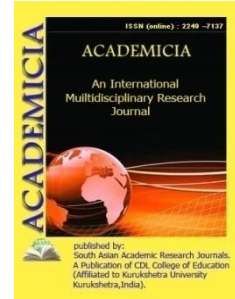




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## PRIMARY QURAN MUSHAFS AND THEIR CHARACTERISTICS

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### ABSTRACT

*The article deals with the Quran and its structure, the history of the first compilation of the Quranic mushafs, the history of the compilation of the Quran by Suyuti, Zarkashi, Ali ibn Sulayman Abid, Ibrahim Abyari, Muhammad Shari Abu Zayd, T. Neldeke, I. Goldtsier, R. Bell and V.M. The research of scientists like Watt and their specific aspects have been revealed. The Quran is the main source of Islam and is a book that reflects the aqeedah, the rules of the Shariah, historical narratives, and moral issues. He had a positive influence on the separation of various branches of science and science-related to Islam in the VIII-X centuries. In the works devoted to the history of the Quran, the sciences of the Quran, an attempt is made to describe the period of Islam in more detail with some differences. It should be noted that while a lot of work has been done to cover this period, there are still places that need to be clarified. This is because, although the narrations on the process of compilation are numerous, the stages of development of the sciences of the Quran and tafsir in Movarounnahr are not fully covered. This study examines the history of the compilation of the Quran, its writings from the time of the Prophet and the Companions, the Companions who wrote the Quran, the conditions for compiling the Quran, and their specific aspects. The original Quranic mushafs and their characteristics are also revealed. The compilation of the Quran was done in three stages in the first period, in the first stage it was written on skin, palm bark, stones and bones during the lifetime of Muhammad, and in the second stage after the Battle of Yamama at the suggestion of Umar ibn Khattab by order of Abu Bakr. Ibn Thabit copied the pages and, in the third stage, Hudhayfah ibn Yaman suggested to Uthman ibn Affan that different recitations of the Quran would not cause controversy, and that Uthman again entrusted Zayd ibn Sabit and several Companions with compiling the Quran. The characteristics of the early Quranic mushafs, in*

*particular the Mushaf of Uthman, have been described as having played a role as a reference source in the writing of Quranic mushafs and commentaries in later centuries.*

**KEYWORDS:** *Quran, Verse, Surah, Islam, Kalam, Mushaf, Tafsir, Mufassir, Revelation, Prophet.*

## INTRODUCTION

Islam began to enter Central Asia in the 7th century, and the local people not only accepted it as a religious doctrine, but also raised it to new scientific and enlightenment levels, and made an invaluable contribution to the scientific advancement of Islam. In particular, the scientific study of the Qur'an, which is the main source of this religion, was first established by the scholars of Movarounnahr. As the President of the Republic of Uzbekistan Sh.M.Mirziyoev noted, "Listening to the Qur'an is a high spirituality, enlightenment. The Qur'an never calls for evil. If we can hear the Qur'an, if we can hear it, it will be a success. Light will come to our people. "

Along with the rich scientific, religious and enlightenment heritage created by the scholars who grew up in the Movarounnahr region, the importance of commentaries, especially those written by Hanafi scholars, is immeasurable. In this regard, the role of the commentators of Movarounnahr in the science of tafsir should be emphasized. Because in their interpretations of the Qur'an, two important factors were considered a priority:

First, the commentaries of Muhammad (saas), the Companions, and the Tabi'een on the Qur'an, in general, summarize the scattered narrations related to the Qur'an, and study and interpret the Qur'an in as much detail as possible;

Secondly, to use the Qur'an as the main source in making scientifically based refutations of the ideas and views of various religious doctrines that are detached from the essence of Islam, and to shed more light on doctrinal verses and jurisprudential issues.

A number of works and studies have been written on the history of the compilation of the Qur'an. These include Suyuti, Zarkashi, and in the last century, the research of Ali ibn Sulayman Abid, Ibrahim Abyari, Muhammad Shari Abu Zayd, and Western researchers T. Neldeke, I. Goldtsier, R. Bell, and V. M. Watt.

