

## ★ Some Notes for the First Edition of the Tajwīdī Qurʾān ★

All praise be to Allāh ﷻ Who created us and revealed the Holy Qurʾān, which is a source of advice, balm, light, guidance and mercy for those who have faith. Peace and blessings be upon the Seal of the Prophets, Muḥammad ﷺ, the best of creation, the illuminator of hearts and the mercy to all the worlds. Peace be upon the pure people of his house, his loyal companions, his sincere followers and their followers and upon us.

The Prophet ﷺ said, “The best among you are those who learn the Qurʾān and teach it.” *Ṣaḥīḥ of al-Bukhārī (6:21:545)*

This first edition of the entire text of the Tajwīdī Qurʾān is the completion of our ongoing work of the transliteration into Latin characters and the transfer into an approximate meaning in American English of the Words of Allāh contained in the Qurʾān.

Alḥamdulillāh, after many years of work we now have available all seven houses of the Qurʾān in 8.5x11 inch editions as well as the convenient 5.5x8.5 inch editions of Yā Sīn, Ṭā Ha, Maryam, ar-Raḥmān, al-Wāqīʿah, al-Faṭḥ, al-Mulk and al-Muzzammil as well as the Juzʿ ʿAmmā.

This work is not sponsored or paid for by any government or anonymous charitable society; rather, it is sponsored by individuals and local Islamic groups who are interested in directly and personally aiding in this process of transliteration and explanation of the Most Generous Qurʾān by their own efforts or through their own ḥalāl wealth.

If you want to help put copies of this and other editions into the hands of Muslims whose mother tongue is English, or who were educated by means of the English language and have thus lost their ability to decipher Arabic through another language (e.g. Urdu, Farsi or Öthmāni), or if you are interested in joining in *sadaqah jāriyah* and assuring your self of a trust that will survive your death, then we invite you to help sponsor this process of propagating the Qurʾān.

In this context please note our address at the bottom of the next column if you would like further information.

We have tried our utmost to produce a transliteration which is error free. However we know that inevitably there will be errors, especially in a first edition such as this.

If you find errors or if you have comments and suggestions, please note them and contact us at the address below.

We have rationalized some of our methods of transliteration so that the reader will, *ʾin shāʾ Allāh*, find a greater over-all consistency throughout the text as well as a greater ease in reading than in our earlier work.

These changes were necessary because the various systems of transliteration which we had been using were not altogether adequate to convey the subtle nuances of Qurʾānic orthography, and it is our hope, *biʾidḥnillāh*, that we have arrived at a more faithful rendering into Latin characters of the original hand-written Arabic text.

As we mentioned in our original notes, what we are aiming for is, at best, an approximation of the meaning and sound in Arabic.

Having said this, we should also immediately say that this is, of course, an utter impossibility as the only real possibility for the serious student and lover of Qurʾān is to learn Arabic, and specifically to learn to read the Qurʾān in accordance with the rules of *tajwīd* from a fully qualified teacher.

However, from the response we have gotten since we produced the first edition of the Seventh House, we know that, *alḥamdulillāh*, many people have found this work helpful in their attempts to read the Qurʾān.

We also know that it has proven useful in a variety of circumstances, including weekend schools, prisons, Qurʾān circles (*ḥalaqāt*) with a mixed company of Arabic and non-Arabic readers, and by individual students.

With all of this in heart and mind we hope that you, the reader, will find some benefit in this and we ask that, *ʾinshāllāh*, you will remember us in your prayers.

Sincere thanks to all the faithful servants and lovers of the Qurʾān for their active and generous help in this work.

Special thanks as always to my wife, Ḥajjah Noura, for her careful and ceaseless help.

To report errors or to contact us, please write: an-Noor Educational Foundation, 536 Pantops Center N<sup>o</sup>. 129, Virginia 22911, or e-mail: and@an-noor.net

We ask your duʿāʾ for success.

wa-s-salāmun ʿalaykum, Sh. A. N. Durkee

All praise be to Allāh ﷻ. Nine years have now passed since we first began our work in Alexandria to produce a new transliteration of the Qurʾān with accompanying explanation of the meanings in early 21st Century American English.

