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Tuhfat al-Atfal: The Gift for Children, Tajweed Poem

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Tuhfatul Atfaal

A gift for the children

by Imaam Jamzuri رحمه الله

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وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

"...And recite the Qur'aan in a slow, measured recitation"

[Al-Muzzammil:4]

Translator's Foreword

Indeed, all Praise is due to Allaah, we praise Him, seek His Help and Forgiveness and we seek refuge in Allaah from the evil of our own souls and the evil consequences of our actions. Whomsoever Allah guides, none can misguide him and whomsoever He leaves astray, none can guide him. I bear witness that none is worthy of worship except Allaah (exalted and glorified be he) and I bear witness that Muhammad is His slave and final Messenger (sallallaahu 'alayhi wa salam)

Allaah (exalted and glorified be he) says:

الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ

"Those to whom We gave the Book read it as it should be read..."

[Al-Baqarah:121]

The science of tajweed is like no other science, in which it requires a student to be vigilant and carry through their learning from the first lesson to the last. It is a science that requires constant practice until the tongue becomes so accustomed to it that one does not even have to think about it.

This is a humble attempt at translating the renowned and classical tajweed text. I hope Allaah accepts this from me and it benefits the reader.

The author

His name is Sulaymaan Ibn Hussayn Ibn Muhammad Al-Jamzoori. He was known as 'Afandi' or 'Afendi', a Turkish term that is used for respect. He was born in Rabi' al-awwal around 1160 AH, in Tanta, Egypt. More precisely, in the town of Jamzoor, which is situated about four miles out of Tanta. Imaam Jamzoori followed the Shafi'ee school of thought and he followed the shadhali path under the guidance of his teacher Sheikh Muhammad Al-Ahmadi (Fath al-Malik al-Muta'al, pg.7).

He studied qira'at under Sheikh Nur Ad-deen Al-Mihy (d.1204 A.H.). It is through his teacher Mihy that his chain of narration goes back to the famous Imaam Jazari (rahimahullaah).

المقدمة

The Introduction

يَقُولُ رَاجِي رَحْمَةِ الْعَفُورِ ** دَوْمًا سُلَيْمَانُ هُوَ الْجَمَزُورِي

Says he who is always hoping for the mercy of the oft-forgiving, he is Sulaymaan Al-Jamzoori.

الْحَمْدُ لِلَّهِ مُصَلِّيًّا عَلَى ** مُحَمَّدٍ وَآلِهِ وَمَنْ تَلَا

All praise is due to Allaah, whilst sending salutation upon Muhammad (sallallaahu ‘alayhi wa salam), his family (and companions), and those who follow him.

وَبَعْدُ هَذَا النَّظْمُ لِلْمُرِيدِ ** فِي النُّونِ وَالتَّنْوِينِ وَالْمُدُودِ

As to what proceeds, this poem is for the one who seeks it (namingly the students), regarding the letter noon, the nunation and the rules of elongation [1].

سَمَّيْتُهُ بِنُحْفَةِ الْأَطْفَالِ ** عَنْ شَيْخِنَا الْمِيهِيِّ ذِي الْكَمَالِ

I have named it ‘A gift for the children’, on the authority of our Shaykh, Al-Mihiy, the perfect one (mastery in the art of tajweed).

أَرْجُو بِهِ أَنْ يَنْفَعَ الطُّلَابَا ** وَالْأَجْرَ وَالْقَبُولَ وَالتَّوَابَا

I hope with it (this poem) that it benefits the students and (I hope for) reward, acceptance and retribution [2].

[1] The author merely gives a taster of the sort of things that will be covered in the main text).

[2] The word ‘ajr and thawaab carry the same meaning, however, linguistics have said that ‘ajr is a reward that one receives due to an effort they have made such as writing a book that has benefited someone etc whilst thawaab is a reward Allaah gives his slaves by his mercy without them doing anything to ‘earn it’. And Allaah knows best.

أَحْكَامُ النَّونِ السَّائِكَةِ وَالْتَّنْوِينِ

Rules of Noon Saakinah [3] and Tanween [4]

لِلنُّونِ إِنْ تَسْكُنَ وَلِلْتَّنْوِينِ ** أَرْبَعُ أَحْكَامٍ فَخُذْ تَبَيِّنِي

For the (letter) noon, in its unvoiced state, and the tanween have four rules, so take my clarification.

فَالأَوَّلُ الإِظْهَارُ قَبْلَ أَحْرَفِ ** لِلْحَلْقِ سِتُّ رُبَّتْ فَلْتَعْرِفِ

The first is Idh-haar [5], before the letters of the throat which are 6, that are arranged in order. So be acquainted (familiar with them).

