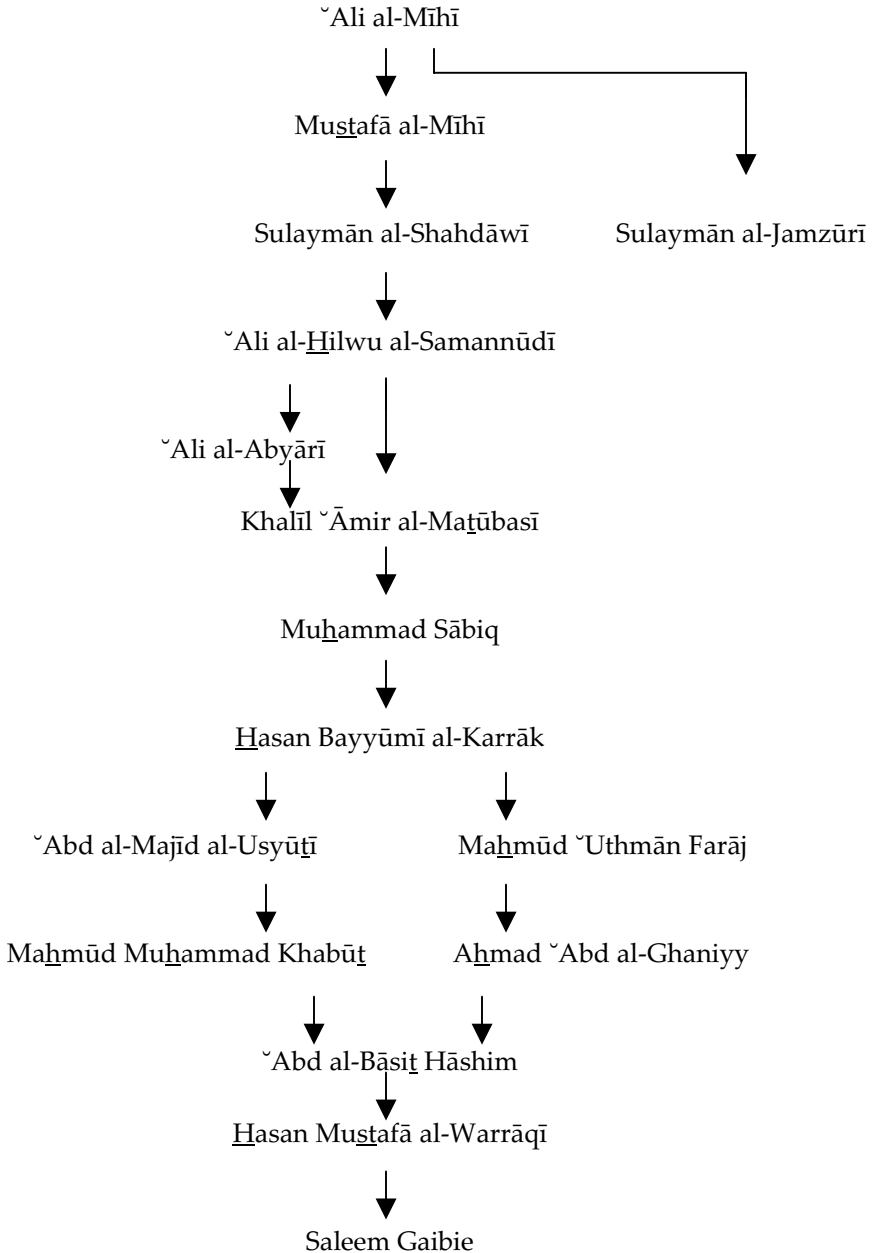
The original works do not have chapters or sections. These divisions were included by later scholars. The last two verses of the *Jazariyyah* are also not part of the original text but is an addition to the text. Furthermore, with regard to the wording of these texts, it should be borne in mind that there are countless possibilities which are backed by sound grammatical laws. This work is not meant to exhaust all these possibilities. I restrict myself to what I have read to various teachers. If there is difference in the wording of the *Tuhfah*, I will give preference to what I read to Sheikh Hasan ibn Mustafā al-Warrāqī, relying on his research and editing of the text. In the text of the *Jazariyyah*, I will give preference to what I gained from my esteemed teacher Qārī Ayyūb ibn Ibrāhīm Ishāq. This is because I spent months reading line after line of the text at his feet, after which he would explain the meaning of each line; expounding upon each word, the grammar, every rule, including the differences in the wordings of the text itself. Many of the differences explained to us by Qārī Ayyūb can be found in Mullā ‘Ali al-Qārī’s explanation on the *Jazariyyah*, *Minaḥ al-Fikriyyah*. I pray that Allah blesses my *ustādh* with a long life so that many more can benefit from his expertise.

