



SOCIAL
PARADIGM
AN INTERNATIONAL JOURNAL OF SOCIAL SCIENCES

Social Paradigm, 2023, 7(1): 50-64

*Osman Bayraktutan¹
Nihat Demirkol²*

An Analytical Evaluation on the Concept of Tajwid and Its Historical Development

Abstract

Qur'an has made various interventions to the society in which it was revealed. It has made a range of corrections from customs and traditions to the concepts used. In this context, it has also intervened in the concepts in the society that the Qur'an built fourteen centuries ago and assigned new meanings. Concepts have come down to the present day on the basis of dictionary meaning from jahiliyyah to the Islamic period and its aftermath, occasionally undergoing changes in meaning. The concept of tajwid was also used in terms of its origin during the period of jahiliyyah. However, the direct infinitive form was not used. Within the origin meanings of the concept of tajwid used in the period of jahiliyyah, the meanings of "being good / doing well " and "beautiful" were used very commonly. And in the following times, it was defined as a concept. Those who read the Qur'an, on the other hand, try to make their reading good and beautiful by taking the rules of tajwid into account, and so the good and beautiful meanings of the concept have come to the fore. In this study, it will be tried to focus on the definitions of the concept of tajwid based on its origin and the stages it has gone through in the historical process.

Keywords: *Qur'an, Recitation, Tajwid, Semantics, Process.*

Received/Makale Geliş Tarihi: 01.10.2022

Accepted/Makale Kabul Tarihi: 20.12.2022

Introduction

While the Qur'an is the main source of the religion of Islam, it is also a book that has an important place in the culture and understanding of knowledge of Muslims. Since the birth of Islam, the Qur'an has come to

¹ Assoc. Prof. Dr., Batman University, osmanbayraktutan@hotmail.com , ORCID: 0000-0002-0802-2971

² Dr. Iğdır University, tefsir63urfa@hotmail.com , ORCID: 0000-0001-5929-8161

the fore with its reading, memorization, and listening in the Islamic society. People who memorize and read the Qur'an are deeply respected in various societies. For this reason, those who memorize the entire Qur'an are called "hafız" instead of their names, and "kari" for those who read well (For more Information, see: Bozkurt, 1997, XV, 74 vd.; Birışık, 2022, XXV, 425; Tetik, 2017, 179- 197; Tetik, 2016, s. 35-40). This is because teaching the Qur'an is fard kifaya on Muslims. When a group in the society learns the Qur'an and teaches it to others, the divine responsibility is lifted from the society. Otherwise, the whole society is held responsible (Zerkeşî, 1972, I, 456). Since the time of the Prophet, the teaching of the Qur'an has been given high prominence in every society, and the Qur'an has been memorized and hatims have been made by reading it from beginning to end in Ramadan. Qur'an lessons are given to young children by making programs (Temel, 2002, IV, 248). In the eyes of scholars, learning the Qur'an was seen as the most valuable of deeds because the Qur'an, the basic book of the Islamic faith, builds the whole life. In this sense, the Prophet (Peace be upon Him) said: "The best of you is the one who learns and teaches the Qur'an." Through this expression, this idea is overemphasized (Kurtubî, 1968, 111). The branch of science that allows this book to be read within the framework of a method, in which learning, memorization, and reading is given serious importance, is tajweed. It is because tajwid and its rules serve to read the Qur'an better and to make its pronunciation correctly. It is important to determine what this science, which serves in the literal direction of the Qur'an, means and what stages it goes through. In this

context, since the study is related to the science of tajwid, systematic and thematic evaluations will be made from time to time on the development of the word tajwid.

