
The Legal and Theological Obligation of Learning Tajwīd and Qirā'āt in Qur'ānic Recitation

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Abstract

This article emphasizes the obligatory nature of learning Tajwīd (the science of proper Qur'ānic pronunciation) and Qirā'āt (the canonical modes of Qur'ānic recitation), asserting that correct recitation of the Qur'ān is a religious duty, not a supplementary skill. It critiques the negligence seen among educators and preachers who often delay Tajwīd instruction, assuming it can be corrected later during memorization (ḥifẓ), ignoring that only 1–2% of students follow such advanced paths. Through extensive evidence from the Qur'ān, ḥadīth, and classical scholarship, the article demonstrates that Tajwīd is rooted in divine instruction transmitted from Allah to the Prophet ﷺ through Jibrīl and taught rigorously to the Companions. Mispronunciation or failure to observe the rules of Tajwīd is equated with distorting Allah's words, which is strongly condemned. The article calls for an urgent pedagogical shift in mosques, schools, and homes: to instill the correct rules of Tajwīd from the very beginning of a child's Qur'ānic education, thereby preserving the sanctity and authenticity of Allah's final revelation.

Keywords: Tajwīd, Qirā'āt, Theological Obligation, Islamic teachings

Introduction**The Obligation of Learning Tajwīd and Qirā'āt**

It is indeed an honor for us that Allah (Almighty) has chosen this Ummah for His final and eternal message. The Qur'ān al-Majīd is not merely a

book of Allah; rather, it is the KalāmAllāh the direct speech of Allah Himself. The implication of it being KalāmAllāh is that it must be recited using its original words and authentic pronunciation.

There is no doubt that in recent years, ever since the departments of Tajwīd and Qirā'āt have been formally established in Islamic seminaries (madāris), there has been significant improvement. Through Qirā'āt conferences, public interest and enthusiasm for the subject have increased. However, despite this progress, a large segment of the population still considers Tajwīd and Qirā'āt unnecessary, or merely a supplemental skill. As a result, many of our mosque preachers (khuṭabā' kirām) and teachers who teach nazarah (Qur'anic reading) give little to no attention to it. They assume that once children grow up and begin memorizing the Qur'ān (ḥifẓ), or later take a Tajwīd course, their pronunciation and recitation will naturally improve.

While it is true that children who later pursue ḥifẓ and specialize in Tajwīd do improve their recitation, the real question is: what percentage of children in our society actually go on to memorize the Qur'ān or study Tajwīd? The answer is: only about 1–2%. The remaining 98% do not follow this path, and thus spend their entire lives reciting the KalāmAllāh incorrectly. Therefore, it is imperative that teachers in mosques, madāris, schools, or private tutors at home must ensure that from the very beginning, children's pronunciation and recitation are corrected. They must be introduced to the basic and necessary rules of Tajwīd, so that even if a child does not continue to pursue ḥifẓ or advanced Tajwīd, he or she may at least recite the Qur'ān al-Majīd correctly.

What we are dealing with here is not a matter of ideology but of laziness and practical negligence, and it requires serious attention. The more dangerous issue, however, is that some individuals consider the rules of Tajwīd to be unnecessary. For such individuals, it is a privilege to present a few verses and ḥadīths that clearly prove that reciting the Qur'ān al-Majīd correctly is wājib (obligatory). These rules are what we refer to as Tajwīd. The Qur'ān al-Majīd is the speech of Allah which was recited with tartīl (measured recitation), revealed with tartīl, and we are also commanded to recite it with tartīl. Allah the Almighty says:

﴿وَرَتَّلْنَاهُ تَرْتِيلًا﴾¹

“We have sent it down in measured recitation.”

He further commands:

﴿وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا﴾²

“And recite the Qur'an with measured recitation.”

