

بِسْمِ الرَّحْمَنِ الرَّحِيمِ
أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُ الْقُلُوبُ
(٢٨: ١٣)

عَكْسِي تَجْوِيدِي قُرْآنِ مُسَيْدِي



وضع علاماتِ الضبط للأستاذ ظفر إقبال
ابن الأديب علام قادر فصيح السيا الكوفي

The Tajwīdī Qur'ān
Translated & Transliterated by A. Nooruddeen Durkee
[English edited by Hajjah Noura Durkee]

بِسْمِ رَحْمَةِ رَحِيمٍ وَلِعَيْهِ وَلِبَنِي دُّنْيَا وَ

فِيْكَ عَلَىٰ مُحَمَّدٍ
١٤١٢١٩١٠
١٩٩٢ / ٢ / ١٢



بِصَاحِبِ الْجَوَادِ
عَلَىٰ

١٤١٢١٩١٠.
١٩٩٢ / ٢ / ١٢

الْجَانِبُ الْعَدُوُّ مُتَّقِيٌّ

جَوَادُ الْجَانِبِ بْنُ نَعْمَانَ زَيْنُ الدِّينِ وَرَبِّ الْجَانِبِ وَرَبِّ الْجَانِبِ
بْنُ سَعْدِ الْجَانِبِ مُسَيْبَةٌ يَوْمَ

جَوَادُ الْجَانِبِ بْنُ نَعْمَانَ زَيْنُ الدِّينِ وَرَبِّ الْجَانِبِ كَفِيلٌ بِزَيْنِ الدِّينِ
أَنَّهُ كَفِيلٌ بِزَيْنِ الدِّينِ وَرَبِّ الْجَانِبِ كَفِيلٌ بِزَيْنِ الدِّينِ

وَرَبِّ الْجَانِبِ كَفِيلٌ بِزَيْنِ الدِّينِ - أَنَّ اسْطُولَاتَ كَافِرٍ وَلَفِيفٍ وَبَشَّارٍ
مُشَرِّعٍ يَوْمَ مَلَكُوتِهِ يَوْمَ الْحِسْنَى -

الْجَانِبُ الْعَدُوُّ مُتَّقِيٌّ
بِصَاحِبِ الْجَانِبِ

Seals of the Egyptian and Pakistani religious authorities certifying that the Arabic text is correct.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

This copy of the Qur'ān (*mushaf*) was written and transcribed according to the transmission (*riwāyah*) of Hafṣ ibn Sulaymān ibn al-Mughīra Ḥasanī al-Kūfī ، according to the recitation of 'Āsim ibn 'Abi-n-Nujūd at-Tābi'i ، from 'Abī 'Abdu-r-Rahmānī 'Abdullāhi ibn Habib as-Sulamī ، from 'Uthmān ibn 'Affān ، and 'Alī ibn 'Abī Tālib ، and Zayd ibn Thābit ، and 'Ubayy ibn Ka'b ، from the Prophet Muhammad ﷺ.

Its style of spelling (*hijā'a*) was taken from the scholars of writing (*rasm*) who took from the copies of the Qur'ān (*al-masāḥif*) that 'Uthmān ibn 'Affān ordered sent to Baṣrah, Kūfah, ash-Shām, Makkah, and the *mushaf* he had made for the people of al-Madinah and the *mushaf* he kept especially for himself, and from the *masāḥif* that were then copied from these same originals.

In summary, every letter of the letters of this *mushaf* is correct according to, and on examination of, the six *masāḥif* we have mentioned above. As for those letters that vary between the different *masāḥif* we have followed the majority, or most common style, with special care for the recitation of the reciter from whom the *mushaf* is trans-

