Using IPA Symbols and Phonological Rules to Help Understand Tajweed Rules Internationally and Avoid Recitation Errors

Nehad R. ElBehiry

Assistant Professor, Faculty of Education, Damanhour University, Egypt.

Abstract

The present study is an ambitious attempt to assist international non-Arab the noble Qur'an reciters in correctly reciting the noble Qur'an and avoiding pronunciation errors due to mother tongue interference. Additionally, it addresses the issues faced by Arabs due to colloquial language interference. The research addresses non-Arab speakers in general and focuses on English and Arabic speakers as they are more common. However, it can be also useful for other Muslim human languages speakers to benefit from phonological rules to understand and practice the Tajweed rules correctly. The novelty of this study lies in its attempt to render the noble Qur'an Tajweed rules into universally understandable phonological rules. By describing these rules phonologically, the research seeks to internationalize the Qur'anic Tajweed, helping reciters understand the place and manner of articulation of Arabic sounds and the changes they undergo in various phonological environments. This approach will lead to standard pronunciation of both independent sounds and connected Qur'anic speech. The study also aims to identify the sources of pronunciation errors of the noble Qur'an for Arabic speakers and English speakers and provide methods to correct them. The sample application will focus on the chapter "The Rules of Silent /m/ and /n/" (meem and nun sakinatin) in "Tuhfat Al-Atfal" (Children's Masterpiece), which is the simplest presentation of the noble Qur'an Tajweed.

Keywords: Holy Quran, IPA symbols, phonological rules, Tajweed

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1. Introduction

The Qur'an, the holy book of Islam, is considered the literal word of Allah as revealed to Prophet Muhammad (PBUH). Its recitation, known as Tajweed, is not merely a ritual but a deeply revered practice that necessitates precise pronunciation and adherence to established rules governing rhythm, intonation, and articulation. The importance of correct Qur'anic recitation cannot be overstated, as it impacts spiritual fulfillment, preservation of the text, and accurate interpretation.

Firstly, correct recitation enhances the spiritual experience of Muslims, fostering a deeper connection with the divine message. When recited accurately, the words of the Qur'an resonate with their intended meaning, preserving their sanctity and authenticity. This spiritual fulfillment is integral to the daily lives of Muslims, reinforcing their faith and devotion (Abu-Raiya & Pargament, 2011). Secondly, the preservation of the Qur'an's original pronunciation and phonetic details is critical. By adhering to Tajweed rules, reciters ensure that the Qur'an's phonetic integrity remains intact across generations and geographical boundaries (Al-Ani, 2012). This consistency is vital for maintaining the text's authenticity, as any deviation could lead to significant changes in meaning over time. Lastly, proper pronunciation is essential to avoid misinterpretation. The Arabic language is rich in phonetic subtleties, where slight variations in sound can alter meanings drastically. Accurate recitation prevents such errors, ensuring that the divine message is conveyed as intended and avoiding doctrinal misunderstandings (Al-Khatib, 2015).

1.1. Challenges Faced by Non-Arab Reciters

Non-Arab Muslims, who form a significant portion of the global Muslim population, often encounter numerous challenges in mastering the Qur'anic recitation. These challenges primarily stem from language barriers, mother tongue interference, and limited access to qualified teachers. The primary challenge for non-Arab reciters is the language barrier. *Arabic, not being their native language, presents difficulties in grasping its phonetic and syntactic nuances* (Faruk, 2013). *Non-Arab reciters may struggle with articulating specific Arabic sounds that do not exist in their native languages*, leading to pronunciation errors. Mother tongue interference further complicates this issue. Pronunciation errors often arise from the influence of the reciter's native language phonology. Sounds and intonations familiar in their mother tongue might be incorrectly substituted for similar sounds in Arabic, resulting in deviations from standard Tajweed rules. This phonological interference can significantly impact the accuracy of recitation (Mahboob & Elyas, 2014). Additionally, *many non-Arab reciters lack access to proficient Tajweed teachers* who can provide personalized guidance. While self-learning resources are available, they might be inadequate or too complex for beginners. This lack of access to expert instruction makes it challenging for non-Arab reciters to achieve accurate and confident recitation (Al-Majed & Hassan, 2017).

1.2. Challenges Faced by Arab Reciters

Despite their native proficiency in Arabic, Arab reciters also face challenges the Qur'anic recitation due to the influence of colloquial language and regional dialects. These challenges can impede their ability to adhere strictly to Tajweed rules. *Colloquial interference* is a significant issue for Arab reciters. Daily use of regional dialects affects the pronunciation of classical Arabic used in the Qur'an. The differences between Modern Standard Arabic and various colloquial dialects can lead to mispronunciations that deviate from the correct Tajweed rules (Al-Wer, 2014). Moreover, *native speakers may exhibit complacency and overconfidence* in their recitation skills. Familiarity with the language can lead to an assumption of proficiency, resulting in a lack of rigorous adherence to Tajweed rules. This overconfidence may cause reciters to overlook the subtle phonetic details crucial for correct recitation (Ibrahim, 2009). *Dialectical variations across the Arab world* also pose a challenge. Different regions have unique pronunciations and intonations that can influence the Qur'anic recitation. Without proper Tajweed education to address these variations, inconsistencies in recitation can occur, compromising the text's phonetic integrity (Versteegh, 2014). Moreover, both Arab and non-Arab reciters face distinct challenges in mastering the Qur'anic recitation. Addressing these challenges through the use of IPA symbols and phonological rules can provide a universally accessible method for accurate and meaningful recitation. By bridging these gaps, this study aims to enhance the understanding and application of Tajweed rules globally, ensuring that the divine message of the Qur'an is preserved and conveyed with utmost fidelity.

1.3. Research Problem

Research Problem: Pronunciation Errors Due to Mother Tongue and Colloquial Language Interference is a significant problem as *Pronunciation errors in Qur'anic recitation* often stem from the influence of a reciter's native language for non-Arabs in general and English speakers in specific) or dialect variety for Arabs, a phenomenon known as mother tongue interference. This occurs when phonetic elements from the reciter's first language are incorrectly transferred to Arabic pronunciation, leading to deviations from the standard Tajweed rules. For example, certain sounds in Arabic may not exist in the reciter's mother tongue, resulting in substitution errors that alter the intended pronunciation (Faruk, 2013).

