

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ ۝

“And certainly We have made the Qur’an easy to (understand and) remember, but is there anyone who would take heed?” (54.22 ; 32)

THE QUR’ĀN READER

AN ELEMENTARY COURSE IN READING
THE ARABIC SCRIPT OF THE QUR’ĀN

(With Arabic text, exercises and transliteration including
the Muslim prayers)

By

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FOREWORD

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It gives me great pleasure to introduce a useful pioneer work in English on the Qur'an, written by an able scholar like Mr S. Muḥammad Ṭufail.

For many years I aspired to write such a book because of the great need shown for it by the Muslim world, in general, and the scholarly circles, in particular; but now I feel relieved, because Mr Ṭufail has spared me the heavy task. I am sure I could not have done a better work.

It will prove useful to all non-Arab Muslims and even to many Arabs who wish to be familiarized with the orthography of the Qur'an, in order to read and understand it properly, since modern orthography is to a certain extent, different. It will also help the Qur'an reciters, as it gives all the signs of lengthening, shortening and softening the voice in *tajwid*, or religious singing.

There is no book in the world that is so meticulously punctuated as the Qur'an. Such signs of punctuation have been carefully explained by the author in such a way as to make the understanding of the Holy Book at once a real possibility and a pleasure.

I may point out in passing that the orthography of the Qur'an is peculiar to it, and it should be strictly observed, as the special way of writing, the same word in two or three different spellings, according to the sentence it is used in, has its own significance.

At times a vowel letter such as a *wāw* is omitted as in *sanad'u¹-zabāniyah* *الزبانية* "We shall call the Hell keepers". The omission, according to al-Marrakushī and as-Sirāfi, is for expressing the speed and ease with which the action is taking place and influencing the actor.²

(1) This is *ḍamma* not a *wāw*.

(2) Suyūṭī, *al-Itqān fī 'Ulām il-Qur'ān*, Calcutta, 1857, p. 862.

As for *wa yad'ud-dā'i* ويدع الداع "and the Inviter invites them" (54.6) the expression is again indicative of speed in calling and response.

Just as the omission of certain long vowels helps to express speed, the addition of extra ones helps to express force, effect and grandeur, e.g. *mi-'ah* مئة, hundred, written as *mā-'ah* مائه gives it an impressive outline. The same is true of *mulaqu rabbihim* ملاقوا ربهم "they shall face their lord" and *ulu'l-albāb* اولوا الالباب "possessors of brains", i.e. the wise and the sage.

Concerning the hamza, Prof. Tritton says, "the dialect of Mecca did not use the glottal stop,³ replacing it near *u* and *i* by the consonants *w* and *y*. Other dialects kept the glottal stop and were considered more elegant. So a special sign for the glottal stop was invented, written like the new vowel signs outside the consonantal framework. It was introduced into the Korān and now appears in all Arabic, sometimes alone and sometimes in conjunction with *alif* and *w* or *y*, but representing only one sound."⁴

Probably it was this conception that made Mr D. Cowan regard the glottal stop as the twenty-ninth letter,⁵ adding one more letter to the usual 28 letters of the Arabic alphabet, on the understanding that it was borrowed from dialects other than that of Mecca. The glottal stop is apparently an obstacle to smooth reading, especially in *tajwid*, or Qur'anic recital, hence the idea of *hamzat ul-waṣl* or liaison *alif*. It is normally marked with an initial *ṣād waṣla*⁶ on top. It is strictly observed in the Qur'an; so much so that the opening *sūrah*, (the equivalent of the Lord's prayer) begins with it, for the simple reason that it is preceded by the formula, *bismillāhī'r-Rahmānī'r-Rahīmī* "in the

(3) Cf. Suyūfī op. cit., p. 231 ، ولا الخلفاء ، ولا عمر ، ولا ابوبكر ، ولا همز رسول الله (ص) واما الهمز بدعة ابتدعوها ما من بعدهم "the Messenger of God, Abū Bakr, 'Umar and the Caliphs did not use the hamza. It was an innovation that appeared after them."

(4) A.S. Tritton, *Teach Yourself Arabic*, London, 1956, the introduction, pp. viii-ix

(5) David Cowan, *Modern Literary Arabic*, Cambridge University Press, 1958, p. 2.

(6) For an account of *hamzat ul-waṣl*, see G. W. Thatcher, *Arabic Grammar of the Written Language*, New York, (undated), pp. 9-13.

name of God, the Merciful the Compassionate". This goes to prove that the said formula is an essential part of the sūrah, otherwise the chapter would have started with *hamzat ul-qat'* the cutting glottal stop, instead of the *hamzat ul-waṣl*, the liaison *alif*, as is the case. This *hamzat ul-waṣl* helps one to run two or three words together and avoid the hesitant pauses caused by *hamzat ul-qat'*.

