An Overview of the use of Majestic ‘Nuun’ for the Present Tense by a Group of the Seven Qur’anic Recitation Authorities and the use of other Letters by Others among Them

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INTRODUCTION

In the name of Allah, Most Gracious, Most Merciful. Praise be to Allah, who in His Glorious Book, said: “Verily we have propounded for men, in this Qur’an, Every kind of parable”. Praise be to him who revealed the Qur’an to His Servant so that he may serve as a admonisher and Warner to the worlds. He is the one that made the meanings of the Qur’an to be derived from the conjugation of its verbs. He is the one that reserved abundant reward for those who attached themselves to the search of its meanings. We praise Him for His unlimited bounties which He allowed us to enjoy without being extravagant. Peace and blessings of Allah be upon our Master Muhammad who taught people Quranic recitation and interpretation; peace and blessings be upon his progeny and companions who transmitted the Glorious Qur’an, the conjugation of its lexical items and the meanings of its structure.

I will peruse through the verses of the Qur’an in search of samples for this linguistic phenomenon. Then I will mention the recitations of the Seven Qur’anic recitation authorities explaining the manner by which each of them recited it. Finally I will explain the phenomenon. I have identified three groups. Group 1 uses “Ya” then “nuun”, Group 2 uses “nuun” then “Ya” and Group 3 uses “Ta” then “nuun”. Let us begin by the help of Allah in the above mentioned sequence.

SAMPLES

Group 1: Some recite by using “nuun” while others use “Yaa”. Example of that is Allah’s words in the Qur’an:”

(lin tubdus - sadaqaati fa ni’- ‘immaa hiya wa in tulhfuulaha wa tuuhal fuqara’a fa huwa Khairul – lakum wa yuкаffiru - ‘ankum sayyi’-aatikum wallahu bimaa ta’maluuna Khabir) [2].

Nafi’, Hamzah and Al-Kisa’i’i recited the verse as “nukaffir”, by using the majestic “nuun” and putting Skuun on the letter ‘ra’ which is the present continuous tense of “Kaffara” on the Morphological Paradigm (fa’-ala –yaf ‘alu) by putting Fatha on the second radical of the word in its past tense and putting “dammah” on it in present tense. Ibn Kathir, abu Amr and Shu’bah recited it as “nukaffiru” by using the majestic nuun and putting ‘dammah’ on “ra” as in the aforementioned paradigm. Ibn ‘Amir and Hafs recited it “wa yuкаffiru” by using “ya’ and putting “dhamma” on “ra” as in the aforementioned paradigm [3].

The recitation of Nafi’ and those that concur with him in the use of majestic “nuun” and putting “Skuun’ on the verb ending was made in form of conjunction of “Fa” and in consideration of its complimentary role to the sentence which is in the jussive mood. The meaning of the verse under this

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Abstract

The ‘Nuun’ of the 1st person or majestic ‘nuun’ is one of the letters signifying the present tense. It is used by the speaker whenever he intends to attach the verb to himself for self veneration or for the 1st person plural (we) masculine or feminine or a mixture of both, or when he wants to indicate his own greatness or self esteem [1]. The seven authorities in Qur’anic recitation have used it in various places in the Glorious Quran. They differ in its application. Some of them use it, but others use other letters of the present tense in their recitations. This article aims at exploring the secret of their differences and reviewing the linguistic phenomenon itself. The article consists of an introduction and case study of some areas where the authorities recited differently.

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consideration is: If you conceal it and give the needy we shall pardon your evils. Their recitation using ‘nuun’ is a flash back from third person to second person because all that was mentioned before this verse was in the third person. Allah said thus: “And whatever you spend in charity or devotion, be sure Allah known’s it all”. Then He added: “If you disclose (acts of) charity even so it is well, but if ye conceal them, and make them reach those (really) in need, that is best for you and we will remove from you some of your (stains of) evil.

Based on the premise that the verb is a predicate to Allah the Exalted. “Nukaffiru” is a flashback from third person to first person in reverence of the reward [4]. This is similar to the recitation of Ibn Kathheer and those that concur with him. They made the verb in the nominative case. It is also possible that the verb is a predicate of a discounted subjected. i.e. “we pardon” (Nahnu nakfuru) the recitation of Ibn Amir is matching the preceding verse because the preceding verse was in the third persons explained above, and the subject is a concealed pronoun: assumed as (He) which stands for “Allah”. This is similar to the recitation of Ibn Kathheer and those that concur with him. They made the verb in the nominative case. It is also possible that the verb is a predicate of a discounted subjected. i.e. “we pardon” (Nahnu nakfuru) the recitation of Ibn Amir is matching the preceding verse because the preceding verse was in the third persons explained above, and the subject is a concealed pronoun: assumed as (He) which stands for “Allah”.