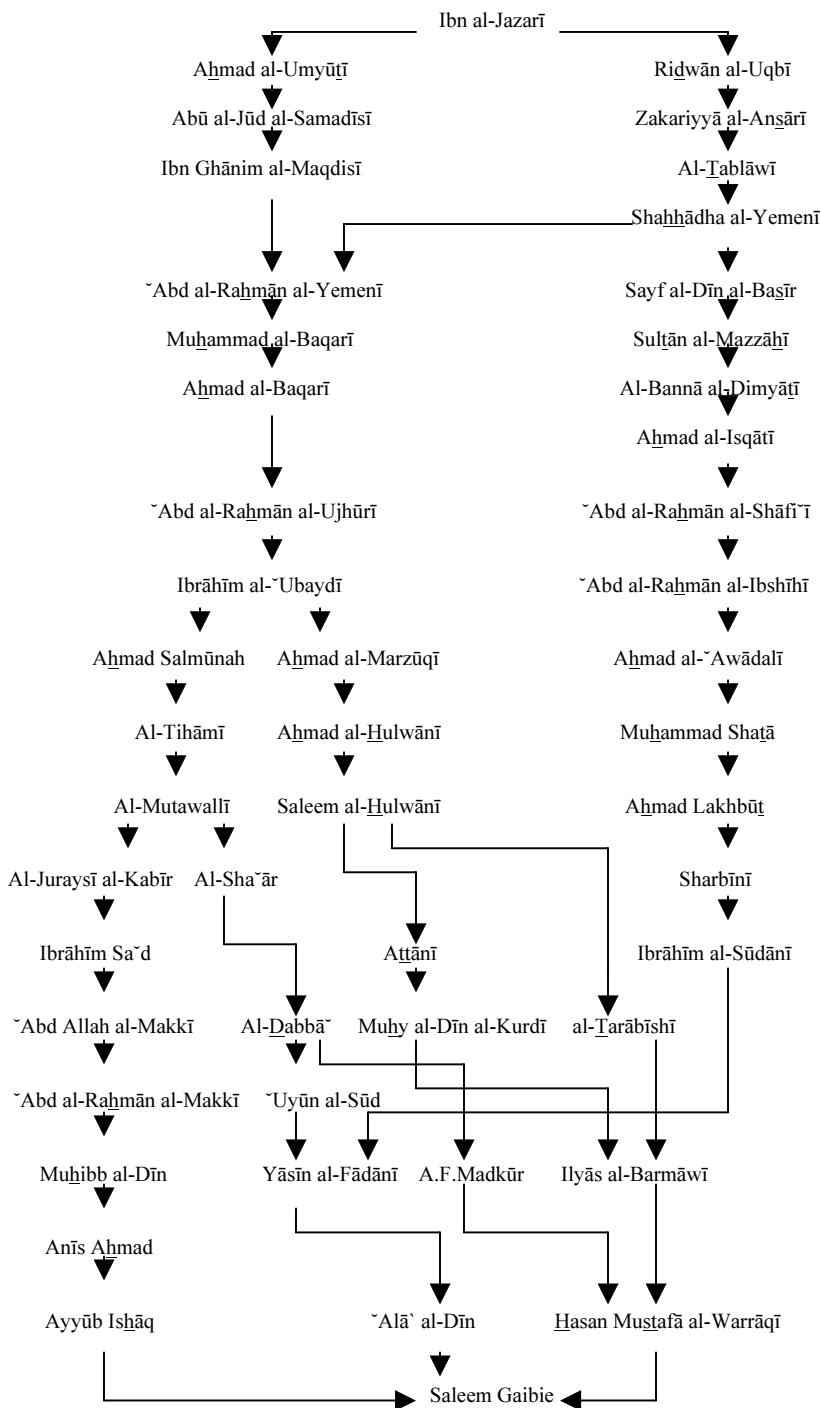
The student should remember that the *Jazariyyah* was written around 798 A.H. The author lived another 33 years after writing the text. During this period many changes and alterations were made by the author; inserting words which he felt better suited to clarify the intended meaning. Consequently, diverse readings do not signify that one is correct and the other is not. Both stem from the author, the one possibly being an earlier rendition than the other. Recently, scholars like Dr. Ayman Suwayd collected all manuscript copies of the text. Through his study and comparison of these manuscripts he provided us with an edited text of the *Jazariyyah*. The result is that many scholars across the world now read and

teach the *Jazariyyah* as edited by Dr. Ayman. This does not in any way indicate that all other readings are incorrect since consideration has to be made of the oral transmission of the text, as well as subsequent generations like Sheikh al-Islam Zakariyyā al-Anṣārī, Khālīd al-Azhārī, Mullā ʿAlī al-Qārī, ʿAbd al-Dāʿim al-Azhārī and Ibn Ghāzī who detail how the text had reached them. These scholars would also clarify errors that are made in the text.

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

Sanad for Tuhfah and Jazariyyah





المقدمة

- (1) يُقُولُ رَاجِي رَحْمَةِ الْعَفُورِ¹
دَوْمًا سُلَيْمَانُ هُوَ الْجَمْزُورِي
- (2) الْحَمْدُ لِلَّهِ مُصَلِّيًّا عَلَيَّ
مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا
- (3) وَبَعْدُ هَذَا النَّظْمُ لِلْمُرِيدِ
فِي النُّونِ وَالتَّنْوِينِ وَالْمُدُودِ
- (4) سَمَّيْتُهُ بِتُحْفَةِ الْأَطْفَالِ
عَنْ شَيْخِنَا الْمِيهِيِّ² ذِي الْكَمَالِ
- (5) أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا
وَالْأَجْرَ وَالْقَبُولَ وَالشَّوَابَا

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

² May be read with a *kasrah* or with a *fathah* on the *mīm* i.e. الْمِيهِيِّ or الْمَيْهِيِّ . Dr.

Ashraf Fu`ād Tal`at explains that the more correct pronunciation is with a *kasrah* on the *mīm* since he came from the village named Miha and not Maiha. Allah knows best.

أَحْكَامُ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

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

³ May be read as سِتٌّ or as سِتَّ .

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

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

⁶ May be read as فَلا تُدْغَمُ or فَلا تُدْغَمُ .

(12) وَالثَّانِ إِذْ غَامٌ بِغَيْرِ غُنَّةٍ

فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرْتَهُ

(13) وَالثَّلَاثُ الْإِقْلَابُ عِنْدَ الْبَاءِ

مِيمًا بِغُنَّةٍ مَعَ الْإِخْفَاءِ

(14) وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ

مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

(15) فِي خَمْسَةٍ مِنْ بَعْدِ عَشْرِ رَمْزُهَا

فِي كَلِمٍ⁸ هَذَا الْبَيْتِ قَدْ صَمَّتْهَا

(16) صِفْ ذَا ثَنَا¹⁰ كَمْ جَادَ شَخْصٌ قَدْ سَمَا

دُمٌ طَيِّبًا زِدْ فِي ثُقَى¹¹ صَعٌ ظَالِمًا

أَحْكَامُ النُّونِ وَالْمِيمِ الْمُسَدَّدَتَيْنِ

(17) وَغَنَّ مِيمًا ثُمَّ نُونًا مُسَدَّدًا

وَسَمَّ كُلًّا حَرْفَ غُنَّةٍ بَدَا

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

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

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

¹⁰ May be read as ثَنَا or ثَنَا .

¹¹ May be read as ثُقَى or as ثُقَى .