## METHODS

The study of the compilation of the Qur'an into mushafs and how it has survived to the present day requires special scientific research. In this study, the compilation of the Qur'an, the placement of movements and dots on its letters, the formation of the Qur'anic mushafs, and the narration of verses in the Qur'an in specific styles were studied on the basis of analytical, comparative, and descriptive methods.

## ANALYSIS

The word "Qur'an" is the root of the word "qara'a" - "to read", which is "maf'ul" and means "something to be read". The term is defined as "the word of Allah that was revealed to Muhammad (saas), written in pages, narrated at the level of tawatur, and worshiped by recitation." He is also mentioned in the Qur'an as "Kitab", "Furqan", "Zikr", "Kalam", "Qawl",

and "Tanzil". The word "Qur'an" has become the main name of the holy book because it appears in more than 70 verses. After the compilation of the Qur'an, it became known as the Mushaf.

A phrase related to the Qur'an is "revelation," which literally means "to convey knowledge and information to a person (or party) in a rapid, special, secret manner." In the Qur'an, the word "revelation" is used to mean "temptation" when demons and devils secretly inform each other, and "inspiration" when God guides bees, and "commandment" when Jesus commands his apostles to believe. However, the word "revelation" is mainly used in reference to what God revealed to the prophets, and has been interpreted as inspiration and temptation in the above cases. In Islam, it is understood that the revelation speaks to the Prophet through Gabriel in a dream or awakening.

The word "sura" in Arabic means "height", "height". There are different views on its origin. Some say that it is derived from the Hebrew word "shurax" (series). According to another view, the word is derived from the Syrian word "shurta" "surta" (writing) (Obidov, 2003: 57).

In the works devoted to the history of the Qur'an, the sciences of the Qur'an, an attempt is made to describe this period in more detail with some differences. It should be noted that while a lot of work has been done to cover this period, there are still places that need to be clarified. Although the number of narrations covering the process of compilation is large, in some Movarounnahr the development of the sciences of the Qur'an and tafsir is not fully covered.

The Governor's Mustadrak also describes the writing and materials used during the Meccan period: According to the narration of 'Umar ibn Khattab's conversion to Islam, he saw a page (leather or paper) in his sister Fatima's house and read the verses written on it. Umar was one of the few people who knew how to study in Mecca at that time. In another narration, the conversion of a poet named Labid ibn Rabi'a to Islam during the period of ignorance is similar to the above narration. Labid's poetic poem became famous in Arab cities. Other poets cannot offer a poem equal to it. Then some surahs from the Qur'an will be hung next to his poetic verse. Labid, who read this, converts to Islam, saying that the Qur'an is not a human word.

Zayd ibn Thabit's statement on the copying and compilation of the Qur'an in the post-Hijrah period is noteworthy: Mustadrak ). He also narrated, "I used to write a revelation in the presence of the Messenger of Allah (peace and blessings of Allah be upon him). When he finished writing to me, he said, "Read!" they would say. I was reading. If anything fell, they would be right. " According to Muslim, the Prophet (peace and blessings of Allaah be upon him) said: "Do not write anything other than the Qur'aan from me" (Obidov, 2003: 468).

Abdullah ibn Arqam, Zayd ibn Thabit, Ja'far, 'Umar, 'Uthman, Mughirah, Mu'awiyah, Khalid ibn Sa'id ibn 'As were the secretaries of Muhammad (saas) during this period.

The compilation of the Qur'an was also done in the early days. Because, according to a narration from Uthman (r.a.), Muhammad (s.a.v.) showed where to put the surahs and verses that were revealed. (Abu Dawud, Nisa'i, Termezi, Ahmad, Hakim). Similarly, in the Sahih Muslim, the following hadith is narrated from Abu Said Khudri from Muhammad (saas):

"Do not write anything from me except the Qur'an. Whoever has written anything other than the Qur'an, let him erase it. There is no sin on you saying my words (sunnah) to others (orally)..."(Karamatov, 1993: 69).

