

EVIDENCE FOR THE OBLIGATION OF RECITING THE QURAN WITH PROPER TAJWEED AND CLARIFICATION OF COMMON MISTAKES IN SURAH AL-FATIHA

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Abstract

The importance of the research is evident in explaining the importance of the science of Tajweed and mentioning the evidence for the necessity of reading the Qur'an with Tajweed. The problem of this research is that some students of knowledge think that learning Tajweed is not obligatory, and that reading the Qur'an with Tajweed is a matter of perfection. This research was to deny this suspicion and prove the obligation of reciting Qur'an with Tajweed. In this research, we have introduced the science of Tajweed linguistically and terminologically, then we mentioned its origins, its purpose, and methods of learning it. Then we followed that with evidence of the obligation of reciting the Qur'an with Tajweed. We also presented the types of mistake (lahn) in reciting the Holy Qur'an, and we mentioned examples of some common mistakes in Surat Al-Fatihah, then we concluded the research with the most important results and recommendations.

Keywords: Evidence- Obligation- Tajweed- Mistakes - al-Fatihah.

INTRODUCTION

Praise be to God, Lord of the Worlds, and May blessings and peace be upon the most noble of messengers, our Prophet Muhammad, and upon all his family and companions, then, to proceed: Among the sciences related to the Holy Qur'an is the science of Tajweed, a noble discipline that teaches the correct and precise recitation of the Qur'an. It ensures the correct articulation and preserves the meaning. Learning it helps a Muslim recite the Holy Qur'an with proper pronunciation, as stated by the Almighty: "**Those to whom we have given the Book recite it with its true recital**" [Al-Baqarah: 121].

The more a believer recites the verses of Allah, the more his good deeds multiply, and his record of deeds fills up. This is the true trade with Allah Almighty.

The intended meaning of "those who recite" the Book of Allah, as mentioned by the scholars, are those who consistently read it and follow its teachings until this becomes a distinctive feature and a hallmark for them. Such people have made a profitable deal with Allah Almighty that will never fail or

perish. It is the most honorable, highest, and best trade, which is to gain the pleasure of their Lord, His great reward, and to be saved from His wrath and punishment. (al-Shwkani: 1993)

People vary and differ in their ability to read the Qur'an and their proficiency in it. Therefore, each person has their merit and reward according to their level.

The importance of the topic:

1. This topic is related to the most noble of sciences and the greatest book, the Book of Almighty Allah, and everything that is like that derives its importance from what is related to it.
2. Learning Tajweed is a means of training the tongue to pronounce classical Arabic correctly, which in turn revives and encourages the learning of the language.
3. Learning Tajweed is a means to safeguard the tongue and protect it from errors and mistakes in the recitation of the Holy Qur'an.
4. Learning Tajweed is one of the most noble and esteemed Islamic sciences because it is related to the words of Allah Almighty.

Research Objectives

- 1- Definition of the science of Tajweed, mentioning its origin, stating its purpose, and identifying the best methods to learn it.
- 2- Presenting evidence for the obligation of reciting the Quran with Tajweed.
- 3- Understanding the types of mistakes (Lahn) in reciting the Quran.
- 4- Providing examples of some common errors in Surah Al-Fatiha.

Therefore, this research paper addresses the topic in an introduction, four sections, and a conclusion:

- **Introduction:** This section covers the importance of the topic, the reasons for choosing it, its objectives, and the research plan.
- **Section One:** It discusses the definition of the science of Tajweed, its divisions, its origins, its purpose, and the methods of learning it.
- **Section Two:** This section presents the evidence for the obligation of reciting the Quran with Tajweed.
- **Section Three:** It explains the types of errors (Lahn) in the recitation of the Quran.
- **Section Four:** This section provides examples of some common mistakes in Surah Al-Fatihah.
- **Conclusion:** It includes the most important findings and recommendations.

Section One: The Definition of the Science of Tajweed, Its Divisions, Its Origins, Its Purpose, and the Methods of Learning It

- **First: The Definition of Tajweed:**

Tajweed:

- **Linguistic Definition:** Improvement or enhancement. (Ibn Manzur: 1993).
- **Terminological Definition:** It is the act of giving each letter its due rights and proper ranking, returning each letter to its correct articulation point, and joining it with its similar and matching letters. It involves fully pronouncing each letter and gently articulating it according to its natural

form and complete structure, without any exaggeration or undue effort.(al-Dani: 1988 ,Ibn al-Jazari: 1985).

