



## THE WORK “TUHFAT AL-ATFAL” IS AN IMPORTANT SOURCE ON THE SCIENCE OF TAJWEED

**Roziyev Jahongir Oktamovich**

*Researcher of the Tashkent Islamic, Institute named after Imam Bukhari,  
Head of the Department “Qur’ani Karim and Tajweed” Training Courses,  
Senior Teacher of the “Tahfiz al-Qur’an” Department.*

### ABSTRACT

*This article is about the work “Tuhfat al-Atfal” by Sulaiman Jamzuri which is an important source in the study of Tajweed and has not been studied in our country. It also provides an overview of the studies of researchers on that book.*

**KEYWORDS:** *Sulaiman Jamzuri, Tuhfat al-Atfal, recitation, tajweed, commentary, urjuza, manzuma.*

Due to historical processes, the science of recitation and tajweed began to emerge as an independent science at the beginning of the 3rd century AH (that is the end of the 9th century AD). Since this period, many works in the science of recitation and tajweed have been written. One of them is the work “Tuhfat al-Atfal” by Shaikh Sulayman al-Jamzuri (1160-1209 AH, 1747-1795 BC), who was one of the prominent representatives of the science of recitation and tajweed in Egypt. This work is considered one of the easiest and most convenient poetic works that illuminates the rules of tajweed for students at the elementary level. In addition, it was written in 1198 AH (1784 AD) in the poetic “urjuza” method and consists of 61 baits. The author himself gave information about the number of baits and the date of completion in the 59<sup>th</sup> bait.

Although several centuries have passed since it was presented to the lovers of Qur’an and tajweed, nowadays in many Muslim countries of the world these verses (baits) are memorized to students and their meaning is taught. In particular, this work is taught in Qur’anic recitation and tajweed classes in secondary and higher religious educational institutions of Uzbekistan. Although this work does not cover all the rules of tajweed, a number of commentaries have been written on it and highly appreciated by prominent scholars of recitations and tajweed science of every era. Manuscript copies of the author’s time have also reached us and are kept in the library of “Al-Azhar” University, Cairo, Egypt.

**Meaning:** 1. “Says he who always hopes for the mercy of the Oft-Forgiving, who is Sulaymān Al-Jamzuri”.

And in the first verse of “Manzumat al-Muqaddimah”:

(1) يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعِ مُحَمَّدُ بْنُ الْجَزْرِيِّ الشَّافِعِيِّ

**Meaning:** 1. “Says he who always hopes for the forgiveness of the All-Hearing Allah, who is Muhammad ibn Jazari Shafii”.

This work also has titles such as “Tuhfa al-Jamzuriyya fi Tajweedi Kalami Rabb al-Bariyya”, “Tuhfatul-Atfal wal-Ghilman fi Tajweed al-Qur’an”. Sulayman Jamzuri said that he named it as “Tuhfat al-Atfal” in his other work “Fath al-Aqfal bi Sharhi Tuhfa al-Atfal”, which he wrote as a commentary on “Tuhfat al-Atfal”. To the question of which of these names is the best, it is said that it is preferable to call it by the name named by Sulaiman Jamzuri himself – “Tuhfat al-Atfal”.

The meaning of the title of the work is “Gift to children”. “Gift” refers to the rules of Tajweed. “Atfal” in the dictionary means minor children. “Children” here means minors or those who are beginners in tajweed. Imam Jamzuri himself says about this: “Atfal” (children) means minor children or people similar to me in this science.<sup>1</sup> The author gave this definition with complete modesty.

This poetic work is considered one of the most famous works of Imam Jazari in the science of tajweed after the world famous “Manzumat al-Muqaddimah” in the science of recitation and tajweed. Also, the style of writing “Tuhfat al-Atfal” is very similar to the style of “Manzumat al-Muqaddimah”. Even some verses in it are partially the same as “Manzumat al-Muqaddimah”. For example, the first bait of “Tuhfat al-Atfal” is as follows:

(1) يَقُولُ رَاجِي عَفْوِ رَبِّ سَامِعِ مُحَمَّدُ بْنُ الْجَزْرِيِّ الشَّافِعِيِّ

It can be seen from this that Shaikh Jamzuri regarded Shaykh Jazari, the Sultan of recitation and tajweed science, who lived four centuries before him, the author of “Manzumat al-Muqaddimah”, as his teacher and glorified him and used his method.

