

## ثُخْفَةُ الْأَطْفَالِ

لِسُلَيْمَانَ الْجَمْرُورِيِّ

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- ١ يُسَوِّلُ رَاجِي رَحْمَةِ الْغُفُورِ  
٢ الْحَمْدُ لِلَّهِ مُصَلِّيًا عَلَى  
٣ وَبَعْدُ هَذَا النَّظْمُ لِلْمُرِيدِ  
٤ سَمِيئُهُ بِثُخْفَةِ الْأَطْفَالِ  
٥ أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا
- دَوْمًا سُلَيْمَانُ هُوَ الْجَمْرُورِيُّ  
مُحَمَّدٌ وَآلِهِ وَمَنْ تَلَا  
فِي الثُّونِ وَالتَّنُونِ وَالْمُدُودِ  
عَنْ شَيْخِنَا الْمِيهِيِّ ذِي الْكَمَالِ  
وَالْأَجْرَ وَالْقُبُولَ وَالتَّوَابَا

## أَحْكَامُ الثُّونِ السَّاكِنَةِ وَالتَّنُونِ

- ٦ لِلثُّونِ إِنْ تَسَكَّنَ وَلِلتَّنُونِ  
٧ فَلَا وَلِ الْإِظْهَارِ قَبْلَ أَحْرَفِ  
٨ هَمْزِ فَهَاءِ ثُمَّ عَيْنِ حَاءِ  
٩ وَالثَّانِي إِدْغَامُ بِيَسْتِ أَنْتَ  
١٠ لِكِنَّهَا قِسْمَانِ قِسْمٌ يُدْغَمَا  
١١ إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا  
١٢ وَالثَّانِي إِدْغَامُ بِغَيْرِ غُنَّةٍ  
١٣ وَالثَّلَاثُ الْإِخْفَاءُ عِنْدَ الْبَاءِ  
١٤ وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ  
١٥ فِي خَمْسَةِ مِنْ بَعْدِ عَشْرِ رَمَزَهَا  
١٦ صِيفٌ ذَا ثِنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا
- أَرْبَعُ أَحْكَامٍ فَخُذْ تَبْيِينِي  
لِلْحَلْقِ سِتَّ رُبَيْتٍ فَلْتَعْرِفِ  
مُهْمَلَتَانِ ثُمَّ عَيْنِ حَاءِ  
فِي يَرْمُلُونَ عِنْدَهُمْ قَدْ تَبَيَّنَتْ  
فِيهِ بِغُنَّةٍ بَيْنُمَا عَلِمَا  
تُدْغَمُ كَذُنْيَا ثُمَّ صِنَوَانِ تَلَا  
فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرْتَهُ  
مِيمًا بِغُنَّةٍ مَعَ الْإِخْفَاءِ  
مِنَ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ  
فِي كَلِمٍ هَذَا الْبَيْتِ قَدْ ضَمَّنْتَهَا  
ذُمٌ طَيِّبًا زِدْ فِي ثَقَى ضَعُ ظَالِمَا

## أَحْكَامُ لُثُونٍ وَ الْمِيمِ الْمُسْتَدْتَنِينَ

- ١٧ وَعَنَّ مِيمًا ثُمَّ نُونًا شُدَّدَا  
وَسَمَّ كَلًّا حَرَفَ غُنَّةٍ بَدَا
- أَحْكَامُ الْمِيمِ السَّاكِنَةِ  
وَالْمِيمِ إِنْ تَسَكَّنَ تَجِي قَبْلَ الْهَجَا  
أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ صَبَطَ  
فَلَا وَلِ الْإِخْفَاءِ عِنْدَ الْبَاءِ  
وَالثَّانِي إِدْغَامُ بِمِثْلِهَا أَتَى  
وَالثَّلَاثُ الْإِظْهَارُ فِي الْبَقِيَّةِ  
وَاحْدَرٌ لَدَى وَاوٍ وَفَا أَنْ تَخْتَفِي
- لَا أَلِفٌ لَيْتَةٌ لِذِي الْحَجَا  
إِخْفَاءُ إِدْغَامُ وَإِظْهَارُ فَقَطْ  
وَسَمَّ الشَّفْوِيُّ لِلْقُرَّاءِ  
وَسَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى  
مِنَ أَحْرَفِ وَسَمَّهَا شَفْوِيَّةً  
لِقُرْبِهَا وَلَا تَحَادٍ فَاعْرِفِ