- **The later scholars defined it as:** "It is the pronunciation of every letter from its articulation point and giving it its due and deserved characteristics." (Mohmed Makky: 1999, al-Marsafi: d.t).

- **Secondly: the divisions of Tajweed:**

- 1 Scientific Tajweed (Theoretical): This involves understanding the rules and scientific principles of Tajweed.
- 2 Practical Tajweed (Applied): This refers to the recitation of the Quran with proper Tajweed as it was revealed to the Prophet Muhammad (PBUH).

- **Thirdly, the emergence of the science of Tajweed:**

- **Practically**, the science of Tajweed originated from the very moment the Quran was revealed to the heart of the leader of the first and the last, our Prophet Muhammad (PBUH)., as stated in the following verse: (اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ).

These verses were recited by Gabriel to the Messenger of Allah (PBUH) in a melodious manner (mujawwad). The Messenger of Allah (PBUH) memorized them in that specific way and recited them exactly as he heard them. The companions (may Allah be pleased with them) then received the Quran from the Prophet (PBUH) and recited it as they had heard it, generation after generation, until this transmission reached us consistently in both style and performance.

- **From a scholarly perspective**, there is disagreement about who first established the rules of Tajweed. It has been attributed to various scholars: some say: **Abu al-Aswad al-Du'ali**, others say: **Abu 'Ubayd al-Qasim ibn Sallam**, some mention: **al-Khalil ibn Ahmad**, while others attribute it to other experts in Quranic recitation and linguistics.(al-Marsafi: d.t).

Perhaps the first to dedicate an independent classification to the science of Tajweed was **Abu Muzahim Musa ibn Ubaydullah al-Khaqaanee** (died 325 AH) In his poem "al-Khāqānīyah,".

- **Fourthly, the purpose of the science of Tajweed:**

The purpose of the science of Tajweed lies in several aspects, including the following: (Abdulaziz Qari: 2001).

- Reciting the words of Allah - exalted be He - accurately and in the most beautiful manner, without adding or omitting anything, in accordance with the command of Allah - exalted be He - "**And recite the Qur'an with measured recitation (a slow style)**" (Al-Muzzammil :4).
- Attaining the pleasure of Allah - exalted be He - and happiness in both worlds.
- Preserving and protecting the tongue from any errors when reciting the Quran.
- Training the tongue in classical Arabic pronunciation, thereby revitalizing the Arabic language and encouraging its learning.

- **Fifthly, methods for learning the rules of Tajweed include:**

The methods of learning Tajweed rules can be summarized as follows: (Ahmed al-Hefian: 2000).

- 1- Taking the initiative to study under a proficient reciter who embodies precision and mastery is crucial. The optimal method for learning this science is through direct observation and emulation of the correct manner in which letters and words are pronounced in the Noble Quran.

- 2- Listening extensively to proficient and verified Quranic reciters, such as Sheikh Abdul Basit and Sheikh Al-Husary, among others, is highly beneficial.
- 3- Utilizing educational books, CDs, the internet, and various other modern tools to learn Tajweed rules.
- 4- Engaging in continuous practice of the Tajweed rules learned helps the reader master Tajweed. Establishing a daily routine to recite the Quran with a focus on applying the Tajweed rules learned is highly beneficial.

Section Two: Evidence of the necessity of reciting the Quran with Tajweed

We must differentiate between learning Tajweed theoretically and applying Tajweed in reciting the Quran. Learning the rules of Tajweed is a communal obligation (*fard kifayah*), meaning it suffices for some members of the community to fulfill it. However, applying Tajweed rules during recitation is an individual obligation (*fard 'ayn*) upon every sound person who is not hindered by any defect or illness that prevents them. For example, if someone cannot control their tongue or does not find someone to guide them to correctness, then Allah does not burden a soul beyond its capacity.

This is supported by the Quran, the Sunnah, and scholarly consensus (*ijma'*).