After we had finished the first complete edition in 2000, mentioned on the previous page, we sent it out to a select group of Arabic scholars, speakers and readers as well as a representative cross-section of Muslim readers for further review and correction, an exhaustive process that has taken us another three years.

Such review is of the utmost necessity in order to root out any mistakes or misinterpretations, so that the meanings are as close as possible to what Allāh ﷻ has actually said, bearing in mind that every attempt at translation will inevitably be deficient.

Simultaneously the transliteration has been reviewed and minutely corrected seven more times in order that the transliteration mirror the Arabic text as accurately as possible.

Having said this I am sure, since only Allāh ﷻ is perfect, that readers may find still more errors. Please contact us if you do at either of the addresses mentioned earlier.

With the permission of Allāh ﷻ, we intend to continue producing the larger 8.5x11 inch edition juzʾ by juzʾ (sipāra by sipāra) as well as the convenient 5.5x8.5 inch special editions mentioned on the preceding page.

We are also working on a CD edition in PDF format which can be read on any computer and also printed out. An on-line edition will be available, *ʾin shāā ʾAllāh*, in the future at [www.an-noor.org](http://www.an-noor.org). Please contact us for further information at [and@an-noor.net](mailto:and@an-noor.net).

### ★ Our Deepest Thanks ★

A work of this scope cannot be accomplished by a single person, and since from the beginning we were resolved not to turn to any government or charity for help, we have turned to individuals and small local groups of Muslims at every level in every phase of our work over the past nine years.

Some have helped more than others, but together all have made it possible, by Allāh, to bring this Tajwīdī Qurʾān to the reader.

Accordingly, and in alphabetical order, we would like to thank all of the following and ask the reader to offer a *Fātiḥah* for them:

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May Allāh ﷻ bless and reward them and their families with the best of blessings in this world and the next. *Amīn*

*In the Name of Allāh, The Mercy Full, Bestower of Mercy. Thanks be to Allāh and Peace and Blessings be upon our liege-lord Muḥammad, the Unlettered Messenger and Seal of the Prophets.*

I am writing this in Alexandria, Egypt, some eighteen years after disembarking in the Red Sea port of Jeddah off a long haul freighter out of Detroit in the Hijri year 1396. I had then two abiding intentions.

My first intention (*niyyah*) was, *Inshallāh*, to fulfill, along with my wife, the Visit (*‘umrah*) to the Ancient House, and if possible to stay and perform the Pilgrimage (*ḥajj*) a month or so later.

My second intention was, by permission of Allāh, to learn to recite the Qur’ān.

The original command sent by Allāh to His Messenger, Muḥammad, blessings of Allāh and peace be upon him, via the Angel Jibril, peace be upon him, was *‘Iqrā’*, meaning Read! or Recite! The import of this was not lost on me for, after three years as a ‘new’ Muslim, it was clear to me that unless I could learn to ‘read’ I would be forever dependent on secondary sources and translations for my knowledge and understanding of Islām.

Allāh granted us the blessings of both the *‘umrah* and the *ḥajj* and added to those blessings the use of a house in Makkah just up the hill from the Ancient House and an opportunity to study at the recently founded Arabic Language Centre in the Makkah College of Religious Law [*kulliyatu-sh-shar‘ah*].

Alḥamdulillāh, I learned the rudiments of Arabic but although I studied at the centre for three years, I was still unable to recite the Qur’ān as I so deeply desired. It was not that there was a lack of teachers at the Centre but the environment was just not conducive and the teachers in the Masjid al-Haram sadly had no experience in teaching an English speaking Muslim, though there were special classes for those with mother tongues such as Bahasa, Urdu, Turkic, Malay, Farsi – the other major ‘Islamic’ languages.

