

ERROR ANALYSIS IN THE RECITATION OF THE GLORIOUS QUR'AN WITH REFERENCE TO ASIM QIRA'AH, HAFS NARRATION.

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Abstract

The position of the glorious Qur'an on error-free recitation is clear considering Allah's command on it. The aim of this paper is to discuss the different errors committed by reciters of the Qur'an, explain their legal positions as expounded by the scholars of Tajweed with a view to ameliorating or eradicating the errors which deny the luster, nectar and consciousness in the recitation. In so doing, library search was used as the instrument for data collection. Based on teaching experience also, the researcher has come across many Muslims with error-laden reading. The paper recommends that constant practice and learning from the skilled readers are the panacea to wrong recitation. However, the errors elucidated are with reference to Asim Qira'ah (recitation), Hafs Riwayah (narration).

Keywords: Error analysis, recitation, 'Asim Qira'ah, Hafs narration.

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INTRODUCTION

Grammatically, the Arabic word "Qur'an" is got from the root "Qara'a" which is synonymous to the word "Qira'ah". "Qara'a", "Qira'atan", or "Qur'aanan" on the scale: "fu'laan", like "ghufraan" and "shukraan" (Bayyumi, 2014). It is a verbal noun, as maintained by Denffer (1983) and Hitti (1970), which means reading or recitation. Technically, Qur'an is the word of Allah revealed to the seal of the Prophets via Arc Angel Jibril in its exact meaning and precise wording, conveyed to us in a successive chain of transmission orally and in writing. (Denffer, 1983). In addition to the above definition, Bayyumi (2014) says it is the miraculous speech of Allah and the reading of which is an act of Ibadah (worship), Muhammad (1990) and is challenging in its eloquence. Allah the Almighty commands that the reading of the Qur'an should be error-free and in due measure. He said:

وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا

And recite the Qur'an with measured recitation (Al-Hilali & Khan, 2018)

Putting the above command into practice the noble Prophet used to teach the Companions who reported that when they took ten set of verses they would not return until they could read, understand and implement the laws therein. He used to listen to the reading of some Sahabas, ask some Muslim Companions to learn the Qur'an from specific Sahaba. All these underscore that there is an established and specific manner of reading in which the Qur'an was revealed, and which must be followed. Whoever ignores or contravenes it has read the Qur'an in a manner which it was not revealed and sanctioned. The manner of reading was codified by scholars and called it the science of Tajweed.

The right way of reading the Qur'an is undeniably a Sunnah which has reached us verbally through an unbroken chain of competent reciters from the noble Prophet himself. So, it requires correctness as far as possible.

Error in the reading of the Qur'an is evident even among native Arabs whose substitution of the classical dialects with modern ones have strayed and departed from the pure traditional Arabic

of the Qur'an, therefore some letters have taken on different pronunciation in colloquial speech (Muhammad, 1990) which is evident in Egypt Arabic and KSA Arabic as an example. Let alone among the non-Arab Muslims ('Ajam) who are not trained well to read the Qur'an.

Virtues of reciting and teaching the Qur'an.

The recitation of the glorious Qur'an is so virtuous, especially if it is read correctly. Bayyumi (2014) counts seventy spiritual benefits of reciting the Qur'an to Muslims and each is supported by either an ayah of the Qur'an or a genuine hadith of the noble Prophet. In our discussion, we are giving only two to urge Muslims to engage in reciting the Qur'an until mastery and error-free reading of the Qur'an dominates the Muslim world. The benefits are stated below:

عن أبي موسى الأشعري قال: قال رسول الله صلى الله عليه وسلم: "مثل المؤمن الذي يقرأ القرآن كمثل الأجرحة ريحها طيب وطعمها طيب. ومثل المؤمن الذي لا يقرأ القرآن كمثل التمرة لا ریح لها وطعمها حلو. ومثل المنافق الذي يقرأ القرآن الذي لا يقرأ القرآن كمثل الخنظلة ليس لها ریح وطعمها مر"

Abu Musa Al-Ash'ari narrated that the Prophet said, "the example of him (a believer) who recites the Qur'an is like that of a citron which tastes good and smells good. And he (a believer) who does not recite the Qur'an is like a date which is good in taste but has no smell. And the example of a dissolute wicked person who recites the Qur'an is like the Raihana (sweet basil) which smells good but tastes bitter. And the example of a dissolute wicked person who does not recite the Qur'an is like the colocynt which tastes bitter and has no smell. (Khan, 1986) Volume 6, Book 61, Number 538.