- Some evidences of the Quran:

- Allah's saying (interpretation of the meaning): "And recite the Qur'an with measured recitation." (*Al-Muzzammil*: 4). Reciting with *tarteel* involves reciting the Quran deliberately, with reverence, contemplation, and adherence to all Tajweed rules. It is authentically reported from Ali ibn Abi Talib (may Allah be pleased with him) regarding the interpretation of *tarteel*, where he said: "It is the proper articulation of letters and knowing where to pause." (*al-Suuti*: d.t).

Upon examining the verse, one finds that Allah - exalted be He - did not suffice with mere command, but emphasized it with the gerund "*tarteelan*". In the principles of Islamic jurisprudence (*usul al-fiqh*), a command is understood to be obligatory unless there is evidence to suggest otherwise, such as encouragement, permissibility, or other indications. There is no such evidence here, so the original obligation remains, which is reciting the Quran with *tarteel*, meaning with Tajweed and correctly pronouncing its words.

- Another evidence from the Quran is Allah's saying (interpretation of the meaning): "Those to whom We have given the Book recite it with its true recital. They [are the ones who] believe in it." (*Al-Baqarah*:121). Therefore, there are those who recite the Quran with its true recital by giving each letter its right and deserving from Tajweed and application, and there are those who recite it without that. They do not fulfill the rights of the letters and their due in terms of knowledge and practice. Proper recitation includes performing it well and maintaining the quality of recitation. As *al-Shawkani* (may Allah have mercy on him) said in *Fath Al-Qadeer*: "They recite it as it should be recited, without altering it or changing it." (*al-Shawkani*: 1993).

These verses and others from (the Quran) clearly indicate that Allah - exalted be He - revealed the Quran and explained the rules of its recitation. Therefore, it is a revelation from Allah, and the practice of reciters from the time of its revelation until today has always been to observe these rules. They have received these rules from the mouths of scholars and teachers generation after generation, in the most widely recognized transmission known to the world since its inception, and it will continue to be passed down until Allah inherits the earth.

- **Some evidences from the Prophetic Sunnah:**

1-It is narrated from Abdullah bin Mas'ud - may Allah be pleased with him - that he used to recite to a man, then the man recited: ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ﴾ Without prolonging the vowel sound for (الفقراء), Ibn Mas'ud said, "This is not how the Messenger of Allah (PBUH) recited it to me!" He was asked, "How did he recite it to you, O Abu 'Abd al-Rahman?" He replied, "He recited it to me like this." ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ وَالْمَسْكِينِ﴾ Therefore, prolong it. (al-Suotî: d.t).

Therefore, Ibn Mas'ud objected to the man reciting the word "الفقراء" without prolonging the vowel sound. He did not permit him to omit it, even though both pronunciations have no effect on the meaning or implication of the word. However, because recitation is a followed Sunnah passed down from one person to another, as Zaid bin Thabit (may Allah be pleased with him) stated and it was extensively transmitted from him, Ibn Mas'ud objected to the man reciting differently from the recitation of the Prophet (peace be upon him) that his companions read, indicating the necessity of learning the rules of Tajweed and reciting the Quran correctly in accordance with these rules. This is evidenced by such a text of the part of the whole

2- It is narrated from Ya'la bin Mamlak that he asked Umm Salama (may Allah be pleased with her) about the recitation of the Prophet (PBUH) and his prayers. She said, "What is wrong with his prayer? He used to pray, then sleep as much as he had prayed, then pray as much as he had slept, then sleep as much as he had prayed until morning." Then she described his recitation, saying, "His recitation was clear, letter by letter." (al-Termzi: 1975).

This hadith indicates that improving the recitation and perfecting it with Tajweed was the practice of the Prophet (PBUH).

- **The consensus (ijma'):**

The scholar Sheikh Muhammad Maki Nasr mentioned in the conclusion of "Al-Qawl al-Mufid" that: "the infallible Muslim community has unanimously agreed on the obligation of Tajweed, from the time of the Prophet (PBUH) until our time, and there has been no disagreement among them on this matter, and this is one of the strongest arguments." (Mohamed Makki: 1999), Therefore, it is not permissible for any reciter to recite the Quran without Tajweed. Otherwise, they would fall under severe warning as mentioned in the Quran: "And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination" (An-Nisa:115).

