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Historical origin and types of reading (recitation) science

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The article is based on the research of creation of reading science (recitations), its formation history and types. Reading science had formed in relation different reading rules of Koran words. It has specific rules, development history and literature source. This science is the first science between Islamic sciences and it is considered as one of the fundamental sciences in Theology Studies. Because, Muslims read Koran correctly via assistance of this science and they knew and informed the richness of meaning of Koran.

Due to these reasons, Muslims did their best to develop this science since the early period of Islam and in result Muslims did their best to the development of this science in early ages of Islam, and finally the reading (recitation) developed as a science and it lives its progressive period today.

Due to the reading the meaning of the verse is understood so: «God is afraid of his servant scientists». But the true meaning of this verse is «only scientists among his servants are afraid of God». Ibnul-Jazari said that this verse is false, and this opinion is not told by Abu Hanifa, the author of this verse is not Abu Hanifa. Some commentators noted that the investigation was not related to him.

Keywords: Holy Koran; imam; legend; science; difference; reader

Історичне походження та види читання (декламації) науки

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Стаття заснована на дослідженні створення читальної науки (декламація), його історія формування та типів. Наука читання сформувалася по відношенню до різних правил читання Корану слів. Він має певні правила, історію розвитку та джерело літератури. Ця наука є першою наукою між ісламськими науками і вважаються одним з фундаментальних наук в богослов'ї досліджень. Тому що мусульмани читали Коран правильно через assistance ТИС науки, і вони знали, і інформували багатство сенсу Корану.

З цих причин мусульмани зробили все можливе, щоб розвивати цю науку з раннім періодом ісламу і результатуючими мусульманами зробили все можливе для розвитку цієї науки в ранньому віці ісламу, і, нарешті, читання (recitation), розроблений у науці і вона живе своїм прогресивним періодом сьогодні.

Через читання сенс вірша розуміється так: «Бог боїться служниць своїх вчених». Але істинний сенс цього вірша «тільки вчені серед його слуг бояться Бога». Ibnul-Джазари сказав, що цей вірш є хибним, і цю думку сказав не Абу Ханіфа, автор цього вірша НЕ Абу Ханіфа. Деякі коментатори зазначили, що розслідування не було пов'язане з ним.

Ключові слова: Коран; імам; легенда; наука; розбіжність; читець

Историческое происхождение и виды чтения (декламации) науки

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Статья основана на исследовании создания науки о чтении (чтениях), истории ее формирования и типах. Наука чтения сформировалась в связи с различными правилами чтения слов Корана. Он имеет конкретные правила, историю развития и источник литературы. Эта наука является первой наукой между исламскими науками и считается одной из фундаментальных наук в теологических исследованиях. Потому что мусульмане правильно прочитали Коран через помощь этой науки, и они знали и сообщали о богатстве смысла Корана.

По этим причинам мусульмане приложили все усилия для развития этой науки с раннего периода ислама, и в результате мусульмане изо всех сил старались развивать эту науку в раннем возрасте ислама, и, наконец, чтение (recitation), разработанное как наука и сегодня он переживает свой прогрессивный период.

Из-за чтения смысл стиха понимается так: «Бог боится своих слуг-ученых». Но истинный смысл этого стиха заключается в том, что «только ученые среди его слуг бояться Бога». Ibnul-Джазари сказал, что этот стих неверен, и об этом Абу Ханифе не говорится, автор этого стиха не Абу-Ханифа. Некоторые комментаторы отметили, что расследование не было связано с ним.

Ключевые слова: Коран; имам; легенда; наука; разногласие; чтец

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A word (قَرَأَ) of reading means to read, to pronounce, to recite, it is an infinitive of the verb «qara» (أَرَق). The infinitive as «quran» (قُرْآنًا) of the same root means as reading (recitation). [8, 128]. «Qara» (أَرَق) means to declare, to explain. Because reading man discovers the words [2, 373]. Reading means a change in term point of view. Reading is based on «madd-qasr», «hərəkə-sükun», «nöqtə», «erab». According to the other concept «the reading means make a copy of each of the alliancem, imams narrated reading Koran unlike the others» [11, 336]. Besides this, the following brief concept is given: reading (recitation) means a reading in different forms between imams and by imams [10, 73].

The science of reading or recitation is to know the pronunciation quality and differences of the words in the Holy Koran. It is also possible to give such definition: due to the different concepts and legends (who retells verses) recitation is a science that implementation mechanism of words in Koran. The topic of the recitation science is the words that changes in the quality point of view in Koran.