ShaykhUsāmahYāsīnḤijāzī explains its meaning as follows:

أَتْلَهُ عَلَى تَوَدُّةٍ وَطَمَآنِيَةٍ وَخُشُوعٍ وَتَدْبِيرٍ، مَعَ مَرَاعَاةِ قَوَاعِدِ التَّجْوِيدِ

"One must recite it with calmness, tranquility, humility, and reflection, while observing the rules of Tajwīd.³"

The interpreter of the Qur'ān, 'Abdullāh ibn 'Abbās, says that tartīl means to recite clearly and distinctly⁴

The truth is, words can only be recited clearly and distinctly when they are pronounced according to the rules of Tajwīd.

Commenting on the verse, Imām Ibn Kathīr says:

"It was commanded to recite the Noble Qur'ān slowly and deliberately so that it may be better understood. The Messenger of Allah ﷺ also followed this command.⁵"

It has been authentically reported from Sayyidunā 'Alī regarding the meaning of tartīl:

التَّارْتِيلُ: تَجْوِيدُ الْحُرُوفِ وَ مَعْرِفَةُ الْوُقُوفِ.

"Tartīl means to articulate the letters with precision and to know the rules of pausing⁶

When Sayyidunā Anas was asked about the style of the Prophet's recitation (Qirā'ah al-Nabawiyyah), he said that the Prophet ﷺ used to elongate the words distinctly. Then he recited the verse بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, elongating the pronunciation on Allāh, al-Raḥmān, and al-Raḥīm⁷.

Umm al-Mu'minīn Sayyidah Hafṣah narrated:

كَانَ يَفْرَأُ بِالسُّورَةِ فَيُرْتَلُّهَا حَتَّى تَكُونَ أَطْوَلَ مِنْ أَطْوَلِ مِنْهَا.⁸

"Whenever the Prophet ﷺ recited a sūrah, he would recite it with tartīl (measured recitation), such that even a short sūrah would sound longer."

The Almighty says:

﴿وَإِنَّكَ لَتَلْمِى الْقُرْآنَ مِنْ لَدُنِّ حَكِيمٍ عَلِيمٍ﴾⁹

"Indeed, [O Prophet], you are receiving the Qur'ān from One who is All-Wise and All-Knowing."

This means the Prophet ﷺ received the recitation (Qirā'ah) of the Qur'ān from Allah through Jibrīl. Jibrīl heard it from Allah, and the Prophet ﷺ heard it from Jibrīl. Thus, it was obligatory upon the Prophet ﷺ to recite the Qur'ān just as he heard it from Jibrīl. The Prophet ﷺ made great effort in this regard, as indicated in the following verses:

﴿لَا تُحَرِّكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ﴾

﴿إِنَّ عَلَيْنَا جَمْعَهُ وَقُرْءَانَهُ﴾

﴿فَإِذَا قَرَأْتَهُمْ تَبِعْهُ فَانصتْ لَعَلَّ يَظُنُّوا أَنَّكَ سَمِعْتَهُمْ يَخْفَى﴾¹⁰

“Do not move your tongue with it O Prophet to hasten the recitation. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation. So, when We have recited it through Jibrīl, follow its recitation.” Ibn ‘Abbās explained that when revelation would descend, the Prophet ﷺ would begin reciting along with Jibrīl out of fear of forgetting, which became burdensome for him. Allah then revealed these verses, instructing the Prophet not to hasten or recite along with Jibrīl, as it was Allah’s responsibility to preserve it in his heart and enable him to recite it. 11 This implies that Allah not only revealed the Qur’ān but also taught the Prophet ﷺ how to recite it. The teaching of Qirā’ah included the attributes of the letters and manner of articulation—this is what is known as Tajwīd. In other words, the science of Tajwīd was taught to the Prophet ﷺ directly by Allah. Jibrīl not only transmitted the divine message, but also recited it to the Prophet ﷺ and listened to the Prophet’s recitation in return 12. Teaching the recitation of the Qur’ān was part of the Prophet’s ﷺ divine duty, as the Qur’ān states:

﴿رَسُولًا يَتْلُوا عَلَيْكُمْ آيَاتِنَا اللَّيْلُ نُبَيِّنُ﴾¹³

“A Messenger reciting to you the clear verses of Allah.”