So, Tajweed is obligatory for anyone who intends to recite any part of the Quran. They will be rewarded for doing so and punished for neglecting it. This is how it was revealed to the Messenger of Allah (PBUH), in a meticulous and articulated manner, and it has reached us in the same way. Just as understanding the meanings of the Quran, adhering to its limits, and acting upon it are acts of worship, correcting its words and pronouncing its letters correctly according to the standards transmitted by the reciters from the Companions of the Prophet (PBUH) is also an act of worship, as mentioned earlier.

Section Three: Mistakes in Reciting the Quran (Lahn)

Definition of "lahn":

- **Lahn in Language:** Lahn is the plural of "alhan" and "lahon," and it has several meanings, we ment here "error." (Ibn Manzur: 1993).
- **Lahn in Terminology is of Two Types:** Obvious (Jali) and Subtle (Khafi).

Here are some texts from scholars defining the two types:

- **Ibn Mujahid** (d. 324 AH) said: "Lahn in the Quran is of two types: obvious and subtle. The obvious is the abandonment of proper grammar, and the subtle is the failure to give each letter its due in the refinement of pronunciation."
- **As-Saeedi** (alive in 410 AH) said: "... Because lahn is of two types: obvious and subtle. Obvious lahn is when the nominative is raised, or the accusative is lowered, or the genitive is raised or lowered, and similar errors, which are recognized by reciters, grammarians, and others who have a basic understanding of knowledge. Subtle lahn is not known except by a proficient and precise reciter, who has learned from the pronunciations of masters, conveys their teachings, and gives each letter its due, neither adding to it nor diminishing from it..."
- **Abdul Wahhab al-Qurtubi** (d. 461 AH) said: "Lahn is of two kinds: obvious and subtle, each with its own specific definition and distinct nature."

Obvious lahn is an error that affects the words, disrupting the meaning and custom. Subtle lahn is an error that affects the words, disrupting the custom that brings elegance and beauty."

- **Ibn al-Jazari** (d. 833 AH) said: "Obvious lahn is a defect in the words that disrupts the meaning and custom, such as pronouncing the 'Ta' with a dhamma in the verse: ﴿أَنْعَمْتَ عَلَيْهِمْ﴾ Al-Fatiha:7, or with a kasra. It can also disrupt the custom without affecting the meaning, such as raising or lowering the 'Ha' in the verse: ﴿الْحَمْدُ لِلَّهِ﴾ al-Fatiha 2."

As for subtle lahn, it is a defect in the words that disrupts the custom without affecting the meaning, such as repeating the 'Ra' sounds, buzzing the 'Noon' sounds, over-emphasizing the 'Lam' sounds and infusing them with ghunnah, revealing what should be concealed, and softening what should be firm, or firming what should be soft."

From the previous statements of the scholars, we can conclude the following:

1. They agreed on dividing lahn into two types: obvious and subtle, but they differed in their definitions of each
2. The term "custom" here refers to the custom of recitation, contrary to Al-Marashi's (d. 1150 AH) said that it refers to the custom of the Arabs, because the custom of recitation is more specific than the custom of the Arabs.
3. Obvious lahn occurs in letters: by addition, such as adding an 'Alif' in ﴿عَمَّ يَتَسَاءَلُونَ﴾, making it "عما يتساءلون"; by subtraction, such as removing the 'Alif' from ﴿لَا﴾ in the verse ﴿لَا أَقْسِمُ بِهَذَا الْبَلَدِ﴾, making it "لأقسم"; or by substitution, such as reading ﴿الْحَمْدُ لِلَّهِ﴾ by substituting the 'Ha' with a 'Haa'. It also occurs in diacritics by mistakenly changing a movement, such as substituting a dhamma with a kasra in the word ﴿وَرَسُولُهُ﴾ in the verse ﴿أَنَّ اللَّهَ بَرِيءٌ مِنَ الْمُشْرِكِينَ وَرَسُولُهُ﴾. Changing the dhamma on the 'Lam' to a kasra results in an unpleasant meaning that is inappropriate. This type of lahn is forbidden in Islamic law by the consensus of Muslims, and the one who intentionally commits it is subject to punishment. If done out of forgetfulness or ignorance, it is pardoned, God willing.
4. Lahn has various degrees: the obvious that disrupts both the structure and meaning is not the same as that which disrupts only the structure. Similarly, the subtle that is recognized by most reciters is not the same as that which is only known by skilled reciters.
5. Subtle lahn is of two types: one that is known by most reciters, such as failing to merging where it is required, as well as clearing, inverting, concealing, over-emphasizing the softened letters, and vice versa. The other type is known only by skilled reciters, such as repeating the 'Ra' sounds, buzzing the 'Noon' sounds, over-emphasizing the 'Lam' sounds in the wrong place, and softening them as well. These errors disrupt the pronunciation and diminish its elegance and beauty