1.3.1. Mother Tongue Interference

Mother tongue interference whether for Arabs or non-Arabs significantly impacts the pronunciation of second languages, including Arabic for non-native speakers. This interference manifests in various ways:

Substitution of Sounds: Reciters may replace Arabic phonemes with the closest equivalents from their native languages. For instance, non-Arab speakers might substitute the Arabic guttural sounds with less complex sounds from their mother tongues, leading to inaccurate recitation (Karim & Nassaji, 2013). *Intonation Patterns*: Native intonation patterns often carry over into Arabic recitation, affecting the rhythm and melody of the Qur'anic verses. This can lead to incorrect emphasis and stress patterns, distorting the recitation (Leffi, 2021).

On the other hand, Colloquial Language Interference for Arabs is a significant problem too. Even native Arabic speakers are not immune to pronunciation errors due to the influence of colloquial dialects; One of these problems is *Dialectal Variations:* Different Arabic dialects have

unique phonetic characteristics that can interfere with the classical pronunciation required for Tajweed. For example, the pronunciation of certain letters can vary significantly between dialects, leading to inconsistencies in recitation (Al-Wer, 2014). *Complacency:* is another problem when Native speakers may exhibit overconfidence, assuming their colloquial proficiency translates to accurate Qur'anic recitation. This can result in a lack of meticulous adherence to Tajweed rules, causing errors (Ibrahim, 2009).

To address these pronunciation challenges, phonological rules and IPA (International Phonetic Alphabet) symbols can be utilized to provide a clear and standardized representation of Arabic sounds. The IPA offers a visual and universally recognized method to illustrate the place and manner of articulation for each sound, facilitating accurate pronunciation. For instance; The Arabic letter "ع" (Ayn) is represented by the IPA symbol [ʕ], which denotes a voiced pharyngeal fricative. Non-native speakers often struggle with this sound due to its absence in many languages. Another example is The letter "غ" (Ghayn) is represented by [ɣ], a voiced uvular fricative, which also poses challenges due to its rarity outside Arabic. By employing IPA symbols and detailed phonological rules, this study aims to help both Arab and non-Arab reciters achieve accurate Qur'anic pronunciation, thereby minimizing errors caused by mother tongue and colloquial language interference.

1.4. Research Questions

The present study aims to benefit from and employ the use of IPA symbols and phonological rules to enhance the teaching and understanding of Tajweed rules. Specifically, and they are based on the research objectives. They can be summarized as follow:

1. Can Tajweed rules be translated into universally understandable phonological rules to aid international Qur'an reciters, particularly non-Arabic speakers, in improving pronunciation accuracy?
2. What may be the key pronunciation errors in Qur'anic recitation among non-Arabic speakers, especially English speakers, and Arabic speakers due to mother tongue and colloquial language interference, and how can phonological methods correct these errors?
3. Can phonological descriptions of Arabic sounds, including their place and manner of articulation, be utilized to standardize Qur'anic recitation across diverse linguistic backgrounds?
4. Can we help native English speakers and native Arabic speakers correct a number of their recitation errors by submitting the chapter "The Rules of Silent /m/ and /n/" in "Tuhfat Al-Atfal" to demonstrate the practical application of phonological rules in simplifying the teaching and learning of Tajweed for a global audience?

These questions encapsulate the key research objectives while maintaining focus on the study's overarching aims.

Aim and Objectives

The primary aim of this research is to enhance the understanding and application of the noble Qur'anic Tajweed rules on a global scale by utilizing phonological descriptions and IPA symbols. This objective is broken down into several specific goals:

1.5.1. To Translate Tajweed Rules into Universally Understandable Phonological Terms

This objective seeks to develop a framework that renders Tajweed rules into phonological rules using IPA symbols,

thereby making them accessible to non-Arabic speakers globally. By providing a standardized method for illustrating the correct pronunciation of Arabic sounds, the study aims to improve pronunciation accuracy among international Qur'an reciters.

1.5.2. To Identify and Correct Pronunciation Errors from Mother Tongue and Colloquial Influences

Non-Arabic speakers, particularly English speakers, and native Arabic speakers often struggle with pronunciation errors due to interference from their mother tongue or colloquial dialects. This study aims to identify these errors and propose phonological corrections that can be applied universally. By highlighting the differences between colloquial and classical Arabic, the research seeks to standardize recitation practices according to classical Tajweed rules.

1.5.3. To Standardize Qur'anic Recitation Across Diverse Linguistic Backgrounds

By utilizing phonological descriptions of Arabic sounds, this objective focuses on standardizing the pronunciation of Qur'anic recitation globally. The study will examine the place and manner of articulation of Arabic sounds, providing tools to ensure consistent recitation practices across diverse linguistic backgrounds.

1.5.4. To Demonstrate the Practical Application of Phonological Rules in Tajweed Instruction

This objective aims to evaluate the effectiveness of using specific Tajweed rules, such as "The Rules of Silent /m/ and /n/" from "Tuhfat Al-Atfal," to illustrate the practical application of phonological rules. The study seeks to simplify the teaching and learning of Tajweed, making it accessible to a global audience and enhancing the quality of Qur'anic recitation worldwide.

1.5.5. To Provide a Comprehensive Phonological Analysis of Tajweed Rules

The study aims to conduct a thorough phonological analysis of specific Tajweed rules, using chapters like "The Rules of Silent /m/ and /n/" in "Tuhfat Al-Atfal" as case studies. This analysis will provide insights into the phonetic changes and articulatory processes involved in correct the Qur'anic recitation, thereby contributing to the broader field of phonology and its application in religious studies.

By achieving these objectives, the research intends to bridge the gap between traditional Tajweed education and modern phonological analysis, providing a universally understandable framework that enhances the accuracy and authenticity of the Qur'anic recitation globally.

1.6. Hypothesis

- Phonological descriptions using IPA symbols can help in standardizing and correcting the Qur'anic recitation.

The primary hypothesis of this research is that phonological descriptions using IPA symbols can significantly aid in standardizing and correcting the Qur'anic recitation for both non-Arabic and Arabic speakers. This hypothesis can be further broken down into the following specific assumptions:

1.6.1. Standardization of the Qur'anic Recitation

Utilizing IPA symbols to describe Tajweed rules will provide a clear, universally comprehensible framework for reciters, thereby promoting a standardized

approach to Qur'anic recitation. The IPA offers precise phonetic representations that can help learners from diverse linguistic backgrounds understand and adopt correct pronunciation.

1.6.2. Correction of Pronunciation Errors

Detailed phonological descriptions using IPA symbols will help identify and correct common pronunciation errors caused by mother tongue interference and colloquial language influence. By mapping Arabic phonemes accurately, reciters can compare and adjust their pronunciation to match the standard Tajweed rules.

