

## تُحْفَةُ الْأَطْفَالِ

لِسُلَيْمَانَ الْجَمْرُورِيِّ

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- ١ يَقُولُ رَاجِي رَحْمَةِ الْغُفُورِ دَوْمًا سُلَيْمَانُ هُوَ الْجَمْرُورِيُّ  
٢ الْحَمْدُ لِلَّهِ مُصَلِّيًا عَلَى مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا  
٣ وَبَعْدُ هَذَا النَّظْمُ لِلْمُرِيدِ فِي النُّونِ وَالتَّنْوِينِ وَالْمُدُودِ  
٤ سَمِيئُهُ بِتُحْفَةِ الْأَطْفَالِ عَنِ شَيْخِنَا الْمِيهِيِّ ذِي الْكَمَالِ  
٥ أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا وَالْأَجَرَ وَالْقُبُولَ وَالنُّوَابَا

## أَحْكَامُ النُّونِ السَّاكِنَةِ وَالتَّنْوِينِ

- ٦ لِلنُّونِ إِنْ تَسَكُنَ وَوَلِلتَّنْوِينِ أَرْبَعُ أَحْكَامٍ فَخُذْ تَبْيِينِي  
٧ فَلَا أَوْلَ الْإِظْهَارِ قَبْلَ أَحْرَفِ لِلحَلْقِ سِتُّ رُبَّتْ فَلتَعْرِفِ  
٨ هَمْزٌ فَهَاءٌ ثُمَّ عَيْنٌ حَاءٌ مُهْمَلَتَانِ ثُمَّ غَيْنٌ حَاءٌ  
٩ وَالثَّانِي إِدْغَامٌ بِسِتَّةٍ أَتَتْ فِي يَرْمُلُونَ عِنْدَهُمْ قَدْ تَبَّتْ  
١٠ لِكِنِّيهَا قِسْمَانِ قِسْمٌ يُدْغَمَا فِيهِ بِغِنَّةٍ بَيْنَهُمَا عِلْمَا  
١١ إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا تُدْغَمُ كَذُنْيَا ثُمَّ صِنَوَانِ تَلَا  
١٢ وَالثَّانِي إِدْغَامٌ بِغَيْرِ غِنَّةٍ فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرْتَهُ  
١٣ وَالثَّلَاثُ الْإِظْهَارُ عِنْدَ الْبَاءِ مِيمًا بِغِنَّةٍ مَعَ الْإِخْفَاءِ  
١٤ وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ  
١٥ فِي خَمْسَةِ مِنْ بَعْدِ عَشْرِ رَمَزَهَا فِي كَلِمٍ هَذَا الْبَيْتِ قَدْ ضَمَّنْتُهَا  
١٦ صِفٌ ذَا ثِنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا دُمٌ طَيِّبًا زِدْ فِي ثَقَى ضَعُ ظَالِمَا

## أَحْكَامُ النُّونِ وَ الْمِيمِ الْمُشَدَّدَتَيْنِ

- ١٧ وَغَنَّ مِيمًا ثُمَّ نُونًا شَدَّدَا وَسَمَّ كَلًّا حَرْفٌ غُنَّةٌ بَدَا

## أَحْكَامُ الْمِيمِ السَّاكِنَةِ

- ١٨ وَالْمِيمُ إِنْ تَسَكُنَ تَجِي قَبْلَ الْهَجَا لَا أَلْفٌ لَيْتِي لِيذِي الْحَجَا  
١٩ أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ إِخْفَاءٌ إِدْغَامٌ وَإِظْهَارٌ فَفَقَطْ  
٢٠ فَلَا أَوْلَ الْإِخْفَاءِ عِنْدَ الْبَاءِ وَسَمَّ الشَّفَوِيَّ لِلْقُرَّاءِ  
٢١ وَالثَّانِي إِدْغَامٌ بِمِثْلِهَا أَتَى وَسَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى  
٢٢ وَالثَّلَاثُ الْإِظْهَارُ فِي الْبَيْتِيَّةِ مِنْ أَحْرَفٍ وَسَمَّهَا شَفَوِيَّةِ  
٢٣ وَاحْذَرْ لَدَى وَاوٍ وَفَا أَنْ تُخْتَفِيَ لِغُرْبِهَا وَإِلْتِحَادٍ فَاعْرِفِ

