

# 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

Dr. Gambo Hassan\*, Dr. Muhammad Umar Musa

Department of Arabic, Faculty of Arts and Islamic Studies, Usmanu Danfodiyo University, Sokoto, Nigeria

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\*Corresponding author: Dr. Gambo Hassan

## Abstract

The ‘Nuun’ of the 1<sup>st</sup> 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 1<sup>st</sup> 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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## 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 “nun” then “Ya” and Group 3 uses “Ta” then “nun”. 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:”

(in tubdus - sadaqaati fa ni’ - ‘immaa hiya wa in tukhfuuhaa wa tuhaal fuqaraa’a fa huwa Khairul – lakum wa yukaffiru - ‘ankum sayyi’-aatikum wallahu bimaa ta’maluuna Khabir) [2].

Nafi’, Hamzah and Al-Kisaa’iy 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 Katheer, 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 yukaffiru” by using “ya” and putting “damma” 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

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 Katheer 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 person as explained above, and the subject is a concealed pronoun: assumed as (He) which either stands for Allah in His words "Fa'innalaha ya' Lamuh" or for the concealing "IKhfaa" i.e. He pardons the concealing of alms, the pardon is attributed to it figuratively because it is the cause of pardons' [5].

Allah (The Exalted) says "La ta'tadhiruu qad Kafartum ba'da iimaanikum in na'fu 'an taa'ifatim.minkum nu'adh-dhib taa'ifatan bi'annahum kaanuu mujrimiin)" [6] "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-'u). 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 "ufiya" 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" that was mentioned before it, as in Allah's words "Inal- laaha mukhrijum -maa tahdharuun" [8]. His recitation of "Nu'adh -dhib" is also based on the non declension of the verb to its subject i.e. from the verb form "Adh-dhaba "Yu'adh-dhibu" the affixed triliteral verb, and the subject is a concealed pronoun, assumed as "Nahnu" which stands for 'Allah' and "Taa'ifatan" in the accusative [9]. The recitation of the rest of the authorities is based on the passive voice. The passive subject is "an taa'ifatin" and their recitation of "tu'adh-dhib" is also based on the passive voice and the

passive subject ie "Taa'ifatun" 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. ie He is strong and that he owns stern angels. In the second recitation Allah explains that He will use all that is required 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 huduudullahi wa man yuti-illaha wa rasuulahu yudkhillu jan-naatin tajrii min tahtihal anhaaru khaalidiina fiihaa wa dhaalikal fauzul adhiim" [11] and (wa man ya'sillaaha wa rasuulahu wa yata'ad-da hududahu yudkhillu naaran khalidan fiiha wa lahuu 'adhaabum - muhiin) [12] and (wa man yuti-'illaha wa rasulahu wan man yata walla yu'adh-dhib-hu 'adhaaban 'aliimaa) [13] and (waman yu'mim billahi wa ya'mal saalihan yu-kaffir 'anhu sayyi'aatihi wa yudkhillu jannaatin tajrii min tahtihal anhaaru khalidiina fiihaa Abadan dhaalikal fauzul adhiim) [14] and (waman yu'mim billahi wa ya'mal saalihan yudkhillu jannaatin tajrii min tahtihal anhaaru khaalidina fiihaa Abadan qad ahsanallahu lahuu rizqaa) [15].

Nafi' and Ibn Amir recited the foregoing words "Nudkhill-hu", "nu'adh-dhib-hu" and "nukaffir" using the majestic "nuun" (we). "yudkhillu" is derived from the transitive verb "adkhalu" "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 -yuf'ilu) "Nu'adh-dhibhu" is derived from the doubled verb "adh-dhaba" "yu'adh-dhibu" which transits to only 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- yufa'-'ilu) 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-yufa'-'ilu). The rest of the authorities recited the foregoing words: "yudkhillu" "yu'adh-dhibhu" 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 yuti'illaha wa rasuulahu" them He made a flashback and said "nudkhillu jan-naatin. 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'sillaaha wa rasuulahu"

He continued in the third person form by saying “yudkhillu Naaran” Allah the exalted says:

(Wa yauma nahshuruhum yamii’an thumma naquulu lilladhina ashraaku aina shurakaaukum-ulladhiina kuntum taz’umuun) [13] and (wa yauma yahshuruhum jamii’an thumma yaquulu lilmalaa-’ikati a haa-’ulaa’i iy-yaakum kaanuu ya’budun) [19].

