

Critical Examination of the Concept of *Lahn* in Quran Recitation

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ABSTRACT

The recitation of the Quran forms a cardinal pillar in the daily obligatory religious duties of Muslims for spiritual upliftment. Recitation of the Quran in Prophetic manner is of great importance since emulation of the Prophet constituted an act of worship. It was however astonishing that many Muslims were unaware that it was a binding obligation to recite the Quran in accordance with the laid down rules governing it. In the contemporary society, there was wide spread cross recitation, such as mixing one version of classical recitation with another and mispronunciation of Arabic letters while reading which may alter the intended meaning. Thus, the objective of this paper was to analyze the conceptual meaning of Lahn which was usually committed by some Quran reciters, and call the attention of the reciters to proper mastery of the science of recitation of the Quran for good recitation and understanding. Historical and phenomenological methods of research were adopted in this research. The paper revealed that the common errors in the recitation of the Quran included misapplication of the articulation of Arabic letters, and the rules guiding it among others. The paper concluded by advocating for the practical learning of application of Tajwīd, in order to avoid these common errors.

Keywords: *Lahn, Quran, Recitation, Examination*

INTRODUCTION

The Quran is believed by Muslims to be the last revelation from Allah to humanity, which corruption, in term of omission or commission has not penetrated. It was revealed along with specific instructions with regards to its recitation. The Prophet (SAW), after receiving the recitation from Jibril with certain instructions, recited it while observing those instructions, and taught it to his companions accordingly. The companions taught their followers, who in turn taught the later generations. This process continued for centuries with the initial original instructions.³ It therefore, becomes necessary on every Muslim to follow the stipulated trend of its recitation to prevent misunderstanding of the meaning of the Qurān. It should be noted here that if the Quran is recited correctly, the listeners will be moved. Thus, it is compulsory for every Muslim to recite it correctly and guide his tongue against any distortion because the Quran is a protected revelation. As Allah says:

لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ [فصلت،

آية: 42]

Meaning: Falsehood shall not come to it from before it nor behind it, a revelation from the wise and the praised one. (Q 41:42)

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³ S.L. Jimoh, *Tajwīd Made Easy* (Nigeria: Jam'iyat Junud dīnī Islāmiyyah 2012) 22

SIGNIFICANCE OF THE APPLICATION OF *TAJWĪD* IN THE RECITATION OF THE QURAN

The history of the application of *Tajwīd* rules in recitation of the Quran can be traced back to the early time of the revelation of the glorious *Quran* when the first five verses of suratul-Alaq were revealed to the Prophet. These verses were read to the Prophet by Jibril with (divine intonation). This is evident in the *ḥadīth* of Ibn Abbāss (may *Allāh*'s Mercy be upon him) who reported that: the *Quran* was taken from Lawhil Mahfuz (Preserved slate) and was placed in the *Baytul' izzah* (House of Glory) in the last heaven to the earth and Angel Jibrīl revealed it in piecemeal to the Prophet, rehearsing it with divine intonation⁴. The term divine intonation covers every meaning that is inclined towards its gradualism and revelation at intervals. It also covers the genealogy of its letters and meanings by giving detailed attention to each letter giving it its pronunciation rights and specific attributes. Hence, if someone poses a question about why *Quran* should be recited with divine intonation if it was already revealed with it, the answer is not far-fetched. It implies a duty upon all Muslim to conform to the divine intonation exactly as it has been revealed upon them. A classic example of this is mentioned in *Quran* in the word of *Allāh* that says: لا تجعل مع الله إلها آخر. Clearly, the parents of the Prophet were long dead before his prophethood which calls for generous for their old age. But the verse in suratul Muzzammil implies affirmation to and compliance with the specific focus of revelation prescribed in the *Sunnah*. However, on the authority of *Ubay bn Ka'b* that the prophet was reported to have said: *Allāh* has commanded me to recite the Quran to you" Ubay said: "Did my lord mention me specifically?" He then replied: "Yes"⁵. The affirmative that is derived from this *Hadīth* as said by *Abū Ubayd Alqāṣim bn Sallām* is that the Prophet intended to inform Ubay that he should learn the methodology of recitation from him and perfect it⁶.