أَحْكَامُ الْمِيمِ السَّائِكَةِ

- (18) وَالْمِيمُ إِنْ تَسْكُنُ تَجِي قَبْلَ الْهَجَا
لَا أَلِفٍ لَيْتَهُ لِذِي الْحِجَا
- (19) أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ صَبَطَ
إِخْفَاءُ ادْغَامٌ¹² وَإِظْهَارٌ فَقَطُ
- (20) فَالْأَوَّلُ الإِخْفَاءُ عِنْدَ الْبَاءِ¹³
وَسَمُّهُ الشُّفُويُّ¹⁴ لِلْقُرَّاءِ
- (21) وَالثَّانِي إِدْغَامٌ بِمِثْلِهَا أَتَى
وَسَمُّ إِدْغَامًا صَغِيرًا يَا فَتَى
- (22) وَالثَّلَاثُ الإِظْهَارُ فِي الْبَقِيَّةِ
مِنْ أَحْرَفٍ وَسَمُّهَا شَفُويَّةُ

¹² إِخْفَاءُ ادْغَامٌ will be read with *naql*, as in the narration of Warsh, to maintain the metre of the poem i.e. إِخْفَاءُ نِ دَعَامٌ .

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

¹⁴ The ف of الشُّفُويُّ will be read with a *sukūn* to maintain the metre of the poem. The same will apply to the ف of شَفُويَّةُ in line 22.

(23) وَآخِذْ لَدَىٰ وَاوٍ وَفَا أَنْ تَخْتَفِي

لِقُرْبِهَا وَالْإِتِّحَادِ¹⁵ فَاعْرِفِ

حُكْمُ لَامِ أَلٍ وَ لَامِ الْفِعْلِ

(24) لِ لَامِ¹⁶ أَلٍ حَالَانَ قَبْلَ الْأَخْرِفِ

أُولَاهُمَا إِظْهَارُهَا فَلْتَعْرِفِ¹⁷

(25) قَبْلَ اِرْبَعِ¹⁸ مَعَ¹⁹ عَشْرَةَ خُذْ عِلْمَهُ

مِنْ إِبْنِ²⁰ حَجَّكَ وَخَفِ عَقِيمَهُ

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

¹⁶ Should be read as لِ لَامِ and not as لِل لَامِ .

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

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

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

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

(26) ثَانِيهِمَا إِذْغَامُهَا فِي أَرْبَعِ
وَعَشْرَةَ أَيُّضًا وَرَمَزَهَا ²¹ فَع
(27) طَبَّ ثُمَّ صِلَ رَحْمًا ²² تَفْزُ ضَيْفٌ ذَا نِعَمٍ
دَعُ سُوءَ ظَنٍّ زُرُّ شَرِيفًا لِلْكَرَمِ
(28) وَاللَّامُ ²³ الْأُولَى ²⁴ سَمَّهَا قَمْرِيَّةً ²⁵
وَاللَّامُ الْأُخْرَى سَمَّهَا شَمْسِيَّةً
(29) وَأَظْهَرَ نَّ لَامَ فِعْلٍ مُطْلَقًا
فِي نَحْوِ قُلْ نَعَمْ وَقُلْنَا وَالتَّقَى

²¹ The *zāy* may be read with a *fatḥah* or a *ḍammah* i.e. وَرَمَزَهَا or وَرَمَزَهَا .

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

However, it could also be read with a *ḍammah*.

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

²⁴ لُخْرَى and الْأُولَى will be read with *naql* i.e. لُخْرَى and الْأُولَى .

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

فِي الْمِثْلَيْنِ وَالْمُتَقَارِبَيْنِ وَالْمُتَجَانِسَيْنِ

(30) إِنَّ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ

حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ

(31) وَإِنْ يَكُونَا مَخْرَجًا تَقَارَبَا

وَفِي الصِّفَاتِ اخْتَلَفَا يُلَقَّبَا

(32) مُتَقَارِبَيْنِ²⁶ أَوْ يَكُونَا اتَّفَقَا

فِي مَخْرَجِ دُونَ الصِّفَاتِ حَقُّقًا²⁷

(33) بِالْمُتَجَانِسَيْنِ ثُمَّ إِنْ سَكَنَ

أَوَّلُ كُلِّ فَالصَّغِيرَ سَمَّيْنَا

(34) أَوْ حَرَّكَ الحَرْفَانِ فِي كُلِّ فَقُلْ

كُلُّ كَبِيرٌ وَافْهَمْنَاهُ بِالْمِثْلِ

أَقْسَامُ الْمَدِّ

(35) وَالْمَدُّ أَصْلِيٌّ وَفَرَعِيٌّ لَهُ

وَسَمٌّ أَوَّلًا طَبِيعِيًّا وَهُوَ

²⁶ May be read as مُتَقَارِبَيْنِ or مُقَارِبَيْنِ . In both readings the poetic metre will stay in tact. Reading with a *fathah* on the *tā`* i.e. مُتَقَارِبَيْنِ , will break the poetic metre.

²⁷ May also be read as حَقَّقًا .

(36) مَا لَا تَوَقُّفٌ لَهُ عَلَى سَبَبٍ

وَلَا بَدْوْنِهِ الْحُرُوفُ تُجْتَلَبُ

(37) بَلْ أَيْ حَرْفٍ غَيْرٍ²⁸ هَمْزٍ أَوْ سُكُونٍ

جَا بَعْدَ مَدٍّ فَالطَّبِيعِيُّ²⁹ يَكُونُ

(38) وَالْآخِرُ³⁰ الْفَرَعِيُّ مَوْقُوفٌ عَلَى

سَبَبٍ كَهَمْزٍ أَوْ سُكُونٍ مُسَجَلًا

(39) حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا

مِنْ لَفْظٍ وَايٍ وَهَيٍّ³¹ فِي نُوحِيهَا

(40) وَالْكَسْرُ قَبْلَ الْيَا وَقَبْلَ الْوَاوِ ضَمٌّ

شَرْطٌ وَفَتْحٌ قَبْلَ أَلْفٍ³² يُلْتَزَمُ

(41) وَاللَّيْنُ³³ مِنْهَا الْيَا وَوَاوُ سَكَّنَا³⁴

إِنْ انْفَتْحَ قَبْلَ كُلِّ أُعْلِنَا

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

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

³⁰ وَالْآخِرُ will be read with *naql* i.e. وَلِخَرُ .