All the Seven Qur’anic recitation authorities have concurred on the recitation of “Nahshuruhum” and “naquulu” in suratul An’aam by using the majestic “nuun” but they differ in the recitation of “nahshuruhum” and “naquulu” in Suratul Saba’. Hafs recited it as “yahshuruhum” and “yaquulu” using the “yaa” of the third person in the present tense of “Hashara” and “Qaala” on the paradigm of (“fa’ala” – yaf-’ulu”) respectively. The rest of the authorities recited it as “nahshuruhum” and “naquulu” 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 Rabbii yabsutur-rizqa Liman yashaa’.... Wa ‘yaqdiru lah- fa huwa yukhlifuh.... Wa yauma yahshuruhum thumma ya quulu... As for the recitation of the rest ie using the majestic “nuun” it is a form flashback from the third person to the second person because at the time Allah the exalted was addressing the polytheists on monotheism which the polytheists confess to He was talking in the third person form. However, when he was talking on resurrection from graves and assembling of people for recompense it’s a matter of pure belief in the unknown which was reputed by the polytheists. He directed His speech to them, because the directive of the director to a subordinate is more effective in that manner.

#### ALLAH (THE EXALTED) SAYS

(Man yud lilillahu falaa haadiya lahu wa yadharuhum fii tughyaanihim ya’mahuun) [22].

Nafi’ Ibn Katheer and Ibn Amir recited it as “Nadharuhum” using the majestic “nuun” in the present tense of “Nadhara” on the paradigm of (Fa’ala - yaf’alu) while the rest of the authorities recited it as; “yadharuhum” using “yaa” as in the aforementioned paradigm [23].

Those that read it using “nuun” did so considering that the beginning of the verse was a speech based on the second person – ie. Allah was speaking to his messenger (Peace and blessings of Allah be upon him) about those whom He led astray that could not be guided by anybody other than Him, then He switched from second person to first person when He said: “wanadharuhum fi tughyanihim ya’amahun”. In this

regard, Allah, the exalted, has joined this sentence to: “man yudliillahu”. 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’allimuhul Kitaaba walhikmata wat – tauraata wal-injiil)

Nafi’ and ‘Asim recited it as “yu’allimuhu) using the ‘yaa’ of third person (he) the present tense of “A’lama” on the paradigm of (af-’ala-yuf-’ilu) The rest of the authorities read it as “nu -’allimuhu” 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’allimuhu” 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 – shiruki” or to “wajiihaa” or to “yakhluqu” or it’s a subjectival a’L clause. If it is joined by conjunction to “yubash-shiruki” 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 kadhaliikallahu yakhluqu maa ya shaa’....” [30]. But if it is a delayed statement then 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-ladhuina amanuu wa ‘amilus-saa-lihaati fayuwaffi him ujuurahum wallahu laa yuhibbudh-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’ahkumu bainakum fiimaa kuntum fihi takh talifuun. Fa ‘am-mal-ladhiina Kafaruu fa’u –‘adh-dhibuhum ‘adhaaban shadii dan fid-dunyaa wal-‘aakhirati..... wa’am-mal-ladhiina aamanuu wa ‘amilusaalihaati fa yuwaffiihim ujuurahum” 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 punishment (torment) to Himself in “Fa’u-‘adh-dhibuhum” 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 3<sup>rd</sup> person) [34]. As for the recitation using “nuun” it is indicative of an important first person, also to align it with the statement that preceded it and the one after it. ie Allah’s words: “dhaalika natluuhu alaika minal aayaati wadh-dhikril hakim [35].