A poet has also composed it to poem saying:

من ألزم الأشياء للقراء *** تجويد لفظ الحرف في الأداء
وكل حرف من حروف الذكر *** مما جرى قبل وما لم يجر
فاستعمل التجويد عند لفظك *** بكل حرف من كلام ربك
فعن قريب بالجزيل تجزى *** وبنعيم الخلد سوف تحظى⁷

- Amongst the most prescribed tools for the reciters is pronouncing the letters with *Tajwīd*.
- Every letter in the text of the Quran must be pronounced perfectly
- Apply the rules of *Tajwīd* in every word of every letter you pronounce of the
- Soon enough with perfection, you shall be rewarded and the eternal blessings you shall gain.

واعلم بأن العرض للقرآن *** على الإمام الفاضل الرباني
من سنة النبي والصحابة *** ذوي محل وذوي قرابة

⁴ Ibn Hajar , Fathu ' 1 – Bāri Sharhu Ṣaḥīḥil Bukhārī; vol. 13 , (Beirut: Dārul - M'aārif , n.d) 519.

⁵ Reading to the scholar for perfection or to get certificate from one chain of transmission to another up to Prophet is a sunnatic tradition in the art of Qur'ānic recitation.

⁶ Al-Bukhārī, *Ṣaḥīḥul-Bukhari*, 8 (Cairo: Dāru Tawqin-Najāt, 1422 A.H), 16, 405

⁷ Al-Ḥākim, *Al-Mustadrak 'ala's-Ṣaḥīḥayn*, 2 (Beirut: Darul Kutubil ilmiyyah, 1995), 242

والتابعون بعد لم يعدوه *** بل من وكيد الأمر قد عدوه
 إذ كان قد صح عن الرسول *** بأنه قرا على جبريل
 وقد قرا بالوحي إذ أتاه *** على أبي ثم قد أقراه
 وأي شيء بعد هذا يتبع *** وهل يرد الحق إلا مبتدع
 أو جاهل لقوله لا ينظر *** إذ هو في الوري كمن لا يبصر⁸

- Know certainly that the oral display of the *Quran* of studentship must be under a honourable and Godly scholar.
- Reputed for the traditions and of the companions, people of reverence and closer to the Prophet.
- Together with them the *Tabi'īn* who never deviated but are bearers of the issue they consider themselves not ignorable.
- Having been authenticated from the Prophet that he even recited to *Jibrīl*
- He recited according to revelation as it became to him and then recited unto him.
- Thereafter, what else should be followed, should anyone neglect the truth except an innovator.
- Or an ignorant whose word is often ignored after all, he lives amongst men with his eyes but cannot see.

Another evidence for the necessity of application of the rules of *Tajwīd* is derived from the *ḥadīth* of Anas, which reads thus: *ʿĀishah*, the wife of the Prophet, was once asked about the prophetic mode of recitation. She replied by saying that the prophetic recitation was characterized with long *madd*, and she read *Bismillah*, with the *mudūd* elongated⁹. A reputable scholar commented in this respect that the derivable lesson from the above *ḥadīth* is to prove that application of *tajwīd* is of utmost significance. Another evidence is the prophetic statement, which reads thus: (S.A.W) "Pray as you saw me praying"¹⁰. We are, therefore, left with no option than to have recourse to how he prayed and how he recited therein. What is certain that the Prophet is the best reciter of the Quran, we are equally commanded to follow his way of worship as such, we must recite the Quran following his way and manner of recitation.

Conceptual meaning of the word " *Lahn* "

The word *Lahn* could mean the following:

1. **Language:** the word- *lahn* could mean language as used by Umar – May Allāh be pleased with him- when he said: "learn the principle of inheritance, the *Sunnah* and the *lahn* (اللحن) just as you learn the Quran".¹¹ Al-Azhariy remarks that *Lahn* is learning of the Arabic Language in the Quran. He supports the claim with the verse that reads thus: وَلَتَعْرِفَنَّهُمْ فِي لَحْنِ الْقَوْلِ (and you shall know them with the *Lahn* of their speech) i.e. the intent of their speech.¹²

⁸ Abu ʿUbayd, Al-Qasim, *Faḍāilu' l- Qur'ān* (Maktabatu Shamilah).

⁹ U. Ad-Dānī, *Al-'Urjūzatu'l Munabbihah ʿAla Asmā'il-Qirā'āt*, (n.d) 62.

¹⁰ Ad-Dānī, *Al-'Urjūzatu'l Munabbihah ʿAla Asmā'il-Qirā'āt*, 62

¹¹ Ahmad bn Hanbal, *Musnadul Imam Ahmad* (Beirut, muas-Sasatul-r-Risālah, 2001) Vol, 14, 462.

