



## MUSHAF RASMI KHAT AND ITS SPECIAL ASPECTS

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### ABSTRACT

*Mushaf rasmi khat refers to the spelling style of the Mushafs copied under the leadership of Caliph Uthman ibn Affan. The importance of the official letter is that since ancient times all Muslim scholars have emphasized that it is obligatory to write the Holy Qur'an only in this spelling. However, scholars differed on whether this spelling was recorded through revelation or based on the knowledge of the Companions. Many argue that the spelling of the Qur'an was created on the basis of the knowledge and experience of the Companions, and at the same time under the control of revelation. This opinion has a scientific basis.*

*There are aspects of rasmi khat that are different from the current spelling, and this difference has been interpreted by researchers in different ways:*

- 1. Some scholars, including many orientalist, claimed that the characteristics of rasmi khat were created because the companions did not know the letter well. This opinion has no scientific value.*
- 2. A group of scholars connected the characteristics of the letter to divine mysteries and tried to explain them internally and went deep into this issue. This opinion also has no scientific basis and does not correspond to the rule.*
- 3. The features observed in the official letter were the requirements of the spelling rules and skills of that time. Ancient expert scientists and modern researchers supported this idea. Scientific research also proves this.*

**KEYWORDS:** *Mushafs of Uthman, Holy Qur'an, revelation, hazf, ziyada, badal, hamza, fasl and wasl.*

Uthman mushafs are written in a picture free of movement and dots. A group of scholars suggests that the picture of the Companions was done so that it would match the recitations of the letter. However, it is known from the history of Arabic writing that at that time, the use of dots and movements in Arabic writing itself was not in circulation. At the same time, this statement does not deny that the Mushaf script was written according to the recitations. In other words, both cases are combined - the formal letter conforms to the spelling rules of that time and observes the discrepancies in the recitations.

Today, whether it is a handwritten manuscript or a printed one, the picture of Uthman in the manuscript is published according to the letter. Only when placing the signs, work is done according to a certain recitation. For example, in most mushafs in our country, as well as in the world, points, movements and other symbols are written according to Haf's recitation from Asim. It is possible to find copies of other recitations.

It is known that the Holy Qur'an was clearly revealed in Arabic. There are a number of verses about this, there are enough mental and metaphorical evidences. However, since there are different dialects of the Arabic language since ancient times, it is natural to ask in which dialect of the Arabic language the Qur'an was revealed. Some scholars answer this question by saying, "The Qur'an was revealed only in the Quraysh dialect, because the Messenger of God, may God's prayers and peace be upon him, was from this tribe," while others emphasize that the Qur'an included other dialects as well.



In the statements of a number of great Companions, it is openly stated that the Qur'an was revealed in the Quraysh dialect. But it is true that other dialects are also reflected in the Qur'an. For example, the Quraysh dialect does not have hamza between words, but there is hamza in recitations. Therefore, the scholars say that the words of the Companions, "The Qur'an was revealed in the Quraysh dialect", should be understood as meaning "most of it, the main part" or "initially". However, this does not deny that the Mushaf was written according to the Quraysh dictionary.

Abu Amr Daniy says: "However, most of rasmi khat was written in Tahfif (that is, without Hamza). The reason for this is that during the time of Uthman, the people who were responsible for moving the mushafs were Quraysh. That is why many hamzas are written with tashil - expressing the hamza with a vowel. After all, this is what was established in their natural skills, and their language was used to it."<sup>1</sup>

To conclude from the above, the Noble Qur'an was revealed in the Quraysh dialect, and accordingly it was written in a letter, and it was also recited in other Arabic dialects by allowing seven letters. Of course, it was within the scope of those seven letters that were taught, and not everyone read it independently based on their own dialect.

There is no saying that the Holy Qur'an was written in seven letters during the time of the Holy Prophet. However, a group of Salaf scholars pointed out that seven letters were taken into account in the pages of Abu Bakr.