According to a narration in Bukhari's Sahih, 'Umar ibn Khattab came to Abu Bakr and advised him to gather, saying that many Qari had been killed in the battle on the day of Yamama, and that the death of those who knew the Qur'an could make him forget it. Zayd ibn Thabit was then summoned and entrusted with the task of compiling the Qur'an, as he was the secretary of the revelation that came to Muhammad (saas), the forerunner of the Qur'an and the science of tafsir in Mawarounnahr. When Zayd ibn Thabit did not immediately agree, Abu Bakr said to him, "You are a young man, we will not blame you." Then he gets used to it and begins to write down the verses of the Qur'an written on the bark of the tree, on the stones, and in people's memory.

According to the narration, the first written gathering in the time of Abu Bakr (r.a.) was caused by the death of those who memorized the Qur'an and the danger of it rising from the memory of the people. According to Islamic history, 70 people who memorized the Qur'an died in this battle.

Legends about how the process went are flawed. According to them, Abu Bakr ordered 'Umar ibn Khattab and Zayd ibn Thabit to sit in front of the mosque and to accept and compile the verses and surahs from the Qur'an that were considered to be from the Qur'an only if two people testified.

According to some sources, Zayd ibn Thabit found the verse "Laqod jaakum ..." (Tawba, 128) from Khuzayma ibn Thabit Ansari and included it in Surat at-Tawba. It is narrated that he searched for verse 23) and found it in Abu Huzaymah al-Ansari and included it in Surat al-Ahzab.

If we take into account the narrations about the collection in the early period, it becomes clear that the surahs of the Qur'an written on various objects such as leather, stone and bark were copied on paper during this period and compiled in one place.

After the deaths of Abu Bakr and 'Umar, 19 years after the transfer of power to 'Uthman, there was a need to re-compile the Qur'an in 651. This time, after reading in several dialects, each reader began to think of the other as wrong and erroneous, and demanded that the problem be remedied.

According to the narration, Hudhayfah ibn Yaman took part in the war with Azerbaijan and Armenia and noticed this conflict between the Muslims. Huzayfa says the situation will lead to escalating tensions. Because people thought that reading according to their Mushafs was right and the other was wrong.

According to the places where this war took place, it can be said that there was a serious dispute between the reading styles and the Mushafs of the Companions in Damascus and Kufa. Even when Hudhayfah came to Kufa and spoke of disputes over different readings, it was from this city that a serious disagreement arose in the reading of the Mushafi with another Mushaf. Prior to this, the Mushafs of a number of the Companions were distributed among the Muslims, and the Qur'an was recited on the basis of them, depending on the region. The people of Homs used to recite according to the Mushafs of Miqdad ibn Aswad, the people of Damascus Ubayy ibn Ka'b, the people of Kufa Abdullah ibn Mas'ud, the people of Basra Abu Musa al-Ash'ari.

His words were then approved by the Companions and most of the Tabi'een. Only the disciples of Ibn Mas'ud respond in the sense that our reading is not a mistake. Ibn Mas'ud also approves of his Mushaf. Hudhayfah then left for Madinah and immediately informed 'Uthman.

After consulting with the scholars, 'Uthman summoned Zayd ibn Thabit, Abdullah ibn az-Zubayr, Sa'id ibn 'As, and 'Abdu'r-Rahman ibn Harith. On the basis of the pages stored in the Hafsah, he is tasked with bringing the style of reading in the form of a book, in the same dialect, that is, in the dialect of the Quraysh, into the form of a book. It is noteworthy that 'Uthman said, "If you disagree with Zayd ibn Thabit, then write in the Quraysh dialect, and the Qur'an was revealed in the Quraysh dialect."

Suyuti narrated from Ibn Ashta that, "If the scribes disagree on the recitation of a verse, they have brought to the people whom the Messenger of Allah (saas) taught them how to recite it, even if they went to distant places." Accordingly, they also went the way of seeking and collecting the Qur'an from people, which was written and memorized as in the previous collection (Suyuti, 2004: 199).

Then 'Uthman demanded that the other Mushafs burn the written Qur'anic writings. In fact, it was a serious effort to unify the recitation of the Qur'an among Muslims. Although this officially accepted Mushaf and the method of reading with it differed from the reading and procedures of the Qur'an and tafsir in Mowarounnahr in the eyes of other Companions, they burned or destroyed their own writings and books and, in addition to the above, seriously opposed the official Mushaf proposed by 'Uthman. information not available. This means that almost all scientists agree. It can be said that when Abdullah ibn Mas'ud ordered him to spread the style of 'Uthman Mushafi and to switch to it, he called on others not to betray his Mushafi and to follow his own opinion. But it was also said that this was temporary, and then he gave up his method of reading and accepted the official Mushaf. It is also narrated that Abu Dardo also objected a little when he read some words. The Companions in other countries may have thought of not accepting this, but all this was not serious, and over time the official Mushaf dissolution took place.

