

# QARABASH TAJWĪD



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## INTRODUCTION

Hamd (praise and gratitude) be to Allah Ta‘ālā who chose people amongst His servants to give His Holy Book as an inheritance, and prescribed upon all Muslims to recite the Qur’ān al-Karīm with Tajwīd rules and act upon them.

May Salāt and Salām (peace and salutations) be upon our Rasūl Muhammad Mustafā (sallallāhu ‘alayhi wa sallam), who recited the Qur’ān al-Karīm in the most excellent way and orally taught it to his Ummah, and upon his Āl (family) and Sahābah (companions) who were on his path of guidance.

The linguistic definition of Tajwīd is to do something well and excellently.

In the terminology of ‘Ilm al-Qirā’ah <sup>1</sup>, it is defined as to produce each letter from its Makhraj (articulation point) observing its Lazimī (permanent) and ‘Āriḍī (temporary) Sifāts (qualities). In this respect, Tajwīd is to articulate each letter from its Makhraj fulfilling each of their features in a proper manner in terms of strength, weakness, harmony, clarity, and the like. In other words, Tajwīd is the knowledge that teaches how to recite the Qur’ān al-Karīm according to a certain set of rules. It is also the title of the book written on this subject, Tajwīd.

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<sup>1</sup> The science dealing with the manners of reciting the Qur’ān al-Karīm.

Allahu Ta‘ālā says, “...and recite the Qur’ān clearly with Tartīl (in a distinct and measured tone).”<sup>2</sup> When Haḍrat ‘Ali (karramallāhu wajhahū) was asked about the meaning of Tartīl, he replied:

“Tartīl is to know how to recite the letters correctly and their Waqf (places of stopping and beginning).”<sup>3</sup>

We would like to share the following anecdote that illustrates the importance of Tajwīd:

Muhammad bin Ismā‘il al-Bukhārī (rahmatullāhi alayhi), the author of Ṣaḥīḥ al-Bukhārī, the first of the Kutub al-Sittah, would thoroughly research the chain of narration for each Hadīth al-Sharīf until he was sure it reached Rasūlullāh (sallallāhu ‘alayhi wa sallam). If the chain of narration reached Rasūlullāh (sallallāhu ‘alayhi wa sallam) without any interruption, he would then have Ghusl and spiritually present his findings to Rasūlullāh (sallallāhu ‘alayhi wa sallam). He would add the Hadīth al-Sharīf to his book only after receiving the reply, “Yes, that Hadīth (statement) is mine.” On one occasion, he tried to verify the Hadīth al-Sharīf with Rasūlullāh (sallallāhu ‘alayhi wa sallam) which said, "أَلْحَيَاءُ مِنَ الْإِيمَانِ" “Modesty is part of Imān.”<sup>4</sup> However, he received the reply, “No, that Hadīth is not mine.”

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<sup>2</sup> Sūrah al-Muzzammil, Ayah 4

<sup>3</sup> Nihāyah al-Qawl al-Mufīd, p18

<sup>4</sup> Kutub al-Sittah

Imām Bukhārī presented the Hadīth al-Sharīf for verification again after examining its text and the chain of narrators. However, again he received the same reply. Upon that, he went through the text and the narrators of the Hadīth al-Sharīf making sure they were reliable and free from defects. He recited the Hadīth al-Sharīf a third time, paying full attention to the Tajwīd rules.

He recited the word "الْحَيَاءُ" applying the rule called al-Madd al- Mutṭaṣil, which requires an elongation (Madd) of minimum two Alif duration. Rasūlullāh (sallallāhu ‘alayhi wa sallam) replied, “Yes, now this Hadīth is mine.” Thus, he (sallallāhu ‘alayhi wa sallam) explained to Imam that he had rejected the previous recitations because the prolongation of the word "الْحَيَاءُ" was insufficient.

Considering the importance of Tajwīd, we have prepared the book that you hold in your hands. Qarabash Tajwīd, which has not lost its value in its field for centuries, has been our reference resource during the preparation of this book. We strived to keep the book as simple and understandable as possible avoiding details that would cause boredom and dullness. We have further elaborated on important or vague points where extra information is required by the use of footnotes. In order to maintain unity of the whole content, we presented some of the explanations and descriptions in parentheses. Additionally, the original Ottoman Turkish text has been attached for the benefit of Islamic scholars for further research.

While presenting this essential work to our esteemed readers, we pray that Allahu Ta‘ālā forgives us for any possible faults and shortcomings. We kindly expect your forbearance for any errors you might come across and request that you freely communicate this to us.

All the faults and shortcomings are caused by us, and all the success comes from Allah Ta‘ālā.

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى رَسُولِنَا  
مُحَمَّدٍ وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

**The Founder of Tajwīd:** From a practical point of view, it is Rasūlullah (sallallāhu ‘alayhi wa sallam) and even Jibrāil (‘alayhis salām). Because Allahu Ta‘ālā revealed the Qur’ān al-Karīm together with Tajwīd.

The first written work on Tajwīd was Qasīdah al-Rāiyyah which was authored by Mūsā bin Ubaydullāh bin Yaḥyā bin Khāqan Abū Muzāhim al-Khāqānī (d. H.325 - 936CE). Other names of authors have also been narrated concerning this.<sup>1</sup>

**Definition of Tajwīd:** To produce each letter from its Makhraj (articulation point) observing its Lāzimī (permanent) and ‘Āriḍī (temporary) Sifāts (qualities).

**Subject Matter of Tajwīd:** The words and letters of the Qur’ān al-Karīm. Some have also included Ahādīth al-Sharīfah as well.<sup>2</sup>

<sup>1</sup> Ghāyah al-Nihāya Fī Tabaqāt al-Qurrā, volume 1, page 418.

<sup>2</sup> Nihāyat al-Qawl al-Mufīd, p. 4.