I was greatly aided at this time by finding a book in English by Prof. S. Muḥammad Tufayl of Woking, England, which set out in an understandable manner, the exact rules for the recital (*tajwid*) of Qur’ān. I was also blessed to find in the Indo-Pakistani book *sūq* of Makkah, a copy of the Holy Qur’ān transliterated into Roman characters by M. ‘Abdu-l-Ḥalīm Eliasi of Hyderabad. It was also in Makkah that I was given a copy of *Tajwidi Qur’ān* published in 1391 Hijri by Mawlana Ḍḥafar ‘Iqbāl of Lahore. Over the years this has proved to be a great blessing especially when used in conjunction with Dr. Muqrī Ḥusaynī’s work, *Sahl Tajwid* (Easy Tajwid).

With these books in hand and by listening carefully to the very best readers (*qār’ūn*) on tape and radio I began slowly to teach myself step by step to recite the Qur’ān in accord with the canons of *tajwid*.

Years passed in this way with my learning a little here and a little there but in truth I never really learned to recite correctly. I, however, persisted as I knew, on so many levels, that *tajwid* was a vital key to true understanding. In the winter of 1410, I found myself living in the old city of Alexandria where I was working on the translation of some *Shādhḍhuli* texts. One day I asked a friend if he knew anyone in the city who might teach us *tajwid*.

He did — and one soft rainy afternoon an ‘Azharī shaykh of *tajwid*, ‘Ustadḥ Maḥmūd M. al-‘Azāzi, came to our house. When he was settled with some tea he asked me to read for him and I had recited about half of *Sūrah Yā Sīn* before he stopped me.

“We must,” he said, “begin from the beginning.” When I asked him where that was, he replied,

“The Angel Jibril, peace be upon him, taught the Prophet, blessings of Allāh and peace be upon him, to read directly from his mouth to his ear; from his heart to his heart. This is the only way to learn. I read, you listen. You read, I listen and correct. You read again and again I correct until all is correct.”

I have now spent four years with the Shaykh and I have no doubt that he is right.

At the same time however I often receive messages and letters from friends in the West asking me for advice. They lament that they are unable to ‘read’ and unable to find anyone to teach them.

From my own stays in the West I know that there are very few qualified teachers to be found. Although Shaykh Maḥmūd is without any doubt correct in saying that the teaching and learning of Qur’ān is an oral transmission both at heart and in essence, nevertheless there is a need for learning aids.

One day on the train to Cairo I was inspired to begin work on producing a book for those seeking to learn *tajwid*. *Inshallāh* through a combination of exacting transliteration, the special calligraphy of Mawlana Ḍḥafar ‘Iqbāl’s edition of the *mushaf*, and easily available audio tapes of the *qār’ūn*, it might be possible to at least get the basics right.

What you now hold in your hands is, I pray, the first installment, in the form of the last seventh of the Qur’ān, combining the calligraphy, the transliteration and a ‘sketch’ of the meaning which, because one does not work in a vacuum, owes much to the earlier work of Muḥammad M. Pickthall, A. Yusuf ‘Alī, Muḥammad Assad, and A. J. Arberry, among others, who sought to give readers in English some idea of the meanings contained within the Qur’ān.

My main effort however is not to ‘sketch’ meaning but rather it is to transliterate text. This, I believe, can serve as an aid to actually learning *tajwid*. Here I am indebted to M. ‘Abdu-l-Ḥalīm Eliasi and S. Muḥammad Tufayl for opening up this area to me.

The work of Mawlana Ḍḥafar ‘Iqbāl is of inestimable value to the non-Arabic reader seeking to learn *tajwid*. His graphic synthesis is a major clarification for the learner even if the calligraphy is not as elegantly proportioned as that of the Azhar edition prepared under the patronage of King Fu‘ād.

I am forever grateful to Shaykh ‘Ibrāhīm al-Baṭṭawī of al-‘Azhar, my teacher in *shar‘ah*, *ṭarīqah* and *ḥaqīqah*; a patient and consistent Guide on the Way.

