

Part Two

02. Topics of Tajweed

02.1 *Five Topics:*

The rules of recitation for Quran may be classified in five topics.

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| (1) | Diacritics | - إعراب |
| (2) | Stops and Pauses | - وقوف |
| (3) | Articulation Points | - مخارج |
| (4) | Combinations | - تراكيب |
| (5) | Attributes | - صفات |

The person who will recite Quran rendering these five areas accurately is Qari. The first two topics i.e. ‘*Diacritics*’ and ‘*Stops and Pauses*’ need simple acquaintance with the rules. They do not essentially require much practice. However while reading, one has to be fully attentive on each and every word. Whereas the last three topics demand not only the knowledge of rules but also demand for a thorough practice. The more repetition is done the more precise and decent execution will take place.

02.2 *Diacritics* - إعراب

In Arabic language the status of noun, whether it is فاعل (doer), it is مفعول (coming into force), or it is اضافي (supplementary), it can be known by seeing the changes in its last part. For example: ولدٌ، ولدًا، وولدٍ. These changes in the last part of the noun are diacritics. On the other hand the vowel points are حركات (Harakah) which are also called اشكال (Ashkal). They serve as phonetic guide.

Nevertheless in the topics of Diacritics and Harakah following detailed information has to be achieved.

1. Arabic alphabets and their proper pronunciation.
2. The education of different short vowels: like Fathah, Kasrah, Dammah, Sukoon, Hamza, Maddah, Tanween, and Shaddah etc.
3. The introduction of long and soft vowels (ي ا و): Huroof Illath, Huroof Maddah and Huroof Leenah or weak Maddah.
4. Sounds of different Ashkal and their details.
5. Combinations of alphabets and making words.
6. Specials of Arabic language like extra ي ا وEtc. Etc.

Before going to learn Tajweed it is very much essential to have complete knowledge of the above mentioned items. For this, the beginner should obtain the elementary book of learning Quran, which is commonly available in any book shop with the name “يَسْرًا الْقُرْآنُ” and go through it comprehensively.

02.3 *Stops and Pauses* - وقوف

Look! When we tell something, at times we stop and at times we don't. Sometimes we give short pause and long pause as well. All these stops and pauses help us to understand the proper meanings of the said sentences. Just to illustrate this, one Urdu sentence is given below in two ways.

Way One:

انھیں روکو (pause) مت جانے دو۔

Means : {Stop them, don't allow going}

Way Two:

انھیں روکو مت (pause) جانے دو

Means: {Don't stop them, let them go}

Since the Holy Quran has been revealed in the form of speech therefore it is essential to give pauses or stops appropriately. Hence, just to ensure the correct meaning of the verses, the Islamic scholars have established various types of pauses and stops in Quran. These are called *Symbols of Stopovers* (رموز اوقاف). It is necessary to take care of these symbols and read Quran accordingly. At the end of Quran, these symbols are commonly annexed with all their elaborations. However, important points are being given below:

(A) *Important Symbols:*

Stops

Symbols

Illustrations

م

The Compulsory Stop

۲۳

The Conclusion of Verse

قف

The Anticipation Mark (stop sign)

Pauses

Symbols

Illustrations

ط

The Absolute Pause

ج

The Permissible Stop

صل

The Permissible Pause

ص

The Optional Pause

وقفه

The Longer Pause

Continues

Symbols

Illustrations

لا

Never Stop

ز

Continue reading

صلي

Preference of Continuation

(B) Some Other Important Points of Stops/Pauses:

- 1 At the end of Verse when stop is being made it is a rule that the last alphabet of the last word would no more be in Harakah. For example, in case of stoppage over the Verse **أَللَّهُ الصَّمَدُ**, its last alphabet **دُ** (Dal Dammah) will become **ذُ** (Dal Sukoon).
- 2 When long verses are being read it becomes difficult to read in one go. Somewhere breathe will compel to get a pause. Such pauses are called *Forced Pauses* (وقف اضطرارى). In case of midway pause the rule is that one or more word is repeated first and then the recitation proceeds forward. However the basic rule of stoppage mentioned above would also be applied here; means the last letter of the word will be read without Harakah.
- 3 If last alphabet of the last word of the verse is having Tanween and stop is being made then the rule says that if the Tanween is with two Fathah then it will be changed into short elongation (مدّه صغيره) and will be executed accordingly. For example the word **شَيْءٍ** will change into **شَيْآ**. And in case the Tanween is with two Kasrah or two Dammah then as per rules there will be Sukoon at the last alphabet. For example **شَيْئٍ** or **شَيْئِ** will be read as **شَيْئُ**.
- 4 If the last word of the Verse is having Maddah as well as Tanween, like (جَانٌّ), the rule is; Maddah will change into Sukoon but the Tanween will be read with proper Ghunnah.

02.4 Remaining Items

After discussing the ‘Diacritics’ and ‘Stops and Pauses’, the remaining topics are Articulation Points, Combination and Attributes. These are given in Part-3 of this book. The Articulation Points have included the rules of Ghunnah and Maddah (Elongations). In the topic of Combination some details are given regarding Idgham, Izhar, Ikhfa, Tafkheem, and Tarqeeq. Finally the various attributes are also described.

Be noted that the rules given in Part-3 may not be learnt solely. Rather, at least once, some help of a teacher is essentially required. It is also to be noted that these rules demand practice along with knowledge. So this should be kept on practicing.

In the end, three important strips are given (Section 03.10). Exercises over these strips would be beneficial for the beginners.