Abu Amr Daniy openly stated this in Muqni<sup>2</sup>, and Imam Shatibi, who composed this work, also supported this opinion.<sup>3</sup> However, Jabari Shatibi's commentary on that verse says: "But this meaning was not clearly stated in the words of Abu Bakr and Zayd, may God be pleased with them, but it was understood from the flow of their words."<sup>4</sup>

Regarding the fact that the Mushafs of Uthman contain seven letters, a group of scholars say that these Mushafs are written in only one letter, and the other six letters are left out, while most scholars say that all seven letters or the image of a letter have been expressed in them. Scientific research scientists support the latter opinion. In this case, the term "picture letter" refers to a manuscript written in the presence of the Messenger of Allah, peace and blessings be upon him.

From the time of the Companions until today, public scholars have agreed on the obligation to write the Holy Qur'an according to the letter of Mushafi Ottoman painting. Based on this, a group of prominent scholars also put forward the opinion that rasmi khat is tawqif. The scientist Abdulaziz Dabbagh was the first to speak openly about this, and his student Ahmed ibn Mubarak quoted his words in the book "Al-Ibriz" which he wrote to summarize what he heard from his teacher.<sup>5</sup>

Dr. Ayman Rushdi Suwaid, one of the most prominent scientists of our time in the science of recitation, an academic teacher of Quranic sciences, also says that rasmi khat is tawqifi.<sup>6</sup>

<sup>1</sup> Abu Amr Usman ibn Sa'id Daniy. Al-Muqni'. Dōrut-tadbūriya – 2010. – S. 115–121.

<sup>2</sup> Abu Amr Usman ibn Sa'id Daniy. Al-Muqni'. Dōrut-tadbūriya – 2010. – S. 115–120.

<sup>3</sup> Abu Qasim Muhammad ibn Firrukh ibn Khalaf Shatibi. Akilatu atrōbil-qasaid fi asnal-maqōsid. – Damascus, Darul-Gavsani – 2015. – S. 3.

<sup>4</sup> Burkhaniddin Ibrahim ibn Umar Jabari. Jamīlatu arbōbil-marōsid fi review aqīlatu atrobil-qasōid. M. 2. Madina Munavvara, Jami'atu Tayyiba – 2017. J.1. – S. 342.

<sup>5</sup> Sayyidi Ahmad ibn Mubarak Sijilmasi. Beirut, Al-Ibriz – 2002. – S. 87.

<sup>6</sup> Dr. Ayman Rushdi Suwayd. Abu Qasim Muhammad ibn Firrukh ibn Khalaf Shatibi. Introduction to the work Aqīlatu atrōbil-qasōid fi asnal-maqōsid. – Damascus, Darul-Ghavsani – 2015.



However, this is a controversial issue, and many experts believe that the picture is ijthid rather than tawqif. They cite a number of arguments for this statement. For example, the difference in the personal mushafs of some companions, in particular, the difference between the mushafs of the imam, is also considered a document that the letter was written on the basis of ijthid. The opposite side answers this argument by saying that those differences are tawqif and were narrated from the Messenger of Allah, may God bless him and grant him peace. However, a student of the history of the Mushaf manuscripts cannot find any clear evidence from earlier sources that indicates that the picture is a tawqif letter, and none of the ancient scholars have said this.<sup>7</sup>

In our opinion, these two ideas can be combined to the following point: although the Mushaf Rasmi letter is not tawqifi, that is, the Prophet, may God bless him and grant him peace, did not teach the words to be written letter by letter in the same way as he taught pronunciation, it is of great importance that they were written in the presence of the owner of the revelation, under the supervision of the revelation. is enough. The news that the Messenger of God, may God bless him and grant him peace, reread the written verses to the scribe and corrected them strengthens our words. In other words, it can be said that Rasmi Khat is strengthened by Sunnah. That is why the Companions copied the Mushaf from the letters written in the presence of the Prophet and tried not to change this letter as much as possible. At the same time, when necessary, they may have worked with ijthid in problematic areas.

