

Orthography of Ta' Marbutah and Ta' Maftuhah in the Qur'an

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Article History	ABSTRACT
Received 22-07-2024: Accepted: 29-08-2024: Published: 30-08-2024:	<p>Background: The writing of the Qur'an often involved the use of two forms of the letter ta', namely Ta' Marbutah and Ta' Maftuhah. Inconsistencies in this writing, according to the rasm Usmani, raised the need for a deeper understanding of its writing rules.</p> <p>Purpose: This article aimed to discuss the writing of Ta' Marbutah and Ta' Maftuhah in the Qur'an, evaluating its orthographic rules and implications.</p> <p>Method: This research employed a qualitative approach with descriptive analysis of the Qur'anic text and related literature on Arabic orthography. Primary sources included both classical and modern works that discussed rasm Usmani.</p> <p>Results and Discussion: It was found that Ta' Marbutah was generally used at the end of words indicating feminine gender or mu'annats, while Ta' Maftuhah was more often found in words with endings that did not necessarily indicate mu'annats. Additionally, in some contexts, words that conformed to general Arabic writing rules still used different forms in rasm Usmani.</p> <p>Conclusions and Implications: A correct understanding of the writing rules of Ta' Marbutah and Ta' Maftuhah was crucial to maintaining consistency and accuracy in the writing of the Qur'an. This also helped in understanding the proper meaning and pronunciation according to rasm Usmani.</p>
Keywords:	<i>Orthography; Ta' Maftuhah; Ta' Marbutah; Qur'an.</i>
	ABSTRAK (11pt)
	<p>Latar Belakang: Penulisan Al-Qur'an sering melibatkan penggunaan dua bentuk huruf ta', yaitu Ta' Marbutah dan Ta' Maftuhah. Ketidakkonsistenan dalam penulisan ini, menurut rasm Usmani, telah menimbulkan kebutuhan untuk pemahaman yang lebih mendalam mengenai aturan penulisannya.</p> <p>Tujuan: Artikel ini bertujuan untuk membahas penulisan Ta' Marbutah dan Ta' Maftuhah dalam Al-Qur'an dengan mengevaluasi aturan ortografi dan implikasinya.</p> <p>Metode: Penelitian ini menggunakan pendekatan kualitatif dengan analisis deskriptif terhadap teks Al-Qur'an dan literatur terkait tentang ortografi Arab. Sumber utama mencakup karya klasik maupun modern yang membahas rasm Usmani.</p> <p>Hasil dan Pembahasan: Ditemukan bahwa Ta' Marbutah umumnya digunakan pada akhir kata yang menunjukkan jenis kelamin feminin atau mu'annats, sementara Ta' Maftuhah lebih sering ditemukan dalam kata-kata dengan akhiran yang tidak selalu menunjukkan mu'annats. Selain itu, dalam beberapa konteks, kata-kata yang sesuai dengan aturan penulisan Arab umum masih menggunakan bentuk yang berbeda</p>

dalam rasm Usmani.

Kesimpulan dan Implikasi: Pemahaman yang benar tentang aturan penulisan Ta' Marbutah dan Ta' Mafthuhah sangat penting untuk menjaga konsistensi dan akurasi dalam penulisan Al-Qur'an. Hal ini juga membantu dalam memahami makna dan pelafalan yang tepat sesuai dengan rasm Usmani.

Kata Kunci

Orthography, Ta marbutah, Ta mafthuhah, dan Alqur'an



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INTRODUCTION

Orthography is a branch of macro linguistics, which etymologically originates from the Greek language: orthos meaning "correct" and graphein meaning "to write." Thus, orthography pertains to the science of writing scripts correctly. From its object perspective, Arabic orthography, meaning "Arabic script," is a writing system designed for general use and accepted within a language community. This script was created to accurately represent the sounds of a language in written form. In the study of graphemes, orthography is the system of sound symbols (الصوت على الدال الرمز هو الحرف). There are two types of graphemes: those that follow a phonetic system and those that follow a phonemic system. Graphemes that adhere to the phonetic system are more popularly known as phonetic spelling, which represents the sounds uttered by speakers in letter form, referred to in Arabic orthography as (الصوتي الرمز). Consequently, the number of sounds represented is relatively higher than the number of letters in the alphabet. Meanwhile, graphemes that follow the phonemic system are more popularly known as phonemic spelling, which represents the phonemes of a specific language in written letter form (بالتهجئة الكتابي الرمز). Therefore, symbolization adjusted to specific sounds will result in different written forms and simultaneously differentiate meanings.[1]