He is also reported from Uthman that:

عن عثمان رضي الله عنه عن النبي صلى الله عليه وسلم قال: "خيركم من تعلم القرآن وعلمه"

Narrated 'Uthman: The Prophet said, "The best among you (Muslims) are those who learn the Qur'an and teach it." (Khan, 1986) Volume 6, Book 61, Number 546.

Since the discussion on error analysis is restricted to the Qira'ah of 'Asim, narration of Hafs, it would not be out of the paper's scope to briefly say something on the duo.

Imam 'Asim: He was 'Asim bin Abin Najjud al-Asadiy al-Kufiy. His sobriquet was Abubakar. It was said that his father's name was Abdullahi and his mother's name was Bahdalah.

His status: He was the leader of recitation in Kufah, and one of the seven celebrated canonical reciters and of the Tabi'un (the followers). He narrated from Abi Ramthah, Rifa'ah al-Tamimiy and Hassan al-Bakari. The duo was among the Companions of the noble Prophet. His narration of hadith from Abi Ramthah is found in Musnad of Ahmad bin Hanbal while his other narration of hadith from al-Harith is found in the book of Abi Ubayd al-Qasim bin Sallaam.

He combined between eloquence and perfection; refining and Tajweed. He was the best of the people of his time in Qur'anic recitation who earned the commendation and praise of the leaders of Qira'ah and accepted his Qira'ah. He took over the leadership of Qira'ah in Kufah after the death of Abu Abdirrahman al-Sulamiy. People from different places went to him to learn the Qira'ah. Abubakar Shu'bah bin Ayyash, one of his disciples, said of him: "I cannot count the times I heard Abu Ishaq Assuba'iy saying: I have not seen a person more perfect in Qira'ah than Asim bin Abin Najjud". He was linguist, grammarian, jurist and knew the Sunnah of the noble Prophet. Abubakar Shu'bah bin Ayyash said: I entered on Asim when he was dying and was repeating the saying of Allah: "Then they are returned to Allah, their true Lord. Unquestionably, His is the judgement, and He is the swiftest of accountants" Surah 6, ayah 62. As if he were praying.

His virtues: Imam Asim had many virtues. Among them, Abdullahi bin Ahmad bin Hanbal said: "I asked my father about Asim bin Bahdalah, he said: "He is pious, good, and trustworthy". I then asked him: which reading is most preferred to you? He said: the reading of the people of Madinah". I then asked him: which next? He replied: "the reading of Asim"

His narrators: Among his narrators were Hafs bin Sulaiman, Abubakar Shu'bah bin Ayyash, they were his famous narrators, Abaan bin Taghlab, Hammad bin Salamah, Sulayman bin Mihran al-'Amash, Abul Mundhir Sallaam bin Sulaiman, Sahl bin Shu'ayb and many others.

His chain of Qira'ah: His chain of Qira'ah is traced to Ali bin Abi Talib and Abdullahi bin Mas'ud and others from among the Companions. He learnt under Abu Abdirrahman Assulamiy who learnt from Ali bin Abi Talib and the latter learnt from the Prophet. He also learnt from Zir bin Hubaysh al-Asadiy who learnt from Abdullahi bin Mas'ud and Ibn Mas'ud learnt from the Prophet. He used to teach Hafs in the Qira'ah he narrated from Abu Abdirrahman Assulamiy from Ali bin Abi Talib. But he taught Shu'bah in the Qira'ah he narrated from Zir bin Hubaysh from Abdullahi bin Mas'ud.

His death: Imam Asim died in the year 128A.H during the reign of Marwan. (Aliyyuh, 2013).

Imam Hafs: He was a skilled reader and leader of his time in Kufa. He was known as Abu Umar, Hafs ibn Sulayman al-Ghadiry ibn al-Mughirah al-Asadi, al-Kufiy, al-Bazzaz (the businessman of cloth.) He was born in the year 90 A.H. A stepson of Asim, he was a Qari' (reader) of great reputation who was endowed with a retentive memory and a great promoter of Asim's Qira'ah. He died in the year 180 A.H at the age of 90. Al-Zahabiy said about him "He is trust, reliable with retentive memory" (Aliyyuh, 2013).