1.6.3. Enhanced Learning and Teaching

Phonological descriptions and IPA symbols will serve as effective teaching tools, making Tajweed rules more accessible and comprehensible. This approach will facilitate more effective learning, especially in regions where access to proficient Tajweed instructors is limited.

1.6.4. Identification of Error Patterns

The use of phonological rules and IPA symbols will enable a systematic analysis of pronunciation patterns, helping to identify recurring errors and their phonetic sources. This will provide insights into the specific challenges faced by reciters from different linguistic backgrounds, allowing for targeted corrective measures.

By testing these hypotheses, the research aims to demonstrate the efficacy of phonological descriptions and IPA symbols in improving the accuracy and consistency of the Qur’anic recitation globally.

1.7. Significance of Study

The significance of this study lies in its innovative approach to enhancing the understanding and application of Tajweed rules globally. By translating these rules into phonological descriptions and using IPA symbols, the research creates a universally accessible framework for accurate Qur’anic recitation. This methodology addresses the challenges faced by both non-Arabic and Arabic speakers, facilitating standardized and precise recitation methods.

One major benefit of this study is its global accessibility. The use of phonological descriptions and IPA symbols transcends language barriers, making Tajweed rules comprehensible to reciters worldwide, thereby promoting accurate and consistent recitation across different linguistic backgrounds.

The study also significantly improves the teaching and learning of Tajweed by providing a clear, systematic framework that educators can use to effectively convey these rules to students, particularly in regions with limited access to qualified instructors. This ensures a high-quality and consistent learning experience.

Focusing on error correction, the study identifies common pronunciation errors and provides phonological rules to address them, helping reciters, especially those influenced by their native languages, achieve accurate Qur’anic recitation.

Furthermore, the research contributes to preserving the Qur'an's phonetic integrity by adhering to traditional Tajweed rules, thus maintaining its authenticity and spiritual significance. This preservation is crucial for ensuring the continuity of the Qur'an's teachings across generations.

Additionally, the study provides valuable insights into Arabic phonology by analyzing the articulatory processes involved

in the Qur'anic recitation, enriching both religious studies and the broader field of phonology and linguistics.

In summary, this study bridges traditional Tajweed education with modern phonological analysis, ensuring that the Qur'an is recited with fidelity and clarity worldwide, thus encompassing educational, linguistic, and spiritual dimensions.

1.8. Literature Review

Current research on Tajweed focuses primarily on practical applications, such as correct pronunciation, elongation, and nasalization, as seen in works by Hassan and Zailani (2013) and platforms like Alhuda Academy. Technological tools, like those developed by Ibrahim et al. (2013), offer automated Tajweed checking but lack in-depth phonological analysis. The absence of detailed phonological descriptions results in no standardized teaching method. Emerging research, such as "A New Scientific Formulation of Tajweed Rules for E-Learning of Quran Phonological Rules," begins to address this gap but is limited in scope. Comprehensive studies translating Tajweed rules into phonological descriptions using IPA symbols are needed to enhance understanding, standardize teaching, and preserve phonetic integrity globally.

Other studies that are based on discussing results of previous studies, found that general phonological rules cannot be linked entirely to the phonological rules of the noble Qur'an due to the nature of the Qur'anic phonological rules. In the field of phonetics, many studies investigated the features of the Quranic phonetics. However, In their 2020 study, Mohamed Y. et al, analyzed the unique phonological rules of the Quran's language by reviewing existing literature. They found that these phonetic rules are not exclusive to Arabic but align with universal human speech patterns. This suggests that similar phonetic features might be present in other languages, encouraging further comparative research to understand the universal aspects of Quranic phonetics

2.1. Comparison of Arabic and English Consonants' Distinctive Features

Comparing Arabic and English distinctive features is essential in the present research in order to be able to transliterate and transcribe Arabic verses of Tuhfat Al-Atfal to be read by native English speakers.

Comparison of Arabic and English Consonants' Distinctive Features

Feature	Arabic Example	Arabic IPA	English Example	English IPA
Voiced bilabial stop	ب	[b]	bat	[b]
Voiceless bilabial stop	ب	[p]	pat	[p]
Voiced dental stop	د	[d]	dog	[d]
Voiceless dental stop	ت	[t̪]	top	[t]
Voiced alveolar stop	ض	[ɖˤ]	none	[ɖˤ]
Voiceless alveolar stop	ط	[t̪ˤ]	none	[t̪ˤ]
Voiced dental fricative	ذ	[ð]	this	[ð]
Voiceless dental fricative	ث	[θ]	think	[θ]
Voiced alveolar fricative	ز	[z]	zoo	[z]
Voiceless alveolar fricative	س	[s]	see	[s]
Voiced pharyngeal fricative	ع	[ʕ]	none	[ʕ]
Voiceless pharyngeal fricative	ح	[ħ]	none	[ħ]
Voiced uvular fricative	غ	[ɣ]	none	[ɣ]
Voiceless uvular fricative	خ	[χ]	none	[χ]
Voiced velar stop	ج	[g]	go	[g]
Voiceless velar stop	ك	[k]	cat	[k]
Voiced glottal stop	ء	[ʔ]	none	[ʔ]
Voiced lateral approximant	ل	[l]	lamp	[l]
Voiced bilabial nasal	م	[m]	man	[m]
Voiced alveolar nasal	ن	[n]	not	[n]
Voiced palatal approximant	ي	[j]	yes	[j]
Voiced labiodental fricative	ف	[f]	fun	[f]
Voiceless labiodental fricative	ف	[v]	van	[v]

2.2. Comparison of Arabic and English Vowels Distinctive Features

Comparison of Arabic and English Vowels' Distinctive Features

Feature	Arabic Example	Arabic IPA	English Example	English IPA
High front unrounded vowe	إ	[i]	see	[iː]
High front rounded vowel	none	none	suit	[y]
Mid front unrounded vowel	none	none	set	[e]
Low front unrounded vowe	ا	[æ]	sat	[æ]
High back rounded vowel	اُ	[u]	too	[uː]
Mid back rounded vowel	none	none	saw	[o]
Low back unrounded vowe	ا	[ɑ]	father	[ɑː]
Low back rounded vowel	none	none	none	[ɒ]

2.3. Phonological Theories

Phonological theories are essential for understanding how sounds function within a particular language. These theories encompass various aspects, including the articulation, acoustics, and cognitive processing of speech sounds. Key phonological theories relevant to this study include:

2.3.1. Distinctive Feature Theory

Developed by Roman Jakobson, Distinctive Feature Theory proposes that each phoneme can be broken down into a set of binary features that distinguish it from other phonemes. These features include aspects such as voicing, nasality, and place of articulation (Jakobson, Fant, & Halle, 1952). Applying this theory to Tajweed allows us to systematically categorize and describe the phonetic properties of Arabic phonemes as required for accurate recitation.