هَمْزٌ فَهَاءٌ ثُمَّ عَيْنٌ حَاءٌ ** مُهْمَلَتَانِ ثُمَّ عَيْنٌ خَاءٌ

Hamza, Faa, then Ayn, Haa, lacking the diacritical marks (no fatha, kasra, dhammah etc) and then the khayn, khaa.

وَالثَّانِي إِدْغَامٌ بِسِتَّةٍ أَتَتْ ** فِي يَرْمَلُونَ عِنْدَهُمْ قَدْ تَبَيَّنَتْ

And the second (rule) is Idghaam [6], by collection of 6 (letters) occurring in yarmaloona, which are well established.

لِكِنَّهَا قِسْمَانِ قِسْمٌ يُدْغَمَا ** فِيهِ بَعْثَةٌ يَنْمُو عِلْمَا

However, they are of two groups; a group in which the ghunnah occurs and it is known by the letters yanmuw

إِلَّا إِذَا كَانَا بِكَلِمَةٍ فَلَا ** تُدْغَمُ كَدُنْيَا ثُمَّ صِنْوَانِ ثَلَا

Except when it occurs as a single word, like 'dunya' then sinwani preceding it [7].

وَالثَّانِي إِدْغَامٌ بِغَيْرِ غُنَّةٍ ** فِي اللَّامِ وَالرَّاءِ ثُمَّ كَرَّرَتْ

And the second group is idghaam in the absence of ghunnah, in the case of laam and raa then observe takreer [8] of the latter (meaning the raa).

وَالثَّالِثُ الْإِقْلَابُ عِنْدَ الْبَاءِ ** مِيمًا بَعْنَةً مَعَ الْإِخْفَاءِ

And the third (rule) is iqlaab, in the case of (the letter) baa, (converting it to) a meem with ghunnah whilst applying ikhfaa

وَالرَّابِعُ الْإِخْفَاءُ عِنْدَ الْفَاضِلِ ** مِنْ الْحُرُوفِ وَاجِبٌ لِلْفَاضِلِ

And the fourth (rule) is ikhfaa, with it being the remaining letters, which is obligatory on its distinguishment (for those who have studied the science).

فِي خَمْسَةٍ مِنْ بَعْدِ عَشْرِ رَمَزُهَا ** فِي كُلِّ هَذَا الْبَيْتِ قَدْ ضَمَّنْتُهَا

In five, after ten (15 letters), its combination in the (initial letters of) the words of this line I have gathered them:

صِفْ ذَا تَنَا كَمْ جَادَ شَخْصٌ قَدْ سَمَا ** ذُمْ طَيِّبًا زِدْ فِي ثَقَى ضَعْ ظَالِمًا

Describe the possessor of praise. How generous is a person whom has attained such status? Always be good. Increase in piety. Leave an oppressor[9].

[3] Noon Saakinah is the noon that is at rest. So it has no vowel and it is indicated with the presence of a sukoon.

[4] Tanween is from the scale ta'feel and so if you remove the extra letters, namely the ta and ya, you're left with noon. So tanween is the sound of noon without its presence.

[5] Idh-haar as a terminology is to make the noon saakinah and tanween daahir (clear) when it appears before the letters of idh-haar.

[6] Idghaam is to merge the noon saakinah or tanween with the letters of idghaam.

[7] The principle of idghaam does not occur when the rule appears within one word. The Shaykh gives an example of two and there are another two mentioned in the Qur'aan: Qinwaan and Bunyaan

[8] Takreer should not be made apparent rather hidden as when idghaam is applied it becomes double vowelled and there is more chance of the takreer becoming evident.

[9] The author gives an advice in this line although the main purpose of the bayt is to give the 15 letters of Ikhfaa which appear at the beginning of each word.

أَحْكَامُ النُّونِ وَالْمِيمِ الْمُشَدَّدَتَيْنِ

The rules of noon and meem mushaddadatayn

وَعَنْ مِيمًا ثُمَّ نُونًا شُدِّدَا ** وَسَمَّ كُلَّ حَرْفٍ غُنَّةً بَدَا

And apply ghunnah to (the letter) meem, then the noon wherever it has a shadd, and name each (of them) a letter of ghunnah that has appeared.

أَحْكَامُ الْمِيمِ السَّاكِنَةِ

The rules of meem saakinah

وَالْمِيمُ إِنْ تَسَكَّنْ تَجِي قَبْلَ الْهَجَا ** لَا أَلِفٍ لَيْتَهُ لِيَذِي الْحَجَا

And when the unvowelled meem appears before (the letters of) the alphabet, with the exception to the soft alif, for the possessor of intellect [10].

