

Differences in the Seven Modes of Quranic Recitation: A Linguistic Analysis of al-Taa, al-Yah, and al-Nun

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The frequent modes of Quranic recitations are considered divine permissions revealed upon the Prophet Muhammad (peace and blessings be upon him) by God Almighty to provide ease and mercy to mankind, passing down from generation to generation. However, some Quranic verses tend to be misinterpreted due to differences in recitations, perhaps owing to the interpreter's inadequate knowledge. Therefore, this analysis aims to investigate the differences in selected three letters (al-Taa, al-Yaa, and al-Nun) among the seven recitations. An analytical approach is employed to attain the desired results by comparing the difference with al-Rasam al-Uthmany (Ottoman inscription). The findings of this study indicate that there are more differences concerning al-Yaa and al-Taa compared with al-Taa and al-Nun in the seven modes of Quranic recitations due to their rich presence in various Quranic verses. Thus, combining different recitations might alter the intended divine meaning of the noble verses, and at times, lead to potential confusion due to differences in connotations. As such, mixed recitations are not permissible. The study underscores the significance of the knowledge of Quranic recitations and linguistic differences.

Keywords: Linguistic analysis, Ottoman inscription, Quran, modes of

recitations.

1. Introduction

The Quran was revealed by Allah (SWT) to His Prophet (peace be upon him) as guidance for people and enlightenment. It was sent down in seven letters, and thus, the Prophet (peace and blessings be upon him), initially received it from Gabriel in one letter. Subsequently, the Prophet (peace be upon him) asked to increase the letter, for ease and mercy upon the nation. According to the narration of Abdullah bin Abbas (may God be pleased with them), the Messenger of Allah (peace be upon him) stated: “Gabriel read the Qur'an to me in one way (i.e. dialect) and I continued asking him to read it in different ways till he read it in seven different ways.” (Al-Bukhari, 1422, Hadith No.: 4991, 6/184).

The Prophet (peace be upon him) requested to bring ease and mercy to his nation. It was reported on the authority of Ubayy bin Ka'b that the Prophet (peace be upon him) was at the watering place of Banu Ghaffar. Then Gabriel came to him and said: Allah has commanded you to recite to your people the Qur'an in one dialect. Upon this, he said: I ask from Allah pardon and forgiveness. My people are not capable of doing it. He then came for the second time and said: Allah has commanded you that you should recite the Qur'an to your people in two dialects. Upon this, he (the Holy Prophet) again said: I seek pardon and forgiveness from Allah, my people would not be able to do so. He (Gabriel) came for the third time and said: Allah has commanded you to recite the Qur'an to your people in three dialects. Upon this, he said: I ask pardon and forgiveness from Allah. My people would not be able to do it. He then came to him for the fourth time and said: Allah has commanded you to recite the Qur'an to your people in seven dialects, and in whichever dialect they would recite, they would be right (Al-Bukhari, 1858, 2/203).

Islamic scholars have had significant differences in their interpretations of this matter, which ultimately culminated in more than 40 or 35 distinct opinions. However, the major viewpoint suggests that there are seven categories in which differences arise in the Quran's wording. These variations encompass differences in: 1) *al-I'rab* (syntax); 2) *al-Huruf* (characters); 3) *al-Ifrad* (singular form), *al-Tathniyah* (dual form), *al-Jam'u* (plural form); 4) *al-Taqdim* (forward) and *al-Ta'khir* (delay/backward); 5) *al-Ziyadah* (addition) and *al-Nuqsan* (deduction); 6) *al-Tazhkir* (masculine form) and *al-Ta'nith* (feminine form); 7) *al-Qalb* (morphological alterations), *al-Ibdal* (substitution), and verb conjugation, and some other linguistic aspects. This is also the viewpoint of Ibn al-Jazari and some other Islamic scholars.