¹² Al-Bukhārī, *Ṣaḥīḥul-Bukhārī*, 195

2. **Rhymes:** a common saying among the Arabs that “so and so does not know the Rhymes (*Lahn*) of this song”, i.e. he does not know how it is sung. It is said that “so and so made *Lahn* of his recitation” when he made it extremely melodious.¹³
3. **Expertise/professionalism:** it is said ‘لحنت لحنا’ when you understand and becomes an expert. Similarly, you can say; ‘لحن هو عني لحنا’ i.e. ‘he understood and became an expert. From the aforesaid, we can understand the meaning of the word of the Prophet (S.A.W) “لعل بعضكم يكون ألحن بحجته” (some of you may be more eloquent in the presentation of his evidence).¹⁴
4. **Sign Language:** the Prophet (S.A.W) said when he sent some people to get him information about the Quraysh; “when both of you leave, you both make *lahn*” i.e. make sign languages and do not make express utterances of what you saw.¹⁵

Technically, the term *Lahn* means mistake/error and deviation from correct recitation the changing of the إعراب, i.e. wrong pronunciation of letters and misapplication of vowels or reduction of attributes of a letter. Ibn Al-Jazari defined it as: "the defects that enter upon the words and distort the intent/meaning and the custom (of recitation) or distort the custom alone."¹⁶

Types of *Lahn*

Lahn is of two types: (i) Apparent *Lahn* (Al-jaliyy) and (ii) Concealed *Lahn* (Al-Khafiyy)¹⁷

Apparent *Lahn*: is the error/mistake that occurs on the words which distorts the meaning of recitation, whether or not it distorts the meaning/intent of same. This is well known to anyone with the least knowledge of Arabic language. This is as well of two categories:

- One that affects the custom and the meaning
- One that affects the custom alone

One that affects the custom and the meaning: This occurs in a number of forms such as changing a *Harakah* (vowel) for the other, changing of a letter for the other, or the addition and reduction of a letter into a word. Example of this category includes the *dhomm* (ضم) of *taau* (التاء) or giving it the lower *harakah* (كسرة) in the phrase “أنعمت” in the verse “صراط اللذين أنعمت عليهم”; if a reciter accords *taa* with the *dhammah* sign instead of the *fathah* sign (فتحة), it connotes the meaning that the reciter makes himself the one who gives blessing, despite the fact that he is the blessed, by this, the intended meaning of the statement has been distorted.

Also of the above category is the changing of the *harakah* on (عين) in the verse “وما علمتم من الجوارح مكلين”, however, once the reciter pronounces the letter with the *fathah* instead of *kasrah*, the meaning has automatically changed the meaning to another content. Such is also the case of Allāh's words “ولا تتكحوا المشركين حتى يؤمنوا” because the command is to Women; however, if the *ta* is accorded the *fathah* sign, the command is for Men which differs from intended meaning by Allāh.

This category can as well occur by the exchange of a letter for the other –this inevitably- changes the meaning completely. A good example is exchanging of (الطاء) for (التاء); this happens when the reciter neglects/omits and pronounces the letter from the appropriate channel and thus does not give the letter the appropriate attribute, example of this is to pronounce the word of Allāh; “الصراط” without *itbāq* (الاطباق) by

¹³ Ibn Manzūr, *Lisānu 'l-'Arab*, (Beirut: Dāru Sadr, 1414 A.H) 11, 353.

¹⁴ Ibn Manzūr, *Lisānu 'l-'Ara...* 353

¹⁵ As-Sakhāwī, *Jamālu 'l-Qur-Rā'* (Beirut: Dāru 'l-m'amūn, 1977) 643

¹⁶ Ibn Al-Jazari, *Al-Tamīd Fī 'ilmi 't-Tajwīd* (Saudi Maktabatu 'l-M'arif, 1985) 62