Section Four: Examples of Common Mistakes in Surah Al-Fatiha

Introduction:

Reciting Surah Al-Fatiha is a fundamental part of the prayer, and without it, the prayer of a worshipper is not accepted nor considered valid. Therefore, scholars have paid great attention to ensuring its correct recitation, safeguarding the reader from committing obvious mistakes (Lahn Jali) that alter the meaning of a word or verse. We have observed many people making errors in its recitation, both in prayer and outside of it. It is incumbent upon us to highlight the most important of these mistakes and their locations within the surah, so that Muslims may be aware and determined to correct their recitation by sitting with a proficient scholar to follow and correct their mistakes. I have summarized the statement of these errors on a single page for ease of memorization and attention. The detailed errors are as follows:

1- Errors in the first verse: ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ al-Fatiha 1.

- Repeating the letter 'Ra' in the word: "Ar-Rrahman/Ar-Rrahim," when the correct pronunciation is with a single, emphatic 'Ra' (الرَّحْمَن).
- Prolonging the 'Alif' in "Ar-Rahmaan" more than two vowel movements, when it should be a natural prolongation, only extended at a pause, with a temporary prolongation due to stillness between 2, 4, or 6 movements. There is no pause here.

2- Errors in the second verse: ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ al-Fatiha 2.

- Not pronouncing the hamzatul-wasl and the 'Lam,' causing the reader to start with the letter 'Ha' directly without realizing they have dropped two letters, saying: (Hamdu lillah rabb al-'alameen).
- Prolonging the 'Lam' in the phrase "Al-Hamdu lillah" more than two vowel movements due to intonation or imitation of a particular reciter, saying: (Al-Hamdu li-aaaah). The correct way is a natural prolongation, only extended at a pause, with a temporary prolongation due to stillness between 2, 4, or 6 movements. There is no pause here.
- Increasing the sound at the kasra (short 'i' sound) of the letter 'Ba' in the word: (rabi'), turning it into a 'Ya': (rabiya'), when it should be a single movement without prolongation.
- Prolonging the 'Alif' in "Al-'Alaameen" more than two vowel movements due to intonation or imitation of a particular reciter, when the correct approach is a natural prolongation, extending only the letter 'Ya' of the word at a pause, with a temporary prolongation due to stillness between 2, 4, or 6 movements.

3- Errors in the third verse: ﴿الرَّحْمَنِ الرَّحِيمِ﴾ al-Fatiha 3.

- The same observation mentioned in the first verse applies here.

4- Errors in the fourth verse: ﴿مَلِكِ يَوْمِ الدِّينِ﴾ al-Fatiha 4.

- Prolonging the 'Alif' in "Maalik" more than two vowel movements due to intonation or imitation of a particular reciter, when the correct approach is a natural prolongation. There is no pause on the word here.
- Increasing the sound at the kasra (short 'i' sound) of the letter 'Kaf' in the word: (malik), turning it into a 'Ya': (maliki), when it should be a single movement without prolongation.
- Confusing the articulation point of the letter 'Dal' with that of the letter 'Ta' in the word: (al-din), resulting in: "al-detteen."

5- Errors in the fifth verse: ﴿إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ﴾ al-Fatiha 5.

- Not properly articulating the hamzah (glottal stop), with the reader saying: (yak), or pronouncing it without emphasis: (iyak), which is a common mistake among people.
- Stealing or not properly articulating the letter 'Ain' in the word: (na'budu), where the reader may confuse the letter 'Ain' with the hamzah, saying: (na'abdu), or not pronouncing the 'Ain' at all, saying: (nabdu).

6- Errors in the sixth verse: ﴿أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ﴾ Al-Fatiha 6.

