



A MASTERPIECE IN THE SCIENCE OF RECITATION

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Studying the Qur'an is an honorable and great deed. Among the Islamic sciences, the field dedicated to the study of the Holy Word of Allah - the Qur'an is called "Ulum al-Qur'an" ("Qur'anic sciences"). According to scholars, Qur'anic sciences is defined as "the complex of all scientific studies related to the Holy Qur'an". This field is considered important in the system of Islamic sciences. After all, it is not possible to fully understand the meanings of the Qur'an without fully mastering the Qur'anic sciences.

Although scholars admit that there are many sciences related to the Holy Qur'an, they emphasize the science of recitation (Qira'at) and tajweed as the most important among them. This science began to emerge as an independent science at the beginning of the 3rd century AH (the end of the 9th century AD). It is from this period that many works illuminating the science of recitation and tajweed were written. The famous work that we will describe below is one of them.

Abu Muhammad al-Qasim ibn Firruh al-Andalusi al-Shatibi, a famous Qur'anic scholar with rare abilities and qualities, was born in the year 538 AH (1144 AD) in the city of Shatiba in Andalusia (present-day southern Spain). He memorized the Qur'an at a young age, and then learned the science of recitation from Abu Abdullah Muhammad ibn Abu al-As. Later, in addition to being one of the famous teachers in the science of recitation, he was also one of the top scholars in the science of the Qur'an, hadith, and Arabic. He was one of the leading scholars of his time, especially in the field of recitation. He died in Egypt in 590 AH / 1194 AD.

He wrote his world-famous work "Hirz al-Amani wa Wajh al-Tahani fi Qiraat as-Sab' li-Sab' al-Masani" based on Abu Amr al-Dani's¹ book "At-Taysir", which he memorized at a young age, and all the rules of the seven recitations facilitated by Imam Dani described in a poetic style. This article is about this prestigious work.

This work is written in a poetic style and contains 78 chapters and 1173 verses (baits). It can be seen from this that the scholar knew the Arabic style of poetry "Aruz" very well. Another peculiarity of the work was that all clauses of the verses ended

with the letter "Lam". That is why it was also known as "Lamiyya" among scholars.

If we look at the preface of the work, we can see the style that the author uses in his work that is not used in other works. He did not mention the names of the imams of recitation at the beginning of each series of recitations in his verses, but gave them the letters of "abjad" as a sign for each of them, first to the reciters and then to each of their two narrators. The author worked hard on his work. In the work, he skillfully indicated the recitation masters and each of their narrators through symbols.

Imam Shatibi spoke five verses about the role and importance of the Qur'an reciter and the people of the Qur'an, and continued the next five verses with advice to the reciter of the Qur'an. He tells the reciter of the Qur'an that he should be charitable, patient, and pious in order to wear bright crowns and ornaments on his parents, to preserve such a great status, and to appreciate it. For this, it is stated that the reciter should not fall into his own selfishness.

In the following chapters, the judgments and rules of Imam Shatibi isti'aza (A'uzu Billahi min ash-Shaitanir-Rajim), basmala (Bismillahir-Rahmanir-Rahim) and "Surah al-Fatiha" are mentioned separately.

From the fifth chapter to the twenty-ninth chapter of the work (i.e., verses 116-444), the author cites and shows in detail the rules of tajweed, the ways of recitation, and the statement of each reciter's unique reading. In this, we can find out that each scholar of recitation developed his own and appropriate rules of tajweed, which should be strictly followed, and what are the general rules of tajweed.

For example, the sixth chapter consists of 26 verses, and there is talk about the idgham (merge) of two letters that are close to each other (mutaqarib) in the makhraj in one or two words. For example, the letters "Ha-i Hutti" (ه) and "Ayn" (ع) located in the second makhraj of the larynx are merged in the recitation of Abu Amr in Susi's narration but it is the opposite in the recitation of Athim².

¹ Abu Amr al-Dani Uthman ibn Said ibn Uthman ibn Said ibn Umar al-Umawi was born in Cordoba in 371 AH (982 AD). He was knowledgeable in the science of Ulum al-Qur'an, tafsir, and hadith. At the age of 14, he entered the path of science and studied under the most prominent scholars of his time. He wrote such works as "Jami' al-Bayan fit-tafsir", "At-Taysir fil-Qiraat as-Sab'", "Ijazul-Bayan fi

Qiraati Warsh", "At-Talkhis fi Qiraati Warsh", "Tabaqat al-Qurra", "Urjuza fi Usul ad-Diyanat", "Al-Ihtida fil-Waqfi wal-Ibtida", "Al-Adad", "At-Tamhid fi Harfi Nafi'", "Al-Lamat war-Raat li Warsh", "Al-Fitan al-Kaina", "Al-Hamzatayn", "Al-Yaat", and "Al-Imala li Ibni Al-Ala". He died in 444 AH (1052 AD).

² Jalaluddin al-Suyuti. Sharh al-Shatibiyya. - Andalus: Institution



From the twenty-ninth chapter to the seventy-sixth chapter of the work (that is, verses 445-1124) there is a unique description of the holy Qur'anic surahs. In it, the styles of recitation and the places where the reciters recited according to themselves, which ones corresponded to each other, and the differences are described separately. In this ode, the differences between the reciters in the "farsh" of almost all the surahs of the Holy Qur'an are beautifully described. "Farsh" is a mention of the state of recitation of each Qur'anic word among the reciters, and it is a special tajweed rule. The meaning of "farsh" in the dictionary is "distribution, spread", and it means the spread of tajweed rules and the laws of makhrajs of letters according to surahs³.