Allah (The Exalted) says “/La ta’adhiru qad Kafartum ba’da imaanikum in na’fu ‘an taa’iifatim.minkum nu’adh-dhib taa’iifatan bi’annahum kaamu nujririm) “Asim recited “na’fu by using majestic “nuun” an placing fat,ha sign on it, and placing together with dhammah on “fa” of the present tense ‘Afaa’ on the paradigm (Fa-ala – yaf-tu). He also recited “nu’adh – dhibu” by using majestic “nuun” with dhammah sign on it. He placed kasra sign on the doubled dhal – the present tense of ‘adh-dhaal” – on the paradigm “(Fu’ila – “Yufa’ilu”). The rest of the authorities recited it as: “Yu’fu” with dhammah on top of “Ya” and Fat’ha on the last radical of the present tense “uфиya” on the paradigm (Fu’ila – Yu’fu). They also recited “Tu-’adh-dhib” with dhammah on top of “taa” and Fat’ha on top of a doubled ‘dhaal” on the paradigm (fu’ala – “Yufa’ilu) [7].

The recitation of Asim is based on the non declension of the verb to the subject and the subject is a concealed pronoun assumed as “Nahnu” which stands for “Allah”. This was mentioned before it, as in Allah’s words “Inal- laaha mukhrijum –maa tahdharuun” [8]. His recitation of “Nu’adhdh –dhib” is also based on the non declension of the verb to its subject i.e. from the verb form “Adhd-dhaba “Yu’adhdh-dhibu” the affixed trilateral verb, and the subject is a concealed pronoun, assumed as “Nahnu” which stands for ‘Allah’ and “Taa’iifatan” in the accusative [9]. The recitation of the rest of the authorities is based on the passive voice. The passive subject is “an taa’iifat” and their recitation of “tu’adh-dhib” is also based on the passive voice and the passive subject ie “Taa’iifatun” However, the verb was conjugated in the feminine form because the passive subject is feminine in gender [10].

Both recitations are indicative of motivation and discouragement as well as threat. In the first case Allah explains that He is responsible for the pardon of a group and the torment of another group which did not pardon. The majestic “nuun” (we) is used in order to indicate the greatness of the one that pardons and punishes. He is strong and that he owns stern angels. In the second recitation Allah explains that He will use all that is reserved for the pardon of the group that deserves it and the punishment of the group that deserves punishment. Hence the conjugation of the verb in the passive form for intensity or threat. Allah’s saying, “Tilka hududuullahi wa ma yutillaha wa rasulullah yudkhillu yan-naatin tarjii min tahlth anhaaru khaalidina fiihah wa dhaalikal fauzul adhiiim” [11] and (wa ma man yasillaaha wa rasulullah wa yata’ad-da huduudah yudkhillu naaraan khalidah fihaa wa laahu ‘adhhaabum – muhin) [12] and (wa ma man yutillaha wa rasulullah wam nana waila yu’ad-dhibu ‘adhaabun ‘alimaa) [13] and (wanman yu’umibillah wam yam saalihan yu-kaffir ‘anhu sayyi’aatihi wa yudkhillu jannaatin tarjii min tahlit anhaaru khaalidina fiihah Abadan dhaalikal fauzul adhiiim) [14] and (wanman yu’umibillah wam yam saalihan yudkhillu jannaatin tarjii min tahlit anhaaru khaalidina fiihah Abadan qaddanallahu lahuu rizqaal) [15].

Nafi’ and Ibn Amir recited the foregoing words “Nudkhil-hu”, “nu’adhdh-hu” and “nukaffir” using the majestic “nuun” (we), “yudkhillu” is derived from the transitive verb “adkhala” “yudkhillu” which transits to an object. The suffixation of “hamzah” to it is done to enable it transit to two objects. It is based on the paradigm (Af’ala – yu’f’u) “Nu’adhdh-dhibu” is derived from the doubled verb “adhd-dhaba” “yu’adhdh-dhibu” which transits to one object the affixation of doubling (shaddah) is also done to enable it transit to two objects. It is based on the paradigm (fa’-ala –yu’f’u) and “kafara” is derived from “kaffara” “yukaffir” the affixation of doubling (sign) is to enable it transit to two objects. It’s paradigm is (fa’-ala-yu’f’u). The rest of the authorities recited the foregoing words: “yudkhilu” “yu’adhdh-dhibu” and “yukaffirhu” by using “yaa” all of them are based on the paradigm aforementioned [16].