Zayd ibn Thabit worked on the basis of his experience in preparing the Mushaf. Zayd first did the work based on the pages of Abu Bakr. The first Mushaf is more likely to have been in the seven Meccan dialects of that period. Due to the subsequent burning of Abu Bakr Mushafi, Muslim scholars lost the opportunity to reveal this feature of Mushafi.

The first movement served as an important experiment in the subsequent compilation of the Qur'an. The Mushafs prepared by 'Uthman and sent to the lands were one of the foundations for ensuring that the recitation was based on a single dialect, and the fact that each Mushaf was sent with the Qur'an teachers in charge strengthened his position. But it cannot be said that the Quraysh dialect has become a method of reading in its entirety, as in most sources. Since the present-day Qur'an is based on the Mushafi of 'Uthman, research has shown that it also uses words from other dialects. Hence, the view that the Quraysh dialect played a key role in the Mushaf of 'Uthman and that others were also used has evidence and proof.

Thus, Zayd ibn Thabit was responsible for teaching the Mushafs of Madinah, Abdullah ibn Sa'ib was responsible for teaching the Meccans, Mughirah ibn Shihab was responsible for teaching the Qur'an and tafsir in Damascus in Mawarounnahr, Damascus was responsible for teaching the



Mushafs to Abu Abdurahman Sullami Kufa, and Amir ibn Abdulqays Basra. They, on the other hand, began to make disciples by teaching the Qur'an to the people of their region.

The fact that 'Uthman Mushafi's peculiarities were written without dots and movements, and that he remained in this state for some time, requires an examination of his influence on the recitations and his place in the later period.

Abu Bakr al-Sijistani's Kitab Kitab al-Masahif al-Sahabah, later known as Kitab al-Masahif, remains an important source on the Mushafs. Now, as a result of the researchers' study of their views on the subject in this work and other sources, the problems that have arisen in a certain sense have been clarified.

According to this work and other studies, the following characteristics of Osman Mushafi can be cited:

1. Absence of Arab movements and ejaculation points. These conveniences were not invented during this period. For example, the word فَتَبَيَّنُوا – fatabayānūḥ in verse 6 of Surat al-Hujurat (49) is also read as فَتَتَبَيَّنُوا – fatutḥibitūḥ. This is due to the fact that the Arab movements and ijma 'points did not exist in the first period, and it was intended to cover both recitations. This word was in the Mushaf of Uthman as follows: ftbynwā

2. Hazf. That is the rule of omitting a letter. Alif's omission of the letter "yo" and the letter "ho". For example:

هَأَنْتُمْ هَؤُلَاءِ ; يَا أَيُّهَا النَّاسُ

The omission of the "alif" from all the correct plurals of muzakkar and muannas; omission of "yo" from verbs made of tanvin imperfective verbs; in four places the last letter "wow" is omitted from the imperfective verbs.

3. The addition of "alif" to the end of the plural form of the verb. Currently, this rule is fully implemented in Arabic.

4. Hamza is written in the middle of a line without letters in some places.

5. The addition of the letter "wow", although it is not pronounced in some words.

6. The rule of "Fasl" and "Wasl", that the letters "an" and "in" are sometimes separated and sometimes added when combined with the following letters.

7. In order to cover the two recitations, the word "alif" should be omitted from the words, and "tamarbuta" should be written in the form "ta". The development of the Qur'an and the sciences of tafsir in Movarounnahr

8. The existence of a method of reading that corresponds to one of the Distributed Mushafs and the existence of different words of the same Mushaf in order to cover different readings

However, before the formation of Uthman Mushafi, the Companions Ali ibn Abu Talib, Abdullah ibn Mas'ud, Ubayy ibn Ka'b, and Abdullah ibn Abbas had the Mushafs that they used. The order of the suras and verses in the copies is different.