Error Analysis (EA) Theory

This is a construct in second language study (SLA) that its relevance cannot be overemphasized. Scholars, past and present,

have been writing prolifically on it. In fact, it cannot be dispensed in SLA. Khansir (2012), argues that study in SLA has recently tilted more on the learners' error to equip SLA teachers pedagogically. Error Analysis (EA), which came immediately after the Contrastive Analysis (CA), is the pioneer approach to the study of SLA that considers an internal focus on learners' creative ability to construct language, (Saville-Troike & Barto, 2016). It involves a set of procedures which identifies, describes, and explains language errors committed by learners in terms of linguistic level and also attempts to ascribe the causes of errors to particular sources, or faulty application of target language formulas (Tavakoli, 2012). EA became distinguished from Contrastive Analysis by its examination of errors attributable to all possible sources, not just those resulting from negative transfer (interference) of the native language, (Tavakoli, 2012).

Error in the contextual reading of the Qur'an

However, from the Arabic grammatical point of view, error is a mistake and deviation from the right way of doing something. In this context, it refers to the errors the reader of the Qur'an commits when he reads it. It is divided into two parts:

1. Evident and,
2. Hidden error.

Evident Error: It is a mistake in the word that contradicts the tradition of reading and structure of the word, whether it contradicts the meaning or not. The evident error can be found in letters, words, vowels and quiescence. Below are the examples of all from the Qur'an

Errors in letters are made in three ways:

Substituting a letter with another. Example of it is changing letter ث with letter س as in the saying of Allah, the Almighty (ثِيَابِ) or changing letter ص with letter ط as in Allah's saying: (فَمِنْ اضْطُرَّ)

Addition of a letter to the root letters of a word. Example of it is (ولاشأَلْنَ) instead of (ولاشأَلْنَ) and (فترميمهم بحجارة) instead of (فترميمهم بحجارة).

Removing a letter from the root letters of a word. Example of it is Allah's saying

(ولتموتن إلا وأنتم مسلمون) instead of (فإذا جاءت الطامة) (ولا تموتن إلا وأنتم مسلمون)

Errors in words are made in three ways either:

Substituting a word with another. Example of it is (والله غفورٌ رحيمٌ) instead of (والله غفورٌ رحيمٌ) in Surah...and (إنك أنت العزيز الحكيم) instead of (إنك) (والله غفورٌ رحيمٌ) in Surah...

Addition of a word to an ayah. Example of it is (أو تحوير رقية مؤمنة) in Surah... instead of

(أو تحوير رقية)

Removing a word from an ayah. Example of it is (والله ما في السموات) (والله ما في السموات وما في الأرض) in Surah...instead of (والله ما في السموات وما في الأرض)

Error can also occur by changing the vowel or the quiescence. For example, changing the "u" vowel in the word (والله ما في السموات) with "a" or "i" vowel and changing the "a" vowel with "i" or "u" vowel in (والله ما في السموات) in Surah al-Fatiha. All the above are examples evident error in reading the Glorious Qur'an.

Religious implications of the errors mentioned

Scholars of Tajweed say if an evident error occurs in the reading of Surah al-Fatiha and it changes the meaning, it invalidates the Prayer. But if the committing of the error does not change the meaning, the prayer is valid, but he commits a sin.

Husariy (2009) concludes that the Ummah, which is protected from error, has reached a consensus on the obligation of error-free reading of the Qur'an since from the time of the noble Prophet (SAW). Above all, the Glorious Qur'an was revealed from the "Preserved Tablet" (Lauhul Mahfuz) to Angel Jibril (A.S) in the

error-free manner of refining and perfecting, and that Angel Gabriel (A.S) taught the Prophet in this manner then the Companions (R.A) learnt from the noble Prophet (SAW), then the Followers received it from the Companions, then different nations learnt it, the same way, from the leaders of Qira'ah and uncountable people also learnt it in this manner until it came to us in this way, generation after generation, tribe after tribe throughout all the provinces and periods in a successive chain of transmission which adjudges positive acceptance, precision and certainty. It is not, therefore, allowed for anyone to deviate from this manner equal to a fingertip. Whoever hates it and takes another way is transgressor and a sinner.

