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THE APPLICATION OF THE RULES OF NUN SAKIN AND TANWIN IN QUR'ANIC RECITATION

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ABSTRACT

Tajwid is a fundamental discipline in Qur'anic studies that plays a crucial role in preserving the accuracy and beauty of Qur'anic recitation. One of the essential discussions within tajwid concerns the rules governing nun sukun and tanwin, as both frequently appear in the Qur'an and significantly influence correct pronunciation. This study aims to examine the concept of tajwid and to explain the definitions of nun sukun and tanwin based on the perspectives of classical scholars, while also highlighting their fundamental differences. The research employs a qualitative method using a library-based approach, drawing upon classical and contemporary references related to tajwid and Qur'anic sciences. The discussion focuses on the four primary recitation rules applied when nun sukun or tanwin precedes specific letters, namely izhar halqi, idgham (with and without ghunnah), iqlab, and ikhfa, supported by Qur'anic examples. The findings indicate that mastering these rules is essential not only for enhancing the rhythm and clarity of recitation but also for safeguarding the intended meanings of the Qur'an. Therefore, this study serves as a valuable reference for learners, educators, and readers seeking to improve their Qur'anic recitation in accordance with proper tajwid principles

INTRODUCTION

Reading the Qur'an correctly and fluently is an obligation for every Muslim. Accuracy in recitation does not merely emphasize the beauty of one's voice, but is closely related to the preservation of the meanings of the Qur'anic verses as taught by the Prophet Muhammad ﷺ. Therefore, an understanding of the science of tajwid is essential as a guideline for pronouncing the Arabic letters in accordance with correct rules. One of the fundamental topics in tajwid is

the rules governing the pronunciation of nun sākinah and tanwīn. These two phonetic elements frequently appear in the Qur'an and have a significant influence on the quality of Qur'anic recitation. Errors in applying the rules of nun sākinah and tanwīn not only result in improper pronunciation but may also lead to changes in the meanings of the verses. Hence, mastering these recitation rules is considered an essential requirement for every reader of the Qur'an.

The rules of nun sākinah and tanwīn consist of four main categories: iẓhār, idghām, iqlāb, and ikhfā'. Each rule has distinct characteristics of pronunciation, such as clear articulation, assimilation with or without nasalization, transformation of sound, or partial concealment. This diversity of recitation reflects the linguistic precision of Arabic and the perfection of the Qur'anic recitation system. Failure to apply these rules correctly may result in a lack of fluency and diminish both the aesthetic and accuracy of the recitation.

In the context of Qur'anic education, understanding the rules of nun sākinah and tanwīn is a fundamental competency that must be mastered by students, educators, and Qur'an instructors. Through mastery of these rules, the process of teaching and learning tajwid can be conducted more effectively and systematically. Therefore, this study aims to systematically explain the definition of nun sākinah and tanwīn, the types of their recitation rules, and their importance in maintaining the quality of Qur'anic recitation..

METHOD RESEARCH

This study employs a qualitative research method using a library research approach. This method is chosen because the object of the study focuses on conceptual and normative discussions derived from written sources, including classical Islamic texts as well as contemporary scholarly references that discuss the sciences of tajwid, qira'at, and ʿulūm al-Qur'an. The research data are obtained through an extensive review of various written sources, such as classical works by scholars of tajwid, scientific journals, textbooks, and academic articles relevant to the topic of recitation rules concerning nun sākinah and tanwīn. Data collection techniques are carried out through systematic reading, note-taking, and classification of information related to definitions, classifications of recitation rules, and examples of the application of nun sākinah and tanwīn in the Qur'an. Data analysis was conducted using a descriptive-analytical approach, which systematically integrates the concepts of tajwid and examines each rule of recitation based on the explanations of Islamic scholars. This approach aims to obtain a comprehensive understanding of the rules governing the recitation of nun sākinah and tanwīn, as well as their importance in maintaining the accuracy and aesthetic quality of Qur'anic recitation.

RESULT AND DISCUSSION

Definition of Nun Sukun and Tanwin

Etymologically, the term tajwid originates from the word jawwada, which means to beautify or to perform something in the best possible manner. Terminologically, tajwid is the science that explains the proper method of reciting the Qur'an correctly by giving each letter its due rights and characteristics, so that the recitation conforms to what has been transmitted by the scholars of qirā'āt. This discipline includes discussions on makhārij al-ḥurūf (points of articulation), the characteristics of letters, the lengthening and shortening of sounds, and other rules related to the quality of Qur'anic recitation.

The primary objective of studying tajwid is to ensure that every letter of the Qur'an is pronounced accurately from its correct point of articulation, so that the meaning of the verses is conveyed properly and safeguarded from errors. Therefore, tajwid is not merely a technical guideline for recitation, but rather a means of preserving the purity of both the pronunciation and the meaning of the Qur'an.

Nun sukun refers to the letter nun that carries no vowel (ḥarakah), whether fatḥah, kasrah, or ḍammah. Nun sukun may occur in the middle or at the end of a word and is always written explicitly in the form of the letter nun. The sound of nun sukun is always pronounced when recited, both in the state of waṣl (continuation) and waqf (pause).