- Not properly articulating the letter 'Sad' in the word: (al-sirat), confusing it with the letter 'Seen', saying: (al-sirat), when the correct pronunciation is with a 'Sad' in the reading of Imam Hafs from 'Asim.
- Not properly articulating the letter 'Seen' in the word: (al-mustaqeem), confusing it with the letter 'Sad', the reader says: (al-mustaqeem).
- Not properly articulating the letter 'Qaf' in the word: (al-mustaqeem), confusing it with the letter 'Kaaf', the reader says: (al-mustakeem).

7- Errors in the seventh verse:

﴿صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾ al-Fatiha 7.

- Not properly articulating the letter 'Sad' in the word: (sirat), confusing it with the letter 'Seen', the reader says: (sirat), when the correct pronunciation is with a 'Sad' in the reading of Imam Hafs from 'Asim.
- Confusing the letter 'Zay' with the letter 'thal' in the word: (al-latheena), sometimes the reader reads it with a 'Zay', saying: (al-zineena).
- Joining the words: (al-latheena) and (an'amta) together, saying: (al-ladheena'amta).
- Not properly articulating the hamzah (glottal stop), saying: (al-'amta), or not properly articulating the 'Ain', saying: (an'amta).
- Not properly articulating the fat-ha (short 'a' sound) on the word: (an'amta), resulting in a mistaken dhamma (short 'u' sound): (an'amtu), which is a significant error as it completely changes the meaning.
- Over-emphasizing the letter 'Meem' like the letters 'Ghayn' and 'Dad' in the word: (al-maghhdhoobi), when it should be softened.
- Stealing the kasra (short 'i' sound) on the letter 'Ha' in the word: ('alayhim), pronouncing it with a dhamma (short 'u' sound) or fat-ha (short 'a' sound): ('alayhim) ('alayham).
- Confusing the articulation of the letter 'Dad' with that of the letter 'dal' in the word: (al-dalleen), resulting in: (wal-ddalaleen).
- Not properly articulating the letter 'Dad' in the word: (al-dhalleen), confusing it with the articulation of the letter 'Zha', saying: (al-zhaaleen).
- Not properly articulating the necessary prolongation (6 movements) on the letter 'Alif' in the word: (al-dhalleen), with the reader often coming in with two movements or more. This is a very common mistake.

8- General errors in the surah:

- a) Joining verses with a single breath and a silent final letter of each verse, for example: the reader says: "Al-hamdu lillahi rabb al-'alameen * Ar-rahman ir-rahim * Malik yawm ad-deen..." etc., when the correct way is to pronounce the movement of the final letter.
- b) Reducing the sound when pronouncing the letter 'Ya', turning it from a letter into a movement, in all words at the end of each verse: such as: (ar-rahim= ar-rahim / al-'alameen= al-'alameen / ad-deen= ad-deen / nasta'een= nasta'een / al-mustaqeem= al-mustaqeem, etc.).
- c) Over-emphasizing the softened 'Alif's in the surah, such as: (malik, wa iyyaak), when the correct way is to soften them, except for: (as-sirat, sirat, adh-dhallee), which are over-emphasized due to the strength of the over-emphasized letter before them.
- d) Stopping with a strong nasal sound (ghunnah) on the silent 'Noon' or 'Meem' at the end of each verse, such as: (al-'alameen ', ar-rahim'), when the correct way is to stop with silence and a break in sound at that point.

CONCLUSION

In conclusion, the key results are as follows:

1. Learning Tajweed is a means to train the tongue to pronounce classical Arabic correctly.
2. Reciting the Quran with proper Tajweed is an obligatory act for anyone intending to recite from the Quran, unless hindered by an impediment.
3. A person unable to articulate Tajweed due to speech difficulties is excused, as Allah does not burden a soul beyond its capacity.
4. There should be no leniency or negligence in applying Tajweed rules during Quranic recitation, and individuals with valid excuses have their own rulings.
5. Recitation melodies vary in degrees: obvious mistakes affecting structure and meaning differ from those affecting only the structure. Likewise, what is clear to most reciters differs from what only skilled reciters may recognize.

Recommendations:

Researchers recommend the following:

1. **Emphasis on Learning Tajweed Rules Correctly:** It is advised to prioritize learning Tajweed rules accurately through direct learning from proficient and disciplined Quranic reciters.
2. **Benefiting from Applications and Websites:** Utilize available applications and websites on the internet effectively for learning Tajweed. These platforms offer interactive tools and resources that enhance the learning experience.