Included in this recitation was the teaching of principles and rules of Qur’ānic recitation, i.e., Tajwīd. As is mentioned in a narration: Sayyidunā ‘AbdAllāh ibn Mas‘ūd was teaching someone the Qur’ān. When the student recited ﴿إِنَّمَا الصَّدَقَاتُ لِلْفُقَرَاءِ﴾ without elongating the proper part, Ibn Mas‘ūd corrected him, saying, “The Prophet ﷺ did not teach me to recite it in this way.” When asked how the Prophet ﷺ taught him, he recited the verse again and made madd (elongation) 14. ﴿لِلْفُقَرَاءِ﴾

It is worth pondering that ‘Abdullāh ibn Mas‘ūd () did not interrupt the reciter for omitting or altering a letter or vowel (ḥarf or ḥarakah), but specifically corrected him for neglecting madd (prolongation). He then recited according to the Qirā’ah (recitation) of the Prophet Muḥammad ﷺ. This indicates that the Qur’ān should be recited exactly as the Messenger of Allah ﷺ taught his Companions that is, with proper articulation (makhārij) and characteristics (ṣifāt) of the letters, observing the correct rules of recitation (aḥkām al-tajwīd), and avoiding inappropriate pauses (waqf).

The Messenger of Allah ﷺ did not limit Qur’ān recitation to prayer alone; rather, he actively taught the Companions, both individually and collectively. This was in obedience to a direct command from Allah. As narrated by Ubayy ibn Ka‘b, the Prophet ﷺ addressed him and said:

إِنَّ اللَّهَ أَمَرَنِي أَنْ أَقْرَأَ عَلَيْكَ الْقُرْآنَ.¹⁵

“Verily, Allah has commanded me to recite the Qur’ān to you.”

This extraordinary attention to accurate recitation (*taṣḥīḥ al-tilāwah*) highlights the immense importance of Tajwīd. What greater proof of its significance can there be?

‘Alī ibn AbīTālib () stated:

إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَأْمُرُكُمْ أَنْ تَقْرَأُوا كَمَا عَلَّمْتُمْ.¹⁶

“Indeed, the Messenger of Allah ﷺ has commanded you to recite the Qur’ān] in the manner in which you have been taught.”

Allah Almighty proclaims:

﴿الَّذِينَ آتَيْنَهُمُ الْكِتَابَ يَتْلُونَهُ حَقَّ تِلَاوَتِهِ أُولَٰئِكَ يُؤْمِنُونَ بِهِ﴾¹⁷

“Those to whom We have given the Book recite it with its true recital; they are the ones who truly believe in it.

Explaining the phrase *ḥaqqtilāwatihi* (its true recital), ‘Abdullāh ibn Mas‘ūd () said:

والذي نفسي بيده، إن حق تلاوته: أن يحل حلاله ويحرم حرامه، ويقراه كما أنزله الله، ولا يحرف الكلم عن مواضعه، ولا يتأول منه شيئاً على غير تأويله.

“By the One in whose hand is my soul, the true right of its recitation is to deem its lawful as lawful and its unlawful as unlawful, to recite it as Allah revealed it, to not distort the words from their proper places, and not to interpret it contrary to its intended meaning.¹⁸

This makes it explicitly clear that the observance of Tajwīd rules is an essential part of fulfilling the *ḥaqq al-tilāwah* (right of Qur’ānic recitation). Imām al-Ghazālī, commenting on the following verse, states:

وتلاوة القرآن حق تلاوته هو أن يشترك فيه اللسان والعقل والقلب، فحظ اللسان تصحيح الحروف بالترتيل، وحظ العقل تفسير المعاني، وحظ القلب الاتعاض، والتأثر بالأجزاء والالتزام، فاللسان يرتل، والعقل يترجم، والقلب يتعظ.