1. Dictionary and Term Meanings of the Concept of Tajwid

The concept of Tajwid is an infinitive from the words **جود** in the dictionary, which means to make something beautiful, to make it good, to say it well, and to decorate it (İbn Maznur, 1993, III, 138; Mütercim, 2013, 1394; Ahterî, 2014, 163; Temel, 2013, 130). The concept of Tajwid as a term means as follows: It helps to give each letter its due, to arrange the degrees of the letters, to read the letters as they should be and where they come out (Temel, 2013, 130; Güler, 2017,145; Tetik, 2017, 179- 197). Besides, tajwid has also been described as "the knowledge of reading the Qur'an according to the procedure and removing the letters from the places where the mouth should be without going to extremes" (Çetin, 2011, XXXL, 253). Hüza'i (h. 408) made the first definition of the concept of tajwid as follows:

اعلم أن التجويد حلية التلاوة وزينة الأداء والقراءة، وهو إعطاء الحروف حقوقها، وترتيبها مراتبها، ورد الحرف من حروف المعجم إلى مخرجه وأصله، وإحاقه بنظيره وشكله، وإشباع لفظه ولفظ النطق به؛ لأنه متى ما تغير عما ذكرته لك من وصفه زال عن وضعه ووصفه

“Tajwîd is the ornament of recitation and adornment of recitation. Also, tajwid means reciting the letters correctly, arranging their ranks, removing each letter from the dictionary letters, combining them with similar ones, and saturating the pronunciation features. Because when

these qualities that I have described are left out, the structure and harmony will be broken.” (Ummanî, 2006, 72). This definition of Hūza'i is of serious importance since it is the first. Because their predecessors generally referred to the origin of the concept, they did not make a comprehensive definition. However, Hūza'i both defined the concept and set an example for his successors after him (Hūzelî, 2007, 93). The science of Tajwid is the ornament of reading the Qur'an because this science serves to the pronunciation of the divine word and contributes to a more accurate understanding of the divine message. The basic subject of the science of Tajwid is the letters of the Qur'an. In this context, it is possible to state that all the subjects in this science are related to the letters in the verses. The classification of the letters of the Qur'an is made according to their positions. That is, it deals with where the letters come out of the mouth and lips, and nasal passage, as well as how these letters should come out. Therefore, it can be stated that the aim of the science of tajwid is to preserve the pronunciation of the letters of the Qur'an as they were taken from the Prophet and to prevent mistakes in the pronunciation of the letters of the Qur'an (Koyuncu, 2017, 1503; Tetik, 2016, s. 35-40).

It is not correct to think that the science of tajwid consists only of theoretical knowledge because, with this science, while the correct pronunciation of the letters of the Qur'an is made, their artistic side is also revealed. Hence, the science of tajwid has been likened to music and interpreted in this context. It has been stated that in the science of Tajwid, only theoretical knowledge is not sufficient and there is an

advanced level that can be achieved by doing sufficient studies on it (Çelebî, 1941, I, 353-354; Tetik, 2017, 179- 197).

2. The Development Process of the Concept of Tajwid in the Age of Jahiliyyah

It is necessary to know the pre-Qur'an period in order to understand the message that the concepts express or the meaning pattern they express. Because the Qur'an reconstructed some concepts in the society, it intervened and built the society by giving new meanings to others. The fact that the poems of the jahiliyyah period also contribute to the understanding of the words of the Qur'an shows this clearly (Ceviz-Demirayak-Yanık, Ankara, 2004, 7). Therefore, it is important to know the meaning of the concept of tajwid used in jahiliyyah. As it is applied in many studies, in this study, firstly, the usage of the concept of tajwid from the jahiliyyah poems will be tried to be discussed. For instance, Ubayd b. al-Ebras uses the following expression in one of his poems:

كم رئيس يقدم الالف على الاجود السابح ذي العقب الطوال

“There are many leaders who, on horses that run at full speed, attack a thousand people for a long time, one after the other, for a long time.”

(Ebras, 1994, 101) The prominent word in this poem is الاجود. This word is used to mean a horse running fast. Another poem belongs to the famous Imru'l-Kays:

تحاماه أطراف الرماح تحاميل وجاد عليه كل أسحم هطل

“This place, irrigated by heavy rain-filled dark clouds, is guarded by spear holders like no other.”(Sendubi, 1997, 181).