## حُكْمُ لَامِ أُنْ وَوَلَامِ الْفِعْلِ

- ٢٤ لِوَلَامِ أُنْ حَالَانِ قَبْلَ الْأَحْرَفِ أَوْلَاهُمَا إِظْهَارُهَا فَلتَعْرِفِ  
٢٥ قَبْلَ أَرْبَعٍ مَعَ عَشْرَةٍ خُذْ عِلْمُهُ مِنْ ابْنِ حَجَّكَ وَخَفْ عَقِيمُهُ  
٢٦ ثَانِيهِمَا إِدْغَامُهَا فِي أَرْبَعٍ وَعَشْرَةٍ أَيْضًا وَرَمَزَهَا فَعْ  
٢٧ طَبٌّ ثُمَّ صِيلٌ رُحْمًا تَفْرُضُ ضَيْفٌ ذَا نِعَمٍ دَعُ سُوءَ ظَنِّي زُرْ شَرِيئًا لِلْكَرَمِ  
٢٨ وَاللَّامُ الْأُولَى سَمَّهَا قَمْرِيَّةِ وَاللَّامُ الْأُخْرَى سَمَّهَا شَمْسِيَّةِ  
٢٩ وَأَظْهَرَنَّ لَامٌ فِعْلٌ مُطْلَقًا فِي نَحْوِ قُلْ نَعَمْ وَقُلْنَا وَالتَّقَى

## فِي الْمِثْلَيْنِ وَالْمُتَقَارِبِينَ وَالْمُتَجَانِسِينَ

- ٣٠ إِنَّ فِي الصَّفَاتِ وَالْمَخَارِجِ اتَّفَقَ حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ  
٣١ وَإِنْ يَكُونَا مَخْرَجًا تَقَارِبًا وَفِي الصَّفَاتِ اخْتِلَافًا يُلَقَّبَا  
٣٢ مُتَقَارِبِينَ أَوْ يَكُونَا اتَّفَاقًا فِي مَخْرَجِ دُونَ الصَّفَاتِ حُفَّاقًا  
٣٣ بِالْمُتَجَانِسِينَ ثُمَّ إِنْ سَكَنَ أَوَّلُ كُلِّ فَالصَّغِيرَ سَمَّيْنِ  
٣٤ أَوْ حَرَّكَ الْحَرْفَانِ فِي كُلِّ فَقُلْ كُلُّ كَبِيرٌ وَافْهَمْنَهُ بِالْمُثُلِ

## أقسام المدِّ

- ٣٥ وَالْمَدُّ أَصْلِيٌّ وَفَرْعِيٌّ لَهُ وَسَمٌّ أَوْ لَا طَبِيعِيًّا وَهُوَ  
٣٦ مَا لَا تَوَقُّفٌ لَهُ عَلَى سَبَبٍ وَلَا يَدُو نِيهِ الْحُرُوفُ تُخْتَلَبُ  
٣٧ بَلْ أَيْ حَرْفٍ غَيْرِ هَمْزٍ أَوْ سُكُونٍ جَا بَعْدَ مَدٍّ فَالطَّبِيعِيُّ يَكُونُ  
٣٨ وَالْأَخْرَ الْفَرْعِيُّ مُؤَقَّفٌ عَلَى سَبَبٍ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا  
٣٩ حُرُوفُهُ ثَلَاثَةٌ فَعِيَّهَا مِنْ لَفْظٍ وَايٍ وَهِيَ فِي نُوحِيَّهَا  
٤٠ وَالْكَسْرُ قَبْلَ الْيَاءِ وَقَبْلَ الْوَاوِ ضَمٌّ شَرْطٌ وَفَتْحٌ قَبْلَ أَلْفٍ يُلْتَزَمُ  
٤١ وَاللَّيْنُ مِنْهَا الْيَاءُ وَوَاوٌ سُكِّنَا إِنْ انْفَتَحَ قَبْلَ كُلِّ أُعْلِنَا

## أحكام المدِّ

- ٤٢ لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدُومُ وَهِيَ الْوُجُوبُ وَالْجَوَازُ وَاللُّزُومُ  
٤٣ فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ فِي كَلِمَةٍ وَذَا بِمُتَّصِلٍ يُعَدُّ  
٤٤ وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فَصِلَ كُلُّ بِكَلِمَةٍ وَهَذَا الْمُنْفَصِلُ  
٤٥ وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ وَفَقَّا كَتَعْلَمُونَ نَسْتَعِينُ  
٤٦ أَوْ قُدِّمَ الْهَمْزُ عَلَى الْمَدِّ وَذَا بَدَلٌ كَأَمِنُوا وَإِيمَانًا خُذَا  
٤٧ وَلَازِمٌ إِنْ السُّكُونُ أَصْلًا وَصَلًا وَوَقْفًا بَعْدَ مَدٍّ طَوَّلًا