It is considered that the scribe of the Mushaf should follow it, regardless of whether it is tawqif or ijthid, so the scholars studied and researched it very carefully. Some words were written in a special form in the Mushaf picture letter, which differed from the usual spelling. In particular, as linguists corrected and developed the spelling, the difference between the Mushaf writing and the spelling in use increased. In an effort to keep the words of the Mushaf unchanged, the scholars copied them into the Mushaf exactly as they were in the letter, studied those differences with great accuracy, narrated them, and started creating works on this topic. The words of Hamza ibn Habib Zayyat: "I was afraid that I would lose my eyesight because I cared so much about Mushaf" is an example of how much research scientists have done in this regard. As a result of research on this topic, a new science with its own sources and scientific works - the science of Mushaf painting - was born in the field of Islamic sciences.

It is possible to get an idea of how the science of official letters was formed and developed by studying the history of its sources.

Since a letter is a written expression of speech, it should be consistent with oral speech. Although the Mushaf picture letter is also built on this rule, some words are written contrary to the comparative rule. It also had its own reasons and goals, of course. Therefore, the scholars not only studied the letter of the Mushaf image, but also tried to explain its characteristics. The original authors were limited to conveying the image of the letter. Maybe this is because they know the reasons why some words in the Mushaf are written in a unique way. Or they may have put forward the opinion that "There is no need to open this topic, the painting of Mushaf is not comparative, it is followed and copied as much as possible, without spending time on explaining it, it is necessary to deal with other more necessary sciences". However, by the fifth-sixth centuries of Hijri, scholars began to pay attention to the interpretation of the features of mushaf painting. After the Hijri Middle Ages, some authors focused more on this topic and conducted lengthy debates. In general, views on this matter can be divided into three groups:

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<sup>7</sup> Ghonim Qadduri Hamad. Al-Muyassar fi ilmi rosmil-mushafi and dobtih. – Jeddah, Ma'had al-imām ash-Shatibi – 2016 – S. 13.



1. The scribes of Mushaf wrote some words wrongly because they did not know the rules of letters well, because there were few literate people in their time, and spelling rules were not yet well formed. Therefore, the same word was written in two different ways.

According to the owners of this opinion, the companions made spelling mistakes when copying the Qur'an because they did not know the letter well. Some words in the Mushaf are the result of this situation. However, since the Qur'an was mainly based on oral teaching, even if there was a mistake in the writing, it was read correctly based on the teacher's teaching.

Among the linguists, Yahya ibn Ziyad Farro (d. 207 h), later Ibn Qutayba (d. 276 h), Ibn Khaldun (d. 808 h) and others put forward this opinion. But the research scientists point out that this opinion was unfounded and one-sided, given without proper study of the subject. Ghonim Qadduri concludes about this as follows:

"To sum up, this view on the image of rasmi khat comes from a limited understanding of the history of Arabic writing, a lack of knowledge of the nature of the letter and its foundations. A researcher should stay away from this school of thought while studying a mushaf picture letter. Because the views of this sect prevent the correct understanding of the image of the letter and lead to attributing the guilt that the Companions wrote the Qur'an in the presence of the Holy Prophet, may God bless him and grant him peace, and wrote it wrongly when they compiled the pages and copied the manuscripts. However, in their writings, they were extremely accurate, and in their oral speech, they fulfilled the requirements of wasl and waqf without allowing any excesses or defects.<sup>8</sup>

Ghonim Qadduri substantiates this statement with very strong documents and physical evidence in the next pages of the book. Interested persons may refer to that resource.

In fact, the Companions first wrote down the entire Holy Qur'an in the presence of the Messenger of Allah, may God bless him and grant him peace. During the time of Abu Bakr, may Allah be pleased with him, he made a great scientific effort in compiling the Qur'an into ordered pages. When writing Mushafs of Uthman, each word was copied more accurately, with special attention and advice, and repeated inspection and comparison work was carried out on the Mushafs. Under such a scientific approach, as Ibn Qutayba said, mistakes cannot pass. Their opinions do not correspond not only to the characteristics of the letter, but also to the reports regarding the process of writing the mushafs.

