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TREATISES AND MATERIALS ABOUT SCIENCE OF TAJWEED PUBLISHED IN TURKESTAN

Abstract: At the end of the XIX and at the beginning of the XX century more than ten books and treatises about the skills of Tajweed were published in Turkestan. They were published in lithographic print houses which is considered initial form of modern printing. In that period a lot of books on Tajweed were written by different scholars. It shows that demand for them was noticeably high. In the period when the attention and interest for learning Qur'an and Tajweed increased, there is a necessity for learning them especially, methods and approaches towards teaching tajweed. This article elucidates works on Tajweed which were published in Turkish and Russian at the end of the XIX and at the beginning of XX century in the area of Turkestan.

Key words: Tajweed, recital, calligraphy, lithprinting, publishing, Turkestan, Uzbekistan.

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Introduction

Uzbekistan is not only considered as the birthplace of famous Islamic scholars but as well as popular with its hafizes and Quran reciters who made significant contributions to the science of tajweed with their valuable writings and treatises. However, those writings and treatises haven't been learnt thoroughly so far. Doing research on them, comparing with those written by representatives of other countries are the tasks that awaiting their fulfilment. Such researches reveal us how science of Karan developed in Turkistan, their writing methodology. Therefore, undertaking study on them is consequential because of purposes of implementation. To top it off, in the period when attention is drawn to Qur'anic recitation and tajweed science, the topic is becoming actual. This article is an attempt to elucidate scientific heritage of Turkistan, especially books on tajweed written during the transition from manual copy to publication, their authors as well and illumination of responses to such questions as which sources they were based on, where they were used as manual and what is their current relevance.

The publication of religious sciences in Turkistan

In the past lith printing was prevalent to publish books and writings in Turkistan. It had its own reasons. Since it is difficult to change dramatically the traditions of writing, the culture of book reading, and revamping forms of calligraphy and book-making, one can't introduce novelty to procedures concerned with books promptly. Because of abovementioned reason book publishing in Central Asia and the neighboring Muslim countries started late compared to the West. Apart from it, there were a number of other factors that prevented books from being printed in Central Asia and the Muslim world in the East. Firstly, long standing traditions of writing, handwriting, calligraphy and craftsmanship, which have existed for over two thousand years. To put it another way, technological apprehension of society. It means that people in the society didn't have enough technological culture and were not ready to accept them. Secondly, negative attitude of Muslim scholars towards new inventions, particularly book publishing

In the Muslim world the first publishing house was opened in Istanbul, 1494 year. Afterwards in XVI century Armenian and Greek publishing houses started their activity. In the early XVIII century in the territory of Ottoman Empire more than ten European,

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Greek and Armenian publishing houses were launched. In those days, religious scholars took leading role in the society of Turkey and their belief and thoughts were crucial, even they were able to make an impact on government and people. According to them Arabic letters were considered sacred and holy. Therefore, it was forbidden to publish books in Turkish and in any other eastern languages. [1, p. 115] But in 1737 on the fifth of July Ahmed III-Sultan of the Ottoman Empire (1703-1730) decreed to open lithographic print house and publish religious books. In December month of that year Ibrahim Mutaferrika after 18-year attempt managed to open first Turkish publishing house in Istanbul. It was real milestone in development book publishing industry. The first publication of this lithographic print house was Arabic-Turkish dictionary with a photograph of Ibrahim Mutaferrika on the first page. The demand for this dictionary was felt after the release of book [Taj al-Lugha wa Sihah al-Arabiya](#) by Abu Nasr Javhariy. 1729 year fixed in history of Turkey as the start of book printing. We should mention that it was 284-year later than first printed book in Europe (Torah in 1445 in Germany). The next publications of the printing house were Abdallah Kātib Jelebi's ((1609-1657) outstanding works and "Tarjimai tarixi sayyoh" (Translation of traveler's history) which was translated from Latin.

The thriving of manuscript and lith printed books at the same time was peculiar to Khwarazm's book development which was located in Central Asia. However, in other parts of it lith printing was wide spread. At that time lith printing played an important role in the growth of literacy in Central Asia. Furthermore, it was knock on effect on further development of printing industry. After introduction of lith printing popular books on history philosophy, scientific works on lexicography, classical didactic fictions, and as well as manuals of madrassah and schools were published. As a result of it, book reached more people. Because of these publications we have information about manuscripts which haven't been passed down to us so far.