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

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

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

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

أَحْكَامُ الْمَدِّ

- (42) لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدُومُ
 وَهِيَ ³⁵ الْوُجُوبُ وَالْجَوَازُ وَاللُّزُومُ
- (43) فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ ³⁶
 فِي كَلِمَةٍ ³⁷ وَذَا بِمُتَّصِلٍ يُعَدُّ
- (44) وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فُصِّلَ
 كُلُّ بِكَلِمَةٍ وَهَذَا الْمُنْفَصِلُ
- (45) وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ
 وَقَفًّا كَتَعْلَمُونَ نَسْتَعِينُ ³⁸
- (46) أَوْ قُدِّمَ الْهَمْزُ عَلَى الْمَدِّ وَذَا
 بَدَلٌ ³⁹ كَأَمَنُوا ⁴⁰ وَإِيمَانًا خَذَا

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

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

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

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

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

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

(47) وَلَازِمٌ إِنْ السُّكُونُ أَصْلًا
وَصَلًّا وَوَقْفًا بَعْدَ مَدِّ طَوَّلًا

أَقْسَامُ الْمَدِّ اللَّازِمِ

(48) أَقْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةٌ
وَتِلْكَ كَلِمِيٌّ⁴¹ وَحَرْفِيٌّ مَعَهُ
(49) كِلَاهُمَا مُخَفَّفٌ مُثَقَّلٌ
فَهَذِهِ أَرْبَعَةٌ تُفَصِّلُ
(50) فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ⁴²
مَعَ حَرْفٍ مَدِّ فَهُوَ⁴³ كَلِمِيٌّ وَقَعَ
(51) أَوْ فِي ثَلَاثِيٍّ⁴⁴ الْحُرُوفِ وَجِدَا
وَالْمَدُّ وَسَطُهُ⁴⁵ فَحَرْفِيٌّ بَدَا

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

⁴² Will be read as *سُكُونٌ جَمَعَ* .

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

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

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

- (52) كِلَاهِمَا مُثَقَّلٌ إِنْ أُدْغِمَا
 مَحَفَّفٌ كُلُّ إِذَا لَمْ يُدْغَمَا
- (53) وَاللَّازِمُ الْحَرْفِيُّ أَوَّلُ السُّورِ
 وَجُودُهُ وَفِي ثَمَانٍ اِنْحَصَرَ⁴⁶
- (54) يَجْمَعُهَا حُرُوفٌ كَمْ عَسَلٌ نَقَضَ
 وَعَيْنٌ ذُو وَجْهَيْنِ وَالطُّولُ أَخَصَّ⁴⁷
- (55) وَمَا سِوَى الْحَرْفِ الثُّلَاثِيِّ⁴⁸ لَا أَلِفٌ
 فَمَدُّهُ مَدًّا طَبِيعِيًّا أَلِفٌ
- (56) وَذَلِكَ أَيْضًا فِي فَوَاتِحِ السُّورِ
 فِي لَفْظٍ حَيٍّ طَاهِرٍ قَدْ اِنْحَصَرَ
- (57) وَيَجْمَعُ الْفَوَاتِحُ الْأَرْبَعُ عَشَرَ⁴⁹
 صَلَّهُ سَحِيرًا مَنْ قَطَعَكَ ذَا اِشْتَهَرَ

⁴⁶ It is read as ثَمَانٍ اِنْحَصَرَ .

⁴⁷ In place of the second stanza some prints have وَعَيْنٌ ثَلَاثٌ لَكِنَّ الطُّولُ أَخَصَّ . The one in the core text is more popular.

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

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

الخاتمة

(58) وَتَمَّ ذَا النَّظْمِ بِحَمْدِ اللَّهِ

عَلَى تَمَامِهِ بِإِلَاحٍ تَنَاهِي

(59) أَيْبَاتُهُ نَدُّ بَدَا لِيذِي النَّهْيِ

تَارِيحُهَا بُشْرَى لِمَنْ يُتَقِنُهَا

(60) ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدًا

عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا

(61) وَالْأَلِ وَالصَّحْبِ وَكُلِّ تَابِعِ

وَكُلِّ قَارِيٍّ وَكُلِّ سَامِعِ

المقدمة

- (1) يُقُولُ رَاجِي عَفْوِ رَبِّ سَامِعٍ¹
 مُحَمَّدُ ابْنُ الْجَزَرِيِّ الشَّافِعِيِّ
- (2) الْحَمْدُ لِلَّهِ وَصَلَّى اللَّهُ
 عَلَى نَبِيِّهِ وَمُصْطَفَاهُ
- (3) مُحَمَّدٍ وَآلِهِ وَصَحْبِهِ
 وَمُقَرَّرِ الْقُرْآنِ² مَعَ مُحِبِّهِ
- (4) وَبَعْدُ إِنَّ هَذِهِ مُقَدِّمَةٌ³
 فِيمَا عَلَى قَارِئِهِ أَنْ يَعْلَمَهُ⁴
- (5) إِذْ وَاجِبٌ عَلَيْهِمْ مُحْتَتَمٌ⁵
 قَبْلَ الشُّرُوعِ أَوْلَا أَنْ يَعْلَمُوا

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

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

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

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

⁵ The *ḍammah* at the end of عَلَيْهِمْ and مُحْتَتَمٌ will be pulled i.e. عَلَيْهِمْ and مُحْتَتَمٌ .