Abu Bakr bin Ismail (may Allah have mercy on him) opined that the seven letters represent several categories in which differences occur between one reading and another. This viewpoint aligns with the consensus of several authentic *Hadiths* and concurs with the five principles derived by scholars. It is an opinion that offers a detailed explanation of the origins of differences in the mode of Quranic readings with no apparent counterargument until the present day. This position has been discussed by several scholars, especially Abu al-Fadl al-Razi, followed by Ibn Qutaybah, Ibn al-Jazari, and al-Qadi Ibn al-Tayyib (may Allah have mercy on them) (Ismail, 1999, p. 83). The seven modes of recitations that are widely circulated today are associated with the seven categories explained earlier. However, some

Quranic verses tend to be misinterpreted due to differences in recitations, perhaps owing to the interpreter's inadequate knowledge. Therefore, this analysis aims to investigate the differences in selected three letters (*al-Taa*, *al-Yaa*, and *al-Nun*) among the seven recitations. An analytical approach is employed to attain the desired results by comparing the difference with *al-Rasam al-Uthmany* (Ottoman inscription).

2. Literature Review

Some studies have explored the methods of Quranic recitation, with a particular focus on the seven dialects and their relevance in interpreting Quranic verses. For instance, Muhammad and Hamzah (2019) utilized an inductive-analytical approach to examine the terminology and sources of Quranic recitations, discovering that the science of Quranic recitations aims to clarify variations in meaning and syntax. Similarly, Al-Thulaia (2000) employed a descriptive-analytical method to elaborate on the importance of understanding the variations in Quranic recitations. The study found a consensus among scholars that understanding the different modes of recitations could help clarify misconceptions about the meaning of Quranic verses.

Another study conducted by Nabeel (2021) used an inductive method to explore the reasons for the criticism of certain Quranic recitations. The study enumerated several reasons for such criticism, including a lack of thorough investigation into the original usage of the Arabic language, such as evidence from poetry, prose, speeches, stories, and proverbs, as well as inadequate knowledge of both regular and irregular modes of recitations. A more recent study investigated the linguistic variations between two modes of Quranic recitations, Hafs and Nafi', focusing on the addition and deduction within selected chapters, Al-Fatihah (The Opening) and Al-Baqarah (The Cow) (Al-Thulaya & Hassan, 2022). The researchers argue that the lack of research into the connotations of different modes of Quranic recitations has led to unjust criticism by some grammarians, potentially due to their insufficient knowledge of Quranic exegesis. The findings suggest that differences between the Hafs and Nafi' modes do not imply contradiction but rather enhance our understanding of the meanings of Quranic verses with multiple expressions.

Additionally, a study conducted by Abdelgelil, Abubakar, and Hassan (2022) explored the relationship between Qira'at (modes of Quranic recitation) and the development of Arabic grammar and morphology. Utilizing an analytical approach, the study extracted grammatical and morphological rules from various modes of Qira'at (recitations) based on scholars' interpretations. The findings indicate that grammatical and morphological rules are derived from both common and uncommon modes of recitation, with no disagreement observed in common modes regarding Arabic grammar and morphology.

While the aforementioned studies focused on the benefits of understanding the modes of recitations and the reasons for their criticism generally, the current investigation pays particular attention to exploring the question of linguistic differences in terms of three letters (*al-Taa*, *al-Yah*, and *al-Nun*).

3. Methodology

This study utilized an inductive-analytical method that aligned with Quranic verses to investigate divergences in the recitation of certain Quranic verses, with a particular focus on three letters: *al-Taa*, *al-Yah*, and *al-Nun*. This method aims to derive specific concepts through the analysis of unprocessed textual data. According to Gasson (2004), the inductive-analytical approach is a systematic and easily applicable method for analyzing qualitative data, leading to reliable and valid findings. The advantages of this approach are manifold. For instance, it allows for the condensation of raw textual data into a concise and coherent format, as well as establishing a clear connection between the research objectives and the findings derived from the textual data. Consequently, it is a method for producing valid findings grounded in reality. As Thomas (2006) puts it, the general inductive approach is a straightforward method for deriving findings in the context of specific evaluation questions.

This study followed the general analysis procedure outlined by Thomas (2006). Initially, verses from the Noble Quran that exhibited linguistic variations concerning the selected letters were compiled. These verses were then closely examined to identify variations in the use of letters. Subsequently, categories were developed based on multiple readings of the textual data. These emerging categories formed a database that encapsulated the most significant themes related to differences in the utilization of letters. Finally, the data were interpreted based on the specific research objectives.