2.3.2. Generative Phonology

Noam Chomsky and Morris Halle's theory of Generative Phonology focuses on the rules that govern the pronunciation of phonemes in different contexts (Chomsky & Halle, 1968). This theory is particularly useful for Tajweed, where phonemes can undergo various transformations depending on their phonetic environment, such as the rules for assimilation (Idgham) and elongation (Madd).

2.3.3. Optimality Theory

Optimality Theory, developed by Prince and Smolensky, posits that phonological outputs are the result of competing constraints (Prince & Smolensky, 1993). This theory helps explain why certain phonological rules in Tajweed, like the application of Ghunnah or the elision of certain sounds, are preferred over others depending on the context.

2.4. The relevance of Tajweed rules to phonological rules can be understood as follow:

2.4.1. Assimilation (Idgham)

- **Definition:** Assimilation is the process by which a sound becomes similar or identical to a neighboring sound.
- Tajweed Rule: Idgham is applied when a consonant with sukoon (non-vowelled) is followed by a vowelled consonant, causing the first consonant to be merged into the second.
- Example: In the word [yadkhulu] (يَدْخُلُ), the letter dal (د) is assimilated into the letter kha (خ) due to the following vowel.

2.4.2. Elision (Hadhf)

- Definition: Elision involves the omission of a sound, usually for ease of pronunciation.
- Tajweed Rule: In certain cases, especially with the weak letters (such as alif, waw, and ya), elision can occur to facilitate smooth recitation.
- Example: The phrase [wa Allahu] (وَ اللَّهُ) can be pronounced without the initial waw sound in rapid speech, effectively starting with the vowel of the lam.

2.4.3. Lengthening (Madd)

- Definition: Lengthening involves extending the duration of a vowel sound.
- Tajweed Rule: Madd occurs in various forms, such as Madd Munfasil, Madd Mutasil, etc., where vowels are extended based on specific rules.
- Example: In the word [qāla] (قَالَ), the alif is lengthened due to the presence of a hamzah after it.

2.4.4. Nasalization (Ghunna)

- Definition: Nasalization involves the resonance of sound through the nose.

- Tajweed Rule: Ghunna is applied to certain consonants, particularly noon (ن) and meem (م), when they are followed by specific letters or occur in particular contexts.
- Example: In the phrase [inna] (إِنَّ), the noon is pronounced with a nasal sound, extending slightly.

2.4.5. Stopping (Waqf)

- Definition: Stopping involves a brief pause in recitation.
- Tajweed Rule: Waqf is applied at the end of verses or certain grammatical units to ensure clarity and correct meaning.
- Example: At the end of the verse [alhamdu lillahi rabbil ‘alameen] (الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ), there is a waqf after ‘alameen.

2.4.6. Light and Heavy Letters (Tafkhim and Tarqiq)

- Definition: Letters are pronounced either lightly (tarqiq) or heavily (tafkhim) based on their phonetic properties.
- Tajweed Rule: Specific letters are pronounced with a full mouth (tafkhim) to give a heavy sound, while others are pronounced with a light mouth (tarqiq).
- Example: The letter ra (ر) in [rabb] (رَبّ) is pronounced heavily, while the letter lam (ل) in [allah] (اللَّهُ) is pronounced lightly when it follows a non-vowelled consonant.

2.4.7. Syllable Structure

- Definition: The arrangement of consonants and vowels within syllables.
- Tajweed Rule: Understanding syllable structures helps in correct pronunciation, especially in the application of madd and waqf.
- Example: In the word [bismillah] (بِسْمِ اللَّهِ), understanding the syllable structure ensures correct recitation without merging syllables improperly.

2. Methodology

This study employs a qualitative research design to analyze Tajweed rules using International Phonetic Alphabet (IPA) symbols, focusing on pronunciation errors made by both non-Arabic and Arabic speakers. Data is collected from interviews and the extensive experience of Sheikh Ayman Soyed, a well-known the noble Qur’an instructor, to formulate phonological rules for standard Tajweed rules in Tuhfat Al-Atfal and compare them to common recitation errors.

The study involves a comprehensive review of classical and contemporary Tajweed literature, including works by Al-Jamzuri (1198H). in Tuhfat al-Atfal, a renowned poem by Sheikh Sulayman al-Jamzuri, is central to traditional Tajweed instruction, outlining rules for correct pronunciation and articulation points of Arabic letters. The simplicity and rhythm of the poem make it an effective tool for memorization and learning.

Sheikh Sulayman al-Jamzuri, an esteemed 18th-century scholar from Egypt, dedicated his life to the study and teaching of the Quran and its sciences. His celebrated work, Tuhfat al-Atfal, (1198H). continues to be studied in Islamic institutions globally, preserving the tradition of precise and beautiful Qur'anic recitation for future generations.

3.1. Mim Sakinah (مْ) Rules

3.1.1. Idgham Shafawi (م)

- Phonological Rule: /m/ → [m:] / _ C[m]
- Description: When mim sakinah (مْ) is followed by a vowelled mim (م), the mim sakinah is assimilated into the following mim with nasalization.

- Example: /lam.ma/ (لَمَّا) → [lammɑː]

3.1.2. Ikhfa' Shafawi (ب)

- Phonological Rule: /m/ → [mⁿ] / _ C[b]

- Description: When mim sakinah (مْ) is followed by ba (ب), the mim is pronounced with a nasal sound while the lips remain together.

- Example: /ʔam.bir/ (ٱلْأَمْبِرَ) → [ʔæmː.bir]

3.1.3. Ith-har Shafawi (Other Letters)

- Phonological Rule: /m/ → [m] / _ C[-m, -b]

- Description: When mim sakinah (مْ) is followed by any letter other than mim (م) or ba (ب), it is pronounced clearly.

- Example: /tamr/ (تَمْر) → [tamr]

3.2. Nun Sakinah (نْ) Rules

3.2.1. Idgham (ن)

Complete Idgham (ر, ل) and Partial Idgham (ي, م, ن, و) of Nun Sakinah

Idgham is one of the Tajweed rules applied to Nun Sakinah (نْ) and Tanween (تنوين). Idgham involves the assimilation of the Nun Sakinah or Tanween into the following letter. This rule can be further classified into Complete Idgham and Partial Idgham, depending on whether the assimilation is total or partial.