“The true recitation (*tilāwah*) of the Qur’ān involves the participation of the tongue, the intellect, and the heart. The tongue’s role is to properly articulate the letters with *tartīl* (measured recitation), the intellect’s role is to interpret the meanings, and the heart’s role is to internalize the admonitions and act accordingly. Thus, the tongue recites, the intellect comprehends, and the heart is admonished.¹⁹

Allah the Exalted, describing one of the distinctive qualities of the Qur’ān, states:

﴿بِلِسَانٍ عَرَبِيٍّ مُبِينٍ﴾²⁰

“In a clear Arabic language”.

And elsewhere He says:

﴿وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَمِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ﴾²¹

Had We sent this Qur'ān in a non-Arabic language, they would have said, 'Why are its verses not clearly explained'?"

While commenting on this verse, Imām al-Qurtubī states:

"This is evidence that the Qur'ān was revealed in Arabic, in the language of the Arabs. Without doubt, it is not in a foreign language ('ajamī). Hence, when it is recited in a non-Arabic accent or dialect, it no longer remains the Qur'ān as it was revealed."²²

In listing the crimes of the Jews, Allah mentions one particular crime:

﴿يُحَرِّفُونَ الْكَلِمَ عَن مَّوَاضِعِهِ وَنَسُوا حَظًّا مِمَّا ذُكِّرُوا بِهِ﴾

"They distort words from their [proper] places and have forgotten a portion of what they were reminded of".

[al-Mā'idah 5:13]

The "places" of the words here refers to their proper articulation points (makhārij). And Tajwīd requires that every letter be recited from its correct articulation point. One who recites the Qur'ān without observing Tajwīd is, in effect, altering the ḥurūf (letters) from their positions, which is a condemned and forbidden act as per this verse.

'Abdullāh ibn Mas'ūd (ؓ) said:

لَا تَنْتَرُوهُ تَنْزِ الرَّمْلِ، وَلَا تَهْدُوهُ هَدَى الشَّعْرِ، قِفُوا عِنْدَ عَجَائِبِهِ، وَحَرِّكُوا بِهِ الْقُلُوبَ، وَلَا يَكُنْ هَمُّ أَحَدِكُمْ آخِرَ السُّورَةِ.

"Do not scatter the Qur'ān like sand, nor recite it hurriedly like poetry. Reflect upon its marvels, let it stir your hearts, and do not let your only concern be reaching the end of the sūrah".

Narrated by al-Baghawī.²³

Tamīm al-Dārī (ؓ) reported that the Prophet ﷺ said:

الدِّينُ النَّصِيحَةُ قُلْنَا: لِمَنْ؟ قَالَ: «لِلَّهِ وَلِكِتَابِهِ وَلِرَسُولِهِ وَلِأَيِّمَةِ الْمُسْلِمِينَ وَعَامَّتِهِمْ».

"Religion is sincere advice." We asked, "To whom?" He replied, "To Allah, His Book, His Messenger, the leaders of the Muslims, and their common people."²⁴

Scholars have included in this "sincerity to the Book" (kitāb) the obligation to recite it correctly and preserve its pronunciation²⁵

Abdullāh ibn 'Amr (ؓ) narrates that the Messenger of Allah ﷺ said:

It will be said to the reciter of the Qur'ān on the Day of Judgment: 'Recite and ascend [in ranks], and recite with tartīl as you used to recite in the world. Your level will be at the last verse you recite.'²⁶

Anas ibn Mālik (ؓ) remarked:

رُبَّ تَالٍ لِلْقُرْآنِ أَوْ قَارِيٍّ لِلْقُرْآنِ وَالْقُرْآنُ يَلْعَنُهُ.

