



THE EMERGENCE OF SHAZ QIRAT AND ITS TYPES

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ANNOTATION

This article provides information about shaz, its types, and the role of shaz in the eyes of recitation imams. Together with Shoz, other types of recitation were also discussed.

KEY WORDS: *Qur'an, recitation, shaz, ahod, famous, mudrija and topic.*

The dictionary definition of the word "shoz": the word "shoz" is derived from the word "shddh" which means to be alone from many, to be rare, to be few, and to be separated from many. comes in nos. From this it is known that the word shaz has many meanings.

There are several definitions of shaz recitation from the scholars, some of them I will give below:

Shahz recitation is a recitation whose sanad is not authentic, the Arabic language does not correspond to it at least in one form, and the picture does not correspond to the Usmani Mushafi. Imam Jazari (may God have mercy on him) said this definition.

Shoz recitation is a recitation that has lost one of the three columns. Imam Suyuti (may God have mercy on him) said this definition. Shahz recitation is the opposite of mutawatir recitation and is what is narrated as the Qur'an without mutawatir and has not been accepted among the ummah. Tepada keltirilgan ta'riflardan kelib chiqadiki shoz qiroat bu – o'n qiroatlardan boshqa va u biror sahobiy (roziyallohu anhum) larga nisbat beriladimi boshqagami farqi yo'qdir. Bu qiroat turini nodir va ozgina deb ham nomlanadi.

Recitations during the times of our Prophet (peace and blessings of Allah be upon him) and the sheikhs were a source that was needed by other tribes. Among these tribes there were those who followed the good path and the methods of the Holy Qur'an. But these recitations began to diverge in the circles of Hazrat Uthman ibn Affan (may Allah be pleased with him), the third caliph, in ways that contradicted the laws and principles that were easy for the ummah. The greatest fear of the Companions (may Allah be pleased with them) was that something would be lost from the Holy Qur'an, and the fact that the Muslims would not stand in one line also caused fear. As a result, the recitations were divided into several types. Caliph Uthman (may God bless him and grant him peace) tried hard to eliminate the seditions that had arisen during this time. One of the things he did was to compile the recitations agreed upon by him into one Mushaf. At the same time, recitations that were not in accordance with the ijma appeared. It is narrated that Hazrat Uthman (may God bless him and grant him peace) removed several narrations from the Qur'an of the Muslims, whose transmission did not reach the Prophet (peace and blessings of Allah be upon him), and reciters who came to each city according to their own recitations, i.e. the recitations compiled by the companions, they sent a copy of the Mushaf with them. After that, Rasmi Mushafi Uthmani, mutawatir became the main conditions for authenticity of recitation, and those that did not comply with it were considered shaz recitation.

There are a few more types of recitation left outside of the Ottoman Mushaf. Like the recitations of Ubayy ibn Ka'b, Abdullah ibn Mas'ud (may Allah be pleased with him) and others. Scholars say about such recitations that such recitations do not correspond to the recitations that our Prophet (peace be upon him) recited to Gabriel (peace be upon him) for the last time. The owners of such recitations continued to read these recitations, because they had personally heard these recitations from the Prophet (peace and blessings of Allah be upon him).

Some of these recitations were interpretations of the words or rulings of the Holy Qur'an, and that is why some of the Companions (may Allah be pleased with them) quoted such recitations next to the verse. For example: the recitations of Sa'd Ibn Abu Waqqas (may Allah be pleased with him),



وَلَهُ أَخٌ أَوْ أُخْتٌ مِنْ أُمِّ¹

In this verse, it is known that a mother is a sister. This recitation is given a proportion to the ahod recitation and to the shaz recitation that does not agree with the consensus. This recitation is not mutawatir and it is not from the seven directions in which the Qur'an was revealed. That is why Imam Tabari was very careful about accepting such recitations, it can be understood from what he himself said below.

"We do not consider this recitation to be authentic due to some reasons that its reports are authentic

Despite the fact that these recitations are shaz and do not conform to ijma, their recitation was not stopped by some Qur'ans, rather, they were convinced that the chain of these recitations goes to the Prophet (peace and blessings of Allah be upon him) and it was impossible to forget them. It continued until the division of recitations into mutawatir and shaz in the 3rd century. Imam Tabari was the first person who used the term shaz for these recitations.

وَإِنْ كَانَ مَكْرُهُمْ²

In this verse كان Abdullah ibn Mas'ud (may God bless him and grant him peace) recited the letter "dal" instead of the letter "nun" and said that this recitation is "shaz" and contradicts the Mushaf of Muslims.

- Over time, recitations continued to develop and clarify, until our day, one of the most important sciences, the explanation in the Arabic language dictionary and Shari'i rulings became clear.
- If we look at the meaning of shaz recitation and the valid conditions for obtaining judgment from it, we find that there are several types of this recitation. Great scholars have divided the recitations into the following parts:
- **Ahod recitation** is a recitation whose sanad is authentic, but not like the sanad of mutawatir or popular recitations, and its mushafi is contrary to the Ottoman and Arabic language. For example: it is narrated that our Prophet (peace be upon him) read the following verse as follows;

متكئين على رفارف خضر وعبقري حسان³

In this verse رفارف "alif" after the first letter "fa" in the word is missing in mutawatir recitation.

This verse is recited mutawatir:

متكئين على رفرف خضر وعبقري حسان

appeared.⁴

Shoz recitation is a recitation that has lost three verses or one of them, such as reciting the following verse:

فاليوم ننحيك ببدنك

In this verse ننحيك The letter "ha" in the word is the letter "jim" in mutawatir recitation.

▪ **Mudrija recitation is a recitation** that is more than the reason for the interpretation of the recitation. The scholars have added it to the tafsir recitations. An example of this is the recitation of Sa'd ibn Abu Waqqas (may Allah be pleased with him) mentioned above. In it, the word "Umm" was read with an increase.

▪ **The subject is recitation** – a recitation woven from lies, attributing it to the reciter without any evidence. It is like a text recitation attributed to Imam Abu Hanifa (may Allah have mercy on him). In it:

إنما يخشى الله من عباده العلماء⁵

▪ The word "Allah" in this verse has been narrated as "nasb" by "raf" and "al-ulama", contrary to the mutawatir recitation. This is contrary to mutawatir recitation.

▪ **Popular recitation** – This recitation is authentic, narrated by a fair narrator from a narrator similar to him, conforms to the rules of the Arabic language, and conforms to at least one of the Ottoman copies of the Mushafi, and the narrations of which are accepted, whether it is from the famous authors of seven recitations or others. It is a recitation narrated from the imams, but not raised to the level of mutawatir. Scholars differed on adding this recitation to the list of royal recitations.

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¹ *Surah Nisa, verse 12.*

² *Surah Ibrahim, verse 46.*

³ *Surah Ar-Rahman, verse 76.*

⁴ This recitation was quoted by Ibn Jarir al-Tabari, *Jami' al-bayan an ta'wil al-Qur'an*, book 27, page 165, which was not memorized from the Prophet (peace and blessings of Allah be upon him) and is not authentic..

⁵ *Surah Fatir, verse 28.*



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