4. Findings and Discussion

Differences among Quranic scholars concerning the usage of *al-Taa*, *al-Yaa*, and *al-Nun* are found in various instances. These differences give profound meanings to those who read, understand, and interpret the Quran. This study presents examples and applications of these letters to explore the multiplicity, diversity, and meanings of Quranic readings. This is because meanings vary where *al-Taa*, *al-Yaa*, and *al-Nun* appear in a single word, and at times, two letters, such as *al-Taa* and *al-Yaa*, may appear.

Table 1: Points of linguistic differences

SN	Chapter	Verse	Words	Letters	Scholars
1	Al-Baqarah	58	نَغْفَر	ن	Hafs, Kisa'I, and Khalaf
			يَغْفِر	ي	Nafi'
			تَغْفِر	ت	Ibn 'Amir
2	Al-Baqarah	271	يَكْفُر	ي	Hafs and Ibn Amir
			نَكْفُر	ن	Hamzah, Nafi', and Kisa'I
3	Al-Imran	12	سَتَغْلِبُونَ	ت	Ibn Kathir, A'sim, Abu Amr, Ibn A'mir, and Nafi'
			تَحْشُرُونَ	ت	Ibn Kathir, A'sim, Abu Amr, Ibn A'mir, and Nafi'
			سَيَغْلِبُونَ	ي	Hamzah and Kisa'I
			يَحْشُرُونَ	ي	Hamzah and Kisa'I
4	Al-Imran	48	يَعْلَمَهُ	ي	Asim and Nafi'
			نَعْلَمَهُ	ن	Kisa'I and Khalaf ¹
5	Al-Imran	115	يَفْعَلُوا	ي	Hafs, Hamzah, Kisa'I, and Khalaf
			يَكْفُرُوهُ	ي	Hafs, Hamzah, Kisa'I, and Khalaf
			تَفْعَلُوا	ت	Nafi' and Ibn 'Amir
			تَكْفُرُوهُ	ت	Nafi' and Ibn 'Amir

6	Al-An'am	32	تَعْلُونَ	ت	Nafi', Ibn A'mir, and Hafs
			يَعْلُونَ	ي	Hamzah, Kisa'I, and Khalaf
7	Yunus	58	يَجْمَعُونَ	ي	Hafs, Hamzah, Kisa'I, and Khalaf
			يَجْمَعُونَ	ت	Ibn A'mir
8	Al-Hijr	8	نَنْزِلُ	ن	Hafs, Hamzah, Kisa'I, and Khalaf
			تَنْزِلُ	ت	Ibn A'mir and Nafi'
9	Al-Isra	68	يَخْسِفُ	ي	Hafs, Nafi', Hamzah, Kisa'I, Khalaf, and Ibn A'mir
			نَخْسِفُ	ن	Ibn Kathir and Abu A'mr
		69	فَيَغْفِرْكُمْ	ي	Hafs, Nafi', Hamzah, Kisa'I, and Khalaf
			فَنَغْفِرْكُمْ	ن	Ibn Kathir and Abu A'mr
10	Al-Qasas	6	نَرَى	ن	Hafs, Nafi', Hamzah, and Khalaf
			يَرَى	ي	A'mash, Hamzah, and Kisa'I

As shown in Table 1, differences in in selected three letters (*al-Taa*, *al-Yaa*, and *al-Nun*) among the seven recitations are found in the following instances.

وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ فَكُلُوا مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَاَدْخُلُوا الْبَابَ سُجَّدًا وَقُولُوا حِطَّةً نَّغْفِرْ لَكُمْ خَطَايَاكُمْ وَسَنَزِيدُ الْمُحْسِنِينَ { [البقرة: 58]

Translation: And [recall] when We said, "Enter this city and eat from it wherever you will in [ease and] abundance, and enter the gate bowing humbly and say, 'Relieve us of our burdens.' We will [then] forgive your sins for you, and We will increase the doers of good [in goodness and reward]. Q2: 58).

The word "نغفر" (we forgive), as used in the above verse, has differences in its pronunciation among different reciters. Among them, Nafi' alone recites the word as "يغفر" with the letter *Yaa* (ي) *Marfu'ah* (ي) and the letter *Faa* (ف) being pronounced with a *Fatha* (ف). Whereas, Ibn 'Amir alone recites the word as "تغفر" with the letter *Taa* (ت) being *Marfu'ah* (ث) and the letter *Faa* (ف) pronounced with a *Fatha* (ف). The rest recite the word as "نغفر" with the letter *Nun* (ن) being *Maftuhah* (ت) and the letter *Faa* (ف) pronounced with a *Kasra* (ف) (Al-Ahwazi, 2002, p. 128).