Hidden Error: As the name implies, hidden error is a mistake or defect that occurs in reading which contradicts the canonical tradition of reading, but it does not change the structure. It does not matter whether it changes the meaning or not. It is two types:

1. An error known by every reciter. Example, failure to observe the of assimilation (al-Idgham), or thinning (al-Tarqiq) a thick letter, or thickening (al-Tafkhim) a thin letter, prolonging the short, shortening the long, etc. This error is unanimously prohibited by the scholars as it contravenes the laid down rules of Tajweed.

2. An error known only to the skilled and well-grounded reciters. Example, the arbitrary repetition of letter "r", unnecessary prolongation and nasalization, reducing prolongation from its recommended length which pollutes the word and takes away its luster. This type of error is not prohibited because it is known by few among the Ummah, but one should strive to learn it. Hidden error can be found in vowels and letters.

A. Hidden error in vowels

Pronouncing the vowel "Dommah" which precedes "sukun" quiescence in a manner between the Dommah and "Fathah" in order to avoid this, it is necessary to consider the inclusion of the lips after each dommah or the quiescence (sukun).

- In the case of Dommah preceded by letter "Waw". Although they are homogeneous, but Waw is stronger than the dommah, so, it assimilates the latter totally or partly as in Allah's.; saying: (إِيَّاكَ نَعْبُدُ) (وَأِيَّاكَ نَسْتَعِينُ). Therefore, it is incumbent to maintain the "u" vowel (dommah) of letter "daal" in this case without repletion lest it would be overwhelmed by letter "Waw" and lest it generate letter Waw of prolongation.

B. Hidden Errors in Letters (conjunctions)

Influencing of a letter by a similar letter which follows in the same word or separated in the next word as in the saying of Allah the Almighty: (فَصَلِّ لِرَبِّكَ، كَيْفَ فَعَلْتَ) and (فَتَمَّازِي).

Repletion of the vowels in a manner that creates letter of prolongation.

1. Generating alif of prolongation after "a" vowel as in (بَاءٌ) فَتَصِيحُ: (بَا) and (تَلْكَ) فَتَصِيحُ: (تَلْكَ).
2. Generating "Ya" of prolongation after "i" vowel as in (مَالِكِي) فَتَصِيحُ: (مَالِكِي).
3. Generating "Waw" of prolongation after "u" vowel as in (وَيْبُنْشُرُ) فَتَصِيحُ: (وَيْبُنْشُرُ).