The next chapter 76 is about saying takbir during the recitation of the Qur'an, and according to the recitation scholar al-Bazzi, starting from "ad-Dhuha" surah, according to other reciters, starting from "al-Lail" surah until the end of the Holy Qur'an, it is about the takbirs that are said at the end of the sura. As an example of this, the commentaries mention the following incident: One day, "the revelation to the Prophet (peace and blessings of Allah be upon him) stops, and the hypocrites who see this situation say the following slanderous words: "And Muhammad's Lord has turned away from him. Now, he is angry with her or has left her."

Then when Jibril (a.s.) brought Surah ad-Dhuha and recited it, the Prophet (peace and blessings of Allah be upon him) uttered takbir, which has since become a sunnah, that is, the takbir spoken by him was a takbir uttered to confirm the will of Allah⁴.

The work ends with a description of the origin of the letters of the Qur'an, i.e. the makhrajs and the qualities of the letters (verses 1136-1161). This chapter consists of 26 verses, in which the makhrajs of the letters, their characteristic qualities are beautifully stated in very short phrases. In this chapter, the author explained the makhrajs and qualities of letters that all readers should know and need to learn. It should be said that this chapter is not found in Abu Amr al-Dani's work "at-Taysir", this chapter was added by Imam Shatibi in the poetical way. The last 14 verses are dedicated to Nazim's summary⁵. At the end of the work, Imam Shatibi referred to the number of the verses in this way:

وَأَيُّهَا الْفُتَيْدُ ثَلَاثَةٌ. وَمَعَ مِائَةِ سَبْعِينَ زُهْرًا وَكُنُفًا

Meaning: "Its verses are one thousand and three." Along with another one hundred and seventy verses, it will increase in brightness and perfection! (Verse 1163).

Qurtuba, 2004. – P. 54.

³ Muhammad Abdud Daim Khamis. *al-Nafahat al-Ilahiyya fi Sharh Matn al-Shatibiyya*. - Cairo: Dar al-Manar, 1996– P. 277; Abdul Fattah Abdul Ghani al-Qadi. *Al-Wafi fi Sharh al-Shatibiyyah*. - Jeddah: Maktabat al-Sawadi, 1999. – P. 199.

⁴ Alauddin Ali ibn Usman ibn Muhammad ibn Al-Qasih. *Siraj al-Qari al-Mubtadi' wa Tudhkar al-Muqri al-Muntahi*. Tashkent, 1902. – P.300; Abdul Fattah Abdul Ghani al-Qadi. *Al-Wafi fi Sharh al-Shatibiyyah*. - Jeddah: Maktabat al-Sawadi, 1999. – P. 384-385.

⁵ Muhammad Abdud Daim Khamis. *al-Nafahat al-Ilahiyya fi Sharh*

According to Jalal al-Din al-Suyuti, about 100 verses of them are for prefaces, some more verses are about general statements, terms, leaving only 1000 verses for the science of recitation. Taking this into account, it is correct to call the ode "Alfiya" (Thousand verses)⁶.

Imam Shatibi was able to show his perfect and brilliant creativity in this work. Scholars describe this book as follows: "This work serves as a basis for Qur'an readers and teachers. It contains difficult characters and allusions."⁷

Shatibi says about his works: "I never thought that my book would become popular among the people. I have composed this qasida only for the sake of Allah, so not everyone can read it, but if he reads it, he will receive many benefits from Allah."⁸

As mentioned above, Imam Shatibi based his work "Hirz al-Amani wa Wajh al-Tahani" on the work "al-Taysir" which he memorized in his youth in Valencia and added some additions to it.

Abu Shama comments on this: "This chapter is not found in al-Taysir." This chapter is one of the great examples of chapter writing. Because the author of this qasida did not recite the verses where the reciters agreed, but the places where the reciters differed."⁹

There are more places where the imams agreed than where they did not disagree. If the place of agreement is mentioned, the verse becomes longer. The author mentioned them only in some cases.

In general, Imam Shatibi's poem "Hirz al-Amani wa Wajh al-Tahani" has been attracting reciters, scholars of recitation and tajweed, experts of the Qur'an since it was written, and it is constantly being read, commented on, and researched on it. In particular, in our country, this work has been taught and commented on for hundreds of years in our madrassas and higher religious educational institutions, until the time of the former Soviet Union. The study of this work will be a great news for religious-scientific experts and students of religious schools.

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⁶ Jalaluddin al-Suyuti. *Sharh al-Shatibiyya*. - Andalus: Institution Qurtuba, 2004. – P. 448.

⁷ Alauddin Ali ibn Usman ibn Muhammad ibn Al-Qasih. *Siraj al-Qari al-Mubtadi' wa Tudhkar al-Muqri al-Muntahi*. Tashkent, 1902. – P. 1.

⁸ Ibn Khallikan. *Wafayat al-A'yan*. - Beirut. Dar al-Fikr, 1998. – P. 499.

⁹ Abu Shama Abdurrahman. *Ibraz al-Ma'ani min Hirz al-Amani*. - Beirut: Dar al-Kutub al-Ilmiyya, 1992. – P. 192.



4. *Jalaluddin al-Suyuti. Sharh al-Shatibiyya. - Andalus: Institution Qurtuba, 2004.*
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