I also thank Ahmad al-Husayn, Muḥammad Munir, Ahmad Ṣalāh of Alexandria and Seyyed Niḏḥāmud-d-dīn Ahmad of Lucknow for their help in corrections.

Lastly I must thank my wife, Hajjah Noura, and my family who are, after Allāh, my greatest support.

*from one who is poor before his Lord  
and constantly enriched by His Blessings:*

‘Abdullāh Nūru-d-dīn Durkee

بسم الله الرحمن الرحيم ، الحمد لله والصلاة والسلام على سيدنا محمد الرسول الامي وخاتم النبيين .

اكتب هنا من الإسكندرية في مصر بعد حوالي ثمانية عشر عام من رحيلي النية الأولى كانت القيام أنا وزوجتي إن شاء الله بآداء العمرة للبيت العتيق والإقامة حتى آداء الحج بعد شهر من ذلك .

— أول أمر أرسله الله إلى نبيه محمد ﷺ عن طريق الملك جبريل عليه السلام هو — اقرأ — ولم يغب عني أهمية ذلك بعد اسلامي بثلاث سنوات كان واضحاً لي أنه بعدم استطاعتي القراءة ساكون معتمداً إلى الأبد على مصادر ثانوية وترجمات لحصولي على المعلومات والفهم عن الإسلام وهنا هو هديتي الثاني بإن من الله لاتعلم وأجود القرآن . أكرمنا الله بالهدفين العمرة والحج وزاد من عطائه إقامتنا في بيت على مضبة في مكة المكرمة قريباً من البيت العتيق والفرصة للدراسة في مركز اللغة العربية في جامعة مكة كلية الشريعة .

الحمد لله تعلمت مبادئ اللغة العربية ودرست في المركز لمدة ثلاث سنوات ولكني لم أستطيع تلقي القرآن كما كنت أتمنى ولم يكن السبب قلّة المدرسين في المركز ولكن لم يساعدي الجو المحيط على ذلك .

والمدرسين في المسجد الحرام للأسف لم يكن لديهم خبرة في تعليم المسلمين المتكلمين باللغة الانجليزية رغم وجود فصول خاصة لتعليم غير الناطقين بالعربية مثل : البهاسا - الأوردو - التركية - والمالاي - والفارسي ولغات أخرى لدول إسلامية .

وكان لي عون كبير وجود كتاب باللغة الانجليزية للاستاذ محمد طفيل من واكينج في إنجلترا كتب بطريقة مفهومة تماما قواعد تجويد القرآن .

وقد أكرمني الله أيضاً عندما وجدت في سوق الكتب الهندية — الباكستانية نسخة للقرآن مترجمة بالحروف اللاتينية محمد عبد الحلیم الياس من حيدر آباد وفي مكة اهديت نسخة من تجويد القرآن نشر في سنة ١٣٩١ هجري لمولانا ظفر إقبال من لاهور . وعبر السنوات تبين لي أنه ذو نفع كبير خصوصاً عند استخدامه مع كتاب «د . المقرئ سيد كليم لله حسيني (سهل التجويد) .

— ولوجود هذه الكتب تحت يدي واستماعي لاحسن القراءة في شرائط تسجيل ، والإناعة باهتمام كبير بدأت تعلم قراءة القرآن حسب قوانين التجويد بنفسي وببطء خطوة بخطوة .

مرت السنين بهذه الطريقة اتعلم قليلاً من هنا وقليلاً من هناك ولكن في الحقيقة لم أتعلم قط القراءة الصحيحة ومع ذلك ثابت على التعلم لعلمي أن على جميع المستويات فالتجويد هو المفتاح الحيوي لفهم الصحيح للقرآن .