2. There are hidden secrets in the writings that are not visible according to the speech of the official letter, which the minds are unable to fully understand. Illa, only open-minded people, only those whom God has revealed can know the inner meanings of the letter, or only by divine revelation.

Perhaps the reason for the emergence of this sect was that the people of the previous sect attributed the fault of mistakes and illiteracy to the Companions, thereby casting a shadow on the belief in the protection of the Holy Qur'an in some sense.

<sup>8</sup> Ghonim Qadduri Hamad. *Al-Muyassar fī ilmi rosmil-mushafī and dobtih.* – Jeddah, Ma'had al-Imām ash-Shatibi – 2016. – S. 190.



In any case, representatives of this sect tried to provide a number of arguments to support their opinions, and wrote separate works on this topic. The greatest leader of this school is Ibn Banno Moroccan (d. 721 h). Badriddin Zarkashi (d. 794 H) narrated the spiritual interpretation of some words in "Burhan", Jalaliddin Suyuti (d. 923 H) in "Itqon".

In his book "Unwōnud-dalīl fī marsūmi hottit-tanzīl" Ibn Banno Marokashii tried to provide certain rules regarding the spiritual interpretation of the letter. However, most of them are not based on clear evidence. Sometimes the speech went very deep and went away from the goal. But the belief that the characteristics of the picture letter are not in vain, but based on certain foundations, and the scientific efforts to study them prompted new researches, encouraged scientists to interpret the picture letter from the point of view of linguistics.

3. The Mushafi Sharif was written based on the spelling rules of that time, and the Companions used the existing rules to the maximum extent in writing the Mushafi. In the Mushaf, the writing of some words in a special way, as an exception to the general rule, is based on ignorance, carelessness, or not just, but on specific goals. Therefore, the view that the Companions made a mistake in writing the Mushaf is nothing but ignorance. It is clear that a person who has studied the official features in depth will come to this conclusion.

To understand the features of a formal letter, it is necessary to study the spelling of that period. After all, the scribes of the Qur'an wrote it based on the spelling rules of their time. Spelling rules that many people know were formed in the second-third Hijri ars.

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The Companions mobilized all their knowledge and writing abilities to express the Holy Qur'an in the Mushaf as they received it from the Messenger of Allah, may God bless him and grant him peace. They sometimes deviated from the usual spelling rules in order to express more precision in some words based on their taste and understanding. At the same time, they significantly reformed and developed the letter. These words are not just opinions, but conclusions based on spelling.

The members of this sect explain the characteristics of the picture letter from the point of view of linguistics, using spelling rules. In fact, this view is the oldest, earliest view of letter characteristics, and has been advanced by many experts in the field. However, in the middle ages of the Hijri, the views of the two earlier sects were more widespread. And modern research supports the opinion of this third sect, and with the unprecedented scientific achievements achieved through fossils found in recent years, the issue is further clarified.

In conclusion, the following can be said:

1. Neither in ancient times, nor now, writing has fully expressed speech. That is, both in ancient letters and in modern alphabets, speech and writing do not coincide completely. Some letters are written but cannot be read, and in some places one letter is written and another speech sound is pronounced. This situation exists in the spelling of all languages. In particular, there are countless examples of this in English and Russian. But no one calls it a mistake or a fault, but it is accepted that this is the only possibility of writing.



This phenomenon is also present in Mushaf spelling, although the writing possibilities of that period were used to a high degree. But reading skills and education have filled this gap. Indeed, the Holy Qur'an was first taught and learned on the basis of oral transmission.

2. The difference in writing some words is not considered a mistake. In Mushaf, sometimes one type of word is written differently in one place and another in another place, as mentioned above, some scholars considered it a mistake. In fact, writing the same word or letter two or three different ways is not a mistake, but a normal situation, it exists in all spellings. Today's modern writings also have this rule. For example, currently the word "faith" is written in the works both with y and without the letter y in the form of "faith". A similar situation existed in the spelling written by the Companions. However, the Companions were very precise in choosing one of the two views at such a time. For example, they wrote some words according to wasl, some according to waqf, and mainly they tried to preserve the picture of the presence of the Prophet, may God bless him and grant him peace.