¹⁷ S. Uthman, *As-Salsabīl Ash-Shāfi fī Tajwīdīl Qur'ān* (Cairo: Maktabatu Awlādish-Shaykh, 2000) 40

this, tongue will cover the palate bone to pronounce with a complete thick voice, nor *isti'ilāu* (الاستعلاء). Another example is to pronounce the word of Allāh (طبع) in His statement “بَلِ طَبَعَ اللَّهُ عَلَيْهَا” as (تبع) as well as to pronounce (الطلاق) as (التلاق). This as well happens when (الطاء) is exchanged for (الذال) such as in the word of Allāh (محظورا) in His statement “وَمَا كَانَ عِطَاءُ رَبِّكَ مُحْظُورًا” being pronounced as (محذورا), this error also happens when (الناء) in the word of Allāh (فكثركم) is exchanged for (السين) and pronounced as (فكسرکم) as well as to exchange (السين) for (الصاد) in the statement of Allāh “عَسَىٰ رَبِّكُمْ ”, the meaning will be distorted, when it is so exchanged and such is a grievous mistake.¹⁸

Of the category in which a letter is added is the addition of Alf (الالف) in the word of Allāh (وَلَا تَسْأَلُن) when such happens, same will be pronounced as (وَلَا تَسْأَلُن). As for what occurs with reduction of a letter, it may occur when a person mistakenly recites the word of Allāh (وَلَا تَمُوتُن), drops the Alif and thus pronounced same as (وَلَمُوتُن), this will automatically change the meaning.

One that affects the custom alone: Such as according Fathah sign to Nun (النون) as in the word (أَنْعَمْتَ) as well as (الميم) in the word (وَلَا حَرَمْنَا), this may as well be by according the *fatihah* sign to *Dāl* or *kasrah* sign in the word of Allāh (الْحَمْدُ لِلَّهِ) and so on. These occur in the midst of recitation of the Quran, a poet said: “واللحن قسمان جلي” (Lahn is of two categories: apparent and hidden). It is crystal clear from the foregoing, that these errors/mistakes are so apparent that a man of the lowest knowledge of Arabic language will be able to identify same, whether or not he is from the experts of Quran recitation. The vast majority of the scholars in the field of recitation are of the view that this category is *ḥarām*. Ash-shaykh Aliyy Sobru said in his book ‘العقد الفريد’:

Surely, this error is *ḥarām* (forbidden) based on the consensus of scholars, if such is intentionally made¹⁹

However, if the reciter makes such error unintentionally or out of ignorance of the rules, then there is no sin upon him/her. Shaykh Nabil ibn Abdulhameed has however commented thus;

If the reciter is ignorant of the rules, but capable of learning it, he is not free from sin, if however, he is in the process of learning and he makes mistakes, this is what the shaykh intends by his word, and Allāh knows best.²⁰

Some of the scholars are of the opinion that it is not permissible to pray behind whoever neglects to learn the Quran out of laziness and with the ability to learn, this ruling does not apply to a person without the ability despite relentless efforts to learn.²¹

Concealed Lahn (Al-Khafiyy): This is anomaly that happens to words which thereby distort the custom of recitation rather than the meaning/intent. This is as well of two categories;

1. One known to all reciters
2. One not known but only to specialized reciters

One known to all reciters; such as omission of *Al-idghām*, *Al-izh-hār*, *Al-Ikhfāu*, *At-Tarqīq*, *At-Taḥkīm*, *Al-Hams* where necessary, lightening the *Mushaddad* heaving the *Mukhafaf*, shortening the elongated, elongating the shortened, and this as

¹⁸ Ibn Al-Jazarī, *Al-Muqadi-Dimatu'l Jazāriyyah*, 14

¹⁹ Nabil, *Al-Jāmi'u'l-Kabīr fi 'Ilmi't-Tajwīd* 1, (Cairo: al-Farūgu'la Hadīthah 2005) 200

²⁰ Nabil, *Al-Jāmi'u'l-Kabīr fi 'Ilmi't-Tajwīd* ... 200

²¹ Salwā, *ʿAwnu'l-mu' al-lim wal-muta'allim fi 'lmūt-Tajwīd* (Cairo: Maktabatu'l Islamiyyah, 2007) 12

well include all what violates the rules of this field (recitation).²²

One not known but only to specialized reciters; such as the scholars -both past and present- are of divert view as regards the ruling of one who falls into this category of errors. The past scholars held the view that is the same as the apparent *lahn*, this category is as well *haram*.