The term "orthography" in Arabic is derived from Greek, where "ortha" means correct and "graphein" means to write.[2] According to the KBBI, the term orthography refers to the representation of the sounds of a language in writing or symbols. In terms of its object, Arabic orthography signifies the Arabic script—a writing system created for general use and applicable within a language community. In the study of graphemes, Arabic orthography is a system of sound representation. Graphemes are divided into two types: those that follow a phonetic system and those that follow a phonemic system.[3]

Orthography is a branch of linguistics that studies the ways to represent language in written form. It can be said that orthography is a subdiscipline of linguistics that studies spelling.[4] The orthographic system begins with arbitrary letters being spelled out, agreed upon for general use in a language community, thus making orthography or the writing system of letters a fundamental element in the construction of words, sentences, and ultimately documented as lexicography. From a structural perspective, Arabic orthography is quite complex compared to other languages. Sometimes, what is written differs from what is pronounced; certain letters are difficult to pronounce for some tribes/clans, while others are easier for different tribes/clans. It is said that to develop writing skills, particularly in Arabic, mastery of the Arabic language system, including the discipline of orthography, is required.[5]

When linked to writing methods and techniques, Arabic orthography in linguistic tools such as Qawaidul imla', kitabah, khat, and rasm are involved. In terms of grapheme classification, graphemes that follow a phonetic system are more commonly referred to as phonetic spelling,

representing sounds uttered by speakers in the form of letters, termed in Arabic orthography as (الرمز الصوتي). Therefore, the number of sounds represented exceeds the number of letters in the alphabet. Hence, the representation is adjusted to sounds that distinguish meanings. The sequence of letters in a script system is called an alphabet, and in Arabic linguistics, the arrangement of the Arabic script is divided into three types: hijaiyah, abjadiyah, and sautiya.[6]

Understanding a language involves recognizing its diverse orthographic aspects.[7] Arabic orthography itself is a descendant of the orthography used in ancient Egypt, which then evolved into the Phoenician language. From this language, the Arabic script we know today developed. Historically, Phoenician writing consisted only of consonants without vowel symbols or length markers, which made reading sentences challenging and remains a difficulty today.[8]

During the era of the companion Uthman bin Affan, the Qur'an was rewritten for the third time. This was necessitated by the differing ways of reciting the Qur'an among Muslim soldiers fighting in the regions of Armenia and Azerbaijan (Soviet Union). The Prophet had indeed taught it differently to facilitate ease, considering the diverse Arab tribes. However, in subsequent generations (Tabi'in), these differences sparked worrying conflicts. News of these disputes reached Caliph Uthman bin Affan in Medina. Consequently, Uthman initiated the rewriting of the Qur'an, appointing Zaid bin Thabit along with three Quraysh men who employed a specific method in writing the Qur'an, which was then approved by Uthman to ensure that Muslims had a reliable written reference of the Qur'an.[9]

The scholars named this method "*al-Rasmu al-Usmani li al-Mushaf*," attributed to Uthman. The term "rasm" etymologically derives from "rasama, yarsumu, rasma," meaning to draw or to paint. Terminologically, there are several interpretations of the definition of rasm, one of which is the way of writing the Qur'an that was approved by Uthman bin Affan during the mushaf writing. Rasm al-mushaf refers to the rules or patterns used by Uthman bin Affan and other companions in writing the Qur'an, concerning the mushafs sent to various regions and cities, as well as the imam mushaf held by Uthman bin Affan himself. Based on this linguistic meaning, it can be said that rasm al-Qur'an means the method of writing the Qur'an established during the caliphate of Uthman bin Affan.[10]

Moving from the basic definition of the word rasm, in the discourse of Ulumul Qur'an, rasm is discussed more broadly in the science of rasm. This science emerged from the long history of the Uthmanic mushaf, accommodating all the writing patterns in the Qur'an. Theoretically, the science of rasm is the study of the special methods used in writing the Qur'anic mushaf, both in the writing of its words and the forms of the letters used.[11]