The first recitation indicates that Allah dignifies the affairs of a believer even when addressing him. On the other hand, he was stern in addressing the unbelievers when he mentioned their abode. He said “fa’u-‘adhi-dhibuhum” (I will punish them) which is indicative of intensity of the torment. Many at times Allah attaches the action to Himself when it is very significant. A typical example could be seen in the Hadith that was narrated by Abu Hurairah (may Allah be pleased with him), he said “the Prophet (Peace and blessings of Allah be upon him) said: “All the deeds of Son of Adam belong to him, except fasting which is mine and I will reward him (for fasting) personally” [36]. This further establishes that Allah is the one that performs great actions when he made a flashback to address the believer. He said: “fayuwaf-fiihim by varying the style.

Allah’s saying (Laqad Sami’allahu qaulal-ladhiina qaaluu in-nal-laaha faqiirun wa Nahnu aghniyaa’ sanaktubu ma qaaluu wa qatlahumul-ambiyaa’-a bighairi haq-qin wa naquulu dhuuqu a’ dhaabal hariiq) [37].

Hamzah recited it “sayuktabu” with ‘dhammah’ sign on top of “yaa” and “fatha” sign on top of ‘taa’ ” which is the present continuous of “Kataba” on the paradigm (fu’ila-‘yuf’alu). The rest of authorities recited it as: “sanaktubu” using the majestic “nuun” and by placing “dhammah” sign on the “taa’ “ of “Kataba” in present continuous form on the paradigm (fa’-ala yaf’ulu) [38].

The recitation of Hamzah which is in passive voice of accusative with dhanma sign, with “maa” representing the subject and “qat’-luhum” 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 “naquulu” 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 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 Kathiirin min najwaahum IL-Laa man amara bi sadaqatin au ma’rufin au Islaahin bainan naas wa man yaf’al dhaa-likab tighaa’a mardaatil-Laahi fa saufa nu’tihi ajran ‘aziimaa) [43].

Abu Amr and Hamzah recited it using “yaa’ “ ie “aataa”, “yu’tii zaid” on the paradigm of (af-‘alayauf’ilu). The rest recited it as “nu’tiithi” 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”. meanin:.. 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:

(walladhiina amanuu bil-Laahi wa rusulihi wa Lam yufar-riqqu baina Ahadim minhum ulaa'ika saufa yu'tiihim ujura-hum wa kaanal-laahu ghafuurar-rahiima) [46].

Hafs recited it as "yu'tiihim" using 'yaa'. The present tense of 'aataa on the paradigm (af'ala - yuf'ilu) the rest recited it as "nu'tiihim" using 'nuun' on the paradigm mentioned above [47].

The speaker (1<sup>st</sup> 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 "Alladhiina amanuu" (Those who believe) Hafs recited with "yaa" so as to match the context with the subject "yu'tiihim" which is a pronoun for Allah the exalted [48]. There is 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 muqimiinas-salaata wal mu'atuunaz-zakaata wal mu'minuuna bil-laahi wal yaumil aakhiril ulaa'ika sa-yu'tiihim ajran aziima) [50].

Hamzah recited it as "sayu'tiihim" using 'yaa' the present tense of Aataa on the abovementioned paradigm and the rest recited it as "Sanu'tiihim 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'tiihim" (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 yauma yahshuruhum jamii'an yaa ma'sharal Jinni qadistakthartum minal insi) [54].

(Wa yauma nahshuruhum jamiian yaa ma'sharal jinni qadistakthartum minal insi) [55].