Scholars who have argued that the order of suras is ijtiḥad have documented that the sequence of surahs in the four Mushafs presented by Ali ibn Abu Talib, Ubayy ibn Ka'b, Abdullah ibn

Mas'ud, and Abdullah ibn Abbas in their time differs from each other. They also interpret this incident with the Mushafi of Ali (ra) as evidence: As the death of the Prophet (saas) approached, people swore not to take off their robes until they had collected the Qur'an, seeing that they had become unstable in religion, and for three days. they collect surahs of the Qur'an without leaving their homes. This was the first Mushaf in which the Qur'an was compiled.

Ibn Nadim, in his Fihrist, mentions that this Mushaf was later preserved in the family of Ja'far: The sons of Hasan have been following it for a long time, and this is the order of the suras according to that Mushaf. ”

Ahmad ibn Abu Ya'qub Ya'qubi (III/X century) narrates from the second part of the Fihrist: and they brought him on a camel. Then he said, 'This is the Qur'an. I collected it. He divided the Qur'an into seven parts. They are Baqara, Ali Imran, Nisa, Maida, An'am, A'raf, and Anfol, each of which begins with one of these suras.

According to another narration, Ali Mushafi was composed in the order in which the Qur'an was revealed and the narrator came after the mansukh.

Ibn Nadim narrates on the authority of Ubayy Mushafi: Fadl ibn Shazan said: A trustworthy narrator said: According to the recitation of Ubayy ibn Ka'b, the composition of the suras was in the hands of Muhammad ibn Abdumalik Ansari, who lived in the village of Ansar, two fars from Basra. He showed us a Mushaf and said, “This is Ubay Mushaf. We narrated it from our ancestors. ” I reviewed it and looked at the first suras, the last ones, and the number of verses. Then he (Ansari) recited the surahs in the order in which they came in this Mushaf.

Ibn Nadim narrated on the authority of Fadl ibn Shazan about 'Abdullah ibn Mas'ud Mushafi: Ibn Nadim then adds this order.

Ibn Nadim continued: "Fadl ibn Shazan said: Ibn Sirin said: In the Mushaf of 'Abdullah ibn Mas'ud, Surat al-Mu'awwizatayn (Falaq and Nas) and Surat al-Fatiha were not written."

Ibn Nadim says: “I saw many copies of the Mushaf that Ibn Mas'ud is said to have composed, among them I did not find any similar Mushafs, and most of them were written on multi-copy parchment. A copy written about 200 years ago also contained Surat al-Fatiha.

The sequence of surahs in the Mushaf of Abdullah ibn Mas'ud is mentioned in the commentary of Muhammad ibn Abdul Karim Shahrastani (d. 548/1153) entitled "Mafatihul-asrar and masabihul-abror."

The fact that 'Abdullah ibn Mas'ud did not include Surat al-Fatihah, Falaq, and Nas in his Mushaf may be due to the fact that he considered these surahs to be the same as Du'a Qunut, which are not included in the Mushaf of the Qur'an.

It is worth mentioning here that the question of whether the picture of Uthman Mushafi, i.e. its writing, was established by Muhammad (saas) or was written on the basis of the ijthad of the Companions is controversial. Many supported the first look. The view that it is written on the basis of ijthad is based on the characteristics of the above-mentioned style of writing. Some of the rules have not always been applied, and there are exceptions (Obidov, 2003: 329).

Much research has been done by Muslim scholars on the Mushafs. These works are called “picture of mushaf” and in the II / VIII century AH a number of authors created works in the

genre of "Mushaf book". Ibn 'Amir's (d. 118/736) "Controversy in Damascus and Hijaz and Iraq" and Kisa'i's (d. 189/805) "Controversy in Ahl al-Madinah and Ahl al-Kufa and Ahl al-Basra" Of these, Abu Bakr al-Sijistani's Kitab al-Masahif has come down to us. "Rasmul Mushaf" means a letter written by 'Uthman Mushafi. This style of writing was formed in later periods, improved, and differs from the letter in use today.

Formation of the Arabic script. In fact, the Arabic script entered the Hijaz oasis in the Arabian Peninsula before the advent of Islam. Research has been done on the formation of this record. According to some, the Arabic script was derived from the Himyar or southern script and reached Damascus by caravan routes.