"There may be a person who recites the Qur'ān, yet the Qur'ān curses him."²⁷

Imām Abū ‘Abdillāh al-Shīrāzī writes:

ويجب على القارئ أن يتلو القرآن حق تلاوته؛ صيانة للقرآن عن أن يجد اللحن إليه سبيلا، على أن العلماء اختلفوا في وجوب حسن الأداء في القرآن: فذهب بعضهم إلى أن ذلك مقصور على ما يلزم المكلف قراءته في المفروضات، وآخرون إلى وجوبه في [كل] القرآن؛ لأنه لا رخصة في تغيير اللفظ بالقرآن وتعويجه.

“It is obligatory upon the reciter to fulfill the true recitation (ḥaqq al-tilāwah) of the Qur’ān, in order to safeguard it from any form of laḥn (error in recitation). Scholars have differed regarding the obligation of proper performance. Some opine that it is limited to the portions recited in obligatory prayers, while others maintain that it is required for the entire Qur’ān since there is no allowance for altering or mispronouncing its words.²⁸

Reciting the Qur’an Incorrectly, Without Tajwīd, Is Sinful

The scholarly consensus among muḥaqqiqīn (research scholars) is clear: reciting the Qur’an without tajwīd is not only bereft of reward, but in many cases, leads to sin. Numerous scholars have explicitly stated this.

As Imām Ibn al-Jazarīa renowned authority in the science of tajwīd and qirā’āt, states:

وَالأخذُ بِالتَّجْوِيدِ حَتْمٌ لَزِيمٌ
مَنْ لَمْ يُجَوِّدِ الْقُرْآنَ تَمَّ
لِأَنَّهُ بِهِ الْإِلَهُ أَنْزَلَ
وَهَكَذَا مِنْهُ إِلَيْنَا وَصَلَ²⁹

Mastering tajwīd is an obligation; whoever does not recite the Qur’an with tajwīd is sinful. For verily, Allah revealed it with tajwīd, and it has reached us in this form from Him.

When Shaykh al-Islām Nāṣir al-Dīn al-Ṭablāwī was asked whether observing the rules of tajwīd is obligatory or not, and if it is a religious obligation that earns reward when fulfilled and incurs sin when neglected—or simply a technical necessity unrelated to reward or punishment he responded:

“It is incumbent upon every rational person to learn this science from reliable imams of the discipline and to acquire the correct manner of recitation from them, not from those unqualified. One must act upon the rulings on which the a’immah al-qurrā’ (leading Qur’anic reciters) have agreed. It is ḥarām to oppose the consensus of the a’immah. Whoever denies its obligation is sinful and erroneous and must repent from this belief. 30

One of the most renowned works on the *sīrah* (biography) of the Prophet in Urdu is *Raḥmat al-‘Ālamīn*, authored by ﷺ a distinguished (1930–1867) Qāzī Muḥammad Sulaymān Maṣūrpūrī Islamic scholar. He was asked:

“What is the ruling on *tajwīd*? How does it compare with other disciplines? What is the ruling on teaching and reciting the Qur’an without observing *tajwīd*? Against whom does the Qur’an invoke *la‘nah* (curse)? Kindly provide any *ḥadīth* on the subject with translation and summary. What is the ruling on the *imāmat* (leading the prayer) of one who recites the Qur’an ignorantly, i.e., without awareness of major or minor errors (*laḥnjālī* and *laḥnkhaḥfī*) while there is a skilled reciter among the *muqtadī* (followers)? Qāzī Ṣāḥib replied:

“Familiarity with *tajwīd* to the extent that one can recite the Qur’an correctly in *ṣalāh* is *farḍ ‘ayn* (an individual obligation). Mastery over the complete science of *tajwīd* is *farḍ kifāyah* if some members of the community attain it, the rest are absolved. However, it is impermissible under any circumstance to recite the Qur’an incorrectly or ignorantly. Therefore, care must be taken when appointing an *imām*. If an *imām* has already been appointed and can recite adequately, even if some *muqtadī* are more proficient, they do not have the right to lead the prayer. As stated in *Radd al-Muḥtār*:

واعلم أن صاحب البيت ومثله إمام المسجد الراتب أولى بالإمامة من غيره مطلقاً

“Know that the head of the household or a designated *imām* of a mosque is more deserving of leading the prayer than others without exception.³¹ Wa-Allāhu Ta‘ālā ‘lam

The humble servant, Muḥammad Sulaymān Maṣūrpūrī may Allah forgive him.