This science taking advantage of circumcision and community based on «medd-castle», «tale, to retell», poetry forms and disputs as mentioned in the Koran. Along with popular disputs includes to the fields of this science [9, 235]. The base of recitation science is imams' knowledge about their reading, they (imams) should have a special skills to comprehend the disputs. It means, the aim of this science to gain the ability of recitation disputs in consistent [9, 236]. Benefit of this science to protect errors, mistakes which appeared in the pronunciation of the words in the Koran, to protect them falsification, to know every scholar's recitation and can differ them one-another. Scholars have discovered different meaning between two Imams' recitation [3, 193-194]. If there is not recitation science, recitations would be forgotten, these verdicts, provisions and many hidden meanings of the Koran would be incomprehensible. The recitation of the science avoid of all these dangers. The science of the recitation is one of the first Islam sciences.

The history of this science has begun since Prophet's period. Because the Prophet read the verses carefully and immediately propagated to Ashabi-Kiram and they would transcribe these verses. Companions propagated learned verses to others. Moreover, the Prophet (s) every year in Ramadan retold (told) about verses to Gabriel. In his death year he retold about Koran to Gabriel twice [1, 33]. These facts show that, the foundation of the recitation science had been created on Prophet's period. As we know, Shahabs recieved the citation in different forms by Prophet. Among them there had been two and many recitation learners. That's why differences between recitation by Taabi's who got recitation from Shahabs had continued in the further generation. The difference of recitation science and recitations origin is based on revelation of Koran across «Seven letters». All of these had been revealed by God. As some people claimed, recitation desputs had not appeared in the result of recitation scholars research [11, 337].

Müşəfləri - Mushaf – the other name of Koran, most Arabs called Koran as Mushaf). Osman bin Əffan increased the Koran and sent the reading (recitation) version with gare (gare a person who reads the Koran).

The inhabitants of this region where sent Koran

studied and learned recitation from these sorces (gare – who can read the Koran very well) and read as they learned. Being of Korans without points, vavels and covering the writing form of the words with the different recitation versions of Koran, the main measure in narration of Koran recitation is handwrittings in Koran. So, recitations concerning the musshafs (it means a book consists of writting pages, the another name of Koran) sent by Osman bin Affan had begun dissaminated in those regions [11, 337].

We should mention that there 7 versions of recitation of Koran.

After this incident the number of recitation scholars increased and spread to the big cities. So, generation changed, the recitation scientists have replaced one – another, and they devided to the classes. Among them there were reliable and unreliable representatives who was popular for their recitation and legends. In result, disputs increased among the readers, it was created the danger of the mix of recitations (true and false recitations) one – another. The specialist scholars in İslam studies did their best to collect the recitations; the legends were rated to the resitation imams.

They devided recitations into «popular and not contradict», «true and false» recitations by identified methods [9, 244-245]. Feasts and recitation scholars retold these recitations in verbally. Every scholar who came after Sahab from the Tabeins generation reads and retells Koran as leaned from Sahab. The firstly Abu Udeyd al-Gasim (he was a scientist) had written about recitation science. Although he lived in the period of recitation imams but any recitations had been rated him. He only mentioned the recitations which told, he were not prefered to one of them and did not created new, special one recitation. During the first quarter of the Hijrat (Hicrət – means emigration, immigration) recitation process implemented not only in Makka, Madina, Kufa, Basra, Sham cities and this process is spread also in Egypt, North Africa (Maghreb), Andalusia (Spain), Iran, Anatolia and Central Asia in the result of conquests and islamization process [1, 74]. Due to Ibnul-Jazariya (dead c.1429) the recitation science has come to Maghrib and Andalus region at the end of IV centure (to to the hijri calendar). Abu Omar Mahammad had taken the recitation there. Recitations had been taken to Sham city by Abu Darda (dead c.652). he was one of the popular Shahabs in the recitations science. Then, Ibn Amir contunied this science [10, 95].

Scientists who lived in mentioned centers learned words and their pronouncations from different masters, then they made their choice, own preferences in their training – teaching process, they began to teach on this way. Readers (gare – a person who can read Koran very well) that full of true legends after while began to attracts Muslims to some parts of them. Some legends attracted Muslims. In this way different recitation shcools had been created. If we review the recitations and works written in early ages, we see that true recitations are more than 30. 25 recitations are in the book written by Ibn Sallam, 25 recitations had been collected in the work written by Ibn Jarir at-Tabari (dead in c.922).

Ibn Mujahid (dead. c. 936) clasified «seven recitations» in his book titled «Kitabus-Saba fil-giraet» and made a revolution in history of recitation science. After

him all recitation scholars obeyed his classification. So, «seven recitations» had begun to expand.

After Ibn Mujahid the some scholars learned his style of «seven recitations». Abu Amr Osman b. Said ad-Dani (dead.c.1052) «at-Taysir» and Abu Mohammad al-Gasim b. Mohammad b. Fira aş-Shatibi (dead.c.1194) played an important role in dissemination of seven recitation to all Islam world in their work titled Shatibiyya («Şatibiyyə») [1, 76].