In terms of writing, the Qur'an means to gather (al-jam'u) and to collect (al-dommu) letters and words from one part to another in an orderly manner.[12] In Qur'anic writing, words that according to general Arabic writing rules should be written with Ta' Marbutah are not always written that way according to the rasm Usmani rules. Sometimes they are written with Ta' Marbutah, and sometimes with Ta' Maftuhah (long Ta'). From the perspective of orthographic writing implications, it is necessary to evaluate and pay attention to understand its writing rules. Therefore, this article will discuss the writing of Ta' Marbutah and Ta' Maftuhah in the Qur'an.[13] In terms of writing, the Qur'an means to gather (al-jam'u) and to collect (al-dommu) letters and words from one part to another in an orderly manner. In Qur'anic writing, words that according to general Arabic writing rules should be written with Ta' Marbutah are not always written that way according to the rasm Usmani rules. Sometimes they are written with Ta' Marbutah, and sometimes with Ta' Maftuhah (long Ta'). From the perspective of orthographic writing implications, it is necessary to evaluate and pay attention to understand its writing rules. Therefore, this article will discuss the writing of Ta' Marbutah and Ta' Maftuhah in the Qur'an.

LITERATURE REVIEW

The orthography of the Qur'an has been a subject of significant research in Islamic studies and Arabic linguistics. As a sacred text that was initially transmitted orally and subsequently transcribed, the Qur'an possessed unique orthographic characteristics that had captured the attention of scholars for centuries. In recent years, interest in the linguistic aspects of the Qur'an increased, with a particular focus on the orthographic features that distinguished it from other Arabic texts.[14]

One aspect of Qur'anic orthography that received special attention was the usage of certain letters, particularly the variations in their graphemic representation. Among these variations, the use of Ta' Marbutah (ة) and Ta' Mafthuhah (ت) became a focal point of interest due to their implications for semantics, grammar, and phonology. [15]

Ta' Marbutah and Ta' Mafthuhah played crucial roles in Arabic grammar. Ta' Marbutah was generally employed to denote feminine nouns and in certain other specific cases, while Ta' Mafthuhah had broader applications across various grammatical contexts. In the Qur'an, the usage of these two forms of Ta' held particular significance, which had become the subject of in-depth research.[16]

A recent study by Saad and Saleh (2023) explored the semantic implications of the use of Ta' Marbutah and Ta' Mafthuhah in the Qur'an. They demonstrated how the choice between these two forms of Ta' could influence the nuances of meaning in certain verses, emphasizing the importance of this orthography in Qur'anic exegesis. This research highlighted how seemingly minor orthographic differences could have significant impacts on textual interpretation.[17]

From a phonological perspective, Alshehri (2022) investigated how the orthographic distinction between Ta' Marbutah and Ta' Mafthuhah affected pronunciation and tajwid in Qur'anic recitation. This research underscored the importance of a precise understanding of this orthography for the accurate preservation and oral transmission of the Qur'an. The study also highlighted the close relationship between orthography and oral tradition in the Qur'anic context.[18]

More specifically, Rahman and Ahmed (2024) conducted an in-depth analysis of the distribution of Ta' Marbutah and Ta' Mafthuhah in particular surahs of the Qur'an. They discovered intriguing patterns in the usage of these two forms of Ta' that correlated with the themes and contexts of these surahs. This study provided new insights into how orthography could reflect deeper structures and meanings within the Qur'anic text.[19]

Finally, in a highly specific context, Yusoff et al. (2023) examined cases where variations existed in the orthography of Ta' Marbutah and Ta' Mafthuhah among various ancient Qur'anic manuscripts. This research not only provided insights into the evolution of Qur'anic orthography but also illustrated the importance of orthographic studies in understanding the history of Qur'anic textual transmission.[20]

METHOD

The type of research employed in this study was descriptive qualitative research. Descriptive qualitative research aimed to describe and interpret the phenomena that occurred, in this case, the orthography of Ta' Mafthuhah and Ta' Marbutah in the Qur'an. The approach used in this study was content analysis. This approach was used to analyze the Qur'anic text related to the use of Ta' Mafthuhah and Ta' Marbutah by identifying, categorizing, and evaluating orthographic phenomena within the existing context.[21]