The recitation of Nafi’ and those that concur with him is a form of flashback from third person to second person to as follows:

1. The third person in the first verse is found in His saying: “Waman yutillaha wa rasulullahu” them He made a flashback and said “nudkhillum janaatin. The mention of the name of Allah is in the third person form.

2. The third person in the second verse is His saying “Wa man Ya’asillaha wa rasulullahu”
He continued in the third person form by saying “yudkhili hu Naaran” Allah the exalted says:

(Wa yauma nahshuru hum yamii’ an thumma naqulu lilladhina ashra khuu aina shuraka aukum-ulladhina kuntum tz’ umnu) [13] and (wa yauma yahshuru hum jamii’an thumma yaqulu lilmaali-ikati a haa-’ulaa’i iy-yaakum kaanuu ya’ budun) [19].

All the Seven Qur’anic recitation authorities have concurred on the recitation of “Nahshuru hum” and “naqulu” in suratul An’aam by using the majestic “nuun” but they differ in the recitation of “nahshuru hum” and “naqulu” in Suratu Saba’. Hafs recited it as “yahshuru hum” and “yaqulu” using the “yaa” of the third person in the present tense of “Hashara” and “Qala” on the paradigm of (“fa’ala” – yaf-’ulu”) respectively. The rest of the authorities recited it as “nahshuru hum” and “naqulu” using the majestic “nuun” on the aforementioned paradigm [20].

The narration of Hafs ie using “yaa” is for matching with what preceded it because all the verbs that preceded it were in the third person form, that is Allah’s saying: “Inna Rabbi yabsutur (Wa amma laa yuhibbudu)….” Allah the exalted has joined this sentence to: “man yudilillahu”. Those that read it using “yaa” did so considering the sentence to be in present continuous tense. That is due to the compatibility of the predicate with the second one which is “Allah” and the second predicate is a pronoun that stands for Allah [24].

The difference between the first and the second recitations is in the first recitation Allah has displayed His own greatness signifying the hopelessness of those led astray-Who would intercede on their behalf? Allah decided not to challenge them rather He turned away from them. Whosever is abandoned by the great is certainly less than the great. As for the second recitation, it gives those led astray the glimpse of hope in intercession either in this world by way of admonishing or in the hereafter if the straying person is not among those perpetrators of major sins and he has not joined partners to Allah [25].

THE SECOND GROUP

Recitation with “yaa” and some others recited by ‘nuun’ eg. Allah’s saying: (wa yu’ allimuul Kitaaba walhikmata wat – tauraata wal-injiiil)

Nafi’ and ‘Asim recited it as “yu’ allimu”) using the ‘yaa’ of third person (he) the present tense of “A’lama” on the paradigm of (af’ala- yuf-’ulu) The rest of the authorities read it as “nu -’ allimu” using the majestic ‘nuun’ as mentioned in previous paradigm [26].

The recitation of Nafi’ and those that concur with him is in the accusative form of an implied statement by the angel that was sent to Maryam (Peace be upon her) ie. Allah is saying “nu’ allimu” in this regards it is to be taken as a phrase joined to an adverb by conjunction. The adverb is Allah’s saying “Wajiihaa” Therefore, the meaning will be: “one held in honour and taught” [27]. Al-Zamakhshary [28] says: “nu’ allimu” is joined by conjunction to “yubash-shiri” or to “wajiihaa” or to “yakhluqu” or it’s a subjective a’L clause. If it is joined by conjunction to “yubash-shiri” then the implied statement is: Allah is giving glad tidings about Isa (Jesus) who was said to be taught. If it is joined by conjunction to “yakhluqu” then “Yaa” is the only option. Ibn Khalawayhi is of the same opinion [29]. The proof of those that recited it with “yaa” is Allah’s saying: “Qaala kadhalikallahu yakhluqu maa ya shaa…” [30]. But if it is a delayed statement them it means that it is not related to what preceded it. Rather it is said by Allah as a solace to the heart of Maryam (Peace be upon her) and as a consolation to her grief and fear of accusation [31].