Some recitation scholars pay attention to the recitation by Nafi' with the letter "ياء" and a *Fatha* (ف) on the letter "فاء." This pronunciation is applied when the doer of the action (the subject) is not explicitly mentioned. The rationale behind using "ياء" is that the verb (يغفر) comes first, while the word "لكم" (for you) is inserted between the verb and *Khadayat* (sins), much like a substitute for the feminine gender. Another argument in favor of this usage is that "خطايا" is the plural form, and the plural form of non-living things is similar to that of the plural form of women as used in the Quran: وقال نسوة في المدينة (Q12: 30). It is similarly mentioned in another verse: "أَمْ هَلْ يَسْتَوِي الظلمات" (Q13: 16).

Additionally, Ibn 'Amir recited "تغفر" (forgive) with the letter *Taa* (ت). He argues that the verb comes first before the object, much like the statement, "قالت الأعراب" as used in another verse (Q49: 14). The rest, however, recited the word as "نغفر" (we forgive) with the letter *Nun* (ن). The rationale for this pronunciation is that "نغفر" should be connected to the two other statements, both of which are presented with "ن" and "وَإِذْ قُلْنَا ادْخُلُوا هَذِهِ الْقَرْيَةَ" and "وَسَنَزِيدُ الْمُحْسِنِينَ". It should be noted that those who recite the word as "يغفر" (He forgives) also have the same interpretation as only Allah (SWT) forgives the shortcomings of His creatures. This interpretation is supported by the verse "قُلْ لِلَّذِينَ كَفَرُوا إِنْ يَنْتَهُوا يُغْفَرْ لَهُمْ مَا قَدْ سَلَفَ" (Say to those

who have disbelieved [that] if they cease, what has previously occurred will be forgiven for them) (Ibn al-Zanjalah, n.d., p. 98). The second instance lies in the following Quranic verse.

"إِنْ تُبْدُوا الصَّدَقَاتِ فَنِعِمَّا هِيَ وَإِنْ تُخْفُوهَا وَتُؤْتُوهَا الْفُقَرَاءَ فَهُوَ خَيْرٌ لَكُمْ وَيُكَفِّرُ عَنْكُمْ مِنْ سَيِّئَاتِكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ" (البقرة: 271)

Translation: If you disclose your charitable expenditures, they are good; but if you conceal them and give them to the poor, it is better for you, and He will remove from you some of your misdeeds [thereby]. And Allah, with what you do, is [fully] Acquainted (Q2: 271).

The scholars differ in using the word “يكفر” as some pronounce it with the letter “ن” and others with the letter “ي”. For instance, Al-Qadi (1992), may Allah have mercy on him, mentioned that Hamzah, Nafi’, and Kisa’I read the word with the letter “ن” while Hafs and Ibn Amir read it with the letter “ي”. When read with the letter “ي”, the word means “Allah (the Exalted) will forgive for you some of your misdeeds”. On the other hand, when read with the letter “ن”, the word means “We (Allah) will forgive for you some of your misdeeds” (Rida, 1990), p. 67). In the latter case, the letter “ن” functions as “نحن” (we), showing the exaltedness of Allah (SWT). The third instance lies in the following Quranic verse.

قُلْ لِلَّذِينَ كَفَرُوا سَعْتُلْيُونِ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبَسَّ الْمُهَادِّ [آل عمران: 12]

Translation: Say to those who disbelieve, "You will be overcome and gathered together to Hell, and wretched is the resting place. (Q3: 12)

The scholars have differing opinions regarding the words “سعتلون وتحشرون” in using the letters “ت” or “ي” for both words. Scholars such as Kisa’I and Khalaf recite the words as “سَعْتُلْيُونِ وَتُحْشَرُونَ” with “ت”, while Hamzah recites it as “سَيَعْتُلْيُونِ وَيُحْشَرُونَ” with “ي” (Kharuf, 2000, p. 51). The difference between the two recitations lies in the interpretation of the letters used. When the words are recited with the letter “taa” (ت), the statement indicates a command to the Prophet (peace be upon him) to inform them, and in this case, if they deny, the denial is directed toward the Prophet (peace be upon him). Nevertheless, when recited with the letter “yaa” (ي), the statement implies that the Prophet (peace be upon him) is commanded to convey what Allah (SWT) has informed him, and in this case, if they deny, the denial is directed toward Allah (SWT). Therefore, the use of “taa” indicates that the address is from the messenger of Allah (peace be upon him) to the polytheists, while the use of “yaa” indicates that the Prophet (peace be upon him) conveyed the words of Allah (SWT) to the polytheists. The fourth instance lies in the following Quranic verse.