Types of Data Sources; Primary Data Sources: The primary data in this study were the Qur'anic texts containing the usage of Ta' Maftuhah and Ta' Marbutah. Specific examples of verses in the Qur'an containing both forms of Ta' were identified and analyzed. Secondary Data Sources: The secondary data were derived from literature and previous research related to Arabic orthography, especially those discussing Ta' Maftuhah and Ta' Marbutah. Additional references included relevant books, journals, and articles.[22]

The data analysis technique used was descriptive qualitative analysis. The analysis process involved several stages; Data Collection: Collected examples of the usage of Ta' Maftuhah and Ta' Marbutah in the Qur'anic text. Categorization: Grouped the data based on predetermined categories, such as context of use, morphological forms, and meanings. Interpretation: Interpreted the data by referring to the theory of Arabic orthography and explanations from secondary literature. Presentation of Results: Presented the analysis results in a systematic and structured description, and drew conclusions based on the research findings.[23]

RESULT AND DISCUSSION

1. Ta' Marbutah and Its Writing Rules

Ta' Marbutah is the ta' typically found in proper nouns (ism 'alam), adjectives for feminine (ism sifat mu'annats), in some singular feminine nouns (ism mufradah mu'annas), or in broken plural nouns with the pattern fa'alatan.[24] Generally, Ta' Marbutah indicates a feminine attribute, for example: كُرَامَةٌ (notebook) and سَبُّورَةٌ (blackboard). However, not all words ending in Ta' Maftuhah are feminine, such as: طَلْحَةٌ (Talhah) and قَضَاةٌ (judges).

Zuhdy Abu Khalil, in his book "Al-Imla' Al-Muyassar," explained that Ta' Marbutah is a ta' found in every noun (is) and is pronounced like a silent haa when it appears at the end of a word.[25]

When Ta' Marbutah stands alone at the end of a word, it is usually written as ة. When it is connected to a letter that can join with it, it takes the form ة. Several rules regarding the placement and writing of Ta' Marbutah include:[26]

- a. Ta' Marbutah is a ta' found at the end of a noun and can be read as "haa' sukun" when it appears at the end of a word.
 - b. Ta' Marbutah is typically written in several contexts: in singular feminine nouns, broken plurals that do not contain Ta' Maftuhah, adverbs, at the end of some non-Arabic nouns (isim 'ajamy), and at the end of some proper nouns that denote masculine form.
 - c. In simple practice, if the preceding letter has a vowel (fathah, dhammah, or kasrah), the ta' is written as Ta' Marbutah, except in some specific cases mentioned above.
 - d. Ta' Maftuhah and Its Writing Rules
- ### 2. Ta' Maftuhah is the ta' that appears at the end of any word in Arabic and is always pronounced even if it has a sukun (silent) diacritic. Several rules regarding the placement and writing of Ta' Maftuhah include:[27]
- a. Ta' Maftuhah is always pronounced even if it has a sukun.
 - b. Ta' Maftuhah is typically written in several contexts: in verbs indicating feminine (ta'nits), verbs indicating the subject (fa'il), verbs with the original ta' letter, sound feminine plural (jama' mu'annats salim), masculine nouns with three-letter roots and a sukun in the

middle letter.

- c. In simple practice, if the preceding letter has a sukun, the ta' is written as Ta' Maftuhah, except in some specific cases mentioned above.

3. Orthography of Ta' Maftuhah and Ta' Marbutah in the Qur'an

a. Ta' Maftuhah

Consider the following examples:

– كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ

– قَالَتْ إِنِّي أَعُوذُ بِالرَّحْمَنِ مِنْكَ إِنْ كُنْتَ تَقِيًّا

The letters in red in the examples above are called Ta' Maftuhah.