It is essential to mention that till the second half of the XIX century, there was no national printing press in Central Asia. The khan of Khiva khanate - Muhammad Rakhimkhan was the first man who put a milestone in establishment of first printing house in this region. On his initiative, the first printing house was opened in Khiva to publish rare manuscripts that had been preserved in the palace library. After that, the national printing press began to operate in Tashkent, then in Samarkand, Bukhara and finally Kokand. At the beginning of the XX century, there were printing houses in almost all the cities of present Uzbekistan.

Among the publications of that period we cannot find interpretations of the Qur'an, collections of hadiths, large-scale of fiqh texts and publications of

fatwas because Turkestan was a Russian colony, so it was banned to publish works written by prominent Islamic scholars. Therefore, local scholars, educators, madrasah and school teachers have begun to publish textbooks and small booklets for children. Initially they published their own books under the sponsorship of wealthy merchant publishers. Unfortunately, it is difficult to find manuscripts of those published books now. Nevertheless, printed version of those books can serve as valuable source for further researches. That's why, these kinds of works are of great importance. These include treatises on Tajweed which teach us how to read the Qur'an correctly.

Treatises on Tajweed

More than 10 works on tajweed, written in Turkish and Uzbek, are stored in the manuscripts and lith printed heritage fund of the Republic and abroad. The study of these works shows that there was a great need for recitation and tajweed science at that time. One of these works of Tajweed is called Tashil ut-Tajweed [2, p. 14]. The book was published in 1912 in the publishing house owned by famous Tashkent writer Gulyam Hasan Arifjonov. This brochure, consists of only 28 pages, written in two columns in a question-and-answer format. The first column contains the questions, whereas the second one contains the responds. The brochure was written in Turkestan language and in the first page of it was written that it was intended for 2nd and 3rd grade pupils of elementary schools. It says that our educated ancestors included it in the list of books in national curriculum of primary schools. At the end of the book there was given a list of books approved by school teachers of Turkestan. It was a list of books that had already been published and included in curriculum of schools. Below of the list there is a note that the brochure was on the sale in all bookstores in Tashkent and it would be shown reverence for purchasers. From above mentioned we can deduce that the literature on Tajweed written in the local language had been published in large numbers and had also been distributed among the population. It means that not only educated people but ordinary folk were also familiar with Tajweed science which is considered obligatory in sharia. A similar fatwas were mentioned in some sources on tajweed: "الْعَمَلُ بِالتَّجْوِيدِ فَرَضٌ عَيْنٌ لِكُلِّ مَنْ يَتَرَأَّى الْقُرْآنَ" (Every Koran reader should observe tajweed). Another example with the same content can be found in "Fath ut-Tajweed" which was popular by name "Olimiya" among the populace, published in 1903 by Ilin (Ильин) printing house:

Ilmi tajwid farzu lozim erur,

Ani tark etsa qori, osim erur.

Chunki, Quronni etti Haq inzol,

Ani tajwid ila qilib irsol.

Meaning: it is obligatory to observe tajweed rules while reading Koran. Those who ignores it will be sinner because God has sent it down and instructed to recite the Koran with measured recitation.

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Our folk who have had a great reverence to Koran tried to read and recite it according to the rules of tajweed and the scholars and works on tajweed were held in high regard as well. Well-known scholar who worked on Tajweed science was Shamsiddin al-Jazari (1350-1429). During the reign of Amir Temur he conducted research in Mowarannahr in particular in Samarkand. His famous book “al-Muqaddima” devoted to Tajweed science was written in Mowarannahr. It was written in verse. According to him tajweed science is obligatory. The following lines that belong to him can affirm it:

Jazari –ul imomi dini hudo,
Qaddasallohu ruhahu abado
Buyla durfoshlik qilibdur ul,
Axzi tajweed farz debdur ul.

Meaning: Jazari is disseminator of the religion of Islam. According to his belief to learn tajweed science is our obligation, so he spread this pearl of wisdom throughout the world. May Allah be pleased with him and make his soul holy and eternal.

Our ancestors were impressed by Imom Jazari and his works because of following reasons: Firstly, they written in Turkish, that is easy to comprehend. Secondly, almost all his books were composed in genre of poetry, which is efficient to learn and remember.