Allah’s words:

(Wa ammal-ladhina aamanuu wa ‘amilus-saa-lihaati fayuwaafi him ujuurahum wallahu laa yuhbubudh-dhalimiin) [32].
As for those that recited it by using “yaa” it is because Allah the Exalted has directed His speech to the unbelievers in the preceding verse thus: “thumma ilayya Marji’ukum Fa’akkumu bainakum fiimaa kunutm fihi takh talsaftuun. Fa ‘am-mal-ladhiina Kafaruu faa’u –‘adh-dhibuhum ‘adhaabann shadii dan f’d-dunyaaw wal-‘aakhirati….. wa ‘am-mal-ladhiina aamanuu wa ‘amilsaailaati fa yuwayfiihiim ujuurarum” Initially, Allah the Exalted directed his speech to the unbelievers for threatening them about their ugly abode which is blazing fire. Then He made a flash back directly to the third person. All the speeches were directed the believer. The exalted decided to stop addressing the believer to address others due to its inherent variety and eloquence and in order to vary the pattern of the verbs used in the cases of a believer and an unbeliever. This is a sign of respect for the believer. Allah attached the action to Himself when he mentioned their abode. He said “yuf’alu). The rest recited it as “naktal” with “nuun” as mentioned “yaa” (Pronoun of 3rd person) [34]. As for the recitation using “nuun” it is indicative of the intensity of the torment. But in the case of the believer who does righteous acts, he is dignified in the sight of Allah, hence he addressed him using “yaa” (Pronoun of 3rd person) [34]. For the recitation using “nuun” it is indicative of intensity of the torment. Allah says: “Falammaa raja‘uu ilaa abiihim qaaluu yaa abaanaa muni‘a min – nal kailu fa‘arsil ma’anaa akhaana naktal wa innaa lahuu lahuu lahaafidhuun) [40]. The recitation of Hamzah which is in passive voice of accusative with dhamma sign, with “maa” representing the subject and “qat‘-lahum” in the nominative case is joined by conjunction to “maa” and “qaula” due to Allah’s saying: “Laqad sami‘allahu qaula”. The speaker in this case is Allah Meaning. All their speeches will be written, likewise their unjust killing of prophets. Allah will say to them: “taste” the torment of the fire.

The recitation of the majority which is using the majestic ‘nuun’ which is magnified for the first person nominative case and “maa” in the accusative and “qatlahum” (accusative joined by conjunction to “maa” and “naqulu”) due to Allah’s words: “sanaktubu maa” Meaning: we will write down all their speeches likewise their killing of prophets and we will say to them: taste the torment of the fire [39].

Allah says:
“Falammaa raja‘uu ilaa abiihim qaaluu yaa abaanaa muni‘a min – nal kailu fa‘arsil ma’anaa akhaana naktal wa innaa lahuu lahuu lahaafidhuun) [40].

Hamzah and Alkisa’iy recited it as “yaktal” using “yaa” on the paradigm (if‘anal)”-yafta-il) while the rest recited it as “naktal” with “nuun” as mentioned in the aforementioned pattern [41].

Those that recited using ‘yaa’ did so considering the subject to be a concealed pronoun assumed as (he) it stands for “Akhaana” which was mentioned before it in Allah’s words: “Fa‘-arsil ma‘-anaa akhaanaa”. The recitation using ‘nuun’ is considering the subject to be a concealed pronoun assumed as (we) it stands for what was referred to in the word “ma‘-anaa”.

Both of the recitations agree on the arousal of Prophet Yaqoub’s (Jacob) interest in additional measure if he agreed to send his son Bunyamin (Benjamin) along with them [42].

Allah’s (The most high’s) words:
(Laa Khaira fi Katheerin min najwaahum IL-Laa man amara bi sadaqatin au ma‘rufin au Islaahin bainan naas wa man yaf‘al dhaa-likab tighaa’a mardaatiil-Laahi fa saufa nu‘tihi ajran ‘azizmaa) [43].

Abu Amr and Hamzah recited it using “yaa” “ie “aataa”, “yu’tii saizd” on the paradigm of (af‘-ala-yu‘f’ilu). The rest recited it as “nu’tiihi” using ‘nuun’ as in the aforementioned paradigms [44].