أَحْكَامُهَا ثَلَاثَةٌ لِمَنْ ضَبَطَ ** إِخْفَاءٌ ادْغَامٌ وَإِظْهَارٌ فَقَطْ

Its rules are three, for the one who strives for precision: ikhfaa, idghaam and idh-haar only.

فَالْأَوَّلُ الْإِخْفَاءُ عِنْدَ الْبَاءِ ** وَسَمَّ الشَّفَوِيَّ لِلْقُرَاءِ

And the first (rule of meem saakinah) is ikhfaa in the case of baa and name it (this ikhfaa) labial in accordance to the quraa'.

وَالثَّانِ إِدْغَامٌ بِمِثْلِهَا أَتَى ** وَسَمَّ إِدْغَامًا صَغِيرًا يَا فَتَى

And the second (rule) is idghaam with its equivalent (meaning another meem) and name it minor idghaam, O serious student.

وَالثَّالِثُ الْإِظْهَارُ فِي الْبَقِيَّةِ ** مِنْ أَحْرَفٍ وَسَمَّهَا شَفْوِيَّةً

And the third (rule) is idh-haar in the reminding letters and name it labial.

وَاحْذَرُ لَدَى وَآوٍ وَقَا أَنْ تَخَفِّي ** لِقُرْبِهَا وَلَا تَحَادِ فَاعْرِفْ

Be careful of making ikhfaa in the case of waaw and fa (in particular) due to its nearness and concordance [11] so know this/take heed.

[10] In the arabic language two letters of saakin do not come together except in the case of waqf (stop) when it is permitted. Therefore a meem that is saakin will never be followed by an alif as it is always saakin.

[11] In place of attribute and articulation

حُكْمُ لَامِ أَلٍ وَلَامِ الْفِعْلِ

The rule of laam of 'al' and the laam of the verb

لِلَّامِ أَلٍ حَالَانِ قَبْلَ الْأَحْرَفِ ** أَوَّلَاهُمَا إِظْهَارُهَا فَلْتَعْرِفْ

The laam of 'al' has two conditions (when occurring) before the letters (of the alphabet).
The first (condition) of which is idh-haar, so know this.

قَبْلَ أَرْبَعٍ مَعَ عَشْرَةٍ خُذْ عِلْمَهُ ** مِنْ إِنْغِ حَجَّكَ وَخَفْ عَقِيمَهُ

Before four with ten (i.e fourteen), take the knowledge from: Be desirous of your pilgrimage and fear that it becomes barren [12].

ثَانِيَهُمَا إِدْغَامُهَا فِي أَرْبَعٍ ** وَعَشْرَةٍ أَيْضًا وَرَمَزَهَا فَع

The second (of the two conditions) is idghaam in four and ten (14) as well, so grasp and memorise its combination.

طِبْ ثُمَّ صَلِّ رُحْمًا تَقْرُ ضَيْفٌ ذَا نِعَمٍ ** دَعْ سُوءَ ظَنٍّ زُرْ شَرِيفًا لِلْكَرَمِ

Be good, then join family ties and you will be prosperous. Be hospitable to the one who possesses bounties. Shun evil thought and visit the distinguished for generosity [13].

وَاللَّامُ الْأُولَى سَمَّيْنَاهَا قَمَرِيَّةً ** وَاللَّامُ الْآخِرَى سَمَّيْنَاهَا شَمْسِيَّةً

And the first laam, call it lunar and the last laam call it solar.

وَأَظْهَرَنَّ لَامَ فِعْلٍ مُطْلَقًا ** فِي نَحْوِ قُلْ نَعَمْ وَقُلْنَا وَالتَّقَى

Observe the clarity of the laam of the verb in general. For example in (the words) qul na'am, qulnaa and taqa.

[12] This sentence is composed of 14 letters which the author mentioned which helps with the memorisation of the rules.

[13] The 14 letters of idghaam of the laam al-ta'rif is gathered here

فِي الْمِثْلَيْنِ وَالْمُتَقَارِبَيْنِ وَالْمُتَجَانِسَيْنِ

About mithlayn [14], mutaqaaribayn and mutajaanisayn [15].