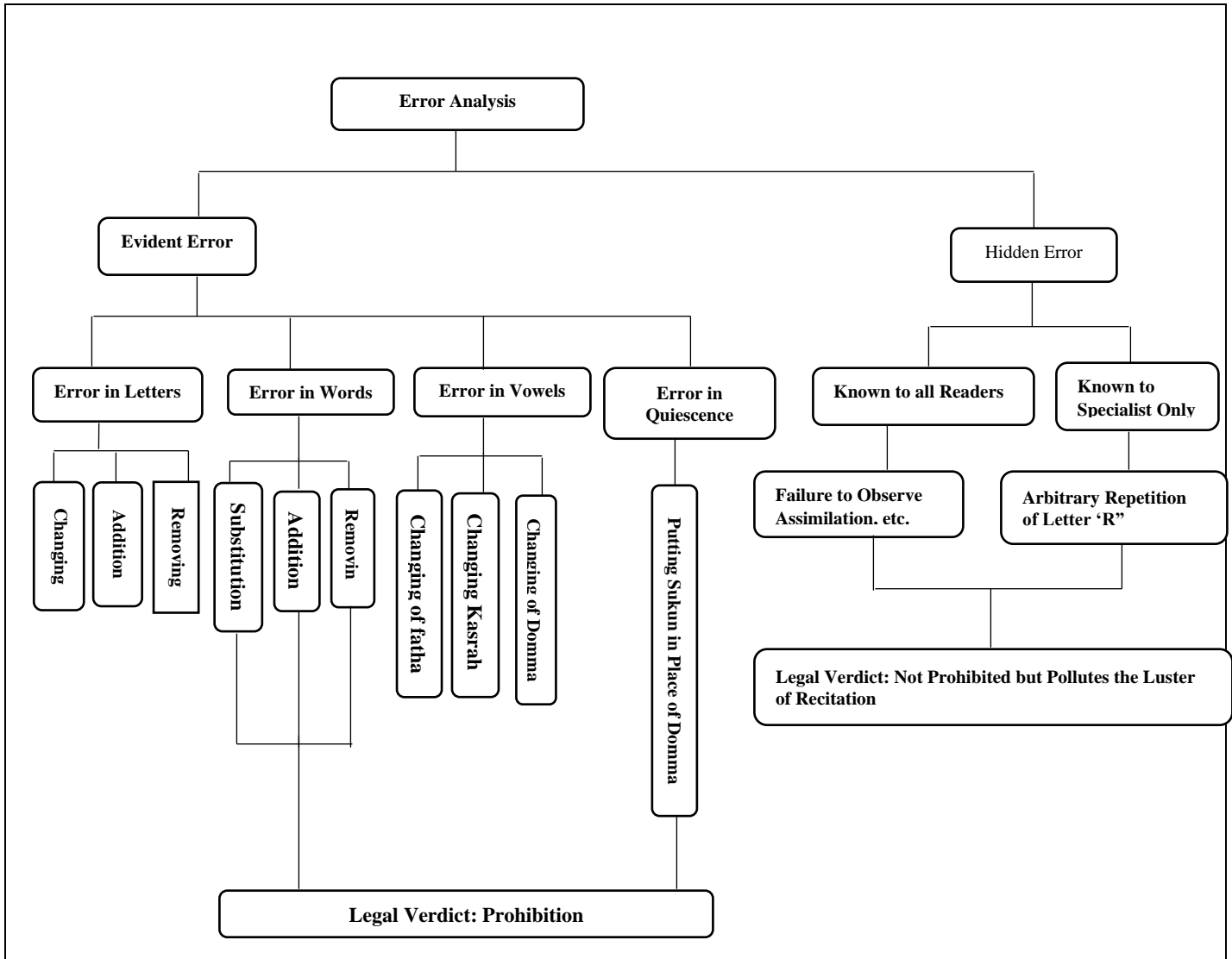


Figure 1.1 Error Analysis and the Legal Verdicts According to Tajweed Scholars

Remedial efforts to error laden recitation.

Scholars of Tajweed have identified four basic areas as panacea to error-free reading of the glorious Qur'an as follows:

1. Familiarity with the pronunciation points of the letters. Knowledge of the exit places of letters needs to be complemented with the knowledge of the attributes of letters. The two will guide to correct reading. Each letter, according to scholars, has some qualities that make it distinct from another. There are two types of qualities of letters viz permanent and temporary qualities.
2. Familiarity with the qualities of the letters. Husariy (2009) said, knowing the qualities of letters give the reader and teacher a lot of advantages. First: It gives the reader or teacher the ability to distinguish the letters that have a mutual exit place. In this regard, Imam Ibn Al-Jazari said, "Every letter that shares an exit place with another can only be distinguished from it through the attributes, and every letter that shares another in the attributes can only be distinguished from the other through the exit place. Otherwise, the sound of letters would have become similar when heard, and their entity would not have appeared distinct. If it were not for the

quality of closing, (Al-Itbaq) ط would have become letter ت because nothing distinguishes the duo but al-Itbaq. And letter ظ would have become ڤ; letter ص would have become letter س.

The second: It gives the teacher or reader the knowledge of the strong from the weak among the letters in terms of quality so that he identifies what is permissible to be assimilated and what is not, because the letter that has quality of strength has advantage over the weak so, it cannot be assimilated into the latter, lest that quality of strength would diminish.

The third: It enables the teacher or reader to improve in the pronunciation of the various letters from their varying exit places.

3. Familiarity with what rules change in the letters due to the order of letters.

4. Regular training of the tongue through repetition until precision is attained. Husariy (2009) quoting Abu Amr Addani said: the reciter should train himself on pronouncing difficult letters on which precision is not attained unless with rigorous training and constant reading.

CONCLUSION

Error analysis in the modern science is a theory in the Second Language Acquisition (SLA). Error in the reading of the glorious Qur'an has been championed by the scholars of Tajweed and have written prolifically on it. This paper discusses the error analysis in the recitation of the glorious Qur'an with reference to the Qira'ah of Imam 'Asim Al-Kufiy based on the narration (Riwayah) of Imam Hafs, his disciple. Two hadiths on the importance of reading the Qur'an are quoted. Several examples of both evident and hidden errors have been given. A chart is designed for quicker understanding of the issue under study. Finally, recommendations for good reading made in the paper.

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