## حُكْمُ لَامٍ أَنْ وَلَا مِ الْفِعْلِ

- ٢٤ لِيْلَامٍ أَلْ حَالَانِ قَبْلَ الْأَحْرَفِ  
٢٥ قَبْلَ أَرْبَعٍ مَعَ عَشْرَةٍ خُذْ عِلْمَهُ  
٢٦ ثَانِيهِمَا إِدْغَامُهَا فِي أَرْبَعٍ  
٢٧ طَبٌّ ثُمَّ حِيلٌ رُحْمًا تَفْزُ صِيفٌ ذَا نَعَمٍ  
٢٨ وَاللَّامُ الْأُولَى سَمَّهَا قَمْرِيَّةً  
٢٩ وَأَظْهَرَنَّ لَامٌ فِعْلٌ مُطْلَقًا
- أُولَاهُمَا إِظْهَارُهَا فَلْتَعْرِفِ  
مِنْ ابْنِ حَجَّكَ وَخَفَ عَقِيمُهُ  
وَعَشْرَةٌ أَيْضًا وَرَمَزَهَا فَعِ  
دَعْ سُوءَ ظَنِّ زُرِّ شَرِيفًا لِلْكَرَمِ  
وَاللَّامُ الْأُخْرَى سَمَّهَا شَمْسِيَّةً  
فِي نَحْوِ قُلْ نَعَمْ وَقُلْنَا وَالتَّقَى

## فِي الْمِثْلَيْنِ وَالْمُتَقَارِبَيْنِ وَالْمُتَجَانِسَيْنِ

- ٣٠ إِنْ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ  
٣١ وَ إِنْ يَكُونَا مَخْرَجًا تَقَارَبَا  
٣٢ مُتَقَارِبَيْنِ أَوْ يَكُونَا اتَّفَقَا  
٣٣ بِالْمُتَجَانِسَيْنِ ثُمَّ إِنْ سَكَنَ  
٣٤ أَوْ حُرِّكَ الْحَرْفَانِ فِي كُلِّ فَقُلْ
- حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ  
وَفِي الصِّفَاتِ اخْتِلَافًا يُلْقَبَا  
فِي مَخْرَجِ دُونَ الصِّفَاتِ خُفْقَا  
أَوَّلُ كُلِّ فَالْصَّغِيرِ سَمَيْنِ  
كُلُّ كَبِيرٍ وَافْهَمْنَهُ بِالْمِثْلِ

## أقسام المدِّ

- ٣٥ وَالْمَدُّ أَصْلِيٌّ وَفَرَعِيٌّ لَهُ  
٣٦ مَا لَا تَوَقُّفٌ لَهُ عَلَى سَبَبٍ  
٣٧ بَلْ أَيْ حَرْفٍ غَيْرِ هَمْزٍ أَوْ سُكُونٍ  
٣٨ وَالْآخِرُ الْفُرْعِيُّ مَوْفُوفٌ عَلَى  
٣٩ حُرُوفِهِ تَلَا ثَةً فَعِيَّهَا  
٤٠ وَالْكَسْرُ قَبْلَ الْيَا وَقَبْلَ الْوَاوِ ضَمٌّ  
٤١ وَاللَّيْنُ مِنْهَا الْيَا وَوَاوُ سُكْنًا
- وَسَمٌّ أَوْلَا طَبِيعِيًّا وَهُوَ  
وَلَا يَدُو نِهِ الْحُرُوفُ تُجْتَلَبُ  
جَا بَعْدَ مَدٍّ فَالطَّبِيعِيُّ يَكُونُ  
سَبَبٌ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا  
مِنْ لَفْظٍ وَاوٍ وَهِيَ فِي نُوحِيَّهَا  
شَرْطٌ وَفَتْحٌ قَبْلَ أَلْفٍ يُلْتَزَمُ  
إِنْ انْفِطَاحٌ قَبْلَ كُلِّ أَغْلِنَا

