

## RECITATION OF THE QUR'AN AND ITS ESSENCE

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### ABSTRACT

*This article provides information about the science of recitation of the qur'an and its importance, theoretical and practical aspects, and the scholars of recitation who contributed to it.*

**KEYWORDS:** *Holy Qur`An, Recitation, Letter, Mutawatir, Narration.*

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### INTRODUCTION

The word "Qiraat" is an Arabic infinitive, and in the dictionary it means "to collect" and "to add". Already, the reciter has collected and joined the letters together. The Holy Qur'an is also called the Qur'an because it contains the surahs and the meanings of the previous divine books.

In the opinion of scholars, especially in the definition of Ibn Jazari: "Recitation is the science of the mood of performing the words of the Qur'an and attributing their differences to the reciter".<sup>1</sup>

Recitation - the science of reciting the Qur'an is that one of the imams recites the Qur'an in a different way from other imams based on narration and narration. In other words, an orderly collection of certain letters set out by a recitation imam is called a recitation.<sup>2</sup>

### SOURCE OF THE RECITATIONS

The source of recitations is revelation. This market has had several verses and returns.

This is what Allah says in Surah Yunus:

And when Our clear verses are recited to them, those who do not hope to meet Us say, "You have recited a Qur'an other than this, or changed it." Say, "It is not for me to change it from I prevent myself from following except what is revealed to me. Indeed, if I disobey my Lord, I fear the torment of a terrible day 10 When Our clear verses were recited to them, those who did not hope to meet Us said: "Bring another Qur'an or replace it." You: "I can't change it on my own." I follow only what is revealed to me. Say, "Surely, if I disobey my Lord, I fear the punishment of the Great Day" (verse 15). Allah says so in Surah Najm:

And he does not speak out of inclination<sup>3</sup> It is nothing but a revelation revealed<sup>4</sup> His knowledge is powerful in strength <sup>5</sup>. He does not speak out of thin air. It (Qur'an) is nothing but a revelation. He was taught by the owner of fierce power" (verses 3-5). Allah Ta'ala blesses you in Surah Haqq:

And if he had uttered some words against us, we would have taken him by oath<sup>4</sup> and then would have cut him off with the two oaths<sup>5</sup> "If he invents some falsehood against Us, We will surely catch him with might." Then We will certainly cut off his horn" (verses 44-46).

It can be seen from these verses that the Messenger of God, may God bless him and grant him peace, is not capable of changing anything from the Holy Qur'an. Therefore, it is said that no one but the Messenger of Allah, may God bless him and grant him peace, can completely change it. The proofs of the Sunnah in this regard are presented in the topic of the revelation of the Holy Qur'an in seven letters. Here, we will be content with recalling one hadith that does not come within the scope of the information under this heading.

**Ubayy ibn Ka'b: The Prophet, peace and blessings be upon him, said: "Gabriel and Michael, peace be upon them, came to me, and Gabriel sat on my right and Michael on my left, so Gabriel said: Read the Qur'an at A letter. Mikael said: Increase it, increase it, until it reached seven letters, for every clear letter is sufficient. ». Narrated by Al-Nasa'i. It is narrated on the authority of Ubayy ibn Ka'b, may God be pleased with him:**

**"The Messenger of God, may God's prayers and peace be upon him, said: "Gabriel and Mikail, peace be upon them, came to me. Gabriel sat on my right and Mikail on my left. Then Gabriel said:**

**He said, "Recite the Qur'an in one letter." Mikail said: "Ask him to do more, ask him to do more." Finally, it reached seven letters. All letters are Shafi and Kafi.**

Narrated by Nasai.

It can be seen from this hadith that even the Messenger of Allah, peace and blessings of Allah be upon him, cannot read the Holy Qur'an as much as he wants. Maybe they recite based on the revelation brought by the angels. Hadiths in this regard have reached the level of mutawatir.

## **VERSIONS OF RECITATIONS**

As in the Islamic law, every thing, every action has its own pillars, the recitation of the Qur'an also has its own pillars. In order for the recitation of the Qur'an to be acceptable, these verses must be present. They are three:

### **1. Validity of Sanad.**

The recitation must have been taken from a teacher connected to the Messenger of Allah, peace and blessings be upon him.