In this poem, the word **وجاد**, which is the origin of the concept of tajwid, draws our attention. This word is used to mean heavy rain. In another poem, it is used in the sense of generous and trustworthy:

سمحاء الفقر أجواد الغني سادة الشيب مخارق المرء

“The poor are understanding, the rich are very generous. Their white-haired masters and naive youth are known for their generosity.” (Sulma, 1988, 117).

In this poem, the word **أجواد**, which is the origin of the concept of tajwid, is used. In addition to these poems that we have mentioned as examples, the direct use of the concept of tajwid has not been found in our research on the poems of jahiliyyah. However, it can be easily stated that the origin of the concept and the meaning it contains are used. In this context, it is possible to state that the jahiliyyah poems give enough ideas for the origin of the concept of tajwid, but do not directly contribute to the definition of tajwid. Because the prominent ones in the meanings used are as follows: "a horse running fast, heavy rain, being generous, doing good". It is not correct to state that the concept of tajwid is completely far from the poems of the period of jahiliyyah because it is an infinitive from the verb **جود**, which means beautification and improvement of the concept of tajwid. The triple root of this verb is the word **جاد**, meaning to be good and beautiful. Therefore, when we consider both of them together, we see that the triple root of the concept

is widely used and known in the poems of jahiliyyah. Therefore, although the concept of tajwid is not used as a term, it is possible to state that there are uses from the triple root in the period of jahiliyyah.

3. The Use of the Word Tajwid in the Qur'an

The concept of tajwid does not take place directly in the Qur'an with its infinitive form. However, we see many different usage forms derived from the words **و-ج-د**, which are the letters from which the concept of tajwid is derived. For this reason, we will try to focus on words that can be close to the concept of tajwid.

There are two words that stand out from different uses in the Qur'an.

First: It is related to the mountain where Prophet Noah's ark landed. This word goes like this:

وَاسْتَوَتْ عَلَى الْجُودِيِّ

“Noah's ark sat on Judi”(Hud:11/44)

The commentators do not have a common view about the word **الْجُودِيِّ** in the verse. According to the generally accepted view, this word in the verse is the name of a high place (İsfehanî, 1412, 210; İbn Manzur, 1993, III, 138). There is no consensus on naming this high place or high mountain as Jûdi. Some scholars have stated that this word is not the name of the mountain but its adjective (Taberî, 2000, XV, 334-335). The name given to the mountain is to express that revenge is taken against unbelievers, that the generosity and bounty that occurs due to the fact that water is a source of abundance has increased, and that Allah has a wide mercy on believers (el-Bika’i, ts., IX,291).

The second is;

إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصَّافِنَاتُ الْجِيَادُ

It is the word الْجِيَادُ mentioned in the verse “*One day, when the elegant and noble running horses are brought before him...*”. The singular form of this word appears as الجواد. According to Mujahid, the characteristic of these horses described in the verse is that they can lift one foot up and stand on a tripod. Because of this feature, these horses are superior to other horses and have a special position (Ībn Kesîr, VII, 64; Kurtubî, 1964, XV, 192).

When we look at the verses above, we see that the concept of tajwid, which is a science of the Qur'an, is not used in its current sense. In other words, it is a wrong statement to say that the terminological meaning of this science is clearly mentioned in the Qur'an. However, it is possible to associate these concepts, which come from the same root as the word tawhid, with this science. It is because the words الْجُودِيَّ and الجواد literally mean to put forth all the effort in doing or qualifying a job and to do that job in the best way possible. When the Qur'an is recited, it should be read in the best way and it is necessary to put forth all the effort. In this respect, a connection can be established between the word tajwid and the other two words above-mentioned. Here, it is useful to remind the following: The association of the word Tajwid with these two words is only related to the root letters, that is, to the dictionary meaning. It is not a correct approach to associate the terminology of the word Tajwid with these mentioned words.