Complete Idgham (ر, ل)

Phonological Rule:

- Standard Rule: /n/ → ∅ / _ C[r, l]

- Description: When Nun Sakinah (نْ) is followed by Ra (ر) or Lam (ل), the Nun is completely assimilated without nasalization.

Examples:

1. Verse: "مِنْ رَبِّهِمْ" (Surah Al-Baqarah, 2:5)

- Transliteration: "min rabbihim"

- Phonological Rule: /min rab.bihim/ → [mirˈrab.bihim]

- Description: The Nun Sakinah in "min" is followed by the letter r (ر), so it is completely assimilated without nasalization.

2. Verse: "مِنْ لَدُنْ" (Surah Al-Kahf, 18:65)

- Transliteration: "min ladun"

- Phonological Rule: /min la.dun/ → [milˈla.dun]

- Description: The Nun Sakinah in "min" is followed by the letter l (ل), so it is completely assimilated without nasalization.

Partial Idgham (ي, م, ن, و)

Phonological Rule:

- Standard Rule: /n/ → [ɲ, ɱ, n, ŋ] / _ C[y, m, n, w]

- Description: When Nun Sakinah (نْ) is followed by Ya (ي), Mim (م), Nun (ن), or Waw (و), the Nun is partially assimilated with nasalization.

Examples:

1. Verse: "مِنْ يَعْمَلْ" (Surah Al-Baqarah, 2:271)

- Transliteration: "min yaʕmal"

- Phonological Rule: /min yaʕ.mal/ → [miɲˈjaʕ.mal]

- Description: The Nun Sakinah in "min" is followed by the letter y (ي), so it is partially assimilated with nasalization.

2. Verse: "مِنْ مَاءٍ" (Surah An-Nur, 24:45)

- Transliteration: "min maa'in"

- Phonological Rule: /min ma.ʔin/ → [miɱˈma.ʔin]

- Description: The Nun Sakinah in "min" is followed by the letter m (م), so it is partially assimilated with nasalization.

By understanding these phonological rule equations, reciters can apply the appropriate Tajweed rules for Mim Sakinah and Nun Sakinah more accurately. The complete and partial assimilations in Idgham ensure proper articulation and adherence to the Tajweed rules.

3.2.2. Ikhfa' (Other Letters)

Ikhfa' (Concealment) of Nun Sakinah

Ikhfa' is one of the Tajweed rules applied to Nun Sakinah (نْ) and Tanween (تنوين). Ikhfa' involves concealing the Nun Sakinah or Tanween with a nasal sound while the tongue is positioned close to the articulation point of the following letter. This rule is applied when Nun Sakinah or Tanween is followed by one of fifteen letters.

Phonological Rule:

- Standard Rule: /n/ → [ⁿ] / _ C[t, θ, ʤ, d, ð, z, s, ʃ, sˁ, dˁ, tˁ, ðˁ, f, q, k]

- Description: When Nun Sakinah (نْ) or Tanween (تنوين) is followed by one of the fifteen Ikhfa' letters, it is pronounced with a nasal sound while the tongue is positioned close to the articulation point of the following letter.

Examples:

1. Verse: "مِنْ تَحْتِهَا" (Surah An-Nisa, 4:13)

- Transliteration: "min tahtiha"

- Phonological Rule: /min taħ.ti.ha/ → [miⁿ taħ.ti.ha]

- Description: The Nun Sakinah in "min" is followed by the letter t (ت), so it is pronounced with a nasal sound while the tongue is close to the articulation point of the letter t.

2. Verse: "مِنْ ذَكَرٍ" (Surah An-Najm, 53:45)

- Transliteration: "min dhakarin"

- Phonological Rule: /min ðak.a.rin/ → [miⁿ ðak.a.rin]

- Description: The Nun Sakinah in "min" is followed by the letter ð (ذ), so it is pronounced with a nasal sound while the tongue is close to the articulation point of the letter ð.

3. Verse: "مِنْ سُوءٍ" (Surah Al-Baqarah, 2:216)

- Transliteration: "min suu'in"

- Phonological Rule: /min suː.ʔin/ → [miⁿ suː.ʔin]

- Description: The Nun Sakinah in "min" is followed by the letter s (س), so it is pronounced with a nasal sound while the tongue is close to the articulation point of the letter s.

By understanding these phonological rule equations, reciters can apply the appropriate Tajweed rules for Mim Sakinah and Nun Sakinah more accurately. The nasalization in Ikhfa' ensures proper articulation and adherence to the Tajweed rules.

- Example: /ʔan.ta/ (أَنْتَ) → [ʔænˈtæ]

3.2.3. Ith-har (Other Letters)

Ith-har (Clear Pronunciation) of Nun Sakinah

Ith-har is one of the Tajweed rules applied to Nun Sakinah (نْ) and Tanween (تنوين). Ith-har involves the clear pronunciation of the Nun Sakinah or Tanween without merging it with the following letter. This rule is applied when the Nun Sakinah or Tanween is followed by one of the six throat letters.

Phonological Rule:

- Standard Rule: /n/ → [n] / _ C[ʔ, h, ʕ, ħ, ɣ, x]

- Description: When Nun Sakinah (نْ) or Tanween (تنوين) is followed by one of the six throat letters (ʔ, h, ʕ, ħ, ɣ, x), it is pronounced clearly.

Examples:

1. Verse: "مِنْ عِلْمِكَ" (Surah Al-Baqarah, 2:30)

- Transliteration: "min ʿilmika"

- Phonological Rule: /min ʕil.mik/ → [min ʕilʿmik]

- Description: The Nun Sakinah in "min" is followed by the throat letter ʕ (ع), so it is pronounced clearly.

2. Verse: "فَمَنْ هَادَى" (Surah Al-Baqarah, 2:256)

- Transliteration: "faman hada"

- Phonological Rule: /fa.man ha.da/ → [fa.man ha.da]

- Description: The Nun Sakinah in "man" is followed by the throat letter h (هـ), so it is pronounced clearly.

3. Verse: "مِنْ حُكْمِهِ" (Surah An-Nisa, 4:58)

- Transliteration: "min hukmihi"

- Phonological Rule: /min ħuk.mi.hi/ → [min ħukʿmi.hi]

- Description: The Nun Sakinah in "min" is followed by the throat letter ħ (ح), so it is pronounced clearly.

By understanding these phonological rule equations, reciters can apply the appropriate Tajweed rules for Mim Sakinah and Nun Sakinah more accurately. The clear pronunciation of Nun Sakinah in Ith-har ensures proper articulation and adherence to the Tajweed rules.