وَيُعَلِّمُهُ الْكِتَابَ وَالْحِكْمَةَ وَالتَّوْرَةَ وَالْإِنْجِيلَ [آل عمران: 48]

Translation: And He will teach him writing and wisdom and the Torah and the Gospel (Q3: 48).

The seven scholars have different opinions regarding the word “يعلمه”. Some scholars pronounce the word with the letter “ي”, including Asim and Nafi’ (may Allah be pleased with them) while others read it with the letter “ن” (Ibn Zanjalah, 2000). According to Ibn al-Jazari (2000), Asim and Nafi’ recited the word with “ي” indicating that He (Allah) teaches him writing and wisdom and the Torah and the Gospel. These scholars gave a reason from the preceding verse “[The angel] said, ‘Such is Allah; He creates what He wills. When He decrees a matter, He only says to it, ‘Be,’ and it is.’” Other scholars recite the word as “نعلمه”,

meaning “and We (Allah) will teach him”, showing the exaltedness of Allah (SWT). In essence, reciting the word with the letter “ي” indicates a reported statement that Allah (SWT) teaches him. On the other hand, reciting the verse with the letter “ن” signifies Allah’s (SWT) statement that He will teach him. The fifth instance lies in the following Quranic verse.

وَمَا يَفْعَلُوا مِنْ خَيْرٍ فَلَنْ يُكْفَرُوهُ وَاللَّهُ عَلِيمٌ بِالْمُتَّقِينَ [آل عمران: 115]،

Translation: And whatever good they do - never will it be removed from them. And Allah is Knowing of the righteous. (Q3: 115)

The seven Quranic scholars have differing views regarding both words “يفعلوا” and “يكفروه” in using the letters “ت” or “ي” for both words. Reciters such as Hafs, Hamzah, Kisa’I, and Khalaf recite the words with the letter “ي” while others recite them with the letter “ت” (Ibn al-Jazari, 2000). The “taa” (ت) is used to address the believers while “yaa” (ي) addresses the nation. The sixth instance lies in the following Quranic verse.

[عند قوله عز وجل: "وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَلَهْوٌ وَلَلْآزَالُ أَجْزَأُ خَيْرٌ لِلَّذِينَ يُتَّقُونَ" [الأنعام: 32]

And the worldly life is not but amusement and diversion; but the home of the Hereafter is best for those who fear Allah, so will you not reason? (Q6: 32)

The scholars have differing opinions concerning the word “تعقلون” in using “taa” (ت) and “yaa” (ي). Nafi’, Ibn A’mir, and Hafs recite the word as “تعقلون” with “ت”, while others recite the word as “يعقلون” with the letter “ي” (al-Dani, 1984). The letter “ت” is used to indicate that they are being addressed by the messenger of Allah (peace be upon him). Whereas, the letter “ي” implies third-person narration or indirect speech. The seventh instance lies in the following Quranic verse.

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ قَبِذْكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ (يونس: 58)

Say, “In the bounty of Allah and in His mercy - in that let them rejoice; it is better than what they accumulate.” (Q10: 58).

Moreover, scholars have different opinions concerning the word “يجمعون” in using “taa” (ت) and “yaa” (ي). All of them recite the word as “يجمعون” with the letter “ي” except Ibn A’mir who recites the word as “تجمعون” with the letter “ت” (Ibn Mujahid, 1990). As recited by Ibn A’mir, the use of “ت” has two connotations. First, in the context of paying attention, the meaning can be related to a group reading because the pronoun refers to those intended in the statement “فليفرحوا” (let them rejoice). The second meaning lies in the preceding statement: “O mankind, there has come to you” (Q10: 57). This recitation corresponds to the statement “فليفرحوا”. The eighth instance lies in the following Quranic verse.

