القرآن الكريم



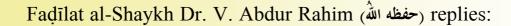
## Question

Dear respected Shaykh, why is it:

(i.e. *shaddah* on *tā'*) and: أَسِنَطْتَ (i.e. *shaddah* on *tā'*)

أَسْطَتُ in the Uthmāniyy script of the Glorious Qur'ān (no *shaddah* on  $t\bar{a}$ )?

Are they both correct?





Dear Br Abdullah Abdur-Raheem

وعليكم السلام

At the outset, I would like to correct some of your ideas expressed in your question.

1. There is no such thing as Uthmānic script.

It is Uthmanic Orthography, i.e., spelling system.

The Committee which recorded and wrote the *muṣḥaf* (copy of the Qur'ān) under the direction of 'Uthmān رضي الله عنه omitted weak letters in some words like (for العالمين) which a man knowing the language can easily recognize.

This is one of the points in which the Uthmānic Orthography differs from Modern Arabic Orthography.

The addition of short vowel marks like *fatḥah, dammah, kasrah*, etc. (known as نَبْط) took place later on.

So these vowel marks are not part of the Uthmanic Orthography.

The Indo-Pak *Muṣḥaf* is also written according to Uthmānic
Orthography, but the system of ضَبُط is different.

4. The word:

(Qur<sup>3</sup>ān 5:28) has two different *dabi*s.

a) In the Indo-Pak *Muṣḥaf*s, it is written with *sukūn* on the *d*, and *shaddah* on the ::

﴿بَسَطْتَ ﴾:

لَئِنْ بَسَطْتَ إِلَيَّ يَدَكَ لِتَقْتُلَنِي ما... ﴾

b) But, according to the other system, the d has no *sukūn*, nor has the r *shaddah*:

﴿بَسَطتَ ﴾:

According to both the systems, its pronunciation is the same. The letter  $\checkmark$  is assimilated to  $\because$  to the extent that it loses its *qalqalah*, but it retains its quality of being a *mutbaq* letter.

Hope this is clear.

والسلام abdur rahim