## أحكام المدِّ

- ٤٢ لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدُومُ  
٤٣ فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ  
٤٤ وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فُصِّلَ  
٤٥ وَمِثْلٌ ذَا إِنْ عَرَضَ السُّكُونُ  
٤٦ أَوْ قُدِّمَ الْهَمْزُ عَلَى الْمَدِّ وَذَا  
٤٧ وَلَا يَرِي إِنْ السُّكُونُ أَصْلًا
- وَهِيَ الْوُجُوبُ وَالْجَوَازُ وَاللُّزُومُ  
فِي كِلِمَةٍ وَذَا بِمُتَّصِلٍ يُعَدُّ  
كُلُّ بِكَلِمَةٍ وَهَذَا الْمُنْفَصِلُ  
وَقَفَا كَتَعَلَّمُونَ تَسْتَعِينُ  
بَدَلُ كَأَمْتُوا وَإِيمَانًا خُذَا  
وَصَلَاً وَوَقَفَا بَعْدَ مَدٍّ طَوَّلَا

## أقسام المدِّ اللّازِمِ

- ٤٨ أَقْسَامُ لَازِمٍ لَدَيْهِمْ أَرْبَعَةٌ  
٤٩ كِلَاهُمَا مُخَفَّفٌ مُثَقَّلٌ  
٥٠ فَإِنْ بِكَلِمَةٍ سُكُونٌ اجْتَمَعَ  
٥١ أَوْ فِي ثَلَاثِي الْحُرُوفِ وَجَدَا  
٥٢ كِلَاهُمَا مُثَقَّلٌ إِنْ أُدْغِمَا  
٥٣ وَاللَّازِمُ الْحَرْفِيُّ أَوَّلُ السُّورِ  
٥٤ يَجْمَعُهَا حُرُوفٌ كَمْ عَسَلُ نَقْصِ  
٥٥ وَمَا سِوَى الْحَرْفِ الثَّلَاثِي لَأَلِفِ  
٥٦ وَذَاكَ أَيْضًا فِي فَوَاتِحِ السُّورِ  
٥٧ وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعُ عَشْرَ  
٥٨ وَتَمَّ ذَا النَّظْمُ بِحَمْدِ اللَّهِ  
٥٩ أَبْيَاتُهُ نَدُّ بَدَا لِذِي الثُّهَى  
٦٠ ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدَا  
٦١ وَالْأَلِ وَالصَّحْبِ وَكُلُّ تَابِعِ
- وَتِلْكَ كِلِمِي وَحَرٌّ فِي مَعَهُ  
فَهَذِهِ أَرْبَعَةٌ تُفْصَلُ  
مَعَ حَرْفٍ مَدٍّ فَهَوُ كِلِمِي وَقَعَ  
وَالْمَدُّ وَسَطُهُ فَحَرٌّ فِي بَدَا  
مُخَفَّفٌ كُلُّ إِذَا لَمْ يُدْغَمَا  
وُجُودُهُ وَفِي ثَمَانٍ انْحَصَرَ  
وَعَيْنُ ذُو وَجْهَيْنِ وَالطُّولُ أَخْصَنُ  
فَمَدُّهُ مَدًّا طَبِيعِيًّا أَلِفِ  
فِي لَفْظٍ حَيٍّ طَاهِرٍ قَدِ انْحَصَرَ  
صِلُهُ سُخْرِيًّا مَنْ قَطَعَكَ ذَا اشْتَهَرَ  
عَلَى تَمَامِهِ بِلَا تَنَاهَى  
تَارِيخُهُ بُشْرَى لِمَنْ يُتَقِنُهَا  
عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدَا  
وَكَلُّ قَارِيٍّ وَكُلُّ سَامِعِ

## “A GIFT<sup>1</sup> FOR CHILDREN (NOVICES)<sup>2</sup>”

(Translated by Br. Amr; courtesy of <http://lisanularab.org/forums>)

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-Atfal*” (“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 *صنون* 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 ك 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-atal*, 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-atal* 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 a 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: *ايح حيك وخف عقيمه*

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 ضف ذا نعم \* دع سوء ظن زر شريفاً للكرم*

28. The first *lam* call it lunar (قمرية) 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: *قال نعم* and *قلنا*.

### 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: *نوحيا*
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 *ايماناً* 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).