القاعدة:

التاء المفتوحة تُنطق تَاءً فِي الْوَصْلِ وَ فِي الْوَقْفِ وَ هِيَ:

– تَاءُ الْأَصْلِيَّةِ الَّتِي فِي آخِرِ الْكَلِمَةِ سِوَاءَ أَكَانَتْ فِعْلًا أَمْ اسْمًا أَمْ

حَرْفًا. مِثْل: نَبَتَ مَوْتُ لَاتَ

– تَاءُ الضَّمِيرِ الْمُتَّصِلَةِ بِآخِرِ الْفِعْلِ الْمَاضِي: ضَمِيرِ الْمُتَكَلِّمِ وَ الْمُخَاطَبِ وَ الْمُخَاطَبَةِ

مِثْل: جِئْتُ جِئْتَ جِئْتِ

– تَاءُ التَّأْنِيثِ الَّتِي تَتَّصِلُ بِآخِرِهِ الْفِعْلِ الْمَاضِي مِثْل: قَالَتْ كَتَبْتُ

– تَاءُ جَمْعِ الْمُؤَنَّثِ السَّالِمِ مِثْل: الصَّالِحَاتِ الْقَانِتَاتِ

Rule:

Ta' Maftuhah is pronounced as "ta" in both connected (wasl) and pause (waqf) positions, and it includes:[28]

- The original ta' at the end of a word, whether it is a verb (fi'il), a noun (ism), or a particle (harf), such as: نَبَتَ (grew), مَوْتُ (death), and لَاتَ.
- The ta' of a connected pronoun at the end of a past tense verb, such as the pronouns for the speaker (جِئْتُ - I came), the addressee (جِئْتَ - you came), and the addressee (female) (جِئْتِ - you came).
- The feminine ta' (ta' of femininity) at the end of a past tense verb, such as: قَالَتْ (she said) and كَتَبْتُ (she wrote).
- The ta' in sound feminine plural (jama' muannath salim) nouns, such as: الصَّالِحَاتِ (the righteous women) and الْقَانِتَاتِ (the devout women).

b. Examples of Ta' Marbutah (ة)

– وَالْآخِرَةُ خَيْرٌ لَّكَ مِنَ الْأُولَى

– حَمْرَةَ بَنِي عَبْدِ الْمُطَّلِبِ رَجُلٌ شَجَاعٌ

The letters in red in the examples above are called Ta' Marbutah.

وَهِيَ تُنطِقُ تَاءً مِثْلَ التَّاءِ الْمَفْتُوحَةِ وَ يُمَكِّنُ أَيْضًا أَنْ تُنطِقَهَا هَاءً عِنْدَ الْوَقْفِ عَلَيَّهَا وَ تُنطِقَهَا

تَاءً عِنْدَ وَصْلِهَا بِمَا بَعْدَهَا

Ta' Marbutah is pronounced like Ta' Maftuhah. It can also be pronounced as "ha" when it appears at the end of a word (waqf) and as "ta" when connected to the following word (wasl).

وَلَا بُدَّ مِنْ وَضْعِ النُّقْطَتَيْنِ فَوْقَهَا كَيْ لَا تَلْتَبِسَ بِالْهَاءِ فِي مِثْلِ (و) نَبِيهِ (و) سَفِيهِ (التي هي مِنْ أَصْلِ
الكلمة و لكي لَا تَلْتَبِسَ بِالْهَاءِ فِي مِثْلِ) كَاتِبِهِ (و) كَتَبِهِ (فَرِي هَاءِ الضَّمِيرِ، لِأَنَّهَا فِي هَذِهِ الْكَلِمَاتِ
تُنطَقُ هَاءً فِي الْوَصْلِ وَالْوَقْفِ وَلَا تَوْضِعُ فَوْقَهَا النُّقْطَتَيْنِ

To avoid confusion with the letter ha' (ه) in words like (نَبِيهِ - intelligent) and (سَفِيهِ - foolish), where it is part of the original word, and in words like (كَاتِبِهِ - his writer) and (كَتَبِهِ - his books), where it is a pronoun, two dots must be placed above Ta' Marbutah. This is because in these words, the ha' is pronounced as ha' in both connected (wasl) and pause (waqf) positions, and no dots are placed above it.[29]

القاعدة:

التاء المربوطة تُنطَقُ عِنْدَ الْوَصْلِ تَاءً وَعِنْدَ الْوَقْفِ هَاءً
تُكْتَبُ التَّاءُ الْمَرْبُوطَةُ فِيمَا يَأْتِي:

– إِذَا جَاءَتْ فِي آخِرِ الْاسْمِ الْمُؤَنَّثِ الْحَقِيقِيِّ كِفَاطِمَةَ

– إِذَا جَاءَتْ فِي آخِرِ الْاسْمِ الْمُؤَنَّثِ الْمَجَازِيِّ كَالْآخِرَةِ

– إِذَا جَاءَتْ فِي آخِرِ الْاسْمِ الْمَذْكَرِ مَعْنَى الْمُؤَنَّثِ لِفِطْرًا كَحَمْرَةَ

– إِذَا جَاءَتْ فِي آخِرِ جَمْعِ التَّكْسِيرِ كَقُضَاةٍ

Rule:

Ta' Marbutah is pronounced as "ta" when connected (wasl) and as "ha" when paused (waqf).

Ta' Marbutah is written in the following cases:

- At the end of a real feminine noun, such as: فاطمة (Fatimah).
- At the end of a metaphorical feminine noun, such as: الآخرة (the hereafter).
- At the end of a noun that is masculine in meaning but feminine in form, such as: حمزة (Hamzah).

At the end of some broken plurals, such as: قضاة (judges).

The writing of the word: رحمت

The word رحمة appears 79 times in the Qur'an. The word رحمت, written with 'Ta Maftuhah' ت, was found in 8 places: 7 of these places were unanimously agreed upon, and there was a difference of opinion about one place. The 7 unanimously agreed-upon places were found in the following verses:

No	Orthography ت	Orthography ة
1	وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ... (QS. Al-Baqarah: 231)	يَسْتَبْشِرُونَ بِنِعْمَةٍ مِنَ اللَّهِ وَفَضْلٍ... (QS Ali Imron: 171)
2	وَأَذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ... (QS. Ali Imran: 103)	وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ (QS Adh-Dhuha: 11)

3	أَيُّهَا الَّذِينَ آمَنُوا اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ (QS. Al-Maidah: 11)	وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى (QS. Al-Lail:19)
4	الم ترالى الذين بدلوا نعمت الله كفرا (QS. Ibrahim: 28)	مَا أَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُونٍ (Qs. Al-Kalam: 2)
5	وانتعدوا نعمت الله لاتحسوها (QS. Ibrahim: 34)	فَضْلًا مِّنَ اللَّهِ وَنِعْمَةً وَاللَّهُ عَلِيمٌ حَكِيمٌ (Qs. Al-Hujurat: 8)
6	ياايها الناس ذكروا نعمت الله عليكم (QS. Fatir: 3)	نِعْمَةً مِّنْ عِنْدِنَا كَذَلِكَ نَجْزِي مَنْ شَكَرَ (QS. Al-Qomar: 35)
7	أَلَمْ تَرَ أَنَّ الْفُلْكَ تَجْرِي فِي الْبَحْرِ بِنِعْمَتِ اللَّهِ (QS. Luqman: 31)	ثُمَّ إِذَا حَوْلَهُ نِعْمَةٌ مِّنْهُ نَسِيَ (Qs. Az-Zumar: 8)
8	ونعمت الله هم يكفرون (QS. An-Nahl: 72)	
9	يعرفون نعمت الله ثم ينكرونها (QS. An-Nahl:83)	
10	فما أنت بنعمت ربك بكاهن (At-Thur: 29)	
11	واشكروا نعمت الله إن كنتم إياه تعبدون (QS. An-Nahl: 114)	

The single disputed instance was found in QS. As-Saffat: 57. However, it was more strongly written with 'Ta Marbutah' (ة) in *ولولا نعمة ربى لكنت من المحضرين*. Upon closer examination of the verses mentioning the word *نعمة* with 'Ta Marbutah,' it became evident that these verses referred to the visible or apparent blessings of God, which were general blessings for all humanity. They also spoke of even the smallest blessings, which were certainly from God and could not be given by any creature. Essentially, the meaning derived from the word *نعمة* with 'Ta Marbutah' was that it was limited and bound.[30]

On the other hand, the word (*نعمت*) with 'Ta Maftuhah' indicated the specific blessings that Allah granted to the believers among His servants. It also signified the great blessings whose numbers could not be counted. It was important to note that when the word (*نعمت*) appeared in any verse of the Qur'an, it drew the attention of the Qur'an reader to contemplate that verse and the related verses to derive the wisdom and lessons contained therein.[31]