Another book devoted to tajweed science is Muntahab at-Tajwid published by “Gulomiya” printing house. The compiler of the book is Haji Qari Isa ibn Muhammad. The title page of the book starts with lines with following content: I was so impressed by what I have learnt from scholars on tajweed and decided to disseminate it far and wide. Therefore, I wrote it. I enriched the book with excerpts from Jazzariyah, Shotibiya and “Thuhfatul atfaal” [3, p. 7] He also gives the following hadith about learning Koran and spreading it to others:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ وَأَفْضَلُ الْعِبَادَةِ قِرَاءَةُ الْقُرْآنِ
فَحَمَلَهُ الْقُرْآنَ الْقَائِمُونَ بِحُفُوْقِهِ نَطْقًا وَعَمَلًا أَهْلَ اللَّهِ وَخَاصَّتُهُ

“The best of you are those who learn the Koran and teach it to others.”

The next work about tajweed is “Vozih ut-tajwid” which was published in 1903 in Tashkent in the Ilin printing press. [4, 64] It is a treatise that consist of 122 couplets. The title of the book was based on abjad system to encode written year of the book, i.e. 1321. Its author is one of the most prominent scholars of that time- Abdulvahid kori Tashkandi (1855-1937). He was famous among folk by name “Quroni Abdulvohidiy” because the scientist was a calligrapher and publisher of the national written copy of the Koran, which was reprinted three times. In 1907, Abdul Vahid was elected as the only representative of the State Duma in Turkestan. According to him the treatise was written in genre of poetry. Why poetry? Because poems’ structure makes them easy to read while its rhyme makes them extremely memorable. It was translated from Arabic

and Persian to Turkish with intention to make it available for Turkish speaking countries’ readers.

This treatise was devoted to author’s four sons. At the end of the book the author mentions the names of his sons and hoped that the treatise would be as valuable source for them. “Vozih ut-tajwid” starts with the benefits of reciting and reading Koran. It proceeds with explanation of pronouncing diacritics in Arabic letters. The next chapter is about the main rules of tajweed. For instance: alqalqala, izhaar (throat letters), iqlaab, idghaam letters and their types, letters to have madd (to make letters long under some conditions). The treatise ends with two chapters devoted to rules of stopping.

Another work on tajweed is Ashal ut-Tajweed published by Mir Zia Dizahi in Samarkand in 1913. It consists of 48 pages. [5, p. 34] In addition to information in this book Mirzo Zokhid added the translation of the book “Qavoid al-Quron” in XVII century and published under name “Manzumat at-Tajweed”. In chapter Manzumat at-Tajweed diacritics of Arabic letters are explained in verse. Main part of the book (Ashal ut-Tajweed) was written in prose. This part also begins with explanations of diacritics in Arabic letters. Then peculiarities of Arabic letters and their pronunciation were elucidated. For example: rules of noon, idghaam, izhaar, ikhfaa, alqalqala, heavy and light letters, rules of maad were given in details. The treatise ends with rules of stopping. In this chapter of the book he gives information about al-muonaqah type of stopping as well. It is said that it comes 16 times in holy Koran. He explained that when muonaqah signs appear close to each other, a pause at the first place makes a pause at the second prohibited, because the meaning of the verse is incomplete. One can pause at any one of the signs, but not both. [6, p. 38-39]

In the beginning of the XX century in Uzbekistan many books on Tajweed translated from Turkish and Tatar to Uzbek. For example, the book on Tajweed written by Ismail Alawi was published by Abdussame-qari (a person who recites the **Quran** with the proper rules of **recitation** (tajweed) twice in Tashkent in 1911 and 1913. It contains 32 pages. [7, p. 28]

Conclusion

By the end of the XIX century a number of national printing houses increased in Uzbekistan. Despite the fact that they were under strict censorship, a lot of works of local scholars and thinkers were published. At the beginning of the twentieth century, the quantity of publications, especially textbooks, manuals for schools and madrasahs rose. One of these textbooks and manuals was related to Tajweed. We should mention that more than ten treatises in Uzbekistan were published in the early XIX and XX centuries. They were very important works of their time, and considered as books that have been read

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many times. Today, a number of researches have been done on them. It means that even in the colonial times Central Asian nations did not lose their zest for Koran.

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