The recitation of Abu Amr and those that concur with him, by the third person is in order to align it with the form of the third person that preceded it ie. Allah’s words: “Wa man yaf‘al”. meaning: Whosoever does what was mentioned above, in a bid to please
Allah, He will reward him abundantly. He spoke in a flashback from the third person to the first person because in so doing the speaker reverses Himself and reverses the one who is being spoken to; Allah is the one that rewards him directly [45].

Allah’s (The most high’s) words:
(walladhiiha aamanuu bil-Laahi wa rusuliihi wa Lam yufar-riqu baïna Ahadim minhum ulaa’ika saufa yu’tihihim ujura-hum wa kaanal-laahi ghafuuraar-raahiim-maa) [46].

Hafs recited it as “yu’tihihim” using ‘yaa’. The present tense of ‘aataa on the paradigm (a’fala - yut’ilu) the rest recited it as “nu’tihim” on the paradigm mentioned above [47].

The speaker (1st person) is Allah and the one spoken to (second person) is the messenger of Allah (Peace and blessings of Allah be upon him) and those about whom Allah spoke (Third person) are “Alladhiha aamanuu” (Those who believe) Hafs recited with “yaa” so as to match the context with the subject “yu’tihihim” which is a pronoun for Allah the exalted [48]. There is a flashback from the third person to the first person in the recitation of the rest, meaning: Allah (The exalted) was speaking to His Prophet about the believers, then He switched from the third person to the first person in their honour and in the enjoyment of speaking to them directly [49].

Allah (The Most high) said:
(Wal muqimini-as-salaata wal mu’atunazzakaata wal mu’miinuuna bil-Laahi wa yaumil aakhiri ulaa’ika sa-yu’tihihim ajran azima) [50].

Hamzah recited it as “sayu’tihihim” using ‘yaa’ the present tense of Aataa on the abovementioned paradigm and the rest recited it as “Sanu’tihihim using ‘nuun’ as in the aforementioned paradigms [51]. The meaning of recitation with “yaa” is that Allah is informing his Prophet (Peace and blessings of Allah be upon him) that those who are firmly grounded in knowledge among the Jews and believers, believe in what was revealed to you and those (Prophets) that came before you. Those who establish (regular) prayers, those who believe in Allah and the last day, Allah will reward them abundantly.

In short, this statement is a revelation from Allah to His Messenger. But at the time of conveyance the statement will be on the tongue (words) of the Prophet (Peace and blessings of Allah be upon him). Therefore, the Prophet was conveying what Allah revealed on him to the believers. Hence he said “sayu’tihihim” (He will grant them” in the third person) The Prophet is the first person and the believers are the second person. The subject is a concealed pronoun assumed to be “Huwa” (He) standing for Allah the Exalted [52]. The recitation using ‘nuun’ is a flashback from the third person to the first person. ie Allah made a flashback from information to promising by himself in reverence of Himself and to show concern on the promise [53].

Allah the Exalted says:
(Wa yu'mu yaahshuruhum jamii’an yaa ma’sharal Jinni qadistakhtartum minal insi) [54].
(Wa yu'mu naahshuruhum jamii’an yaa ma’sharal Jinni qadistakhtartum minal insi) [55].
(Wa yu'mu yaahshuruhum wa maa ya’buduna min duumilah dafa waqulu a’antum adlaltum ‘ibaadid haa’ulaa’i am hum dal-lussabii) [56].

Hafs has recited it as ‘yahshuruhum in the three places using ‘yaa’ of the present tense of ‘hashara” on the paradigm (fa’ala-yaf-ulu) Ibn Kathir recited it as “yay shurum” in its place in Suratul Furqaan. But He recited it as “Nahshuruhum” using ‘nuun’ where it appeared in “Suratul An’am” and in “Suratul Yunus,” in the above mentioned paradigm. The rest recited it using ‘nuun’ in all the three places, all of which were on the paradigm mentioned above [57].

The subject in “yahshurum in the recitation of those who recited in the third person, is a concealed pronoun assumed as “Huwa” “He” standing for “rabbihim” mentioned in the preceding verse ie “Lahum daarus-salaami ‘inda Rab-bihim” in “Suratul An’aam” and it stands for “Allah” mentioned in the preceding verse ie Allah’s words: “in-nal-Laha Laa ydhimunnaaasha shai-‘aai” in “Suratu Yunus”. It also stands for “rabbika” mentioned in another preceding verse ie Allah’s words: “Kaana ‘alaa rab-bika wa’dan mas’ulaal in Suratul Furqaan [58]. As for those that recited it using ‘nuun’, it is a flashback from the third person to the first person. and the subject is a concealed pronoun assumed to be “Nahnu” (we).