Sulaiman Jamzuri has described several rules related to recitation and tajweed in the work. It includes an introduction,

<sup>1</sup> Sheikh Sulaiman Jamzuri. *Fath al-Aqfal Sharhu tuhfa al-Atfal*. - Iraq: “Jami’atu Babil”. 2010. - P. 20.



eight chapters, and a conclusion. They are introduction (5 baits), “nun” with sukun and “tanwin” rules (11 baits), “nun” with tashdid and “mim” rules (1 bait), “mim” with sukun rules (6 baits), rules of “lam” (6 baits), mithlain, mutajanisain, and muta qaribain idgham rules (5 baits), parts of madd (7 baits), judgements of madd (6 baits), parts of madd lazim (10 baits), and summary (4 baits).

The author’s scientific sanad (chain) related to this work has reached today without interruption. A student who reads this work with continuous sanad is considered the seventh or eighth student of the author.

**Commentaries on the work:** Approximately 240 years have passed since the writing of this work. Sulaiman Jamzuri, may Allah have mercy on him, is one of the first to comment on this poetic work. It has dozens of commentaries, including “Fath al-Aqfal bi Sharhi Tuhfa al-Atfal” (author is Sheikh Sulayman Jamzuri himself), “Fath al-Malik al-Muta’ali bi Sharhi Tuhfa al-Atfal” (author is Allama Muhammad Ali al-Mihi al-Ahmadi, son of his teacher Mihi), “Minhatu Zi al-Jalal fi Sharhi Tuhfa al-Atfal” (author is Allama Muhammad ibn Ali Zabba’), “At-Tuhfa al-Anbaryyya fi Ma’rifa al-Ahkam al-Qur’aniyya” (author is Sheikh Mahmoud Rifa’a Anbar Tahtawi), “Taqrib al-Manal bi sharhi Tuhfa al-Atfal” (author is Allama Hasan ibn Hasan Dimashqi), “Taysir al-Kabir al-Muta’ali bi Sharhi Tuhfa al-Atfal” (author is Sheikh Ali ibn Mubarak Azimi), “Fathu Zi al-Jalal bi Sharhi Tuhfa al-Atfal” (author is Sheikh Hasan Warraqi), “Ittihaf ar-Rijal wa al-Fityan bi Ma’ani Tuhfa al-Atfal wa al-Ghilman” (author is Sheikh Dr. Ashraf Tal’at) and others.

**About the Author:** Sheikh Sulaiman ibn Husayn ibn Muhammad ibn Shalabi al-Jamzuri (known as Efendi) was born in the year 1160 Hijri, 1747 AD in the village of Jamzur, located 7-8 km from Tonto, Egypt. He belonged to the Shafii maddhab. He studied the basics of science in his village. Then he traveled to Allama Nuriddin Mihi in the “Ahmadi” mosque in search of knowledge. He mastered the knowledge of recitation and tajweed from him. At the same time, he received education from Sayyid Muhammad Mujahid Ahmadi. It was this teacher who gave him the nickname “Efendi”, which means “sir” in Turkish. He received education from several scholars.

Over the years, Sulaiman Jamzuri trained many students and wrote many scientific works. Including, “Tuhfat al-Atfal”, “Fath al-Aqfal bi Sharh Tuhfa al-Atfal”, “Nazm-u Kanz al-Ma’ani bi Tahriri Hirz al-Amani” (this work is a poetic