(6) مَخَارِجُ الْحُرُوفِ وَالصِّفَاتِ

لِيَلْفِظُوا⁶ بِأَفْصَحِ اللُّغَاتِ

(7) مُحَرَّرِي التَّجْوِيدِ وَالْمَوَاقِفِ

وَمَا الَّذِي رُسِمَ⁷ فِي الْمَصَاحِفِ

(8) مِنْ كُلِّ مَقْطُوعٍ وَمَوْضُوعٍ بِهَا

وَتَاءٍ أُثْنَى لَمْ تَكُنْ تُكْتَبُ بِ: هَا

بَابُ مَخَارِجِ الْحُرُوفِ

(9) مَخَارِجُ الْحُرُوفِ سَبْعَةَ عَشَرَ

عَلَى الَّذِي يُخْتَارُهُ مَنْ اخْتَبَرَ

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

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

- (10) فَالْفُ الْجَوْفُ ۖ وَأُخْتَاهَا وَهِي
حُرُوفٌ مَدٌّ لِلْهَوَاءِ تَنْتَهِي
- (11) ثُمَّ لِأَقْصَى الْخَلْقِ هَمْزُ هَاءٍ
ثُمَّ لَوَسْطِهِ ۖ فَعَيْنُ حَاءٍ
- (12) أَدْنَاهُ غَيْنُ خَاوُهَا وَالْقَافُ
أَقْصَى اللِّسَانِ فَوْقَ ثُمَّ الْكَافُ
- (13) أَسْفَلُ وَالْوَسْطُ¹⁰ فَجِيمُ الشَّيْنِ يَا
وَالضَّادُ مِنْ حَافَتِهِ إِذْ وَلِيَا
- (14) لِأَضْرَاسٍ¹¹ مِنْ أَيْسَرَ أَوْ يُمْنَاهَا
وَاللَّامُ أَدْنَاهَا لِمُنْتَهَاهَا

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

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

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

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

(15) وَالنُّونُ¹² مِنْ طَرَفِهِ تَحْتُ اجْعَلُوا

وَالرَّا يُدَانِيهِ لِظَهْرِ أَدْخَلِ

(16) وَالطَّاءُ وَالذَّالُّ وَتَا مِنْهُ وَمِنْ

عُلْيَا الثَّنَائِيَا وَالصَّفِيرُ مُسْتَكِنٌ

(17) مِنْهُ وَمِنْ فَوْقِ الثَّنَائِيَا السُّفْلَى

وَالظَّاءُ وَالذَّالُّ وَثَا لِلْعُلْيَا

(18) مِنْ طَرَفَيْهِمَا وَمِنْ بَطْنِ الشَّفَةِ

فَالفَا مَعَ اطْرَافِ¹³ الثَّنَائِيَا الْمَشْرِفَةِ

(19) لِلشَّفَتَيْنِ الْوَاوُ بَاءٌ مِيَمٌ

وَعُنْتُهُ مَخْرَجُهَا الْخَيْشُومُ

بَابُ صِفَاتِ الْحُرُوفِ

(20) صِفَاتُهَا جَهْرٌ وَرِخْوٌ¹⁴ مُسْتَفِئِلٌ

مُنْفَتِحٌ مُضْمَتَةٌ وَالضَّدَّ قُلٌّ

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

¹³ It should be read مَعَ اطْرَافِ .

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

(21) مَهْمُوسَهَا فَحَثَّهُ شَخْصٌ سَكَّتْ

شَدِيدُهَا لَفْظٌ أَجْدُ قَطٍ بَكَتْ

(22) وَبَيْنَ رِخْوٍ وَالشَّدِيدِ لِنَ عُمَرُ

وَسَبْعٌ¹⁵ عَلُوٍ خَصَّ ضَغْطٍ قِظٌ حَصْرُ

(23) وَصَادُ صَادٌ طَاءٌ طَاءٌ مُطَبَقَهُ¹⁶

وَفَرٌّ¹⁷ مِنْ لُبِّ الْحُرُوفِ الْمَذْلَقَهُ

(24) صَفِيرُهَا صَادٌ وَزَائِيٌّ سَيْنٌ

قَلَقَلَهُ قُطْبٌ جَدٌّ¹⁸ وَاللَّيْنُ

(25) وَآؤٌ وَيَاءٌ سَكَّنَا¹⁹ وَأَنْفَتَحَا

قَبْلَهُمَا وَالْأَنْجِرَافُ²⁰ صَحْحَا

(26) فِي اللَّامِ وَالرَّاءِ وَبِتَكَرِيرِ جُعِلْ

وَلِلتَّفَشِّيِ الشَّيْنِ صَادًا اسْتَطَلْ

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

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

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

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

¹⁹ Appears as سَكَّنَا in some prints.