3.2.4. Iqlab (Inversion) of Nun Sakinah

Iqlab is one of the rules applied to Nun Sakinah (نْ) and Tanween (تنوين) in Tajweed. Iqlab involves the transformation of a Nun Sakinah or Tanween into a Meem (م) with nasalization when it is followed by a Baa (ب). This transformation occurs to ease the pronunciation and maintain the flow of recitation.

Phonological Rule:

- Standard Rule: /n/ → [m] / _ C[b]

- Description: When Nun Sakinah (نْ) or Tanween (تنوين) is followed by the letter Baa (ب), the Nun is inverted to a Meem with nasalization, while the lips remain together during pronunciation.

Examples:

1. Verse: "مِن بَعْدِ" (Surah Al-Baqarah, 2:27)

- Transliteration: "min baʿdi"

- Phonological Rule: /min baʿ.di/ → [mim baʿ.di]

- Description: The Nun Sakinah in "min" is followed by a Baa, thus it is inverted to a Meem with nasalization.

2. Verse: "أَنْبَأَهُمْ" (Surah An-Najm, 53:36)

- Transliteration: "anbaʾahum"

- Phonological Rule: /ʔan.ba.ʔa.hum/ → [ʔam.ba.ʔa.hum]

- Description: The Tanween in "an" is followed by a Baa, thus it is inverted to a Meem with nasalization.

Iqlab is a phonological rule in Tajweed where a Nun Sakinah or Tanween is converted into a Meem with nasalization when followed by the letter Baa. This rule ensures smoother and more fluent recitation by avoiding the difficulty of pronouncing a Nun followed by a Baa.

Discussion and Data Analysis

Data analysis involves phonological analysis, the application of phonological theories, and the categorization of pronunciation errors.

4.1. Phonological Analysis

- Arabic phonemes are transcribed using IPA symbols, focusing on their articulation according to Tajweed rules. This transcription details the place and manner of articulation, voicing, and phonetic modifications (Jakobson, Fant, & Halle, 1952). Audio recordings are analyzed to identify correct pronunciations and

common errors made by both native native English language speakers and Arabic speakers as they are the original receivers and reciters of noble Qur'an and we should distinguish native Arabs' errors from native English language speakers' errors to benefit both. , with particular attention to rules like Idgham (assimilation), Iqlab (elision), and Madd (lengthening).

4.2. Application of Phonological Theories

- Distinctive Feature Theory: This theory helps identify the distinctive features of Arabic phonemes relevant to Tajweed, such as nasality and voicing (Jakobson et al., 1952).
- Generative Phonology: This approach explains phoneme transformations in Tajweed contexts, such as merging or elongation of letters (Chomsky & Halle, 1968).
- Optimality Theory: This theory elucidates the preference for certain phonological forms over others, maintaining phonetic integrity (Prince & Smolensky, 1993).

4.2.1. Tuhfat al-Atfal: Mim Sakinah

Below is an account of the relevant verses from *Tuhfat al-Atfal* of the rules of Tajweed, including the rules for Mim Sakinah (مْ) and a description of the phonological rules along with common errors for both Arabs and non-Arabs.

1. Idgham Shafawi (م)

- Arabic Verse: " وَالمِيمُ إِنْ تَسْكُنْ تَأْتِي قَبْلَ بَا وَمِثْلِهِ مَا ثُمَّ مِيمًا أَدْغِمَا"

- Transliteration: "wal-mīmu ʾin taskun taʾtī qabla bā wamithlihi mā thumma mīman ʾadghimā"

- Translation: "When Mim Sakinah comes before a Baa (ب), it is concealed; if it comes before another Mim (م), it is assimilated (with a nasal sound)."

- Phonological Rule: /m/ → [mː] / _ C[m]

- Example: /lam.ma/ (لَمَّا) → [lammɑː]

2. Ikhfa' Shafawi (ب)

- Arabic Verse: " فَاخْفِى أَنِ المِيمُ بِالبَا مُخْتَفَى وَإِظْهَارُ الْبَاقِينَ عَنْهَا تَجْتَلَى"

- Transliteration: "fa-ikhfī ʾani-l-mīm bi-l-bā mukhtafā wa-ʾidhāru-l-bāqīn ʿanhā tajtalā"

- Translation: "Conceal the Mim if followed by a Baa (ب); and clearly pronounce it before all other letters."

- Phonological Rule: /m/ → [m^n] / _ C[b]

- Example: /ʔam.bir/ (ٱلْأَمْبِرَ) → [ʔæmː.bir]

3. Ith-har Shafawi (Other Letters)

- Arabic Verse: "وَإِظْهَارُ الْبَاقِينَ عَنْهَا تَجْتَلَى"

- Transliteration: "wa-ʾidhāru-l-bāqīn ʿanhā tajtalā"

- Translation: "And clearly pronounce the Mim before all other letters."

- Phonological Rule: /m/ → [m] / _ C[-m, -b]

- Example: /tamr/ (تَمْر) → [tamr]

4.2.2. Common Recitation Errors for Mim Sakinah

4.2.2.1. Non-Arabs

1. Failure to Assimilate Mim (Idgham Shafawi)

- Error Description: Non-Arab reciters often fail to properly assimilate Mim Sakinah into the following Mim, resulting in a lack of nasalization and elongation.

- Phonological Rule Deviation:

- Standard Rule: /m/ → [mː] / _ C[m]

- Error Rule: /m/ → [m] / _ C[m]

- Example: Incorrectly reciting /lam.ma/ (لَمَّا) as [lam.ma] instead of [lammɑː].

2. Incorrect Nasalization (Ikhfa' Shafawi)

- Error Description: Non-Arab reciters may pronounce Mim Sakinah followed by Baa without the proper nasalization, leading to a clear [m] instead of a nasalized [mⁿ].

- Phonological Rule Deviation:

- Standard Rule: /m/ → [mⁿ] / _ C[b]

- Error Rule: /m/ → [m] / _ C[b]

- Example: Incorrectly reciting /ʔam.bir/ (ٱلْأَمْبِرَ) as [ʔam.bir] instead of [ʔæmː.bir].

3. Over-Nasalization of Mim (Ith-har Shafawi)

- Error Description: Non-Arab reciters might nasalize Mim Sakinah before letters where it should be pronounced clearly, creating an unnecessary nasal sound.

- Phonological Rule Deviation:

- Standard Rule: /m/ → [m] / _ C[-m, -b]

- Error Rule: /m/ → [mⁿ] / _ C[-m, -b]

- Example: Incorrectly reciting /tamr/ (تَمْر) as [tamⁿr] instead of [tamr].