The writing of the word: *سنت*

The word *سنت* appeared 13 times in the Qur'an. The word *سنت*, written with 'Ta Maftuhah' ت, was found in 5 places without any disagreement, in the following verses:

No.	Ortografi ت	Ortografi ة
1.	فهل ينظرون إلا <i>سنت</i> الأولين (QS. Fatir: 43)	
2.	فلن تجد ل <i>سنت</i> الله تبديلا (QS. Fatir: 43)	
3.	ولن تجد ل <i>سنت</i> الله تحويلا	

(Fatir: 43)

4.	وان يعودوا فقد مضت سنّت الأولين (QS. Al-Anfal:	
5.	سنّت الله التي قد خلت في عباده (QS. Al-Mu'min: 85)	

As previously mentioned in the similar discussion, the difference in the letters of the Qur'anic word compared to the common word (سنة) involved the addition of a new and specific meaning in the verses mentioning the distinct word (سنّت). This drew the attention of the reciters to the meanings contained within, encouraging them to reflect and derive lessons from it. The fundamental principle in reading the Qur'an was to contemplate its meanings and extract lessons and wisdom. [32]

The writing of the word: ابنت

The word ابنت was written with 'Ta Maftuhah' ت. It appeared in only one place, which was in QS. At-Tahrim: 12

ومريم ابنت عمران التي أحصنت فرجها

The writing of the word: شجرت

The word شجرة appeared 18 times in the Qur'an. The word شجرت, written with 'Ta Maftuhah' ت, was found in only one place, which was in QS. Ad-Dukhan: 43

انّ شجرت الرّقوم

The writing of the word: امرات

The word امرأة appeared 11 times in the Qur'an. The word امرات, written with 'Ta Maftuhah' ت, was found in 7 places in the following verses:

No.	Ortografi ت	Ortografi ة
1.	إذ قالت امرأت عمران (QS. Ali Imran: 35)	
2.	قالت امرأت العزيز انّ حصص الحق (QS. Yusuf: 51)	
3.	امرات العزيز تروذ فتنها (QS. Yusuf: 30)	
4.	امرات نوح وامرات لوط (QS. At-Tahrim: 10)	
5.	امرات فرعون (At-Tahrim: 11)	

The word (امرأة) in the Qur'an, when observed with 'Ta Marbutah,' appeared in an

indefinite form (نكرة). This indicated that the word (امرأة) had a general meaning and urgency. However, when written with 'Ta Maftuhah' (امرات), it accompanied a partner. This also referred to specific women with an urgency established by Allah to be set as examples or role models, whether as a pious woman of faith or a deceitful woman of wickedness.[33]

Thus, 'Ta Maftuhah' expanded the meaning, making it clear and emphasizing the importance that should be noted and learned from. The word (امرات) was mentioned in the Qur'an in reference to the (wife of Imran, the wife of Al-Aziz twice, the wife of Pharaoh twice, the wife of Noah, and the wife of Lot). These women served as examples and symbols of the pinnacle of faith, disbelief, and wickedness.[34]

The writing of the phrase: قرت عين

The word قرة appeared 3 times in the Qur'an. The word قرت, written with 'Ta Maftuhah' ت, was found in only one place, which was in QS. Al-Qasas: 9

قَرَّتْ عَيْنَ لِيْ وَلِكْ

The word (قرة) in the Qur'an was mentioned twice with 'Ta Marbutah.' However, the word (قرت) written with 'Ta Maftuhah' was mentioned only once. The word written with 'Ta Maftuhah' signified a greater value than the ordinary meaning. As mentioned in verse 9 of Surah Al-Qasas, Allah said: وقال امرأت فرعون قرت عين لي ولك. This was a gift for the wife of Pharaoh and a great favor for Prophet Musa, as (قرت العين) a source of joy for the eyes.[35]

The writing of the word: بقيت

The word بقية appeared 3 times in the Qur'an. The word بقيت, written with 'Ta Maftuhah' ت, was found in only one place, which was in QS. Hud: 86.