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

بَابُ التَّجْوِيدِ

(27) وَالْأَخَذُ بِالتَّجْوِيدِ حَتْمٌ لَازِمٌ

مَنْ لَمْ يُصَحِّحْ²¹ الْقُرْآنَ²² آثِمٌ

(28) لِأَنَّهُ بِهِ الْإِلَهُ أَنْزَلَا

وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَا

(29) وَهُوَ²³ أَيْضًا حَلِيَّةُ التَّلَاوَةِ

وَزَيْنَةُ الْأَدَاءِ وَالْقِرَاءَةِ²⁴

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

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

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

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

(30) وَهُوَ إِعْطَاءُ الْحُرُوفِ حَقَّهَا

مِنْ صِفَةٍ لَهَا وَمُسْتَحَقَّهَا²⁵

(31) وَرَدُّ كُلِّ وَاحِدٍ لِأَصْلِهِ

وَاللَّفْظُ فِي نَظِيرِهِ كَمَثَلِهِ

(32) مُكَمَّلًا²⁶ مِنْ غَيْرِ مَا تَكَلَّفِ

بِاللُّطْفِ فِي النُّطْقِ بِلاَ تَعَسُفِ

(33) وَلَيْسَ بَيْنَهُ وَبَيْنَ تَرْكِهِ

إِلَّا رِيَاضَةٌ امْرِيٌّ بِفَكِّهِ

بَابُ اسْتِعْمَالِ الْحُرُوفِ

(34) فَرَّقَقْنَا مُسْتَفِلًا مِنْ أَحْرَفِ

وَحَاذِرًا تَفْخِيمَ لَفْظِ الْأَلِفِ

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

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

(35) وَهَمَزَ الْحَمْدُ²⁸ أَعُوذُ إِهْدِنَا

اللَّهِ ثُمَّ لَمْ لِلَّهِ لَنَا

(36) وَلِيَتَلَطَّفَ وَعَلَى اللَّهِ وَلَا الضُّ

وَالْمِيمَ مِنْ مَخْمَصَةٍ وَمِنْ مَرَضٍ

(37) وَبَاءَ بَرْقٍ بَاطِلٍ بِهِمْ بِذِي

وَاحْرَضَ عَلَى الشَّدَّةِ وَالْجَهْرِ الَّذِي

(38) فِيهَا وَفِي الْجِيمِ كَ: حُبُّ الصَّبْرِ

رَبْوَةٍ²⁹ اجْتُنَّتْ وَحَجٌّ³⁰ الْفَجْرِ

(39) وَبَيَّنَّ مُقْلَقَلًا³¹ إِنْ سَكْنَا

وَإِنْ يَكُنْ فِي الْوَقْفِ كَانَ أَبِينَا

(40) وَحَاءَ حَضَحَصَّ أَحَطَّتْ الْحُقُّ

وَسَيْنَ مُسْتَقِيمَ³² يَسْطُو يَسْقُو

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

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

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

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

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

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

بَابُ الرَّاءِاتِ

(41) وَرَقَّقِ الرَّاءَ إِذَا مَا كُسِرَتْ

كَذَاكَ بَعْدَ الْكُسْرِ حَيْثُ سَكَنْتَ

(42) إِنْ لَمْ تَكُنْ مِنْ قَبْلِ حَرْفِ اسْتِعْلَا

أَوْ كَانَتْ الْكُسْرَةُ لَيْسَتْ أَصْلًا

(43) وَالْخُلْفُ فِي فَرْقٍ لِكُسْرِ يُوجَدُ

وَأَخْفَ تَكْرِيرًا إِذَا تُشَدَّدُ

بَابُ اللَّامَاتِ

(44) وَفَخِّمِ اللَّامَ مِنْ اسْمِ اللَّهِ

عَنْ فَتْحٍ أَوْ³³ ضَمٍّ كَعَبْدُ اللَّهِ³⁴

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

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

بَابُ الْإِسْتِعْلَاءِ وَالْإِطْبَاقِ

(45) وَحَرَفَ الْإِسْتِعْلَاءَ³⁵ فَخَّمٌ وَاخْصَصَا

الْإِطْبَاقَ أَقْوَى نَحْوُ³⁶: قَالَ وَالْعَصَا

(46) وَيَبِّينِ الْإِطْبَاقَ³⁷ مِنْ أَحَطْتُ مَعَ

بَسَطْتَ وَالْخُلْفُ بِ: نَخْلُقُكُمْ وَقَعُ

(47) وَاحْرِضْ عَلَى السُّكُونِ فِي جَعَلْنَا

أَنْعَمْتَ وَالْمَغْضُوبِ مَعَ ضَلَلْنَا

(48) وَخَلَّصِ انْفِتَاحَ مَحْدُورًا عَسَى

خَوْفَ اشْتِبَاهِهِ بِ: مَحْظُورًا عَصَى

(49) وَرَاعِ شِدَّةَ بِيكَا فِي وَبِتَا

ك: شِرْكِكُمْ وَتَتَوَفَّى فِتْنَتَا

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

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

³⁷ It should be read without *naql* here.

بَابُ الْإِدْغَامِ

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

بَابُ الضَّادِ وَالظَّاءِ

- (52) وَالضَّادَ بِاسْتِطَالَةٍ وَمَخْرَجِ
 مَيِّزٌ مِنَ الظَّاءِ وَكُلُّهَا تَجِي
 (53) فِي الظَّعْنِ ظِلٌّ³⁸ الظُّهْرِ عَظْمٌ³⁹ الحِفْظِ
 أَيَقِظُ وَأَنْظِرُ عَظْمٌ⁴⁰ ظَهْرٍ اللَّفْظِ
 (54) ظَاهِرٌ لَظَى شُورَاظٌ⁴¹ كَظْمٍ ظَلَمًا
 اغْلُظْ ظَلَامٌ⁴² ظُفْرٍ انْتِظِرْ⁴³ ظَمًا

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

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

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

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

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

⁴³ Will be read as ظُفْرٍ نَنْظِرُ .

(55) أَظْفَرَ ظَنًّا كَيْفَ جَا وَعَظٌّ⁴⁴ سَوَى

عَضِينَ ظَلَّ النَّحْلُ زُخْرَفٍ سَوَا⁴⁵

(56) وَظَلَّتْ ظَلْتُمْ وَبِرُومٍ ظَلُّوا

كَالْحَجْرِ ظَلَّتْ شُعْرًا نَظَلُّ

(57) يَظْلَلْنَ مَحْظُورًا مَعَ الْمُحْتَظِرِ

وَكَنْتَ فَظًّا وَجَمِيعٍ⁴⁶ النَّظْرِ

(58) إِلَّا ب: وَيَلٍ⁴⁷ هَلْ وَأَوْلَى نَاضِرَهُ

وَالْعَيْظُ لَا الرَّعْدِ وَهُودٍ قَاصِرَهُ⁴⁸

(59) وَالْحَظُّ لَا الْحَضُّ⁴⁹ عَلَى الطَّعَامِ

وَفِي صَنِينٍ⁵⁰ الْخِلَافُ سَامِي

⁴⁴ May also be read as وَعَظٌّ .

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

⁴⁶ The *ayn* may be read with *fathah*, *damma* or a *kasrah* i.e. جَمِيعٌ , جَمِيعٌ or جَمِيعٌ .

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

⁴⁸ Also read as وَالْعَيْظُ لَا الرَّعْدُ وَهُودٌ قَاصِرَهُ .

⁴⁹ Also read as وَالْحَظُّ لَا الْحَضُّ .