Meanwhile, tanwin linguistically means at-tashwīt, referring to a sound resembling the chirping of birds. In the terminology of tajwid, tanwin is an additional nun sākinah sound that appears at the end of a noun (isim). Tanwin is only pronounced when the recitation is continued (waṣl), is not written in the form of the letter nun, and is not pronounced when the recitation is stopped (waqf).

The fundamental difference between nun sukun and tanwin lies in their written forms and modes of pronunciation. Nun sukun is always written and pronounced in all conditions, whereas tanwin appears only as a double vowel sign indicating the presence of a nun sound during waṣl. This distinction forms the basis for the emergence of various rules of recitation governing nun sukun and tanwin when they encounter specific letters in the Qur'an.

In Surah Al-Baqarah verse 145, there are examples of tajwid rules such as iẓhār, idghām, ikhfā', and iqlāb. Allah Subḥānahu wa Ta'ālā says:

وَلَئِنْ أَتَيْتَ الَّذِينَ أُوتُوا الْكِتَابَ بِكُلِّ آيَةٍ مَا تَبِعُوا قِبْلَتَكَ ۚ وَمَا أَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۚ وَلَئِنِ
اتَّبَعْتَ أَهْوَاءَهُمْ مِنْ بَعْدِ مَا جَاءَكَ مِنَ الْعِلْمِ ۙ إِنَّكَ إِذًا لَمِنَ الظَّالِمِينَ ﴿١٤٥﴾

"Indeed, if you were to bring every sign to those who were given the Scripture, they would not follow your direction of prayer. Nor will you follow their direction of prayer, and neither will they follow one another's direction. And if you were to follow their desires after knowledge has come to you, indeed you would then be among the wrongdoers

Types of Recitation Rules for Nun Sukun and Tanwin

In the science of tajwid, the rules concerning nun sukun and tanwin are divided into several main categories, namely izhar halqi, idgham, iqlab, and ikhfa. Each rule has distinct characteristics in pronunciation depending on the letter that follows the nun sukun or tanwin.

1. اظهار حلقى Izhar Halqi

Linguistically, izhar means to clarify or to make something clear. In terminological usage, izhar halqi refers to the rule of pronouncing nun sukun or tanwin clearly and distinctly without nasalization (ghunnah). This rule applies when nun sukun or tanwin meets one of the halqi letters.

The halqi letters are so called because their points of articulation originate from the throat. There are six halqi letters: hamzah (ء), ha' (ه), ha' heavy (ح), kha' (خ), 'ain (ع), and ghain (غ).

The method of reciting izhar halqi is by articulating the sound of nun or tanwin clearly, cleanly, and without concealment. There is no nasal sound or assimilation involved, resulting in a firm and clear pronunciation.

2. Idgham

In general, idgham means to insert or merge something into another. In the context of tajwid, idgham refers to the assimilation of nun sukun or tanwin into the following letter when they meet, causing the sound of nun to disappear and merge with the next letter. As a result, the subsequent letter is pronounced as though it carries tasydid (shaddah). Idgham is divided into two types: idgham bi ghunnah and idgham bila ghunnah. The distinction between them lies in the presence or absence of nasalization during the assimilation process.

a. Idgham Bi Ghunnah

Idgham bi ghunnah is assimilation accompanied by nasalization. This rule applies when nun sukun or tanwin meets one of the four letters: ya' (ي), nun (ن), mim (م), and wau (و).

In this rule, the sound of nun sukun or tanwin is merged into the following letter while maintaining a nasal sound (ghunnah) held for two beats (harakat). This nasalization is a defining feature of idgham bi ghunnah and must be carefully observed to ensure a melodious

and correct recitation according to tajwid principles..

b. Idgham Bila Ghunnah

Idgham bila ghunnah is assimilation without nasalization. This rule applies when nun sukun or tanwin meets one of two letters: lam (ل) or ra' (ر). In this case, the nun or tanwin is directly merged into the letter lam or ra' without any nasal sound. The recitation sounds quicker and firmer due to the absence of ghunnah. Proper differentiation between idgham bi ghunnah and idgham bila ghunnah is essential for accurate Qur'anic recitation..

3 Iqlab

Linguistically, iqlab means to convert or change. In tajwid terminology, iqlab refers to the transformation of nun sukun or tanwin into a silent mim when it is followed by the letter ba' (ب).

The primary characteristic of iqlab is the conversion of the nun sound into a mim sound accompanied by nasalization. In Qur'anic manuscripts, iqlab is usually indicated by a small mim symbol written above the nun or tanwin. The nasalization in iqlab should be moderate so that it does not resemble idgham or ikhfa.