### **2. The recitation should be in accordance with the Usmani Mushaf.**

### **3. Recitation should be in accordance with the rules of the Arabic language.**

If any of these verses are not found, the recitation is not considered correct.<sup>3</sup>

Imam Bukhari in the chapter "Book of Commentary" of "Jami'us-sahih" narrated from Ibn Abbas (RA): "The Messenger of Allah (PBUH) said: "Gabriel (PBUH) recited the Qur'an to me in one recitation. they taught I turned to Him and asked Him to increase the number of recitations. They did not stop asking me, and He did not stop adding until the recitation reached seven types. (Sheikh Ismail Makhdum. History of Usman Mushafi. T.: "Movarounnahr", 1995. 17-6.)

In the narrations of Imam Muslim, Ubay ibn Ka'b says: "Our Prophet (pbuh) was in a region of Makkah. Gabriel (a.s.) came to them and said: "Your Lord has ordered you to recite the Holy Qur'an to your Ummah in one letter." Rasulullah (s.a.w.): "I am asking for forgiveness from my Lord." "My ummah is not able to read the Qur'an in one letter," they said. When they came the second time, they said: "Your Lord has ordered you to recite the Holy Qur'an to your Ummah in two letters." Rasulullah (s.a.w.): "I am asking for forgiveness from my Lord." "My ummah is not even able to read the Qur'an in two letters," they said. When they came for the third time, they said: "Your Lord has ordered you to recite the Holy Qur'an to your Ummah in three letters." Rasulullah (s.a.w.): "I am asking for forgiveness from my Lord." "My ummah is not even able to read the Qur'an in three letters," they said. When Gabriel (a.s.) came for the fourth time, he said: "Your Lord has ordered you to recite the Holy Qur'an to your ummah in seven letters. They said that even if they read only one of the seven letters, they read it correctly. (Qurtubi. Al-Jami' li-ahkamil-Qur'an. Beirut. Vol. 1, pp. 41-42.)<sup>4</sup>

### SELECTED SPEEDS DURING THE PROCESS OF RECITATION

Three different speeds are followed when reciting the Holy Qur'an with Tartil. These speeds are called tahqiq, khadr and tadvir in tajwid terms.

"Check". In the dictionary, research means "getting to the truth of something". Tajwid means "Slow recitation without excessive prolongation". It is this speed that is best used in teaching.

"Hadr". Hadr means "quick" in the dictionary. In Istilox, "Rapid recitation without mixing the letters, following the rules of Tajweed." The reason why we add the phrase "following the rules of tajwid" in the definition is that in some cases, when the qari is recited quickly, the letters get mixed up and violate the rules of tajwid.

"Tadvir". Tadvir means "turn" in the dictionary. "Medium speed recitation" in Istilox. That is, the reciter recites at a speed between tahqiq and khadr.

Even if he recites at one of these three speeds, Qari recited it with a tartil and said: "Recite the Qur'an with a 'tartil' (wisely)!" will have followed the said verse. "Tartil" is not a separate fourth speed level, as some say. If that is the case, then only one who has studied at this fourth level of speed will be studied with "tartil". This is a wrong view.<sup>5</sup>

According to the opinions of many scholars, including: Ad-Dawudi and Ibn Abu Sufra, the "seven letters" mentioned by our Prophet (pbuh) have nothing to do with the recitations of the seven qari. Because these recitations were chosen by the reciters after Hazrat Uthman (r.a.) converted the Mushaf into "one letter". That is why the seven recitations are attributed not to the companions, but to the reciters themselves, for example: the recitation of Kisai, the recitation of Nafi', the recitation of Ibn Kathir, the recitation of Asim, the recitation of Abu Amr, the recitation of Hamza, and the recitation of Ibn Amir. These seven recitations have been spread among Muslims for many centuries. In Tahfizul Qur'an madrasahs in Islamic countries, information on the seven recitations is taught in depth. Currently, two directions of recitation are popular all over the world, one is the recitation of Imam Asim with the narration of Imam Hafs (the recitation of Imam Asim with the narration of Imam Hafs is spread in our country), and the other is the recitation of Imam Nafi' with the narration of Imam Varsh.

In short, it was allowed to read the Qur'an in "seven letters", that is, in seven syllables, in order to make it easier to read. Rasulullah (s.a.w.) taught the minds of each tribe to recite in their dialect and allowed the companions to recite in any of these seven letters. If they disagree and ask Rasulullah (s.a.w.) about other recitations, Rasulullah (s.a.w.) will answer them: "Everything is correct and permitted by Allah, do not dispute and quarrel about the Qur'an." they would give

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