3. If the process of writing Mushafs is studied, it becomes clear that the Companions of the Holy Qur'an and its recitations used all the possibilities of Arabic writing at the highest level in writing. Imam Daniy says about this: "The predecessors - may God be pleased with them - relied on a correct basis in every form, every point in the Mushaf and used language and analogy. Indeed, their knowledge and status in eloquence require this. Those who know it know it, those who don't know it don't. Grace is in Allah's hand, He gives it to whom He wills. God is the owner of great grace."<sup>9</sup>

Letters represent speech sounds, speech sounds represent word meanings. Therefore, in reality, letters and speech sounds should have a common number. However, the ancient Arabs tried to make the writing as concise as possible in the spelling, just as they tried to make the sentence short for the sake of maturity and eloquence. Therefore, they did not represent short vowels, even the points that distinguish letters. In some places, long vowels were dropped. At the same time, they tried to fully express oral speech in writing according to their feelings and pleasures.

Uthman's Mushafi picture is called "Istilahi picture letter" and most of the comparative pictures correspond to the spelling of the letter. Only some places have their own characteristics, which are described by scholars of art and calligraphy in their works.

The Companions wrote the Holy Qur'an in the script they used. In addition to the Qur'an, they wrote contracts, letters and some hadiths in the same letter. In those letters too, there were cases where some letters were omitted or added, as in the manuscript. After the Companions, the followers and those after them also used this style of letter in all their dealings. By the second Hijri century, when the linguists of Basra and Kufa improved the spelling according to the rules of the language, the current science of literature was born and it was called the science of comparative letters.

As the works on the comparative letter were finished, books on the mushaf picture letter began to be written side by side with it. It was intended to preserve the cover letter in its original state.

Ibn Duruswayh (d. 346 H) says: "We have found that the letters of the book of Allah, the Most High, cannot be compared to any other and cannot be contradicted." They are accepted as they are placed in the Mushaf.<sup>10</sup>

Even though the spelling changed, the scholars insisted on keeping the mushaf letter unchanged. Imam Malik asked: "Is it possible to write Mushaf in a new spelling?" When asked, he answered: "No, it should be written in the first letter."<sup>11</sup>

<sup>9</sup> Abu Amr Usman ibn Sa'id Daniy. *Al-Muhkam fi nuqatil-Masohif*. – Damascus, Darul-fikr – 1997. – S. 196.

<sup>10</sup> Abu Muhammad Abdullah ibn Ja'far. *Kitabul-kuttab*. – Beirut, Al-Ab Lawis Sheikhul-Yasu' – 1921. – S. 5.