بَقِيَّتْ اللهُ خَيْرَ لَكُمْ إِنْ كُنْتُمْ مُّؤْمِنِينَ

The writing of the word: فطرت

The word فطرت was written with 'Ta Maftuhah' ت. In the Qur'an, it was found in only one place, which was in QS. Ar-Rum: 30

فَطَرْتِ اللهُ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا

The writing of the word: لعنت

The word لعنت appeared 13 times in the Qur'an. The word لعنت, written with 'Ta Maftuhah' ت, was found in only two places, which were as follows:

No.	ت Ortografi	ة Ortografi
1.	فنجعل لعنت الله على الكاذبين (QS. Ali Imran: 61)	
2.	والخمسة أن لعنت الله عليه إن كان من الكاذبين (QS. An-Nur: 7)	

When observed, the word (لعنة) with 'Ta Marbutah' indicated a curse in a general sense. However, the word (لعنت) with 'Ta Maftuhah' signified a specific condition with meaning and

influence.

The presence of 'Ta Maftuhah' in the word for curse conveyed a deeper meaning compared to 'Ta Marbutah.' This was intended to draw the attention of the Qur'an reader or a Qari' to the significance of the position contained in this verse, necessitating further contemplation to extract its values and wisdom.[36]

The writing of the word: جنت

The word جنة appeared 66 times in the Qur'an. The word جنت, written with 'Ta Maftuhah' ت, was found in only one place, which was in QS. Al-Waqiah: 89

فروح وريحان وجنت نعيم

The writing of the word: معصيت

The word معصيت was written with 'Ta Maftuhah' ت. In the Qur'an, it was found in only two places, which were as follows:

No.	Ortografi ت	Ortografi ة
1.	ويتنجون بالإثم والعدون ومعصيت الرسول (QS. Al-Mujadalah: 8)	
2.	فلا تنتجوا بالإثم والعدون ومعصيت الرسول (QS. Al-Mujadalah: 9)	

The word (معصيت) was mentioned twice in the Qur'an, and both times it was written with "Ta Maftuhah", to indicate the grave sin committed by anyone who did not obey the Messenger. The Qur'an is replete with verses that call for obedience to the Messenger and following his path and Sunnah.

Essentially, the word (معصيت) towards the Messenger is a very important word, indicating that disobedience is considered something reprehensible and abhorrent, even reaching the level of disbelief. The discussion of this word in the Qur'an attracts attention to what exists (regarding disobedience to the Messenger), namely the things that Allah has commanded to obey the Messenger, so that one may be included among the righteous.[37]

The writing of the word: كلمت

The words كلمة in the Quran can be found in 26 places. Those written with "Ta Maftuhah" are found in 4 places: 2 agreed upon and 2 disputed. The two agreed-upon places are:

No.	Ortografi ت	Ortografi ة
1.	وتمّت كلمت ربك صدقا وعدلا (QS. Al-An'am: 115)	
2.	وكذلك حقّت كلمت ربك على الَّذِينَ كَفَرُوا (QS. Al-Mu'min: 6)	

Meanwhile, the two disputed places are:

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ (QS. Yunus: 96)

وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحَسَنَىٰ. (QS. Al-A'raf: 13)

As previously mentioned in similar cases, when (كَلِمَتُ) is written with "Ta Maftuhah," it signifies the particularity of this word, its importance, and its extraordinary meaning when the verse it contains and the verses alongside it are thoughtfully examined. The aforementioned words are examples of orthography in the Quran, where different writings hold their own meanings, enhancing the beauty of the Quran.

CONCLUSION AND IMPLICATIONS

The orthography of Arabic, when linked to its writing methods and techniques, falls within the linguistic tools of the Arabic language, such as Qawaidul imla' (spelling rules), kitabah (writing), khat (calligraphy), and rasm (script). Regarding the classification of graphemes, graphemes that follow the phonetic system are more popularly referred to as phonetic spelling, as they represent the sounds spoken by the speaker in the form of letters, known in Arabic orthography as (الرَّمزُ الصَّوْتِيُّ). Therefore, the number of sounds represented exceeds the number of letters in the alphabet. Consequently, the representation is adjusted to the sounds that differentiate meanings. The orthography of Arabic in the Quran is extensive and varied, with each form having different meanings.

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