4. Usage of Tajwid in Hadith

Another area in which the concept of tajwid is used in its origin is hadiths. The infinitive form of the concept of tajwid, which is not used directly in the Qur'an, is not used in the hadiths, either. However, many variants of the word derived from the triple root are used in hadiths. To this end, we will try to deal with some hadiths that can express the literal meaning of tajwid.

The imperative verb form of the concept of tajwid is the closest to the meaning of tajwid in hadiths. As a matter of fact, in the following hadith, which is used in Muawiya's narration to indicate that they kept the Qur'an in the same way as the Prophet had them dictated, the imperative form of the concept draws our attention:

“Put the inkwell, turn the pen, read 'Bâ' with a mark on it, separate 'Sîn', do not blind 'Mîm', read the word 'Allah' well, read 'er-Rahman' with length, recite 'er-Rahim' well, put your pen over your left ear because it is a better reminder to you.” (Hindi, 1981, X, 314). It is possible to express the expression "recite er-Rahim well" as the closest meaning to the infinitive meaning of the concept of tajwid. In many other hadiths, the words derived from the triple root of the concept are used and these meanings are generally used in the meanings of "being generous, raining abundantly, running fast and making an effort, to forgive and give a lot" (Ebu Ya'la, 1984, V, 176; Kelabazî, 1999, I,159; Müslim, 1.).

The closest meaning to the concept of tajwid in the hadiths is the hadith mentioned above. Therefore, we can state the following: The concept of Tajwid is not used directly in the hadith. In addition, we see that the words derived from the triple root are mainly used outside the meaning

of the concept of tajwid. In this context, it is possible to state that the concept of tajwid is not used as a term in hadiths.

5. Definitions of Tajwid Concept and Conceptualization Process

The concept of tajwid became a special science in Islamic disciplines, but it was quite late to reach this point. Although there are different reasons for this, the prominent factor is the fact that the science of tajwid has been practically known among people and its social ground has not been suitable enough. Ibn Mujahid (h. 324) was the first person to include the concept of tajwid in his work, which is close to its term meaning. The author's work "es-Seb'atu fi'l-Kirâât" is one of the works worth mentioning in this context (Ganim, 2003, 60).

In the context of the definitions of the concept of Tajwid, we can also state the following: Hamza ez-Zeyyat (h. 156), one of the seven recitation imams, indicates as follows: "*We learned how to recite the Qur'an with tajwid thanks to Ibn Abi Layla.*" (İbn Cezerî, 1932, II, 165). In the narration from Ayyub es-Sahtiyani (h.131), who lived in the same century; "*Abu'l-Qasim Miksam had a small book. He was reading the Qur'an in the mosque. He was reciting the Qur'an, stammering his tongue. His recitation was not good/perfect.*" (el-Mizzî, 1980, XXVI, 696). These statements of his give us an idea about the long process of the concept of tajwid. In the third century, which is the next century, Yahyâ b. Ma'în included the following statements in the context of praising the pronunciation of the letters of Abu Ubeyde al-Haddâd: "*He was one of the people who acted very carefully. I don't remember*

encountering an error in it. It was great to read his book.” (Mizzî, XXIII, 475)

Jahiz (h. 250) praises Ebu'l-Esed ed-Dueli, who is an important historical figure in marking the Qur'an according to certain rules, with the following expressions: “He combined a superior level of intellect, right-mindedness, and a beautiful expressiveness.” (Cahız, 1423, I, 264).

The expressions we have quoted for the definition of the concept of tajwid so far are those that coincide with the conceptual meaning of the concept. But it is far from expressing a full conceptual process. Since the fourth century of the Hijri, we have come across some statements about the science of tajwid. The narration of Abu Bakr Gezai (h. 373) from Ibn Mujahid is important. Dani gives place to this narration in his work as follows: "There are two types of reading the Qur'an by mistake, open and hidden. While the open covers the mistakes made in writing, the secret is not to recite the letters correctly while trying to read Qur'an with tajweed." (İbn Sivâr, 2005, I, 180; Tetik, 2016, p. 35-40). As it is understood from the narration, the concept of tajwid arose against the concept of erroneous recitation of the Qur'an (Lahn). Therefore, it can be stated that breakthroughs were made among the scholars towards the concept. That is because, as understood from the narrations, the concept of tajwid is fully settled in the society and those who stand out with their recitations are mentioned in the aforementioned narrations.