في شتاء ١٤١٠ وجدت نفسي أعيش في مدينة الإسكندرية العريقة وأعمل بترجمة بعض المراجع الشاذلية ، وطلبت من صديق لي أن يساعدي في إيجاد من يعلمني التجويد . حضر إلى بيتنا شيخ التجويد استاذ ازهرى محمود العزازي وبعد تناوله قليل من الشاي سألتني أن أقرأ له بعض القرآن ، فقرأت ما يقرب من نصف سورة يس قبل أن يستوقفني قائلاً : يجب أن

نبأ من البداية ، قلت له من أين تلك البداية ! قال من حيث أن جبريل عليه السلام علم النبي ﷺ القراءة مباشرة من فم جبريل إلى أذن الرسول ﷺ ومن القلب إلى القلب فهذه هي الطريقة الوحيدة للتعلم ، سوف اقرأ وأنت تستمع ، ثم اقرأ واستمع أنا لك وأصحح وسوف تقرأ مراراً وسأظل أصحح حتى تكون كل القراءة صحيحة .

والآن قضيت ٤ سنوات مع الشيخ ولاشك عندي أنه على حق .

كنت كثيراً ما أتلقى خطابات ورسائل من أصدقائي في الغرب يسألون النصيحة وهم يرثون عدم استطاعتهم القراءة وذلك لعدم قدرتهم على الوصول لمن يعلمهم ذلك . وأنا أعلم من إقامتي هنالك أنه يوجد عدد قليل جداً من المدرسين القادرين على تلك المهمة . وصدق قول الشيخ محمود أن تعليم القرآن هو نقل شفوي إلى القلب والجواهر معاً . ومع ذلك هناك ضرورة لاستخدام أداة تعليمية مساعدة .

في يوم أثناء سفري إلى القاهرة في القطار ألهمت البدء في وضع كتاب لمن يبحث عن تعلم التجويد ، وظننت أنه يمكن على الأقل وضع الأسس الصحيحة للتجويد وذلك من خلال الجمع بين خط مولانا ظفر إقبال في المصحف وكتابة المصحف بالحروف اللاتينية وبعض شرائط التسجيل المتاحة للقراء — إن شاء الله .

وبين يديك الآن الجزء الأول من الكتاب وهو الأجزاء السبعة الأخيرة من القرآن بتركيبتها من الخط العربي والخط اللاتيني ، مجمل المعاني باللغة الانجليزية ولاتم . عمل من فراغ فهي حديثة للأعمال السابقة من أعمال محمد بيكتال يوسف علي ، محمد أسد ، وأ — ج أربيري ، وغيرهم من الذين حاولوا اعطاء قارئ الانجليزية فكرة عن المعاني .

لم يكن جهدي الاكبر في أن أحد المعاني بقدر ما كان المجهود في إيجاد نص بالحروف اللاتينية . وهنا على ما اعتقد يستطيع أن يخدم من يتعلم التجويد وهنا أنا مدين محمد عبد الحلیم الياس ومحمد طفيل لفتحهم هذا المجال لي .

إن عمل مولانا ظفر إقبال ذو قيمة كبيرة لهؤلاء الذين لا يقرؤون العربية والذين يبحثون عن تعلم التجويد وتحليله البياني هو توضيح أساسي للتعليم حتى لو لم يكن الخط في اناقة ما كتب في نسخة الأزهر تحت رعاية الملك فؤاد .

اشعر بالامتنان إلى الأبد للشيخ إبراهيم البطاوي من الأزهر ومعلمي في الشريعة والطريقة الحقيقية وهو المرشد المتمكن الصبور في الطريق .

قدم لي بعض الأصدقاء مساندة كبيرة في التصحيح وهم صديقي أحمد الحسين ومحمد منير ، وسيد نظام الدين أحمر ، أحمد صلاح .

وأخيراً أود أن أشكر زوجتي الحاجة نورا وعاشتي الذين كانوا نعم السند والعون لي بعد الله سبحانه وتعالى .

من الفقير إلى الله والمغفور برحمته دائماً

عبد الله نور الدين دركي

مصر — الإسكندرية — ٣ ذي الحجة ١٤١٤ هجرية