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- 1) al-Suyūṭī (t: 910 h), al-Itqān fī 'ulūm al-Qur'ān, taḥqīq: Muḥammad Abū al-Faḍl Ibrāhīm, (al-Mamlakah al-'Arabīyah al-Sa'ūdīyah : Wizārat al-Shu'ūn al-Islāmīyah wa-al-Awqāf wa-al-Da'wah wa-al-Irshād, D. t).
- 2) Alzabydy (t :1205 h), Tāj al-'arūs min Jawāhir al-Qāmūs, taḥqīq : majmū'ah min al-muḥaqqiqīn, Dār al-Hidāyah, D. t
- 3) al-Dānī Abū 'Amr 'Uthmān ibn Sa'īd (t : 444h), al-Taḥdīd fī al-Itqān wa-al-tajwīd, taḥqīq : D. Ghānim Qaddūrī Ḥamad, Maktabat Dār al'nbār-bghdād, 1, 1407h= 1988m.

- 4) al-Ṭabarī Abū Ja'far Muḥammad ibn Jarīr (t : 310h), tafsīr alṭbry= Jāmi' al-Bayān fī Ta'wīl al-Qur'ān, taḥqīq : Aḥmad Muḥammad Shākīr, Mu'assasat al-Risālah, ṭṭ1, 1420h =2000m.
- 5) Ibn al-Jazarī Muḥammad ibn Muḥammad ibn Yūsuf (t : 833h), al-Tamhīd fī 'ilm al-tajwīd, taḥqīq : D. 'alā Ḥusayn al-Bawwāb, Maktabat alm'ārf-ālyāḍ, ṭ1, 1405h=1985m.
- 6) al-Sa'īdī Abū al-Ḥasan 'Alī ibn Ja'far (t : Naḥwa 410h), al-Tanbīh 'alā al-Laḥn al-Jalī wāllḥn al-khafī, taḥqīq : D. Ghānim Qaddūrī al-Ḥamad, Jāmi'at Baghdād, D.t.
- 7) Ibn Mujāhid Aḥmad ibn Mūsā ibn al-'Abbās (t : 324h), al-sab'ah fī al-qirā'āt, taḥqīq : Shawqī Ḍayf, Dār alm'ārf-mṣr, ṭ2, 1400h=2018m
- 8) al-Tirmidhī Abū 'Īsā Muḥammad ibn 'Īsā al-Ḍaḥḥāk (t : 279h), Sunan al-Tirmidhī, taḥqīq wa-ta'līq : Aḥmad Muḥammad Shākīr wa-Muḥammad Fu'ād 'Abd al-Bāqī wa-Ibrāhīm 'Aṭwah, Maṭba'at Muṣṭafā al-Bābī alḥlby-mṣr, ṭ2, 1395h=1975m.
- 9) al-Shawkānī Muḥammad ibn 'Alī ibn Muḥammad ibn 'Abd Allāh al-Shawkānī (t : 1250h), Fatḥ al-qadīr, Dār Ibn Kathīr, Dār al-Kalim al-Ṭayyib-Dimashq, Bayrūt, ṭ1, 1414h.
- 10) Abd al-'Azīz ibn 'Abd al-Fattāḥ al-qārī', Qawā'id al-tajwīd 'alā riwāyah Ḥafṣ 'an 'Āṣim ibn Abī al-Nujūd, Mu'assasat al-Risālah, 1422h=2001m
- 11) Ibn manzūr Abū al-Faḍl Muḥammad ibn Mukarram (t : 711h), Lisān al-'Arab, Dār ṣādr-byrwt, ṭ3, 1414h=1993m.
- 12) Muḥammad Makkī Naṣr al-Juraysī, nihāyat al-Qawl al-mufīd fī 'ilm al-tajwīd, Maktabat alṣfā-mṣr, ṭ1, 1420h=1999m.
- 13) al-Marṣafī 'Abd al-Fattāḥ ibn al-Sayyid (t : 1409H), Hidāyat al-Qārī ilā tajwīd kalām al-Bārī, Maktabat ṭybt-āls'wdyh, ṭ2, D. t.
- 14) Aḥmad al-Ḥafyān, al-Wāfi fī kayfiyat trtyl al-Qur'ān al-Karīm, Dār al-Kutub al'Imyt-byrwt, ṭ1, 1421h=20