Conclusion

Quran is the basic book of the religion of Islam. With this holy book, Muslims are building their culture and understanding of wisdom. Indeed,

reciting the Qur'an is a divine command, and it is a divine command to do good deeds. Those who read the Qur'an in society are addressed as "hafiz" and "kari". Tajwid, which is a set of rules created to eliminate the mistakes in the recitation of the Qur'an, has become an independent science in the society over time. It is also of great significance in the scientific community. Although this concept has many different meanings, it basically means "to sing beautifully and to decorate". The concept of tajwid was not used in any way, including the infinitive form, in the period of jahiliyyah and in the period of the revelation of the Qur'an after jahiliyyah. However, it is seen that the concept of tajwid is used both in the poems of jahiliyyah and in the Qur'an. While the origin of the concept of tajwid used in the period of jahiliyyah is used in the meanings such as "a horse running fast, heavy rain, being generous and doing good", there are two expressions closest to the triple root in the Qur'an. These two expressions are the usages of الجُودِي and الجواد. It has been determined that these two words meaning "good and beautiful" are the closest words to the concept of tajwid. In the hadiths, it is seen that the concept of tajwid is not used in its simple form, but it is used in terms of its origin. The prominent meaning of these usages is "reciting the word well". Other uses, on the other hand, have meanings far from the origin of the concept of tajwid. In the period after the revelation of the Qur'an, there is a conceptualization process of the concept of tajwid. As a matter of fact, Ibn-i Mujahid appears to be an important person in this regard. In addition to this, many definitions of tajwid are of serious importance because the concept of tajwid exists in society as a custom.

However, it is obviously seen that the conceptualization process of tajwid has been very late.

References

- Ahterî Mustafa Efendi, Ahterî-i Kebîr, Nadir Eserler Kitaplığı, 2014.
- Birişik, A. “Kıraat”, DİA, İstanbul, 2022.
- Bozkurt, N. “Hafız”, DİA, İstanbul, 1997.
- Câhız, Ebû Osman Amr b. Bahr b. Mahbûb el-Kinânî, *el-Beyân ve't-Tebyîn*, Mektebetu'l-Hilâl, Beyrut 1423.
- Ceviz, Nurettin – Demirayak, Kenan – Yanık, Nevzat H., *Yedi Aski Arap Edebiyatının Harikaları*, Ankara Okulu Yay., Ankara, 2004.
- Çelebi, Kâtib, *Keşfü'z-zunûn 'an esâmi'l-kütüb ve'l-fünûn*, İstanbul, 1941.
- Çetin, Abdurrahman, “Tecvîd”, DİA Yayınları, 2011.
- Ebû Ya'la, Ahmed b. Ali b. el-Müsennâ, *Müsned*, Dârul-Memûn li't-Turâs, Dimeşk ,1984.
- el-Kelâbâzî, Ebû Bekr Muhammed b. Ebû İshâk İbrâhîm b.Yakûb el-Buhârî, *Bahru'l-Fevâid, Meâni'l-Ahbâr*, Dâru'l-Kutubi'l İlmiyye, Beyrut, 1999.
- Güler, Mehmet, “Şeyh Sinân Efendi'nin Manzum Tecvîd Tercümesi”, *Uluslararası Sosyal Araştırmalar Dergisi*, 10 (52), 2017.
- Ğânim Kaddûrî el-Hamed, *ed-Dirâsâtu's-Savtiyye 'inde Ulemâit'Tecvîd*, Dâr-u Ammâr, Amman, 2003.
- Hasan es-Sendûbî, Şerh-u Dîvâni İmrui'l-Kays, Dâru İhyâil-U'lûm, Beyrut, 1990.