(Wa yauma yahshuruhum wa maa ya'buduna min duunillahi fa yaqulu a'antum adlaltum 'ibaadii 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 Katheer recited it as "yah shurum" in its place in Suratul furqaan. But he recited it as "Nahshuruhum" using 'nuun' where it appeared in "Suratul An'am" and in "Suratu 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 "yahshuru", in the recitation of those who recited in the third person, is a concealed pronoun assumed as "Huwa" "He" standing for "rab-bihim" 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 yudhlimun-naasa shai-'aa" in "Suratu Yunus". It also stands for "rabbika" mentioned in another preceding verse ie Allah's words: "Kaana 'alaa rab-bika wa'dan mas'uulaa' 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:

(Yusqaa bi maa'in waahidin wa nufad-dilu ba'daha alaa ba'din fil ukuli in-na fii dhaalika La aayaatin li qaumin 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-yufa'-ilu) The rest recited it as "wa nufad-dilu) using the majestic 'nuun' on the aforementioned paradigm [61].

The recitation of Hamzah and Al-Kisa'-iy "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'assamaa 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 in what was revealed and worships 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 baaba sujjadan naghfir Lakum khatii-aatikum sanaziidul 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-aatukum” 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-yaf‘ulu) Abu Amr recited it “Khataayaakum” using broken plural. Some of the remaining authorities recited it “Khatii-aatikum. Using the sound plural [64].

The recitation of those who used “taa” of the feminizing 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-aatukum” 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 Kadhaalika mak-kan-naa Li yusufa fil ardi yatabaw-wa’u minhaa haithu yashaa’ nusiibu 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-yaf‘alu. The rest recited it as ‘yashaa’u 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: “nusiibu 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-ard) [71].

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

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

Hafs 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 revers 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 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 they relied upon Allah’s revelation that they were inspired with. The difference between the two recitations is that the first emphasized on the revelation and the one who revealed. It is all Prophet received revelations and the one that inspired them is Allah. The second recitation was more concerned with the issue of revelation. It established that the revelation is from Allah to all prophets, it implied that the one that inspired them is Allah and there was no need to mention Him since it is inevitably a known fact.

Allah (the Exalted) said:

“wa maa arsalnaa min qablika mir-rasuulin illaa nuuhii ilaihi an-nahuu laa ilaaha il-laa ana fa’buduun [77].

Hafs, Hamzah and Al-Kisa’iy recited it as “nuuhii” by using the majestic ‘nuun’ and placing Kasrah sign on “haa” in the pattern of the recitation of Hafs in the previous verses [78].

The previous analysis made on the previous verses applies to this verse. The reason for the separation of this verse from the previous ones is in consideration of the rest of the Qur’anic recitation

authorities, because Hafs is the only authority that recited using the majestic “nuun” in the previous verses, but others share the same usage with him in this particular verse.

## CONCLUSION

From the study of the recitation using “nuun” it is observed that Allah (the Exalted) revers the affair of the believer even when addressing him, and He despises the affairs of non-believer even when He addresses him, especially in the cases of reward and punishment. It also informs that Allah attaches an action to Himself whenever the action is very important be it torment or comfort. 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. Suratil –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’I verse 13
12. Suratun – Nisa’i 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. Suratu 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 Aqlis-Saliim Ilaa Mazaayal Kitabil Kareem*
25. Suratu 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 Alhamadhany 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. Surat Ali Imran verse: 57
  33. Opp. cit (Muhaisin) vol. 1 p. 338,
  34. Opp. cit (Abu Hayyan AL-Andalusy, vol. 3 p. 181
  35. Surat Ali Imran, verse 58
  36. Abu Abdullah Muhammad bn Isma'il AL-Bukhary, Sahihul Bukhary p.283
  37. Surat Ali Imran verse 181
  38. Opp. cit (Muhaisin) vol. 1 p. 383
  39. Opp. cit (Abu Hayyan AL-Andalusiy) vol. 3 p.456
  40. Surat 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. Suratun – Ra'ad verse 4
  61. Opp.cit (Ibn Ghalboun,) p. 317
  62. AL-Jamal, A'raf verse 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. Surat 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. Surat 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