مَا نُنَزِّلُ الْمَلَائِكَةَ إِلَّا بِالْحَقِّ وَمَا كَانُوا إِذَا مُنْظَرِينَ [الحجر: 8]

We do not send down the angels except with truth; and the disbelievers would not then be reprieved. (Q15: 8)

The point of difference in this verse lies in the word “ننزل”, where differing opinions exist in the use of “taa” (ت) and “nun” (ن). Scholars, including Hafs, Hamzah, Kisa’I, and Khalaf recite the word as “ننزل” with the letter “nun” (ن), while others pronounce the word as “تنزل” with the letter “taa” (ت), which corresponds to the statement in a different verse “تنزل الملائكة”

”والروح فيها” (The angels and the Spirit descend therein) (Q97: 4). The ninth instance lies in the following Quranic verses.

أَفَأَمِنْتُمْ أَنْ يَخْسِفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرْسِلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوا لَكُمْ وَكِيلًا [الإسراء: 68]

Translation: Then do you feel secure that [instead] He will not cause a part of the land to swallow you or send against you a storm of stones? Then you would not find for yourselves an advocate. (Q17: 68)

أَمْ أَمِنْتُمْ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرْسِلَ عَلَيْكُمْ قَاصِفًا مِنَ الرِّيحِ فَيَغْرِقَكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا تَجِدُوا لَكُمْ عَلَيْنَا بِهِ تَبِيعًا [الإسراء: 69]

Translation: Or do you feel secure that He will not send you back into the sea another time and send upon you a hurricane of wind and drown you for what you denied? Then you would not find for yourselves against Us an avenger (Q17: 69).

The scholars have differing views regarding the recitation of these two verses. For instance, Ibn Kathir and Abu A'mr recite the word “فَنَغْرِقُكُمْ” with the letter “nun” (ن) from the five verbs in both verses: “يُخْسِفُ” and “يُعِيدُكُمْ” and “يَغْرِقُكُمْ” and “يُرْسِلُ”. The words “يُخْسِفُ” and “يُعِيدُكُمْ” can be recited with either the letter “nun” (ن) or “yaa” (ي). When recited with “ن”, the words indicate a direct statement. Nevertheless, when recited with the letter “ي”, they imply an indirect statement. The tenth instance lies in the following Quranic verse.

وَنُفِخَ لَهُمْ فِي الْأَرْضِ وَنُرىٰ فِرْعَوْنَ وَهُمَّنَّ وَجُودُهُمَا مِنْهُمْ مَا كَانُوا يَحْذَرُونَ [القصص – 6]

Translation: And establish them in the land and show Pharaoh and [his minister] Haman and their soldiers through them that which they had feared. (Q28:6)

The scholars have differing opinions regarding the word “نرى” in using the letters “nun” (ن) and “yaa” (ي). A'mash, Hamzah, and Kisa'I recite the word as “يرى” with the letter “ي” while others recite it as “نرى” with the letter “ن” (al-Safaqasi, 2004).

5. Conclusion

Using an analytical approach, this paper explored the differences in selected letters (*al-Taa*, *al-Yaa*, and *al-Nun*) among the seven recitations of the Noble Quran with *al-Rasam al-Uthmany* (Ottoman inscription). According to the findings, there are more differences concerning *al-Yaa* and *al-Taa* compared with *al-Taa* and *al-Nun* in the seven modes of Quranic recitations due to their rich presence in various Quranic verses. In particular, differences between “yaa” (ي) and “taa” (ت) in recitations such as “تفعلون” and “يفعلون” are more common than the differences between “taa” (ت) and “nun” (ن) due to their frequent occurrence in Quranic verses. Thus, combining different recitations might alter the intended divine meaning of the noble verses, and at times, lead to potential confusion due to differences in connotations. As such, mixed recitations are not permissible.

Contemporary reciters often deviate from the methodology of early generations of reciters and tend to neglect the significance of independent meaning in recitations. Understanding the meanings of Quranic verses requires an in-depth knowledge of recitation (توجيه) to explore different aspects of the Arabic language. This study underscores the significance of the knowledge of Quranic recitations and linguistic differences. However, the study is limited to

the use of three letters (*al-Taa*, *al-Yaa*, and *al-Nun*). Further studies may focus on other differences such as addition and deduction of letters.

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