- Hindî, Alâuddin Ali el-Muttakî, *Kenzu'l-Ummal fî Suneni'l-Akvâl ve'l-Efâl Müessesetü'r-Risâle*, Beyrut 1981.
- Hüzelî, Ebu'l-Kâsım Yûsuf b. Ali b. Cebbâre İbn Muhammed b. Ukeyl, *El-Kâmil fî'l-Kırâati'l-'Aşri ve'l-Erbe'îne'z-Zâideti 'Aleyhâ*, Müessesetü Semâ, Irak, 2007.
- İbn Cezerî, *Ğâyetu'n-Nihâye fî Tabakâti'l-Kurrâ*, Nşr. Gotthelf Bergsträsser, Mektebetu İbn-i Teymiyye, Kahire, 1932.
- İbn Manzûr, Muhammed b. Mûkerrem, *Lisânu'l-Arab*, Dâru Sâdır, Beyrut 1993.
- İbn Sivâr, Ebû Tâhir Ahmed b. Ali b. Ubeydullah b. Ömer, *el-Müstenîr fî'l-Kırâati'l-Aşr*, Dâru'l-Buhûsi li'd-Dirâsâti'l-İslâmiyye ve İhyâi't-Türâsi, Dubai, 2005.
- Koyuncu, Recep, "Kur'ân Eğitiminde Manzûm Tecvîd Geleneği: Cemzûrî ve Tuhfetü'l-Etfâl Adlı Manzûm Eseri", Cumhuriyet İlahiyat Dergisi, 21 (3), 2017.
- Mizzî, Ebu'l-Haccâc Cemâleddin Yûsuf b. Abdurrahman b. Yusuf, *Tehzîbu'l-Kemâl fî Esmâ'r-Ricâl*, Müessesetü'r-Risâle, Beyrut, 1980.
- Mütercim Asım Efendi, *Kâmûsu'l-Muhît Tercümesi*, Türkiye Yazma Eserler Kurumu Başkanlığı Yayınları, İstanbul 2013.
- Râğıb el-İsfehânî, Ebu'l-Kâsım el-Hüseyn b. Muhammed b. Mufaddal, *el-Mufredâtu fî Ğarîbi'l-Kur'an*, Dâru'l-Kalem, Dimeşk 1412,
- Temel, Nihat, *Kırâat ve Tecvîd İstılahları*, Marmara Üniversitesi İlahiyat Fakültesi Vakfı Yayınları, İstanbul 2013.

- Temel, Nihat, *Kıraat ve Tecvid İlmine Ait Eserlerin Sistematiği*, Kur'an ve Tefsir Araştırmaları: Kıraat İlmi ve Problemleri-IV [İlmi toplantı, İstanbul, 2001], 2002.
- Tetik, İbrahim, Tecvîd Kelimesinin Semantik Analizi, *Universal Journal of Theology*, (2017). 2 (3), ss.179- 197.
- Tetik, İbrahim, *Tecvîd İlmi: Tarihsel Evveliyatı, Doğuşu ve Gelişim Süreci*, Atatürk Üniversitesi Sosyal Bilimler Enstitüsü, Yayınlanmamış Doktora Tezi, Erzurum, 2016.
- Ubeyd b. el-Ebrâs, *Dîvânu Ubeyd b. el-Ebrâs*, Dâru'l-Kitâbi'l-Arabî, Beyrut, 1994.
- Zerkeşi, Bedru'd-Din Muhammed b. Abdullah, *el-Bürhan fi Ulümi'l-Kur'an*, Mısır 1972.
- Zuhey b. Ebî Sulmâ, *Dîvânu Zuhey b. Ebî Sulmâ*, Dâru'l-Kutubi'l-İlmiyye, Beyrut, 1988.