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

بَابُ التَّحْذِيرَاتِ

(60) وَإِنْ تَلَاقِيَا الْبَيَانَ لَازِمٌ

أَنْقَضَ ظَهْرَكَ يَعْضُ الظَّالِمُ

(61) وَاضْطَرَّ مَعَ وَعَظَتْ مَعَ أَفْضُتُمْ

وَصَفَّ هَا جِبَاهُهُمْ عَلَيْهِمْ⁵¹

بَابُ النُّونِ وَالْمِيمِ الْمَشْدَدَتَيْنِ وَالْمِيمِ السَّاكِنَةِ

(62) وَأَظْهَرَ الْعُنَّةَ مِنْ نُونٍ وَمِنْ

مِيمٍ إِذَا مَا شُدَّادًا وَأَخْفَيْنَ

(63) الْمِيمَ إِنْ تَسَكَّنَ بِعُنَّةٍ لَدَى

بَاءٍ عَلَى الْمُخْتَارِ مِنْ أَهْلِ الْأَدَا

(64) وَأَظْهَرَهَا عِنْدَ بَاقِي الْأَحْرَفِ

وَاحْذَرُ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِي

⁵¹ The *damma* in both أَفْضُتُمْ and عَلَيْهِمْ will be pulled i.e. أَفْضُتُمُو and عَلَيْهِمُو .

بَابُ أَحْكَامِ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

- (65) وَحُكْمُ تَنْوِينِ وَنُونٍ يُلْفَى
 إِظْهَارُ ادْعَامٍ⁵² وَقَلْبُ إِخْفَا
- (66) فَعِنْدَ حَرْفِ الْحَلْقِ أَظْهَرَ وَادَّغَمَ
 فِي اللَّامِ وَالرَّاءِ لَا بَعْنَةَ لَزِمَ
- (67) وَأَدْغَمَنَ بَعْنَةَ فِي يَوْمِنُ
 إِلَّا بِكَلِمَةٍ كَدُ: دُنْيَا عَنْوُنُوا⁵³
- (68) وَالْقَلْبُ عِنْدَ الْبَاءِ بَعْنَةَ كَذَا
 لِإِخْفَا⁵⁴ لَدَى بَاقِي الْحُرُوفِ أَخِذَا

بَابُ الْمَدِّ

- (69) وَالْمَدُّ لِأَزْمٍ وَوَأَجِبُ أَتَى
 وَجَائِزٌ وَهُوَ⁵⁵ وَقَصْرٌ ثَبَتَا

⁵² Read as إِظْهَارُ نِ دَعَامٍ .

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

⁵⁴ Read with *naql* i.e. لِإِخْفَا .

⁵⁵ Read as وَهُوَ .

(70) فَلَا زِمٌ إِنْ جَاءَ بَعْدَ حَرْفِ مَدٍّ

سَاكِنٌ حَالِيْنٍ وَبِالطُّوْلِ يُمَدُّ

(71) وَوَاجِبٌ إِنْ جَاءَ قَبْلَ هَمْزَةٍ

مُتَّصِلًا إِنْ جُمِعَا بِكَلِمَةٍ

(72) وَجَائِزٌ إِذَا أَتَى مُنْفَصِلًا

أَوْ عَرَضَ السُّكُونُ وَقَفًّا مُسْجَلًا

بَابُ مَعْرِفَةِ الْوَقْفِ وَالْإِبْتِدَاءِ

(73) وَبَعْدَ تَجْوِيدِكَ لِلْحُرُوفِ

لَا بُدَّ مِنْ مَعْرِفَةِ الْوُقُوفِ

(74) وَالْإِبْتِدَاءِ⁵⁶ وَهِيَ⁵⁷ تُقْسَمُ إِذَنْ

ثَلَاثَةً تَامٌ وَكَافٍ وَحَسَنٌ

(75) وَهِيَ لِمَا تَمَّ فَإِنْ لَمْ يُوجَدِ

تَعَلَّقٌ - أَوْ كَانَ مَعْنَى - فَأَبْتَدِي

(76) فَالْتَّامُ فَالْكَافِي وَلَفْظًا فَاْمُنْعَنُ

إِلَّا رُؤُوسَ الْآيِ جَوِّزٌ فَالْحَسَنُ

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

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

also.

(77) وَغَيْرُ مَا تَمَّ قَبِيحٌ وَلَهُ

يُوقَفُ⁵⁸ مُضْطَرًّا وَيُبْدَأُ⁵⁹ قَبْلَهُ⁶⁰

(78) وَلَيْسَ فِي الْقُرْآنِ مِنْ وَقْفٍ وَجِبٌ⁶¹

وَلَا حَرَامٌ⁶² غَيْرٌ⁶³ مَا لَهُ سَبَبٌ

بَابُ الْمَقْطُوعِ وَالْمَوْصُولِ

(79) وَاعْرِفْ لِمَقْطُوعٍ وَمَوْصُولٍ وَتَا

فِي مُصْحَفِ الْإِمَامِ⁶⁴ فِيمَا قَدْ آتَى

(80) فَاقْطَعْ بِعَشْرِ كَلِمَاتٍ أَنْ لَا

مَعَ مَلْجَأٍ وَلَا إِلَهَ إِلَّا

⁵⁸ In some prints it appears as الْوَقْفُ مُضْطَرًّا .

⁵⁹ Also read as وَيُبْدَأُ .

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

⁶¹ Also read as يَجِبٌ .

⁶² May be read as حَرَامٌ or حَرَامٌ .

⁶³ The rā` may be read with a fathḥah, ḍammah or kasrah. However, if one reads حَرَامٌ he should read عَيْرٌ , if one reads حَرَامٌ he should read عَيْرٌ and عَيْرٌ can be read with both حَرَامٌ and حَرَامٌ .

⁶⁴ In some prints it occurs as فِي الْمُصْحَفِ الْإِمَامِ .

- (81) وَتَعْبُدُوا يَا سَيِّئِنَ ثَانِي هُوَدَ لَا
يُشْرِكْنَ تُشْرِكُ يَدْخُلْنَ تَعْلُوا عَلَى
- (82) أَنْ لَا يَقُولُوا لَا أَقُولَ إِنْ مَا
بِالرَّعْدِ وَالْمَفْتُوحِ صِلَ وَعَنْ مَا
- (83) نُبُوهَا أَقْطَعُوا مِنْ مَا بَرُومِ وَالنِّسَا
خُلْفُ الْمُنَافِقِينَ أَمْ مَنَ أَسَّسَا
- (84) فَصَلَّتِ النَّسَا وَذَبِحَ حَيْثُ مَا
وَأَنَّ لَمْ الْمَفْتُوحِ كَسْرُ إِنْ مَا
- (85) الْإِنْعَامُ وَالْمَفْتُوحِ يَدْعُونَ مَعَا
وَخُلْفُ الْإِنْفَالِ وَنَحْلٍ وَقَعَا
- (86) وَكُلِّ مَا سَأَلْتُمُوهُ وَاخْتَلَفَ
رُدُّوا كَذَا قُلْ بِئْسَمَا وَالْوَصْلُ صِفُ
- (87) خَلَفْتُمُونِي وَاشْتَرَوْا فِي مَا أَقْطَعَا
أَوْحِي أَفْضْتُمْ اشْتَهَتْ يَبْلُوا مَعَا

⁶⁵ Read with *naql* i.e. لَنْعَامَ .