إِنْ فِي الصِّفَاتِ وَالْمَخَارِجِ اتَّفَقَ ** حَرْفَانِ فَالْمِثْلَانِ فِيهِمَا أَحَقُّ

When two letters agree in sifaat (attribute) and makhaarij (places of articulation) then it is more befitting that they be (called) mithlayn (equivalent)

وَإِنْ يَكُونَا مَخْرَجًا تَقَارَبًا ** وَفِي الصِّفَاتِ اخْتِلَافًا يُقَابَا

And if they (the two letters) are close in makhaarij (places of articulation) and differ in sifaat (attributes) then they are called:

مُتَقَارِبَيْنِ أَوْ يَكُونَا اتَّفَاقًا ** فِي مَخْرَجٍ دُونَ الصِّفَاتِ حَقًّا

Mutaqaaribayn (adjacent) or agree in places of articulation but not in attribute, then they are confirmed (as being) called:

بِالْمُتَجَانِسَيْنِ ثُمَّ إِنْ سَكَنَ ** أَوَّلُ كُلِّ فَالصَّغِيرَ سَمَيْنَ

Mutajaanisayn (homogenous). Then if the first of each (of the above mentioned groups) is unvowelled then call it minor (idghaam).

أَوْ حُرَّكَ الْحَرْفَانِ فِي كُلِّ قَوْلٍ ** كُلُّ كَبِيرٌ وَافْهَمْنَاهُ بِالْمِثْلِ

Or the two letters are vowelled in each (of the three groups), then say all (of them) are major (idghaam) and understand it with examples.

[14] It is when the same letter comes after each other and it is of three types; Mithlayni sakheer (minor): This is when the first letter is saakin (has sukoon) and the second letter is mutaharrik (has a vowel). Mithlayni kabeer (major): This is when both letters are mutaharrik. Mithlayni mutlaq (absolute): This is when the first letter is mutaharrik and the second letter is saakin.

[15] The mutaqaaribayni and mutajaanisayni also divide into three types like the mithlayni.

أقسام المَدِّ

Types of madd

وَالْمَدُّ أَصْلِيٌّ وَفَرْعِيٌّ لَهُ ** وَسَمٌّ أَوَّلًا طَبِيعِيًّا وَهُوَ

And al-madd is (either) primary or secondary to it and call the first a natural (madd) and it is:

مَا لَا تَوَقُّفٌ لَهُ عَلَى سَبَبٍ ** وَلَا يَدُونِهِ الْحُرُوفُ تُجْتَلَبُ

That which does not depend on a cause and without it (the prolongation) these letters cannot be brought forth.

بَلْ أَيُّ حَرْفٍ غَيْرُ هَمْزٍ أَوْ سُكُونٍ ** جَا بَعْدَ مَدٍّ فَالطَّبِيعِيُّ يَكُونُ

In fact, whichever letter besides the hamzah or the unvowelled letter appears after a (letter of) madd, then the natural (madd) results.

وَالْآخَرُ الْفَرْعِيُّ مَوْقُوفٌ عَلَى ** سَبَبٍ كَهَمْزٍ أَوْ سُكُونٍ مُسْجَلًا

And the other madd is secondary, (which is) dependant upon a cause like a hamzah or sukoon in general

حُرُوفُهُ ثَلَاثَةٌ فَعِيهَا ** مِنْ لَفْظٍ وَآيٍ وَهِيَ فِي نُوحِيهَا

Its letters are three, so grasp them from the word waiy and they are found (in the example):

وَالْكَسْرُ قَبْلَ الْيَا وَقَبْلَ الْوَآءِ وَزَمْ ** شَرْطٌ وَقَنْحٌ قَبْلَ أَلِفٍ يُلْتَزَمُ

And the kasrah before the (letter) ya and before the waaw a dammah is a requirement, and that a fatha occurs before an alif is necessary.

وَاللَّيْنُ مِنْهَا الْيَا وَالْوَءُ سَكَنًا ** إِنْ انْفَتَحَ قَبْلَ كُلِّ أُعْلِنَا

And leen from them is the unvowelled ya, waaw when a fatha appears before each.

أَحْكَامُ الْمَدِّ

Rules of madd

لِلْمَدِّ أَحْكَامٌ ثَلَاثَةٌ تَدْوُمُ ** وَهِيَ الْوُجُوبُ وَالْجَوَازُ وَاللَّزُومُ

For the madd, it always has 3 rules and they are compulsory, permissible and necessary

فَوَاجِبٌ إِنْ جَاءَ هَمْزٌ بَعْدَ مَدٍّ ** فِي كَلِمَةٍ وَذَا بِمُتَّصِلٍ يُعَدُّ

So it is compulsory when a hamzah comes after a letter of madd in one word. And this (madd) is considered muttasil [16].

وَجَائِزٌ مَدٌّ وَقَصْرٌ إِنْ فُصِّلَ ** كُلُّ بِكَلِمَةٍ وَهَذَا الْمُتَفَصِّلُ

And it is permissible to pull or shorten when (the hamzah and madd are) separate in a word and this is (madd) munfasil [17].