All the recitations have agreed in the meaning, because all of them are ascribing the action to Allah in the hereafter [59].

Allah (The Exalted) says:
(Yusqa bi maa’in waahdidin wa nufad-dilu ba’daha alaa ba’din fil ukul in-na fii dhaalika La aayaat in li qunin ya’qi-luun) [60].

Hamzah and Alkisa’iy recited it as “wa yufad-dilu” using “yaa” the present tense of “fad-dala” on the paradigm of (fa’ala-yaf-ulu) The rest recited it as “wa nufad-dilu“ using the majestic ‘nuun’ on the aforementioned paradigm [61].

The recitation of Hamzah and Al-Kisa’i-yi “wa yufad-dilu” using the “yaa” of the third person is in consideration of the subject as a concealed pronoun assumed as “Huwa” (He) standing for Allah as mentioned in Allah’s words: “allahul-ladhii rafa’assa-maa waati bighairi ‘amadin taraunahaa” Meaning: After
Allah mentioned, by way of demonstration, that all signs in nature are from the true creator, the situation calls for the mentioning of the attributes that differentiate between the true Lord and the others. So He started by saying that He was the one that raised the heavens and subjected the sun and the moon (to His laws) and He regulates all affairs. He explains the signs in detail. He spread the Earth and sets therein maintains gardens of vines, and field sown and gardens with corn and palm trees growing out of single roots or otherwise: watered with the same water. He added: yet some of them He makes more excellent than others to eat.

The recitation of the rest using the majestic “nuun” is considering that the subject is a concealed pronoun assumed as “Nahnu” (we) it stands for Allah as a form of veneration. It is also a flashback from the third person to the first person, revealing Allah’s majesty and might ie, We are the Doers of all that or is there any doer other than Us? [62].

The two recitations display the attributes of the one that revealed the signs who is the true Lord, who truly deserves to be worshipped. The mention of these signs is a form of challenge to the one who disbelieves other than Allah. The Meaning is: These signs that you disbelieve in were revealed by the owner of these attributes. Is there any one, among those you worship other than Him, who possesses such qualities?

THIRD GROUP
(RECITATION OF SOME AUTHORITIES USING “TAA” AND OTHERS USING “NUUN”)
Allah the Exalted says:

(Wa quulu hit-tatun wadkhulul baabu sijjadan naghfir Lakum khatii-aatikum sanazidul muhsiniin) [63].

Nafi’ and Ibn Aamir recited it as “Tughfar” using the feminine gender “taa” the present tense of ghufira on the paradigm (fu-’ila – yuf-’alu).

Nafi’ recited “Khatii-atukum” using plural form and in the nominative case. Ibn Amir recited “Khatii-atukum” using Singular form in the nominative. The rest recited it “naghfir” using ‘nuun’ in the present tense of “ghafara” on the paradigm (Fa’ala-ya’af’ulu) Abu Amr recited it “Khatayaakum” using broken plural. Some of the remaining authorities recited it “Khatii-atukum. Using the sound plural [64].

The recitation of those who used “taa” of the femining gender, is based on passive voice and “Khatii-aatukum is the passive subject. Whether in the plural form as in the recitation of Nafi’ or in the singular form as in the recitation of Ibn Amir. The use of passive voice in the recitation is an enticement to the Israelites, because the passive mood encompasses the forgiver ie Allah and the executors ie angels. That is to say that the verb calls for the employment of whosoever is concerned in the act of forgiving sins [65]. As for the recitation of those that recited using “nuun” and making it in the active voice, it is a proclamation that the one that shoulders the responsibility of forgiving is great and that nothing can disable him from doing so (He is Allah) [66].

The two recitations have agreed in meaning, because the concealing of the subject or mentioning it both connote that the doer is Allah the One and the Mighty. The recitation of Nafi’ and Ibn Amir whereby “Khatii-atukum” is in the nominative case is based on the passive nouns role as the subject. The recitation of the rest whereby “Khatii-aatikum” is in the accusative case is based on the role of the noun as an object.

Allah the Exalted says:

(wa Kadhaailika mak-kan-naa Li yusufa fil ardi yatabaw-wa’u minhan haithu yasha’’u nusibu birahmatinaa man na shaa’u wala nudii-u ajral muhsiniin) [67].