4. Ikhfa

Linguistically, ikhfa means concealment. In tajwid rules, ikhfa refers to the method of pronouncing nun sukun or tanwin in a concealed manner—neither clearly articulated as in izhar nor fully assimilated as in idgham. The resulting sound lies between the sound of nun and the following letter and is accompanied by nasalization. Ikhfa occurs when nun sukun or tanwin meets one of fifteen letters:

ت، ث، ج، د، ذ، ز، س، ش، ص، ض، ط، ظ، ف، ق، ك

The nasalization in ikhfa is generally held for two beats. Classification of Ikhfa To facilitate understanding and practical application, ikhfa is classified into three levels based on the proximity of the point of articulation between nun and the ikhfa letters: ikhfa aqrab, ikhfa ausath, and ikhfa ab'ad.

1. **Ikhfa Aqrab**

Ikhfa aqrab is the closest to izhar. The letters included in this category are ta' (ت), dal (د), and tha' (ط). In this type, the sound of nun sukun or tanwin is almost clear, yet still accompanied by a subtle nasalization.

2. **Ikhfa Ausath**

Ikhfa ausath occupies the middle position between ikhfa aqrab and ikhfa ab'ad. The letters included are tsa' (ث), jim (ج), dzal (ذ), zai (ز), sin (س), syin (ش), shad (ص), dhad (ض), zha' (ظ),

and fa' (ف). The pronunciation is moderately concealed with balanced nasalization.

3. **Ikhfa Ab'ad**

Ikhfa ab'ad is the furthest from izhar. The letters included are qaf (ق) and kaf (ك). In this type, the sound of nun sukun or tanwin is more concealed and accompanied by stronger nasalization compared to the other types.

Recitation Errors (Lahn) and Their Impact on Tafsir

In the science of tajwid, errors in Qur'anic recitation are referred to as lahn. Linguistically, lahn means deviation from correctness. In the context of Qur'anic recitation, lahn refers to mistakes in pronouncing letters, vowel markings, or tajwid rules that affect the accuracy of recitation. Such errors generally occur due to insufficient understanding of tajwid principles, particularly the rules of nun sukun and tanwin, which frequently appear in the Qur'an. Scholars of qira'at classify lahn into two main categories: lahn jali and lahn khafi. This classification helps identify the type of error and understand its impact on both recitation and meaning.

1. **Lahn Jali**

Lahn jali is a clear and obvious error that can be recognized by both lay readers and tajwid experts. This type of error usually involves changes in letters, vowel markings, or word structure that may alter the meaning of the Qur'anic verse.

Examples of lahn jali include replacing fathah with kasrah, changing one letter into another, or omitting a letter during recitation. Such errors are considered serious because they can alter the meaning of the verse and deviate from the recitation taught by the Prophet Muhammad ﷺ. Therefore, lahn jali must be avoided and corrected by every Qur'an reciter.

2. **Lahn Khafi**

In contrast, lahn khafi is a subtle error that is difficult to detect by those who have not studied tajwid in depth. This type of error does not directly alter the word structure but involves neglecting tajwid rules such as ikhfa, idgham, ghunnah, or proper lengthening. Lahn khafi is generally only recognized by individuals with sufficient knowledge of tajwid. Although it does not always change the meaning of the verse, it affects the perfection of recitation and diminishes the beauty and discipline of Qur'anic tilawah. Therefore, many scholars emphasize the importance of studying tajwid to avoid this type of error.

The Impact of Recitation Errors on Tafsir

Errors in Qur'anic recitation, whether apparent or subtle, can affect the understanding and interpretation of verses. Changes in letters or vowel markings may shift the meaning of words, leading to misinterpretation of the intended message of the Qur'an. This demonstrates that

accurate recitation is closely linked to accurate comprehension of Qur'anic meaning.Furthermore, recitation errors can disrupt the aesthetic harmony and rhythmic order of the verses, causing the recitation to deviate from the manner in which the Qur'an was revealed and transmitted. In the context of Qur'anic education, such errors may confuse learners, especially beginners who rely heavily on auditory learning. Therefore, mastery of tajwid is essential in preserving the purity of Qur'anic pronunciation and meaning.

DISCUSSION

Based on the foregoing discussion, it can be concluded that the science of tajwid plays a fundamental role in ensuring the correctness, accuracy, and beauty of Qur'anic recitation. One of the central aspects of tajwid is the rules governing nun sukun and tanwin, as they frequently occur in Qur'anic verses and directly influence the quality of recitation.

Nun sukun and tanwin differ fundamentally in terms of writing and pronunciation. Nun sukun is always written and pronounced in all conditions, whether in continuous recitation (wasl) or pause (waqf), whereas tanwin appears only as an additional sound at the end of a noun and is pronounced only when recited continuously. These differences give rise to four primary recitation rules: izhar halqi, idgham, iqlab, and ikhfa, each with its own distinctive characteristics.

Mastery of these rules not only serves to beautify recitation but also plays a crucial role in preserving the accuracy of Qur'anic meaning. Failure to apply tajwid rules correctly may result in lahn, whether jali or khafi, which affects the perfection of recitation and may even influence Qur'anic interpretation.

Therefore, learning and practicing tajwid is an obligation for Muslims who recite the Qur'an. With guidance from competent educators and consistent practice, Qur'an reciters are expected to pronounce the sacred verses correctly, fluently, and in accordance with the established rules passed down by the scholars of qira'at.

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