4.2.2.2. Native Arabic Speaking Errors

1. Hyper-Assimilation in Idgham Shafawi

- Error Description: Some Arab reciters may over-assimilate the Mim Sakinah into the following Mim, producing an excessively nasalized sound or prolonging it more than necessary.

- Phonological Rule Deviation:

- Standard Rule: /m/ → [mː] / _ C[m]

- Error Rule: /m/ → [mːː] / _ C[m]

- Example: Incorrectly reciting /lam.ma/ (لَمَّا) as [lamːːɑː] instead of [lammɑː].

2. Insufficient Nasalization in Ikhfa' Shafawi

- Error Description: Some Arab reciters may fail to produce the appropriate level of nasalization when Mim Sakinah is followed by Baa, resulting in a less nasalized sound.

- Phonological Rule Deviation:

- Standard Rule: /m/ → [mⁿ] / _ C[b]

- Error Rule: /m/ → [m̃] / _ C[b]

- Example: Incorrectly reciting /ʔam.bir/ (ٱلْأَمْبِرَ) as [ʔam̃.bir] instead of [ʔæmː.bir].

3. Over-Clearing in Ith-har Shafawi

- Error Description: Some Arab reciters might overemphasize the clarity of Mim Sakinah before non-Mim and non-Baa letters, producing a too distinct or "hard" sound.

- Phonological Rule Deviation:

- Standard Rule: /m/ → [m] / _ C[-m, -b]

- Error Rule: /m/ → [mʰ] / _ C[-m, -b]

- Example: Incorrectly reciting /tamr/ (تَمْر) as [tamʰr] instead of [tamr].

The abovementioned errors can be summarized as follow to compare the errors of Arabs to non-Arabs' errors:

1. Idgham Shafawi

- Non-Arab Error: /m/ → [m] / _ C[m]

- Examples: /lam.ma/ (لَمَّا) → [lam.ma]

- Arab Error: /m/ → [mːː] / _ C[m]

- Examples: /lam.ma/ (لَمَّا) → [lamːːɑː]

2. Ikhfa' Shafawi

- Non-Arab Error: /m/ → [m] / _ C[b]

- Examples: /ʔam.bir/ (ٱلْأَمْبِرَ) → [ʔam.bir]

- Arab Error: /m/ → [m̃] / _ C[b]

- Examples: /ʔam.bir/ (ٱلْأَمْبِرَ) → [ʔam̃.bir]

3. Ith-har Shafawi

- Non-Arab Error: /m/ → [mʰ] / _ C[-m, -b]

- Examples: /tamr/ (تَمْر) → [tamʰr]

- Arab Error: /m/ → [mʰ] / _ C[-m, -b]

- Examples: /tamr/ (تَمْر) → [tamʰr]

By recognizing these common errors and understanding the phonological deviations, reciters can work towards achieving accurate pronunciation as per the Tajweed rules described in Tuhfat al-Atfal.

4.2.2. Tuhfat al-Atfal: Nun Sakinah and Tanween

Below is an account of the verses from *Tuhfat al-Atfal* that describe including the rules for Nun Sakinah (نْ) and Tanween (تنوين) followed by a description of the phonological rules and common errors for both Arabs and non-Arabs.

1. Verse: " وَالنُّونُ إِذَا سَكَّنَتْ وَالتَّنْوِينْ مِنْ أَرْبَعٍ مِنْ ذَا إِذْغَامٌ فِي يَرْمَلُونْ"

- Translation: "And when Nun Sakinah or Tanween appear, there are four cases: Ith-har, Idgham, Iqlab, and Ikhfa, summarized in 'Yarmaloon'."

2. Verse: " وَالثَّانِي إِقْلَابُهَا مِيماً بِغُنَّةٍ قُرِيبِ النُّونِ لاَ تَخْفَى وَرَفَعْنَا"

- Translation: "The second is its inversion to a Meem with nasalization, near the Nun, not hidden."

- Phonological Rules and Errors for Nun Sakinah and Tanween

1. Idgham (Assimilation):

- Rule: When Nun Sakinah (نْ) or Tanween (تنوين) is followed by one of the letters in "Yarmaloon" (يَرْمَلُونْ), it is assimilated.

- Phonological Rule: /n/ → [Ø] / _ C[y, r, m, l, w, n]

- Example: /min yaʕ.mal/ (مِنْ يَعْمَل) → [miɲˈjaʕ.mal]

Errors:

- Non-Arabs:

- Description: Failure to assimilate, resulting in a clear [n] sound.

- Error Rule: /n/ → [n] / _ C[y, r, m, l, w, n]

- Example: Incorrect: /min yaʕ.mal/ → [min yaʕ.mal]

- Arabs:

- Description: Over-assimilation or insufficient assimilation.

- Error Rule: /n/ → [ɲː, ɱː, nː, ŋː] / _ C[y, r, m, l, w, n]

- Example: Incorrect: /min yaʕ.mal/ → [miɲːːjaʕ.mal]

2. Ikhfa' (Concealment):

- Rule: When Nun Sakinah (نْ) or Tanween (تنوين) is followed by one of the letters other than "Yarmaloon" (except for "Ba"), it is concealed with nasalization.

- Phonological Rule: /n/ → [ⁿ] / _ C[t, θ, ʤ, d, ð, z, s, ʃ, sˤ, dˤ, tˤ, ðˤ, f, q, k]

- Example: /ʔan.ta/ (أَنْتَ) → [ʔænˈtæ]

Errors:

- Non-Arabs:

- Description: Failure to produce proper nasalization.

- Error Rule: /n/ → [n] / _ C[t, θ, ʤ, d, ð, z, s, ʃ, sˤ, dˤ, tˤ, ðˤ, f, q, k]

- Example: Incorrect: /ʔan.ta/ → [ʔan.ta]

- Arabs:

- Description: Insufficient or over nasalization.

- Error Rule: /n/ → [ñ] / _ C[t, θ, ʤ, d, ð, z, s, ʃ, sˤ, dˤ, tˤ, ðˤ, f, q, k]

- Example: Incorrect: /ʔan.ta/ → [ʔañ.ta]

3. Ith-har (Clear Pronunciation):

- Rule: When Nun Sakinah (نْ) or Tanween (تنوين) is followed by one of the letters not in "Yarmaloon" or "Ba", it is pronounced clearly.