The View of Muslim Scholars Regarding the Commission of Lahn In The Recitation of The Quran

The view of the scholar regarding the proper recitation of *Suratul Fatihah* is a convincing evidence in this regard. Shaykh Muhammad Al-Mukhtār Al-Faqīh Al-Shinqītiy said:

Verily, *Tajwīd* is mandatory, and it is to be recited meticulously, and it is not to be recited except as recited by the scholars of recitation, and there is no doubt that the prophet (SAW) recited same as it was revealed, the evidence for this is not hidden, if it was not, how would the correct pronunciation of “الم”, and “اركب معنا” be known while the scholars are unanimous agree that whoever increases or omits a letter of the Quran intentionally is a disbeliever.²³

The Shaykh’s view above is excellent as how to pronounce ‘الم’ and its likes, what is of more difficulty is the beginning of Suratu Maryam ‘كهيعص’ it is practically impossible to pronounce these letters except by narration, and this should be on the custom known in the field of science of Quran. In fact, so Arabs have erroneously pronounced the word of Allāh ‘الم’ as ‘ألم’²⁴

However, some scholars are of the view that the observance/compulsoriness of these principles are of technical essence and not like what the Shari’ah makes compulsory, this was the view of Shaykh Muhammad Makkiy Nasr Al-Jarīyy, he said;

Al-Barkawiy said: distaste those changes (errors), because, even though, they do not affect the meaning, but distort the word/letter and thereby affect the recitation

Al-Marsafiyy commented on the above thus;

The truth is what was said by Al-Barkawiy –May Allāh have mercy on him- because when someone recites and omits Al-Izh’ār, Al-Idghām, Al-Qalb, Al-Ikhfā’ and Al-Madd-, what else remains in the rules of *Tajwīd* and how can his recitation be described as correct... the omission of these rules does not correspond with the principles of *tajwīd* as agreed upon by the generality of Muslims, just as the nation (Muslims) worship by upholding the *hudud* (laws) of the Quran, they as well worship by upholding its letters and correct pronunciation of its words.²⁵

It is clear from the foregoing, that the observance of the Rules of *Tajwīd* is

²² Nabil, *Aljāmi’u’l-kabīr*.... 202

²³ Nabil, *Aljāmi’u’l-kabīr*.... 202

²⁴ Salwā, *Awnu’l-mu’ al-lim wal-muta’allim fī ‘lmūt-Tajwīd*, 12

²⁵ Al-Marsafi, *Hidāyatul-Qārī Ilā Tajwīd Kalāmi’l-Bārī* (Saudi: Maktabatu taybah, 1409 A.H.), Vol 1, 55.

mandatory, despite the view of the jurists (scholars of *fiqh*), on the subject, because the appropriate step to do is to have recourse to the views of the specialists/experts in every concerned field. How would it not be? While Allāh had instructed His Prophet (SAW) to recite the Quran meticulously and in observance of its Rules. The Prophet (SAW) himself said “pray as you saw me praying”²⁶, we are therefore left with nothing than to have recourse to how he prayed and how he recited therein, in this the exhorted and explicit Sunnah is enough for us when asked as regards the recitation of the Prophet (SAW) said; “it used to be elongated” she then recited “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ”²⁷ with elongations. Ad-dānī said; “the point of reference in this Ḥadīth is that it is mandatory to observe the Rules of *Tajwīd*, the Ḥadīth is reported in Aṣ-Ṣaḥīḥ. The foundation is the observance of the Rules of recitation, perfection of words, and pronunciation of letters from the appropriate Channel as well as its pronunciation by the appropriate degree.

It is also necessary to produce the letter/words in their appropriate measures, such as *Maddut -Tamkīn, Iṭbāq, Tafash-Shī, ṣafīr, Ghunnah, Takrīr*, elongation and others in the appropriate measure, and the pronunciation of letters/words according to their nature without increment nor reduction²⁸

Scholars have worked tirelessly regarding the *Tajwīd* of letters of the Glorious Quran, different books were written on mistakes/errors that can possibly be committed in recitation of suratu Al-Fatihah, the view of the majority of scholars is that *Fātiḥah* is a *Rukn* in all *Raka'ah* of prayer, thus, a prayer is not valid without the recitation of *Fātiḥah*, and whoever distorts it or any (letter) of it has no valid prayer, furthermore, *Fātiḥah* consists of eleven *Tashdīd* apart from the three in ‘*bismiLLāhi Ar-Rahmān Ar-Rahīm*’ if we are of the view that it is averse from it, whoever omits a *tashdīd* from it has no valid prayer, and whoever makes a mistake from it that which changes the meaning such as giving *Dhommah* to the ‘ت’ in ‘أَنْعَمْتَ’ has vitiate his prayer²⁹, as well as one who changes a letter for another, despite ability to pronounce the concerned letter correctly, such as changing ‘sin’ for ‘sad’, or dal for ‘tau, or ‘dhal’ for ‘zayn’, such prayer has been vitiated because he did not recite fatihah, however some scholars are lenient regarding letters of /similarpronunciation point of articulation such as ‘الضاد’ and ‘الظاء’. Shaykh Al-Islam Ibn Taymiyyah is of the view that prayer of one who changes these letters for the others is valid because of the closeness in their channel of pronunciation and the difficulty of minding the potential error. However, majority of the scholars opposes this view, An-Nawawiy- may Allāh have mercy on him- in *Sharhu Al-muhadhab* said;