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

(88) ثَانِي فَعَلْنَ وَقَعَتْ رُومٌ⁶⁷ كِلَا

تَنْزِيلٍ⁶⁸ شُعْرًا وَغَيْرَهَا⁶⁹ صِلَا

(89) فَأَيَّمَا كَالنَّحْلِ صِلٌ وَمُخْتَلَفٌ⁷⁰

فِي الشُّعْرَا الْأَحْرَابِ⁷¹ وَالنِّسَا وَصِفٌ

(90) وَصِلٌ فَإِلْمٌ هُودَ أَلَّنْ نَجْعَلُ⁷²

نَجْمَعُ كَيْلًا تَحْزُنُوا تَأْسُوا عَلَى

(91) حَجٌّ عَلَيْكَ حَرْجٌ وَقَطْعُهُمْ

عَنْ مَنْ يَشَاءُ مَنْ تَوَلَّى يَوْمَ هُمْ

(92) وَمَالٍ هَذَا وَالَّذِينَ هَؤُلَاءِ

تَحِينُ فِي الْإِمَامِ صِلٌ وَوَهْلًا⁷³

⁶⁷ May also be read as رُومٌ .

⁶⁸ May also be read as تَنْزِيلٌ .

⁶⁹ Some prints also have وَعَبْرَ ذِي صِلَا .

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

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

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

⁷³ Some prints have وَوَيْلَ لَا .

(93) وَوَزَّنُوهُمْ⁷⁴ وَكَالُوهُمْ صِلِ

كَذَا مِنْ آلِ وَهَى وَيَا لَا تَفْصِلِ⁷⁵

بَابُ التَّاءِ

(94) وَرَحِمَتْ⁷⁶ الزُّخْرِفِ بِالتَّاءِ زَبْرَهُ

الْأَعْرَافِ⁷⁷ رُومٍ هُودٍ⁷⁸ كَافَ الْبَقْرَةَ

(95) نِعَمْتُهَا ثَلَاثُ نَحْلِ إِبْرَهُمِ

مَعَا أَخِيرَاتٍ⁷⁹ عُقُودٍ⁸⁰ الثَّانِ هَمَّ

(96) لُقْمَانَ ثُمَّ فَاطِرٌ كَالطُّورِ

عِمْرَانَ لَعْنَتَ بِهَا وَالنُّورِ

(97) وَأَمْرَاتٍ يُوسُفَ عِمْرَانَ الْقَصَصِ

تَحْرِيمٍ⁸¹ مَعْصِيَتٍ بِقَدْ سَمِعَ يُحِصِّ

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

⁷⁵ Some prints have it as كَذَا مِنْ آلِ وَهَى وَهَى لَا تَفْصِلِ .

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

⁷⁷ Read with *naql* i.e. لِعُرَافٍ .

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

⁷⁹ May be read as أَخِيرَاتٍ or أَخِيرَاتٍ .

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

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

(98) شَجَرَتْ⁸² الدُّخَانَ سُنَّتْ فَاطِرٍ

كُلًّا وَالْأَنْفَالِ⁸³ وَأُخْرَى غَافِرٍ⁸⁴

(99) قُرَّتْ عَيْنٌ جَنَّتْ فِي وَقَعَتْ

فَطَرَتْ بَقِيَّتْ وَابْنَتْ وَكَلِمَتْ

(100) أَوْسَطَ الْأَعْرَافِ⁸⁵ وَكُلُّ مَا اخْتَلَفَ

جَمْعًا وَفَرْدًا فِيهِ بِالتَّاءِ عُرِفَ

بَابُ هَمْزِ الْوَصْلِ

(101) وَأَبْدَأُ بِهَمْزِ الْوَصْلِ مِنْ فِعْلٍ بِضَمِّ

إِنْ كَانَ ثَالِثٌ مِنَ الْفِعْلِ يُضَمُّ

(102) وَاكْسَرُهُ حَالَ الْكَسْرِ وَالْفَتْحِ وَفِي

الْأَسْمَاءِ⁸⁶ غَيْرِ⁸⁷ اللَّامِ كَسْرُهَا وَفِي

(103) ابْنٍ مَعَ ابْنَتِ امْرِئٍ وَاثْنَيْنِ

وَأَمْرًا وَأَسْمٍ مَعَ اثْنَتَيْنِ

⁸² May be read with a *damma* also i.e. شَجَرَتْ .

⁸³ Must be read with *naql* i.e. وَكُلُّهَا .

⁸⁴ In some prints it appears as وَحَرْفِ غَافِرٍ ; with a *fathah* or *kasrah* on the *fā`* .

⁸⁵ Read with *naql* i.e. أَوْسَطَ لَعْرَافٍ .

⁸⁶ Read with *naql* i.e. لَكِسَاءٍ .

⁸⁷ The *rā`* may be read with a *fathah* or a *kasrah* .

بَابُ الْوَقْفِ عَلَى أَوَاخِرِ الْكَلِمِ

- (104) وَحَاذِرِ الْوَقْفِ بِكُلِّ الْحَرَكَهٖ
إِلَّا إِذَا رُمْتَ فَبَعْضُ⁸⁸ الْحَرَكَهٖ
(105) إِلَّا بِفَتْحٍ أَوْ بِنَصْبٍ وَأَشْمِ
إِشَارَةً بِالضَّمِّ فِي رَفْعٍ وَضَمِّ

الْحَاتِمَةُ

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

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

⁸⁹ Read as قُرْآن and not قُرَّان .

⁹⁰ Some prints have يُتَّقِنُ .

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