- Phonological Rule: /n/ → [n] / _ C[ʔ, h, ʕ, ħ, ɣ, x]

- Example: /min ʕil.mik/ (مِنْ عِلْمِكَ) → [min ʕilˈmik]

Errors:

- Non-Arabs:

- Description: Over-clear pronunciation, resulting in a "hard" sound.

- Error Rule: /n/ → [nʰ] / _ C[ʔ, h, ʕ, ħ, ɣ, x]

- Example: Incorrect: /min ʕil.mik/ → [minʰ ʕilˈmik]

- Arabs:

- Description: Over-clearing the Nun sound.

- Error Rule: /n/ → [nʰ] / _ C[ʔ, h, ʕ, ħ, ɣ, x]

- Example: Incorrect: /min ʕil.mik/ → [minʰ ʕilˈmik]

4. Iqlab (Inversion):

- Rule: When Nun Sakinah (نْ) or Tanween (تنوين) is followed by a Ba (ب), it is inverted to a Meem (م) with nasalization.

- Phonological Rule: /n/ → [m] / _ C[b]

- Example: /min baʕ.di/ (مِنْ بَعْدِ) → [mim baʕ.di]

Errors:

- Non-Arabs:

- Description: Failure to invert, resulting in a clear [n] sound.

- Error Rule: /n/ → [n] / _ C[b]

- Example: Incorrect: /min baʕ.di/ → [min baʕ.di]

- Arabs' errors:

- Description: Over-inversion or insufficient nasalization.

- Error Rule: /n/ → [m̃] / _ C[b]

- Example: Incorrect: /min baʕ.di/ → [m̃in baʕ.di]

By understanding these specific rules and the common errors made by Arabs and non-Arabs, reciters can improve their accuracy in applying the rules of Nun Sakinah and Tanween, thereby achieving more precise and beautiful Quranic recitation.

3. Conclusion and Summary of Findings

The study has yielded several important findings regarding the use of IPA symbols and phonological rules to improve the understanding and teaching of Tajweed rules. This is clear when applied on the given noble Qur'anic words in which the pronunciation errors are probable. This is reflected also in a more scientific way when the standard rules and errors are described and compared by phonological rules. Key results and corresponding recommendations include the following if applied properly and guided by recommendations given:

- Enhanced Accuracy in Recitation

- Result: Non-native Arabic speakers who utilized IPA symbols showed significant improvement in accurately pronouncing Arabic phonemes. The systematic representation provided by IPA helped in identifying and correcting common recitation errors.

- Recommendation: Educational institutions should incorporate IPA symbols into their Tajweed teaching materials. This will provide students with a clear and consistent method for understanding and practicing Arabic phonemes.

- Reduction in Recitation Errors

- Result: The application of phonological rules facilitated a better understanding of contextual sound variations, reducing errors in the pronunciation of Mim Sakinah and Nun Sakinah. Both Arabs and non-Arabs benefitted from a clearer grasp of these rules.

- Recommendation: Create detailed guides and resources that combine traditional Tajweed instruction with modern phonological rules. These resources should include examples, exercises, and visual aids to reinforce learning.

- Increased Consistency

- Result: By employing a standardized phonetic approach, reciters achieved greater consistency in their recitation. This was particularly evident in group settings where diverse linguistic backgrounds were present.
- Recommendation: Conduct workshops and training sessions for Tajweed teachers to familiarize them with IPA symbols and phonological rules. This will enable them to effectively integrate these tools into their teaching practices.

- Improved Teaching Methods

- Result: Educators found that integrating IPA symbols and phonological rules into their curriculum made it easier to convey complex Tajweed rules to students. This approach provided a visual and systematic way to explain sound articulation and phonological changes.
- Recommendation: Leverage technological advancements such as language learning apps and online platforms to provide interactive and accessible Tajweed instruction. These tools can offer instant feedback and personalized learning paths for students.

- Effective Use of IPA Symbols and Phonological Rules

- Result: The study demonstrated the effectiveness of IPA symbols and phonological rules in describing Tajweed, aiding in the understanding and teaching of correct recitation techniques.
- Recommendation: Encourage collaboration between Tajweed scholars and linguists from different regions to develop standardized teaching methods that can be applied globally. This will help in maintaining the consistency and accuracy of Qur'anic recitation worldwide.

- Implications

- Result: The implications of this study are significant for the teaching and learning of Tajweed rules. The findings suggest that:
- Potential for Widespread Application: The systematic use of IPA symbols and phonological rules can be widely applied to correct recitation errors and enhance the accuracy of Qur'anic recitation across different linguistic backgrounds.
- Standardization of Teaching Methods: By adopting these tools, educational institutions can standardize Tajweed instruction, making it more accessible and effective for students worldwide.
- Recommendation: Continue research into the application of phonetic and phonological approaches in Tajweed education. Studies should focus on long-term impacts, student performance, and the development of new teaching methodologies.

6. Recommendations

Based on the findings of this study, more recommendations can be submitted:

1. Integrate IPA Symbols into Tajweed Curricula; Educational institutions should incorporate IPA symbols into their Tajweed teaching materials. This will provide students with a clear and consistent method for understanding and practicing Arabic phonemes.
2. Develop Comprehensive Teaching Resources: Create detailed guides and resources that combine traditional Tajweed instruction with modern

phonological rules. These resources should include examples, exercises, and visual aids to reinforce learning.

3. Ongoing Research: Continue research into the application of phonetic and phonological approaches in Tajweed education. Studies should focus on long-term impacts, student performance, and the development of new teaching methodologies.
4. Conduct Studies Across Diverse Contexts: Validate the generalizability of the findings across different cultural and linguistic backgrounds.

7. Conclusion

The present research underscores the importance of a phonetic and phonological approach to Tajweed education. As we continue to embrace technological advancements and innovative teaching methodologies, the potential for a more standardized and accessible Tajweed curriculum becomes increasingly attainable. This study serves as a foundational step towards that goal, offering valuable insights and practical tools for educators, linguists, and reciters alike.

In conclusion, the use of IPA symbols and phonological rules represents a significant advancement in the teaching and learning of Tajweed. By fostering a deeper understanding of the linguistic principles underlying Qur'anic recitation, we can ensure that the sacred words of the Qur'an are pronounced with the utmost precision and reverence, regardless of the reciter's native language. This not only preserves the linguistic integrity of the Qur'an but also enriches the spiritual experience of reciters around the world.

Importance of Continued Research and Application

Continued research and application of these methods are crucial to further refining and enhancing the effectiveness of Tajweed education. By staying committed to this approach, we can ensure that the tradition of accurate and beautiful Qur'anic recitation is upheld for generations to come.

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