## أقسام المدِّ اللّازِمِ

- ٤٨ أَقْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةٌ وَتِلْكَ كَلِمِيٌّ وَحَرْفِيٌّ مَعَهُ  
٤٩ كِلَاهُمَا مُخَفَّفٌ مُثَقَّلٌ فَهَؤُلَاءِ أَرْبَعَةٌ تُفْصَلُ  
٥٠ فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ مَعَ حَرْفٍ مَدٍّ فَهَوَ كَلِمِيٌّ وَقَعَ  
٥١ أَوْ فِي ثَلَاثِي الْحُرُوفِ وَجِدَا وَالْمَدُّ وَسَطُهُ فَحَرْفِيٌّ بَدَا  
٥٢ كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا مُخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغَمَا  
٥٣ وَاللَّازِمُ الْحَرْفِيُّ أَوَّلُ السُّورِ وَجُودُهُ وَفِي ثَمَانٍ انْحَصَرَ  
٥٤ يَجْمَعُهَا حُرُوفٌ كَمْ عَسَلُ نَقْصُ وَعَيْنٌ ذُو وَجْهَيْنِ وَالطُّولُ أَحْصُ  
٥٥ وَمَا سِوَى الْحَرْفِ الثَّلَاثِي لَا أَلْفٌ فَمُدَّهُ مَدًّا طَبِيعِيًّا أَلْفٌ  
٥٦ وَذَلِكَ أَيْضًا فِي فَوَاتِحِ السُّورِ فِي لَفْظٍ حَيٍّ طَاهِرٍ قَدِ انْحَصَرَ  
٥٧ وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعُ عَشَرَ صِلُهُ سَخِيرًا مَنْ قَطَعَكَ ذَا اشْتَهَرَ  
٥٨ وَتَمَّ ذَا النَّظْمُ بِحَمْدِ اللَّهِ عَلَى تَمَامِهِ بِلَا تَنَاهِي  
٥٩ أَبْيَاتُهُ نَدُّ بَدَا لِيذِي التُّهَى تَارِيخُهُ بَشْرَى لِمَنْ يُتَقِنُهَا  
٦٠ ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدًا عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا  
٦١ وَالْأَكْلَ وَالصَّحْبَ وَكُلَّ تَابِعٍ وَكُلَّ قَارِيٍّ وَكُلَّ سَامِعٍ

1. Says he who is constantly hoping for the mercy and grace of the Oft-forgiving, namely, Sulayman Al-Jamzuri:
2. “All Praise is due to Allah” whilst bestowing salutations on Muhammad, his family and those who follow<sup>3</sup> (him).
3. As to what follows<sup>4</sup>, this versified text on the nun, *tanwin* and *mudud*<sup>5</sup> is (intended) for the seeker (of knowledge)/student.
4. I name(d)<sup>6</sup> it “*Tuhfat al-Afjal*” (“A Gift for Children”) as transmitted from our Shaykh, Al-Mihi, the bearer of perfection and mastery (of this fine art).
5. I thereby hope that it will benefit the students/ardent student<sup>7</sup> and (I furthermore desire through it) reward, acceptance and retribution.

#### Rules of the *al-nun al-sakinah* and *al-tanwin*

6. The nun, when it is unvowelled (or vowelless), and the *tanwin*, have four rules, so take/listen to my explanation (thereof).
7. The first is *al-ith-har* before the letters of the throat (pharyngeals) which are six arranged in order, so be familiar (with them)<sup>8</sup>.
8. The *hamzah* and the *ha'*, then the *'ayn* and the *ha'* lacking diacritical marks (i.e. dotless) and then the *ghayn* and the *kha'*<sup>9</sup>.
9. The second (rule) is *idgham* by means of six (letters) occurring in (the pneumonic) *يرملون* which are well established with them (i.e. the experts in this field).
10. But they (i.e. these letters) are of two groups: a group in which *idgham* occurs with *ghunnah* and is known through (the letters of) *ينمو*
11. Except when it occurs in a single word, then do not observe *idgham* like *دنيا* then *صنوان* following suit.
12. The second (group) is *idgham* without *ghunnah* in the case of the lam and the *ra'* then (in addition) observe *takrir*<sup>10</sup> (of the latter).
13. The third (rule) is *al-iqlab*<sup>11</sup> in the case of the *ba'* (i.e. the conversion of the nun into) a *mim* with *ghunnah* whilst also applying *al-ikhfa'*.
14. The fourth (rule) is *al-ikhfa'* in the case of the remaining letters, which is obligatory on the distinguished (i.e. the one who has become distinguished through the study of *tajwid*).
15. In five after ten (i.e. fifteen) instantiated in (the initial letters of) the words<sup>12</sup> of this verse (in which) I have incorporated them:
16. صف ذا ثنا كم جاد شخص قد سما \* دم طيبا زد في تقى ضع ظالما.