In Damascus, when the renowned jurist Shaykh Aḥmad Sharīf was asked whether *Imām al-Jazarī*’s statement that one who does not recite the Qur’an with *tajwīd* is sinful was accurate, he replied:

فلا خلاف بين الفقهاء في أن الاشتغال بعلم التجويد فرض كفاية، وأما العمل به فهو واجب على من يفدر عليه، لأن الله تعالى أنزل به كتابه المجيد، ووصل إلينا عن سيدنا رسول الله صلى الله عليه وسلم متواتراً بالتجويد³²

“There is no disagreement among the jurists that learning the science of *tajwīd* is *farḍ kifāyah*, and acting upon it, i.e., reciting with *tajwīd* is *wājib* for anyone capable. This is because Allah revealed His Noble Book with *tajwīd*, and it has reached us through our Master, the Messenger of Allah ﷺ with continuous transmission (*tawātur*) incorporating *tajwīd*.”

He further explained:

وَذَهَبَ الْمُتَأَخَّرُونَ مِنَ الْفُقَهَاءِ إِلَى وُجُوبِ مُرَاعَاةِ قَوَاعِدِ التَّجْوِيدِ فِيمَا يَتَغَيَّرُ بِهِ الْمَبْنَى وَيُفْسِدُ الْمَعْنَى، وَإِلَى هَذَا أَشَارَ مُحَمَّدُ الْجَزْرِيُّ فِي مَنْظُومَتِهِ فِي التَّجْوِيدِ:
وَالْأَخْذُ بِالتَّجْوِيدِ حَتْمٌ لَزِيمٌ، وَمَنْ لَمْ يُجَوِّدِ الْقُرْآنَ أَثِمُّ

“The later jurists unanimously held that it is obligatory to observe those rules of tajwīd which, if violated, would alter the structure or corrupt the meaning of the Qur’an. This is precisely what Muḥammad al-Jazarī □ pointed out in his manzūmah (didactic poem) on tajwīd:

‘Mastering tajwīd is essential; one who fails to do so is sinful.

He concluded:

وَلَا شَكَّ أَنَّ الْأُمَّةَ كَمَا هُمْ مُتَعَبِّدُونَ بِفَهْمِ مَعَانِي الْقُرْآنِ الْعَظِيمِ وَإِقَامَةِ حُدُودِهِ، كَذَلِكَ هُمْ مُتَعَبِّدُونَ بِتَصْحِيحِ الْأَفْظِهِ وَإِقَامَةِ حُرُوفِهِ عَلَى الصِّفَةِ الْمُتَلَقَّاةِ مِنْ أَيْمَةِ الْقُرْآنِ وَالْمُتَّصِلَةِ بِالنَّبِيِّ ﷺ

“There is no doubt that just as this ummah is commanded to understand the meanings of the Noble Qur’an and implement its laws, it is equally obliged to pronounce its words correctly and to articulate its letters as received from the a’immah al-qurrā’ and transmitted from the Prophet” ﷺ.

Finally, he stated:

فَمَنْ كَانَ قَادِرًا عَلَى تَعَلُّمِ أَحْكَامِ التَّجْوِيدِ لِتَصْحِيحِ تِلَاوَتِهِ وَجَبَ عَلَيْهِ أَنْ يَتَعَلَّمَ، وَإِلَّا فَلَا. وَذَلِكَ لِقَوْلِهِ ﷺ: “الْمَاهِرُ بِالْقُرْآنِ مَعَ السَّفَرَةِ الْكِرَامِ الْبَرَّةِ، وَالَّذِي يَفْرَأُ الْقُرْآنَ وَيَتَتَعْتَعُ فِيهِ وَهُوَ عَلَيْهِ شَاقٌّ لَهُ أَجْرَانِ”³³

“Whoever is capable of learning the rules of tajwīd in order to correct his recitation must do so; otherwise, he is not held accountable. As the Prophet ﷺ said:

‘The expert in the Qur’an will be with the noble and righteous angels. As for the one who recites it with difficulty and stammering, he shall have a double reward.³⁴

Therefore, it is essential to learn and recite the Qur’an in accordance with the principles of tajweed.