كُتِبَ هَذَا الْمُصْحَفُ وَصُبِطَ عَلَى مَا يُوَافِقُ رِوَايَةَ حَفْصِ بْنِ سُلَيْمَانَ بْنِ الْمُخْرِجَةِ الْأَسِنِيِّ الْكُوفِيِّ لِقَاءَ وَعَاصِمِ بْنِ أَبِي النَّجْوَادِ الْكُوفِيِّ الشَّابِيعِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَبْدِ اللَّهِ بْنِ حَبِيبِ السَّلَيْنِيِّ عَنْ عُثْمَانَ بْنِ عَفَانَ وَعَلَيْهِ بْنِ أَبِي طَالِبٍ وَرَبِيلِيِّ أَبِي زَيْدٍ وَأَبِي بْنِ كَعْبٍ عَنِ النَّبِيِّ، صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ -
وَأَخْدَى هِجَادَةً مِمَّا رَوَاهُ عُلَمَاءُ الْمَسْوِعِ عَنِ الْمَصَاحِفِ الْتِي
بَعْثَرَهَا عُثْمَانُ بْنُ عَفَانَ إِلَي الْبَصَرَةِ وَالْكُوفَةِ وَالشَّامِ وَمَكَّةَ
وَالْمُصْحَفِ الَّذِي جَعَلَهُ لِأَهْلِ الْمَدِينَةِ وَالْمُصْحَفِ الَّذِي اخْتَصَ
بِهِ نَفْسَهُ، وَعَنِ الْمَصَاحِفِ الْمُنْسَخَةِ مِنْهَا -
وَعَلَى الْجَمْلَةِ كُلُّ حَرْفٍ مِنْ حَرْفِ هَذَا الْمُصْحَفِ مُوَافِقٌ لِتَطْبِيرِهِ
فِي مُضْحَفِ مِنِ الْمَصَاحِفِ السِّتِّيِّةِ الشَّابِيعِ ذَكَرُهَا -
أَمَّا الْأَخْرُوفُ الْيَسِيرُ الَّذِي اخْتَلَفَ فِيهَا أَهْجِيَّةُ تِلْكَ الْمَصَاحِفِ
فَإِلْيَسْعُ فِيهَا الْهِجَاءُ الْعَالِبُ مَعَ مِنْ أَعْمَاقِ قِرَاءَةِ الْقَارِئِ الَّذِي يُكْتَبُ
الْمُصْحَفُ لِيَسَانِ قِرَاءَتِهِ وَمِنْ أَعْمَاقِ الْقُوَاعِدِ الَّتِي اسْتَبَطَهَا عُلَمَاءُ الْمَسْوِعِ
مِنَ الْأَهْجِيَّةِ الْمُحْتَفَقَةِ عَلَى حَسْبِ مَا رَأَوَاهُ الشَّيْخَانُ، أَبُو عَمْرُو الدَّارِيُّ
وَأَبُو دَاؤُودَ سُلَيْمَانُ بْنُ نَجَّاجٍ مَعَ تَرِيجِ التَّارِيْخِ عِنْدَ إِخْرَاجِهِ -
وَاسْتَبَعَتْ فِي عَدِّ أَيَّاتِهِ طَرِيقَةُ الْكُوفَيْتَيْنِ وَأَيُّ الْقُرْآنِ عَلَى
طَرِيقِهِ - ٦٢٣٦

scribed according to his recitation, and with special attention to the rules (*gawā'id*) that the scholars of Qur'ānic transcription (*rasm*) have derived from the various styles of writing that the two shaykhs, 'Abū 'Amrī ad-Dānī and 'Abū Dawūd Sulaymān ibn Najāh ، have transmitted (*rawī*). We have preferred the second when the two differed.

The numbering of the *'ayāt* [of this *mushaf*] follows the way of the people of Kūfah and the number of *'ayāt* is six thousand two hundred and thirty-six (6,236).

دَلِيلُ الْأَعْجَمِيِّ لِتَجويدِ النَّصِّ الْقُرْآنِ الْعَرَبِيِّ
وَالتَّقْهِيمُ لِبعضِ مَعَانِي الْقُرْآنِ الْكَرِيمِ

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A Guide *for* non-Arabic readers
to the
Pronunciation *of the* Original text
and to
Understanding
some of the Meanings
revealed in
The Glorious Qur'ān

٣٦

مع ملحقاتٍ كاملةٍ تحتوي على أمثلةٍ
وتوضيحاتٍ الرموز والعلامات

٣٦

complete *with* charts, notes *and* index
containing examples *and* explanations
of the various
signs, symbols *and* orthography utilized
in the Arabic, Transliterated *and* English text

تجویدی قرآن

The Tajwīdī Qur'ān

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Munshī Muḥammad Ṣharīf

‘Ustādī Dhāfar ‘Iqbāl

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