#### Rules of the *al-mim* and *al-nun al-musaddadatan*

17. Apply *ghunnah* to a *mim*, then a *nun* when augmented / made emphatic and call each (of them) a letter of *ghunnah* that has appeared.

#### Rules of the *al-mim al-sakinah*

18. The *mim* when it is unvowelled appears before (all the letters of) the alphabet with the exception of the<sup>13</sup> “soft” *alif* according to the person of (high) intellect.
19. Its rules are three for him who strives for precision and exactitude: *ikhfa'*, *idgham* and *ith-har* only.
20. The first is *al-ikhfa'* in the case of the *ba'* and call it labial in accordance with the reciters/readers.
21. The second is *idgham* when occurring with its equivalent (i.e. the equivalent of the *mim* which is another *mim*) and term it minor *idgham*, O serious and diligent student.
22. The third is *al-ith-har* in the case of the remainder of the letters and call them labial.
23. Be careful, however, of making *ikhfa'* in the case of the *waw* and the *fa* (in particular) due to its proximity and concordance (oneness) (in place of articulation and attribute), so be aware/take heed.

#### Rule of the lam of “*al*” and the lam of the verb

24. The lam has two modes (of pronunciation) (when occurring) before the letters (of the alphabet), the first of which is its *ith-har*, so be aware (thereof)

<sup>1</sup> Since *tuhfat* is annexed to a definite noun, viz. *al-afjal*, it acquires definiteness from this noun thus becoming definite itself. However, in order to avoid clumsy English I have rendered *tuhfat* as “a gift” rather than the more literal “the gift”. Likewise I have also translated *al-afjal* as “children” rather than the more literal “the children” for the same reason. In addition, not every *al* in Arabic can necessarily be translated as “the” in English due to what is called the “coverage fallacy” since *the* does not cover all the meanings of *al*. The latter is much richer in meaning.

<sup>2</sup> By “children” the author means novices even if they are adults

<sup>3</sup> Note that the original Arabic word *tala* has connotations of ‘recitation’. Consider, for example, the related word *tilawah* which evidences the author’s stylistic ability.

<sup>4</sup> Literally *amma ba'd* or *wa ba'd* means “after completing the *basmalah*, *hamdalah* and *salawat*, and is furthermore used to switch over to another topic.

<sup>5</sup> Obviously, the author means to say that these are only some of the topics covered in the *al-tuhfat*.

<sup>6</sup> Notwithstanding the fact that the verb in the text is perfect in form its meaning is that of the imperfect because of its illocutionary function. It could be, however, that the author already gave it this title sometime in the past and is merely making reference to that fact in this instance. Consequently, I have attempted to give both meanings across.

<sup>7</sup> The reason for the two possible translations is the fact that the word *tullab* lends itself to another variant reading, namely, *tallab*, which is the intensive form of *talib* (‘seeker’/‘student’).

<sup>8</sup> The expression “...so be familiar (with them)” and its likes are often simply additions with no substantial meaning and serves merely to fill the verse/line.

<sup>9</sup> This is also the order in which they appear in their respective places of articulation.

<sup>10</sup> Specific reference is made here to the characteristic of “*takrir*” of the *ra'* which actually means to guard against repetition of the *ra'* which would otherwise result in the production of multiple Also referred to as “*al-qalb*” which to me seems more correct usage wise.

<sup>11</sup> i.e. to repeat the *ra'* (as multiple) which is actually a negative command in the sense that one is to avoid and guard against repeating the *ra'*.

<sup>12</sup> Also referred to as “*al-qalb*” which to me seems more correct usage wise.