According to another view, the Arabic script was formed as a result of the development of the Nabataean script. Records dating back to 250 BC before the emergence of Islam in the Umm Jamal region of eastern Jordan confirm this. The tomb of the king and poet Imrul Qays, located in the region of Havron in the lands of the Nabataeans in 328, contains inscriptions, which helps to emphasize the view that this inscription came from Havron to Anbar and Hira, from where it entered the Hijaz through Dumatul Jandal.

Accordingly, the Arabic script is derived from the original Nabataean script, which is derived from the Aramaic script. Later, it developed on the basis of two schools - Kufa and Hijaz. Unlike Kufa, Hijaz style is characterized by soft, easy writing.

The Qur'an was written with this writing during the time of the Companions and was given the form of a book. In it, there are points, actions, the beginning of the surahs, the development of the sciences of the Qur'an and tafsir in Movarounnahr, and the recording of numbers in the verses. Also, in the Mushaf of 'Uthman, if the words do not fit at the end of the line, its continuation is written on the next line. Then came the method of fitting a word into a line, not separating it. Putting dots in the Qur'an is done in three stages:

In the first stage, the Arabian points are set. At this stage, the movements are not as they are today, but are expressed in dots: fathani is performed by placing a dot above the letter, kasra is performed by placing a dot under the letter, zama is performed by placing a dot next to the letter;

Ziyad ibn Ubaydullah Abul Aswad, the governor of the Umayyads in Iraq, ordered Duali (d. 69/688) to mark the conjugation of words (marfu, mansub, majrur) to distinguish his Arabic. Duali denies this, saying that nothing can be added to the Qur'an. One day a man said, "Innallaha bari'un minal mushrikiyna wa rasulih," meaning, "How can Allah be pure from His Prophet when he hears the misreading of the Messenger of Allah (saw) and the meaning is distorted?" puts.

In the second stage, dots were placed on the letters. After some time, Abdul Malik ibn Marwan ordered Hajjaj to tell the Iraqi scholars to put dots to separate the letters. We know that "ba", "ta", "sa", "dol", "zol", "ra", "za", "sin", "shin", "sod", "zod", "to" The letters "zo", "ayn", "gayn", "fa" and "qof" have the same shape, the letters are written without dots, and the letters in the inscriptions are read in ink. Hajjaj then ordered Yahya ibn Yamur and Nasr ibn 'Asim (d. 90/709) to do this. Putting dots on the letters are called ejaculation points or conquest points;

In the third stage, the Arabian points were transformed into the forms we have today. This is because the points made in the previous stages, i.e. the points of e'rab and ijam, interfere with



each other. After all, there was a point to separate both the letters and the action. Although Duali had put the dots in red, he was beginning to pose challenges for both students and calligraphers.

Then Khalil ibn Ahmad Farahidi, one of the famous lexicographers, solved this problem and brought it to its present state.

In other words, the letter "alif" was drawn on the letter fatha in a small and oblique way, the letter "alif" was written in a small and oblique way under the letter, and the letter "waw" was drawn on the letter in small letters. Similarly, to express "sukun" it is drawn in the form "xo" (the letter is a light letter). The letter "shin" from the word "shadda" is used in a small way to express tashdid. Then the Mushaf is further developed, and its parties, juzs, tithing, one-fifth, one-fourth, and one-eighth are divided. In this way, in the Kufic script, Uthman Mushafi made it easier to read and write.

## RESULTS

The specific styles used in the Qur'an cover several areas. In particular, a verse or word can have two or more meanings that do not contradict each other. Another major feature of the Qur'an is that the verses under one subject are not grouped together, and they are mentioned in various places in the Qur'an. That is, the whole of the Qur'an is like one surah. Because the information, judgment, message that comes from one place is explained in more detail in another place, or the message in one place comes in detail in another place. In one place a whole message, part of the sentence comes, in another place another aspect is stated. In one place a comprehensive judgment, meaning and content arises, in another place it is limited, exceptions are made. This leads the reader to study an issue thoroughly and then draw conclusions. The repetition of one or more sentences and verses on the same subject in different parts of the Qur'an is interpreted according to the way in which these sentences come from. Then the features of the iteration also appear. Also, one of the methods of the Qur'an is that good and evil are always mentioned together, in one verse or in one place, in a set of verses. One of the special features of the Qur'an is the coming of messages about the unseen, which include topics on the descriptions of life after death, such as Allah, angels, heaven and hell. And people are called to believe these messages.