Ibn Kathiir recited “nashaa’u” using “nuun” the present tense of shaa’a on the paradigm (fa-’ala-ya’f’alu). The rest recited it as ‘yashaau on the pattern mentioned above [68].

The recitation of those that recited it using ‘nuun” is an alignment with what preceded the verb. As the majestic ‘nuun’ was used before it in Allah’s words: “mak-kan-na” The verb followed by its use in Allah’s saying: “nusibu birahmatinaa man na shaa’u wala nudii-u ajral muhsiniin”. That is why it is recited using ‘nuun” so that the speech would flow in the same context. ie the display of the greatness of the doer (subject) ie Allah the most Exalted [69]. As for the recitation of those that recited using “yaa” it is attaching the action to yusuf (Peace be upon him) and the subject is a concealed pronoun which implies “Huwa” (him) standing for Allah’s Prophet Yusuf (Peace be upon him) so that it would match Allah’s saying: “yatabaw-wa’u minha”. There is no difference between what Yusuf the Prophet of Allah wills and what Allah wills. Since Yusuf or any other being couldn’t have a will independent of Allah’s will [70].

Allah, the Exalted said:

(wa maa arsal naa min qablika il-laa rijaalan nuuhii ilaihim min ah-lil quraa afalam yasiiruu fil-arj) [71].

(wa maa arsalnaa min qablika il-laa rijaalan nuuhii ilaihim fas-aluu ahladh –dhikri in kuntuum laa ta’lamuun) [72].

(wa maa arsalnaa min qablika il-laa rijaalan muuhii ilaihim fas-aluu ahladh-dhikri in kuntuum laa ta’lamuun) [73].

Haf’s recited “nuuhii” using the majestic “nuun” in the three places and ‘Kasra’ sign on ‘haa” in the
present tense of “Au’haa” on the paradigm (Af’-ala-yuf’-ilu) The rest recited it as “yuuhaa” using ‘yaa’ in the present tense of “Uuhiya” on the paradigm (uf’-ala-yuf’-alu) [74]

Hafs recited it with majestic “nuun” and placing Kasra sign on “haa” considering that the verb is related to the first person who reverts Himself ie Allah. The verb is in the active voice but the subject is a concealed pronoun assumed as “wahyana” The meaning is: we only sent men before you and we reveal our revelation to them among the Bedouins. He also read with “nuun” due to its matching suitability with Allah’s words: “wamaa arsalnaa” ie for the majestic ‘nuun’ to match all the verbs [75]. The recitation of the rest using ‘yaa’ and placing ‘fat-ha’ sign on ‘haa’ is based on the consideration of the verb in the passive voice- the subject is discounted and it is assumed as “alwahy” (the revelation). To Meaning: We only sent men before you to whom revelation was made and they live among the human habitation [76].

The important point to note in the first recitation is that the inspirer of the revelation is mentioned – He was not concealed. In order to inform that the revelation is coming from Him not anyone else and that He (the Exalted) cannot be incapacitated by anything. Part of it is the reference to men. As for the second recitation, there is information to the second recitation; there is information to the second person that all messengers of Allah that preceded Prophet Muhammad (Peace and blessings of Allah be upon him) received their revelations from Allah. The important thing to note is the revelation ie they never spoke out of their whims and caprices, rather the aligning of speech with the context so as to match the third person in their honour and as a sign of enjoyment in addressing them. The study also reveals the authentic, and eloquence inherent in the flashbacks from the third person to first person, which mostly occurs when He is addressing believers. ie whenever Allah (the Exalted speaks to his prophet about the believers He would switch from third person to first person in their honour and as a sign of enjoyment in addressing them. The study also reveals the aligning of speech with the context so as to match the third person form of first person before the verb or after it.