As Ibn Mujahid limited true recitations as seven recitations, some scholars had criticized him. Because, this caused to mix of «seven letter» with «seven recitations» to each-other. Someone had any information about recitations enough, they considered the «seven recitations» as «seven letters» which talked in hadith of Koran [13, 247]. But Ibn Mujahid had not such goal when he classify seven recitations. He separated recitations which read in Hijaz, Iraq and Sham, and he wanted to show allies and disputes among gares - people who read Koran (gare – the person who read Koran) [9, 246].

Regarding of the valid (true) issue of the seven recitations the scholars had done alliance (they came to the common conclusion). Later, they added more three recitations to the sevens and so, «ten recitations» are created. Ibnul Jazari proved that, the truth of the three recitations which added to seven imams' recitations, and they are based on all of the conditions of the valid (true) recitations. «Fourteen recitation» had been created after addition of four recitation to the ten recitations [11, 340].

In general, recitations are divided into two parts: true (valid) or invalid point of view. True (valid) recitations are «mutavatih» and «popular», invalid recitations are «ahad», «Shazz», «müdrəc» və «topic (theme)». Due to the all sources, the recitations have the following three conditions:

1. The recitation should be meet the rules of the Arabian language in any directions (ways) [10, 84]. The aim of the words in «any way or direction» is relevant to the one of the syntactical categories of Arab language. Its being of any eloquent or more eloquent, alliance or disputes do not damage to the recitation. But the recitations referred with trustworthy were based on grammatical rules. Because the main rule and condition in adoption of the recitation is true reference issue. That's why some recitations of scholars in grammar had not been taken into consideration [3, 180].

For example, one of the recitation scholars Abu Amir's reading of 57th verse of Bagara surah not related to the rules of Arab language had not adopted by the scholars in Linguistics sciences. The consonant «ra» is read without a vowel in the word *يُفْرَمُ أَيُّ* (yəmurukum) as *يُفْرُمُ* (yəmurkum) in 57th verse of Bagara surah [4, 313]. The same situation is followed in the first verse of Nisa surah by the well-known Koran reader Hamza, his recitation is not adopted by the doctors of Linguistics sciences. Reading of letter «mim» of the word *مَاحِرَالْأ* (əl-ərħəmə) as the vowel «ā» *مَاحِرَالْأَا* (əl-ərħəəmi) is not related to the grammar rules of Arab language [8, 118]. Recitation scholars have been preferred to the stable popular recitations. If the recitations reaches to prophets by the way of tevatur (tevatur means sources of Islam), no grammar rules can refuse it [13, 251].

2. The recitation have to be associated with Giraet

Osman bin Affan's writing (drowning). (12, 75). Association of recitation drowning is in two form: true (real) and və recognition. For example, in the 4-th verse of Fatiha surah called Fatiħə the word *لِكَلِم* (maliki) had been written without «əlif» (alif) and have two mutavatih (mutevatih means news) recitations [6, 331]. The recitation meliki *لِكَلِم* (məliki) is true, the recitation maaliki *لِكَلِمَام* (məəliki) is in recognition (appreciation) compliance [11, 341].

For example, in the 24-th of Takvir verse, the word *بِنِيضِب* (bidaniin) is read as *بِنِيظِب* (bizaniin) by the popular Ibn Kasir, Abu Amr and Kisai is considered sahih – true. Because both recitations are mutavatih and have the same meaning, or close meaning [5, 699].

3. The recitations should be based on true and consistent refers by Prophet [14, 94]. The aim of «true and consistent» referring is coming from justice one, belief ravis (ravi means who writes historical events) retold until their reach to Prophet Mohammad. They retold them each other until they reached to prophet Mohammad. Besides of this, these recitations had to be popular among the gares (gare – a person who reads Koran, they are Koran readers). Scholar of recent period do not accept only true recitations, true refers, one of their conditions in referring false recitation (they are one community who acts and cooperate across the lie). They think ahead recitation (refer that came from one way) of the Koran verse is not constant [3, 181].

These recitations are based on three conditions, they have come from «seven imams», «ten imams» or other imams, and as they are accepted from «seven letters» which Koran has been revealed, not adoption of them is not right. If one of these conditions are not available, despite of their being by «even imams» or other imams, those recitations are not adopted, they are considered shaz (şazz - exception - mustasna) or false (invalid) recitations [3, 179].