commentary on the most famous and widely recognized work “Hirz al-Amani wa Wajh al-Tahani” written by Sheikh Shatibi<sup>2</sup> on the science of seven mutawatir recitations and tajweed), “Al-Fath ar-Rahmani Sharh Kanz al-Ma’ani bi Tahriri Hirz al-Amani” (commentary of the above work), “Manzuma fi Riwaya al-Imam Warsh” (written about the rules of recitation according to the narration of Nafii al-Madaniis narrator Warsh, the first of the seven mutawatir recitations), “Jamii al-Masarra fi Shawahid ash-Shatibiyyah wa ad-Durrah” (commentary of Sheikh Shatibi’s work “Hirz al-Amani wa wajh al-Tahani” on seven mutawatir recitations and Sheikh Jazari’s<sup>3</sup> “Ad-Durra al-Muziyya”), “Ad-Durr al-Manzum fi Uzr al-Ma’um” (written on the science of jurisprudence), “At-Taraz al-Marqum bi Sharh ad-Durr al-Manzum” (commentary of the above jurisprudential work), and others.

Although he was one of the great scholars in the science of recitation and tajweed, he liked to teach young children and organized special recitation classes for young children.

The exact date of death of Sheikh Suleiman Jamzuri is not known. Many scholars who studied his life in depth say that he was alive in 1209 AH and 1795 AD. Because on this date, the Sheikh completed the famous work “Al-Fath ar-Rahmani” on seven recitations.<sup>4</sup> Sheikh Ayman Said said: “Imam Jamzuri was alive in 1213 AH, 1799 AD” and attributed this statement to Jamzuri’s work “Jami’ al-Masarra fi Shawahid ash-Shatibiyya wa ad-Durra”. Also, Shaykh Ilyas Barmawi expressed this opinion in the book “Imta’ al-Fudhala bi Tarajim al-Qurra”.<sup>5</sup>

Some other researchers, especially Abul Wafa Nasr al-Hurini, on page 140 of “Al-Matali’ an-Nasriyya”, said that he was present at the lessons of Sheikh Jamzuri, may God have mercy on him, in the Ahmadiyya Mosque in Tonto in 1227 AH, 1812 AD. Based on this, some say that Sheikh Jamzuri was alive on this date.<sup>6</sup>

Therefore, it can be concluded that Sheikh Sulaiman Jamzuri’s death date is 1227 Hijri, 1812 AD.

Taking into account that there is no commentary of this work in Uzbek language, the prose and poetic translation and commentary of this work in Uzbek language was published with the title “Qiroat va tajwid fanidan qo’llanma” by Jahongir Ubaidullah in 2020.

<sup>2</sup> Qasim ibn Fayurrah ibn Khalaf ibn Ahmad al-Shatibi al-Andalusi was born in the village of Shatiba in Andalus (now Spain) in 538 AH. In addition to being one of the famous teachers in the science of recitation, he was also one of the top scholars in the science of the Qur’an, hadith, and Arabic. He described seven out of ten recitations in the science of recitation in poetical style in the work “Hirz al-Amani wa Wajh al-Tahani”. He died in Egypt in 590 AH.

<sup>3</sup> Shaikh, Imam, Hafiz of the Qurra, Abul Khair Muhammad ibn Muhammad ibn Muhammad ibn Ali ibn Yusuf al-Jazari. He is called “Jazari” due to his great grandfather. He was originally from Damascus. He was born in 751 AH. After defeating Bayazid, Amir Temur spread knowledge in Mawarannahr, especially in Kesh and

Samarkand. He was author of many books, a teacher of thousands of students. After the death of Amir Temur, he left Mawarannahr and died in Shiraz in 833 AH.

<sup>4</sup> Sheikh Sulaiman Jamzuri. Al-Fath ar-Rahmani Sharh Kanz al-Ma’ani bi Tahriri Hirz al-Amani. - Beirut: “Dar Ibn Kathir” publishing house. 2018. - P.35.

<sup>5</sup> Dr. Abdulkarim Hossein Saadi and Dr. Ghazi Saadi. Dirasa wa Tahqiq Fath al-Aqfal Sharhu Tuhfa al-Atfal. - Iraq: “Jami’atu Babil”. 2010 - P. 602.

<sup>6</sup> Muhammad ibn Falah al-Matiri. Al-Ihkam fi zabt al-Muqaddimah al-Jazariyya wa Tuhfa al-Atfal. - Kuwait: “Qita’ al-Masajid” publishing house. 2008. - P. 51.



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