وَمِثْلُ ذَا إِنْ عَرَضَ السُّكُونُ ** وَفَقًّا كَتَعْلُمُونَ نَسْتَعِينُ

And like this, when the sukoon is temporary due to a stop like (in the examples) ta'lamoona and tasta'eenu.

أَوْ قُدِّمَ الْهَمْزُ عَلَى الْمَدِّ وَذَا ** بَدَلٌ كَأَمَنُوا وَإِيمَانًا خُذَا

Or the hamza is before (the letter of) madd. And this (madd) is badal (substitute) like aamanoo, eemaanaa, so take them (as examples).

وَلَا زِمٌ إِنْ السُّكُونُ أَصْلًا ** وَصَلًا وَوَقْفًا بَعْدَ مَدٍّ طَوَّلًا

And (the madd) will be laazim if the sukoon is permanent during waqf and wasl after the letters of madd, elongation is made (in it).

[16] This is the joined madd.

[17] This is the separated madd.

أقسام المدّ اللازم

Types of madd laazim

أقسام لازم لديهم أربعة ** وتلك كلمي وحرفي معه

Types of lazim according to them (the quraa) are four and it is kilmi and harfi accompanying it.

كلاهما مخفف متقل ** فهذه أربعة تفصل

Both of them (kilmi and harfi) are mukhaffaf [18] and muthaqqal [19], so these four will be explained in (some) detail.

فإن بكلمة سكون اجتمع ** مع حرف مد فهو كلمي وقع

So when, in a (single) word, a sukoon meets with a letter of madd, then it is kilmi that has occurred.

أو في ثلاثي الحروف وجدا ** والمد وسطه حرفي بدا

Or it is found in trilateral letters, while the (letter of) madd is in its centre, then harfi has appeared.

كلاهما متقل إن ادغما ** مخفف كل إذا لم يدغما

Both of them (kilmi and harfi) are muthaqqal when idgham takes place, (and) mukhaffaf if no idghaam occurs.

واللازم الحرفي أول السور ** وجوده وفي ثمان النحصر

And lazim harfi is found at the beginning of (Qur'aanic) chapters and is confined to eight letters.

يجمعها حروف كم عسل نقص ** وعين ذو وجهين والطول أخص

Gather them (eight letters) in "how much honey has diminished?" and the ayn has two options whilst tuul (maximal prolongation) is preferred.

وَمَا سِوَى الْحَرْفِ الثَّلَاثِي لَا أَلِفٌ** فَمَدُّهُ مَدًّا طَبِيعِيًّا أَلِفٌ

And all besides the trilateral letters, not the alif, then its madd is known as the natural madd.

وَذَلِكَ أَيْضًا فِي فَوَاتِحِ السُّورِ** فِي لَفْظٍ حَيٍّ طَاهِرٍ قَدْ انْحَصَرَ

And those (letters) are also at the beginning of (Qur'aanic) chapters in the expression 'a pure clean life' they are confined.

وَيَجْمَعُ الْفَوَاتِحَ الْأَرْبَعُ عَشَرَ** صِلُهُ سُحَيْرًا مَنْ قَطَعَكَ ذَا اسْتَهَرَ

Encompassing the fourteen initial letters (in the expression): in the morning with him who cuts (ties) with you is as it is well known (by the quraa)

[18] It means light and it refers to the sukoon which is generally light or easy to read.

[19] it means heavy and it refers to a tashdeed (having a shadd) which is heavier in pronunciation in comparison to the sukoon.

خَاتِمَةٌ

Conclusion

وَتَمَّ ذَا النِّظْمُ بِحَمْدِ اللَّهِ ** عَلَى تَمَامِهِ بِإِلَافٍ تَنَاهِي

And this text was completed with the continuous praising of Allaah for its completion.

أَبْيَانُهُ نَدُّ بَدَا لِيذِ الثُّهَى ** تَارِيخُهَا بُشْرَى لِمَنْ يُثَوِّفُهَا

Its verses are clear incense for him who has intellect. Its date of completion is a glad tidings for him who has perfected it.

ثُمَّ الصَّلَاةُ وَالسَّلَامُ أَبَدًا ** عَلَى خِتَامِ الْأَنْبِيَاءِ أَحْمَدًا

Then salutation and peace always upon the seal of the prophets, Ahmad

وَالْأَلَّ وَالصَّحْبَ وَكُلَّ تَابِعٍ ** وَكُلَّ قَارِئٍ وَكُلَّ سَامِعٍ

(As well as) the household, companions, every follower, every reader and every listener (of the Qur'aan).