When we explore the terms and conditions set forth for the adoption of the readings (recitations) we see that the main considered point trustworthy is conditional issue among them. If this condition is realised in any recitation, there is no need another two conditions. Such kind of adoption of recitation that retold about Rasulallah is important according to the rules of the Arabian language. Because this recitation is considered exactly from the Koran. We come to the conclusion that the only exactness of the recitations which do not reach the level of authenticity should be search accordance the rules of the Arabic language.

Corresponding to these trees recitations despite of their consistent, they have to be considered as the true recitations.

True recitations are divided into 2 groups in reference point of view: «trustworthy» and «popular».

1. Mutavatih (consistent) recitations. Mutavatih recitation means a legend in a community that can not be united on the base of lies which was narrated by another community consecutive reference to the Prophet trustworthy readings. This model is based on the join of terigs (teriq – convinces the people the truth of the hadith (hadith from the Koran) where seven recitations are narrated. The best recitations are consistent (mutavatih) recitations. It is important to believe them, to deny is not permissible (14, 95). The most scholars think «seven recitations» are consistent [2, 466].

Ibnul-Jazari thinks other three recitations which com-

pleted «ten recitations» are consistent recitations [11, 357].

2. Popular recitations. The refer of these recitations is true and related to the rules of Arab language, but they have not reached to the level of tevatür. These recitations are called popular recitations. For the adoption of these recitations they should be accepted by the recitation scholars and could be popular among them. As recitation scholars are adopted, and they are popular, the recitations by Abu Jafar (dead in c.747), Yagub (dead in c. 820) and Kalaf are considered as the popular recitations (dead in c.843) [12, 75]. The most popular recitation samples are adopted which written by seven imams [3, 183]. It is important to believe in these recitations and it is not right to deny any of them. Only the recitations in acception which had not reached to prophet Mohammad and not related to the rules of Arab language are called false recitations in commonly [2, 470]. They also divided into several parts among each other;

1. Ahad recitations. The recitations which valid references, not in accordance with the rules of Arabian language [10, 88]. For example,

We can give an example, Hakim's recitation with Abu Bakr method about prophet from the 76-th verse of the surah «Ar – rahman» (the surah's name Ar-Rahman). The word فَرَفَرٌ (rafrāf) is given as referif فَرَفَرٌ (rafərif) in the plural [11, 349]. Recitation Ahad is not read as Koran and it is not important to believe in it.

2. Shazz (exceptional) recitations. The recitation which document is not true is called Shazz [11, 349]. The word given in the 92-nd verse of the Yunus surah (the name of surah is Yunus) recitation can be an example. The recitation كَيِّجُنُّنْ (nunahhiika) of the word كَيِّجُنُّنْ (nunajjike). Other example: the recitation كَفَلَّخْ (xalafaka) of the word كَفَلَّخْ (xalfaka). Such kind of recitation is not adopted and is not accepted as recitation of Koran. Because

it had not been retold with consistent references [10, 89].

3. Mudraj (mudraj means any written work) recitations. Mudraj is done some surahs of Koran [11, 350]. As we know these recitations are consist of personal notes in explanation and commentary point of view, they are not from the Koran. For example, reading by adding of the 12-th verse of «Nisa» surah by Sad Abu Vaggas (مُؤْمِنًا، وَمِنْهَا نَمُوتُ) and 198-th verse of «Bagara» surah by Ibn Abbas (نَا حَانُجُ مُؤْمِنًا عَسَىٰ يَكُنَّ لَكُمْ رَحْمَةٌ) can be a good example. Such additions replaced in individual, personal works (mushaf – a name of Koran) by Ibn Masud and Ubeyy Kabin [12, 76].

Sahabs have not written these appendixes in the Koran. As they knew true texts of the Koran very well, they were sure that there will be any confusions and they mentioned some Surahs (chapters in the Koran) for the explanation. But some ravis (Ravi – who writes historical events) were mistaken to consider and accept these expressions from the Koran [3, 184-185].

4. Topic recitations (fictions). Fiction recitations are without any refers [10, 89]. We can give the citation for an example by Mohammad b. Jafar al-Khuzaini (dead in c. 1017) to Abu Hanifa. He refers of the Surah «Fatir» in the 28th verse طَلُّا ءَامِلًا مَدَابِعَ نَمِ طَلُّا إِشْخِي آمِنًا (Allahə - to God) the end of the word «to God» is not read via the vowel «məftuh's», it is read via «mədmum-u» vowel طَلُّا (Allahu - God) readings can be shown as an example.

Due to the reading the meaning of the verse is understood so: «God is afraid of his servant scientists». But the true meaning of this verse is «only scientists among his servants are afraid of God». Ibnul-Jazari said that this verse is false, and this opinion is not told by Abu Hanifa, the author of this verse is not Abu Hanifa. Some commentators noted that the investigation was not related to him [11, 345].

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