Summary

This article explores the legal and theological imperative of learning Tajwīd (correct articulation of Qur’ānic recitation) and Qirā’āt (canonical modes of recitation), asserting that the preservation of Qur’ānic integrity demands more than mere memorization or surface-level recitation. Grounded in classical Islamic jurisprudence and supported by the scholarly consensus of the salaf and later jurists, the article establishes that Tajwīd is a farḍ ‘ayn (individual obligation) upon every Muslim who recites the Qur’ān, while mastery of Qirā’āt is a farḍ kifāyah (collective obligation) upon the community. The paper traces the evolution of Tajwīd as a science,

referencing pivotal scholars such as Imām Ibn al-Jazarī, who emphasized that correct recitation is not optional but integral to preserving the sanctity of the Divine Word.

The article also delineates the dire consequences spiritual, legal, and educational of incorrect recitation, especially in contexts such as ṣalāh, where pronunciation errors may invalidate worship. Additionally, it critiques contemporary Qur’ān education practices that marginalize Tajwīd or treat it as a supplementary skill rather than an essential discipline. In its final section, the article provides practical recommendations and warnings, calling for urgent curriculum reforms, the certification of Qur’ān teachers, and greater parental and communal accountability. It concludes with a theological reminder that negligence in Tajwīd constitutes taḥrīf a distortion of divine revelation—and that proper recitation is both a means of divine proximity and a responsibility of religious stewardship.

Recommendations

- **Integration of Tajwīd and Qirā’āt from Early Stages:**

It is strongly recommended that Tajwīd be introduced at the very first stage of Qur’ānic instruction especially in makātib, madāris, and at home through private tutors. Teachers must be trained to teach the correct articulation (makhārij) and rules (aḥkām) from the outset, rather than deferring Tajwīd instruction to the ḥifẓ stage or specialized courses. Qirā’āt, though more advanced, should also be gradually introduced for awareness and appreciation of the sacred diversity of recitation.

- **Condemnation from the Salaf and the Scholars:**

Classical authorities like Ibn al-Jazarī, al-Qurṭubī, and al-Ghazālī unanimously viewed the deliberate disregard for Tajwīd as sinful (maḥzūr shar’ī). According to al-Jazarī: “Tajwīd is an obligation upon every Muslim. Whoever does not recite the Qur’ān with Tajwīd is sinful because he is altering the Word of Allah Most High.

- **Accountability of Educators and Imāms:**

Teachers, imāms, and community leaders bear a heavier burden. Failing to teach or model proper recitation constitutes khiyānah (betrayal) of religious trust. Such educators will be answerable on the Day of Judgment for allowing incorrect recitation to persist unchecked in the community.

- **Ineligibility for Qur’ān Teaching Without Proper Training:**

Institutions and communities should adopt a zero-tolerance policy for unqualified Qur’ān teachers. Just as one would not tolerate a medical instructor without credentials, allowing individuals without Tajwīd competence to teach Qur’ān is a gross religious misstep.

References

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- 5 Ibn Kathīr, Tafsīr Ibn Kathīr, 5:444.
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- 30 Usāmah Yāsīn, Hal al-Tajwīd Wājib, 120 (summarized).
- 31 Usāmah Yāsīn, Hal al-Tajwīd Wājib, 120 (summarized).
- 32 Muslim, Ṣaḥīḥ Muslim, 1862.
- 33 abid
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