It is compulsory to recite suratu *Fātiḥah* in prayer with all its letters, all its *Tashdīd*, they are fourteen, in the ‘*BasmAllāh*’ is three, if a letter therein is omitted, or a *Tashdeed* is not observed, or a letter is pronounced in place of the other despite the ability of the tongue to pronounce correctly, such recitation is not correct, even if he pronounces ‘الظاء’ in place of ‘الضاد’, there are two views regarding the correctness of his recitation and prayer, but the most correct is that they are not correct, this was the view that Al-Qāḍiy Abū Aṭ-Ṭayyib

²⁶ Al-Bukhārī, *Sahīhul-Bukhari*, 8, 9

²⁷ Ahmad Ibn Hanbal, *Musnad'l imām Ahmad*, vol. 44, 47

²⁸ Bn Sayyidī, *Al-Wajīz fī Ahkām ilmit- Tajwīd il-Kitāb Al-Azeez*, (Saudi: Maktabatul-‘l, ‘ulum wal-Hikam, 2002), 38.

²⁹ Muhammad Ash-Shinqiti, *Audio cassette* www.youtube.com/watch?v=jfe

expressly held, the second view is that they are correct because of the difficulty of pronunciation by the non-experts and their likes.³⁰

Al-Anṣāriy- may Allāh have mercy on him- said;

The summary of what is intended is what was mentioned by Al-Aammah that if the difference is without hardship such as الصاد with الطاء and one is exchanged for the other like الطالعات instead of الصالعات, it vitiates (the prayer), but if it is with hardship such as الطاء with الضاد, الصاد with السين, الطاء with التاء, it is said that it vitiates, but the majority said it does not.³¹

Malik said:

If an Imam prays with a congregation and leaves out recitation (of the Quran), his prayer and that of the congregation is invalid, they will observe the prayer ones again even if the prescribed time is spent... as for one who does not know how to recite, he is worst to me than the other, it is even not permitted that any prayer behind such person who does not know how to recite.³²

Imam Ahmad said:

If the imam makes a lot of mistakes/errors, I do not think prayers should be observed behind him, except if the mistake/errors are minute, because people are not totally free from mistake/error". Imam Ahmad was asked about reciting the Quran improperly, the imam asked of the Questioner's name and he replied "Muhammad", then the Imam said "would you be happy if your name is pronounced as 'Maohaammad'.³³

Imam ibn Taymiyyah said:

Prayer is not to be observed behind one who does not know how to recite Fathah, except one who is like him.³⁴

CONCLUSION

Quran is unique in all ramifications; the written and oral transmission over centuries is a convincing evidence. However, this does not rule out some mistakes committed by different reciters of the Quran. Errors in the pronunciation of letters of the Quran which are technically called *Lahn* is not peculiar to one Muslim community, but every community with its peculiarities. Yoruba Muslims are found of committing both major and minor errors in the course of reciting the Quran on different occasion. Some of those errors are pardonable due to its insignificance to alter the meaning of the Quran passages. However, in some of other cases, they commit errors that are not pardonable due to change such errors bring to the message of the Quran. On this view, Muslims ought to learn the art of recitation from the experts in order to retain the uniqueness of the Quran.

³⁰ Shaykh Kishk, *Audio cassette*

³¹ Al-Qarāfi, *Al-dh-Dhakhirah* (Beirut: Dārul-garbil Islamiy, 1994) 2, 245

³² Al-n-Nawawi, *Al-Majmū' Sharhul Muḥadh-Dhab*, 3 (Cairo: Dārul-Fikr, n.d) 392

³³ Group of scholars *Al-Fatāwal-Hindiyyah*, 1 (Cairo: Dārul Fitir, 1210A.H.) 79

³⁴ Ibn Taymiyah, *Majmū' l-Fatā wā* 23 (Saudi: Majma'u Fard, 1990) 350

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