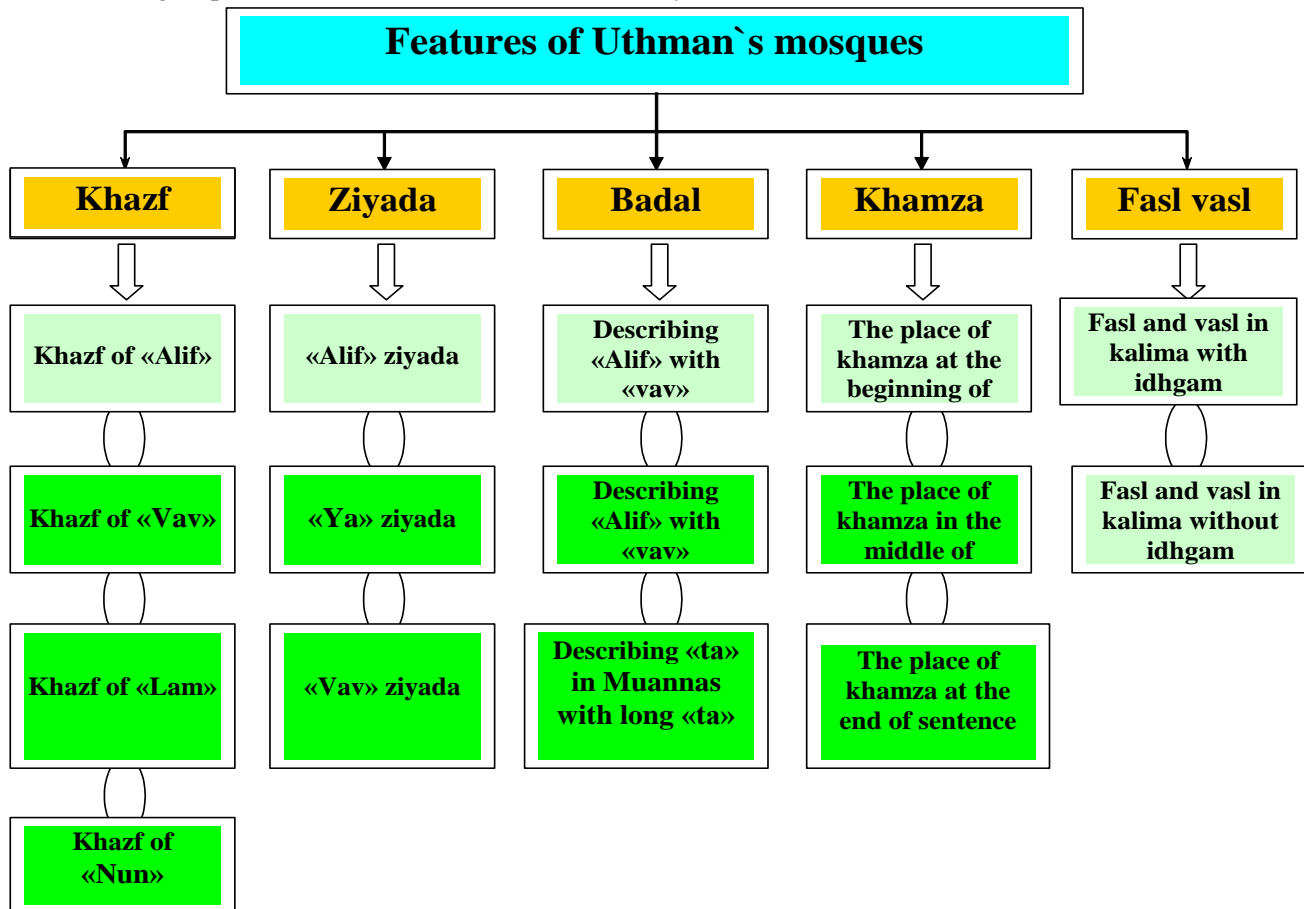
Abu Hayon said: "There are three types of literary istilah: aruz itilah, mushaf istilah, and other than these two, the istilah accepted by the scribes in letters." That's why they said: "Two writings cannot be compared - a mushaf and an aruz letter."

The characteristics of Ottoman Mushafs are divided into five groups:

1. Hazf - omitting a letter.
2. Addition of letter – in addition.
3. Badal - replacing one letter with another.
4. Judgments about Hamza.
5. Fasl and wasl – separate or divide the words.

Scholars also add a sixth group, which is words written in one of two different recitations. However, this group of words is very small, and since they do not have a certain rule, they are studied separately from these groups and are not considered related to spelling.

Each of these five groups is divided into several branches. They can be seen in the table below.



In the works dedicated to the letter of the Mushaf picture, the differences are explained verbatim, and it is shown how which word is written in which Mushaf. Since our goal is to compare the musafs, we think that the above information is enough to understand the topic.

<sup>11</sup> Abdurrahman ibn Abu Bakr Suyuti. Al-Itqōn fi ulūmil-Quran. M. 4. – Cairo, Al-Hay'atul-mirsiya – 1974. – J.1. – S. 379.



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