<sup>13</sup> The letters of *al-ikhfa'* constitute the initial letters in these words

<sup>14</sup> Lit. a “soft” *alif*

25. (When occurring) before four plus ten (i.e. fourteen) and take the knowledge thereof from: *ايغ حجك وخف عقيم*

26. The second thereof is its *idgham* in four and ten (i.e. fourteen) also, so grasp and imbibe its instantiation (in):

27. *طب ثم صل رحماً تفر صف ذا نعم \* دع سوء ظن زر شريفاً للكرم*

28. The first *lam* call it lunar (قمريه) and the final *lam* call it solar (شمسية).

29. Observe *ith-har* of the lam of the verb in general (i.e. in all its forms and tenses) in for example: *التي والتى قلنا قل نعم*.

#### Concerning two letters that are equivalent, adjacent or homogeneous

30. When two letters agree in attribute(s) and place(s) of articulation, then it is more befitting that they be equivalent.
31. When they are close in place of articulation and different in attributes, then are called:
32. “Adjacent” or agree in place of articulation but not in attributes, then they are called:
33. “Homogeneous”. Then, if the first of each is unvowelled, then call it minor (*idgham*)
34. Or the two letters are vowelled in each (case), then say: major (*idgham*) and understand it with examples.

#### Divisions of the *al-madd*

35. The *al-madd* is either primary or secondary to it and call the first “natural” and it is
36. That which is not contingent on a cause and without it (i.e. without prolongation) these letters cannot be brought forth.

37. In fact, whichever letter, other than the *hamzah* or the unvowelled letter, occurs after a (letter of) *madd*, then the natural (*madd*) results.

38. The other one - the secondary - is dependent on a cause like a *hamzah* or *sukun* in general (i.e. throughout the Qur’an).

39. Its letters are three, so grasp them from the word: *واو* and they are (furthermore) found in: *نوحياً*

40. That a *kasrah* appear before the *ya* and a *dammah* before the *waw* is a condition/requisite and that a *fathah* occurs before an *alif* is necessary.

41. The *al-lin* thereof is the unvowelled *ya* and *waw* when a *fathah* is made to appear/known before each.

#### Rules of the *al-madd*

42. The *al-madd* has three permanent and immutable rules, and they are *al-wujub*, *al-jawaz* and *al-luzum*.
43. The *wajib* is when a *hamz* occurs after a *madd* in a single word and that is counted as/considered to be *muttasil*.
44. The *ja'iz* is either extra or no extra prolongation when each (of the letter of *madd* and *hamzah*) is separated by a word and this is the *al-munfasil*
45. And like this is when the *sukun* is temporary/appears due to pausing like *نستعين تعلمون*.
46. Or the *hamz* is placed before/made to precede the *madd* and that is *badal* like *واو ايماناً* and *امنوا* take (it).
47. The *lazim*, when the *sukun* is regarded as original during continuous as well as broken recitation after a *madd*, is prolonged maximally (i.e. the duration of *tul* which six vowels).

#### Divisions of the *al-madd al-lazim*

48. The divisions of the *lazim* according to them are four, and these are *kilmi* and *harfi* accompanying it.
49. Both of them are (furthermore) *mukhaffaf* and *muthaqqal*, hence these are four that will be explained in (some) detail.
50. When, in a single word, a *sukun* joins a letter of *madd*, then it is *kilmi* that has occurred
51. Or it is found in trilateral letters and the *madd* is in the center of it (i.e. medial), then *harfi* has appeared.
52. Both of them are *muthaqqal* when *idgham* has occurred in them, *mukhaffaf* when none has been subjected to *idgham*.
53. The *al-lazim al-harfi* is found at the beginning of (Qur’anic) chapters and confined/limited to eight.

54. The letters: *كم عسل نقص* group them together, and the *'ayn* has two options with maximal prolongation being the preferred

55. And what is besides the trilateral letter not the *alif*, then its *madd* is known to be the natural *madd*.

56. That is also at the beginnings of (Qur’anic) chapters compassed in the expression: *حي طاهر*.

57. Encompassing the fourteen initial letters is (the xpression/pneumonic): *صله* *سحيراً من قطعك* as it is popularly known.

#### Conclusion

58. This versified text was completed by the incessant praising of Allah for its completion.

59. Its verses are: *ند بدا* (“aloes wood appearing” i.e. 61 lines) for the person of intelligence and its date is *بشرى لمن يتقنها*, “glad tidings for the one who perfects/masters them” i.e. 1198 A.H.).

60. Then Peace and Salutations eternally on the seal/final of the prophets, Ahmad

61. As well as the household, companions, every follower, every reader and every listener (of the Quran).