END NOTES
1. Adimah, Ibid p.142
2. Suratul - Baqara verse 271
3. Muhaisin ibid, vol. 1 p. 294
4. Opp cit. (Abu Hayyan A’;andalusy,) vol. 2 p.692
5. Opp cit. (Al-Zamakhshary,) Al-Kash – Shaaf vol.1 p.397 and Abu Hayyan Al-Andalus vol.2 p692
6. Suratul –taubah verse 66
7. Ibn Ghalboun, Ibid p.288
8. Suratul – taubah verse 64
9. AL – Jamal, Ibid vol.3 p.277
10. Ibid vol. 3 p. 277
11. Suratun – nisa’ verse 13
12. Suratun – Nisa’ verse 14
13. Suratul – Fath verse 17
14. Suratul – Taghaabun verse 9
15. Suratul – talaq verse 11
16. Opp cit. (Ibn Ghalboun,) p.234
17. Opp, cit (AL-Jamal) vol. 2 p. 24
18. Suratul - An’am verse 22
19. Suratul Saba’ verse 40
20. Opp. cit (Muhaisin,) vol.2 p.36
21. Opp,cit (Abu Hayyan, Al-Adalusy), vol. 4 p. 464
22. Suratul A’raf verse 186
23. Opp cit. (Ibn Ghalboun,) p.278
24. Abus-Saud, Tafseer Abis-saud Irshaadul Aqgis-Salim Ilaa Mazaayal Kitabil Kareem
25. Suratul Ali Imran verse 48
26. Opp cit. (Ibn Ghalboun), vol. 1 p. 219
27. Opp cit. (Aljamal,), vol.1 p 416
28. Al-Zamakhshary, Alkash – shat vol. 1 p.431
29. Hussain bn Ahmad bn Khalawayh bn Hamdan, Abu Abdallah Alhamdhany Alnahwy (Gramarian) He arrived Baghdad in the year 314AH. He was born in Hamdhan, a town in Persia. He has specialized in the areas of
Language and Syntax and those related to them such as poetry, Literature, Prosody, Morphology, Rhetoric and Qur‘anic recitations. He is a grammarian and Linguist. He also participates in other fields successfully. He died in the year 370 AH.

30. Opp. cit. (Ibn Khalawayh,) vol.1 p. 103
31. Opp. cit. (Al-Jamal,) vol 1 p.416 and Al-Zamakhshary ALKash – Shaf vol.1 p.431
32. Suratu Ali Imran verse: 57
33. Opp. cit (Muhaisin) vol. 1 p. 338,
34. Opp. cit (Abu Hayyan AL-Andalusy, vol. 3 p. 181
35. Suratu Ali Imran, verse 58
36. Abu Abdullah Muhammad bn Isma’il AL-Bukhary, Sahihul Bukhary p.283
37. Suratul Ali Imran verse 181
38. Opp. cit (Muhaisin) vol. 1 p. 383
39. Opp. cit (Abu Hayyan AL-Andalusy) vol 3 p.456
40. Suratu Yusuf verse 63
41. Opp. cit (Ibn Ghalbun) p.31
42. Opp. cit (AlQurtuby) vol. 8 p. 3453
43. Suratun – Nisa’ verse 114
44. Opp. cit (Muhaisin) vol. 1 p.417
45. Qmhawy, Tala’i-ul Bashar p. 56
46. Suratun – Nisa’i verse 152
47. Opp. cit (Muhaisin) vol. p.423
48. Opp. cit (Abu Hayyan AL-Andalusy) vol. 4 p. 120
49. Ibid vol. p. 120
50. Suratun – Nisa’ verse 162
51. Opp. cit (Muhaisin) vol. 1 p. 24
52. Opp. cit (AL-Jamal) vol 2 p. 156
53. Ibid vol. 2 p. 156
54. Suratul An’aam verse 128
55. Suratul Yunus verse 45
56. Suratul Furqan verses 17
57. Opp. cit (Ibn Ghalboun,) p. 263
58. At-tabary, opp. cit vol.8 p.33
59. Ibid. vol. 8 p. 33
60. Suratur – Ra’ad verse 4
61. Opp.cit (Ibn Ghalboun,) p. 317
62. AL-Jamal, A’rafverse 107
63. Suratul A’raf verse 161
64. Ibn AL-Jazary, An-nashr p. 271
65. Opp. cit ( Ibn Ashur, vol. 9 p.85
66. Ibid vol. 9 p. 85
67. Suratul Yusuf verse 56
68. Opp. cit (Ibn Ghalboun) 311
69. Opp. cit (AL- Qurtuby) p. 3446
70. AL-Qurtuby, Ibid vol. 8 p. 3446
71. Suratul Yusuf verse 109
72. Suratun-nahl verse 43
73. Suratul Anbiya verse 7
74. Opp. cit (Ibn Ghalboun) p. 312
75. Opp. cit (Ibn Ashur) vol. 13 p. 68
76. Opp. cit. Arabic Language Al-Mu’jamul Wasit vol. 1 p. 1029 and Ibn Ashur vol. 13 p. 68
77. Suratul Anbiya verse 25
78. Opp. cit (Ibn Ghalboun) p. 312