In the Qur'an, the method of omitting sentences and parts of speech is widely used. That is, in it the possessive, the cut, the case, the filler, etc., are omitted, and the meaning and purpose are conveyed. The reason for this is mainly due to puberty and eloquence, and it has been mentioned by the commentators that when one of the passages is omitted, additional meanings may occur, or that the word is intended to cover broader meanings with a concise expression. On the basis of this method, there is an opportunity in the Qur'an to form meanings that are close to each other in a sentence, or to allow the commentators to search for brief, broad meanings. An example of an owner being dropped from a piece of speech:

"He is the Lord of the East and the West. There is no god but He. So take him as your protector." (Muzzammil, 9). That is, according to this verse, "He is the Lord of the East and the West ..." and "He" is omitted. That is, it has been mentioned by scholars that the meaning has been omitted due to the possibility of further enrichment. It is also possible to interpret it as "He is the Lord of the East and the West," or to substitute the word "Lord" in the previous verse to explain it in a descriptive way. And his commentary will be in the form of "Remember your Lord, the Lord of the East and the West ..." (Dhahabi, 2003: 55-57). When a similar possession is dropped,

the meaning can be further enriched. An example of a case being dropped from a piece of speech.

Then the angels will come to them from every door, saying: Peace be upon you because you persevered. How excellent is the end of the world! ” (Surat ar-Ra'd, 23-24) Here, the word "in the case" is omitted from the parts of speech on the basis of a brief expression. Example of cutting a drop:

“Whosoever thinks his evil deed is made fairseeming to him, and thinks it to be a good deed, Indeed, Allah leads astray whom He wills and guides whom He wills. So do not grieve for them and do not despair. Indeed, Allah is Knowing of what they do ”(Fatir, 8).

Zamakhshari commented, "From these two categories, a person whose bad deeds are shown as beautiful is like a person whose bad deeds are not shown as beautiful." However, there are places that are interpreted differently. According to him, it is in the form of "Is a person whose evil deeds are shown to be beautiful equal to a person who is guided?" In this case, it is in line with the verse, "Allah leads astray whomever He wills, and guides whomever He wills." That is, the commentators may define the cut differently according to the verse.

After the discovery of the Naskh script by Ibn Muqla, the Qur'an began to be written in this type of script. Previously discovered points and movements are preserved, the shape of the letters is determined, and it is easier to write and read. This letter has now become the official script of the Arabic language.

In the early days, when 'Uthman Mushafi was distributed to different countries and until the letters and actions were reflected, the words had the same form and the verses were not separated.

## CONCLUSION

The number of recitations of the Qur'an passed from mouth to mouth through a reliable chain until it was linked to the Messenger of Allah (peace be upon him). The written form of the words in the early mushafs covered various directions in the recitations. That is, it was possible to read the word written in these mushafs in different recitations. When the Caliph 'Uthman (may Allah be pleased with him) sent the Mushafs to the lands where Islam was spread, he also sent reciters who had memorized the Qur'an. The various recitations were accepted by the followers of the Companions and their successors in the same way. Over time, famous imams in recitation emerged. In this way the science of recitation and their directions came into being. It should be noted that all the recitations of the Qur'an are within the limits of the "seven letters" from which the Qur'an was revealed, all of which were revealed in the presence of Allah. The seven most famous imams in recitation are Abu Amr, Nofe, Asim, Hamza, Kisa'i, Ibn 'Amir, and Ibn Kathir.

In short, the works written by modern commentators have a special place in our spiritual and enlightenment life and play an important role in the correct understanding of the Holy Qur'an and the scientific study of the works of commentary. One of the important tasks is to constantly study them and put them into scientific use. At the same time, the study of the lives and scientific heritage of our scholars is of great importance in our spiritual and enlightenment life, as well as in teaching on the basis of religious tolerance.

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