But supposing a *hamzat ul-qat'* is needed at the beginning of a sentence, in the imperative, what the vowel sign should be? the answer is the same as that of the middle radical, if it be *ḍamma*; and a *kasra*, if it be either a *fatha* or a *kasra*, but how is the vowel of the middle radical decided? By simply referring to dictionaries, but I have discovered a thump index for that, viz, if the verb indicates power the middle radical is *u* e.g. *ḥakama* حَكَمَ, *yahk* (U) *mu* يُحَكِّمُ, *uḥkum* أُحْكِمُ, to govern, *qatala* قَتَلَ, *yaqt*(U)*lu* يَقْتُلُ, *uqtul* أَقْتُلْ, to kill. If the verb, however, designates relaxation, opening or rejoice, the middle radical is *kasra* — e.g. *fariha* فَرِحَ, *yafr*(A)*hu* يُفْرِحُ, *ifrah* اِفْرَحْ, *fataha* فَتَحَ, *yaft*(A)*hu* يُفْتَحُ, *iftah* اِفْتَحْ; but if it conveys the idea of breaking, either materially or figuratively, it should be *kesrated* e.g. *kasara* كَسَرَ, *yaks* (I) *ru* يَكْسِرُ, *iksir* اِكْسِرْ, to break; *raja'a* رَجَعَ, *yarj*(I)*u* يَرْجِعُ, *irji* اِرْجِعْ, to return.

That the glottal stop was not used by the Meccans, or used sparingly, is testified by the following incident:

A man came to the Prophet addressing him: *Yā nabi'-Allāh*, يا نبي الله O Prophet of God! He replied, "Say: *yā nabiyya'l-lah*", i.e. يا نبي الله, without hamza.

Just as there are cases of addition of *alifs*, there are others of omission e.g. *alif* of the vocative (or interjection) particle, *yā* (يا) or *hā'at-tanbih* (هَاء التنبية), which is used to excite the attention,⁷ or *nā* (u) in conjunction with a pronominal suffix, e.g. *anjainākum* اَنْجَيْنَاكُمْ "We saved you"; and any proper name that exceeds three letters e.g. *Ibrahim* اِبْرَاهِيمَ, *Ismā'il* اِسْمَاعِيلَ and *Salih* صَالِحَ.

(7) W. Wright, *A Grammar of the Arabic Language* translated from the German of Caspari, London, 1875, Vol. II. p. 91 ff.

Instead of the *alif* the *wāw* is used in such words as *ṣalāt* صلاة prayer, *zakāt* زكاة alms-giving, *al-ḥayāt* الحياة life, *ar-ribā* الربوا usury, to stress the word, as it were, and attach particular importance to it.

It will be noticed from the above points that the special orthography of the Qur'an was adopted in order to impart extra shades of meaning to words and phrases, that were unfamiliar in ordinary Arabic prose; moreover, there is a kind of heavenly music and divine articulation that cannot be expressed but in this way.

It may be objected that at times the author has used many transcription symbols, especially with regard to vowels, e.g. ā, ā̄, ā̅, ī, ī̄, ī̅ etc., but this was unavoidable, in quest of very accurate pronunciation of the Qur'anic words.

One may say in defence of it that after a period of practice it becomes a second nature to the student, and the whole book can then be used for reference on doubtful points only.

In conclusion, I would reiterate that it is a highly commendable book for which we have been waiting for so long.

INTRODUCTION

The Qur'ān Reader is an elementary course in reading the Arabic script of the Qur'an. If half an hour is spent daily, an average student could go through the *Reader* in about three months' time which will enable him to read the Qur'an without any further difficulty. All the rules pertaining to the Arabic script and calligraphy, which a beginner should know, have been dealt with in this *Reader*. Moreover, all the exceptions, difficult words and their combinations have been explained. Ample exercises have been given for each lesson. Patience is, however, essential and the student should persevere up to the 15th lesson after which he will be able to read many parts of the Qur'an. A little more effort will make even difficult portions of the Qur'an easy for him.

Though *The Qur'ān Reader* has been written on a self-taught basis the occasional help of a qualified teacher would be of great value.

Those who are already somewhat familiar with the Arabic script, or started learning to read the Qur'an in the early years of their lives but gave it up for some reason, will also find this *Reader* a means of reawakening their interest in the Qur'an.

Separate gramophone records of the recitation of the Qur'an are also available from different sources. One firm in Cairo has recorded the whole of the Qur'an by a famous Arab reciter (*Qāri*). Listening to these records will help the student understand and appreciate the beauty that lies hidden in the Word of God.

In the second part 25 *suras* (chapters) of the Qur'an have been added. Muslim students should memorise as many of them as possible for use in worship (*aṣ-Ṣalah*). At least two *suras*, i.e. Ch. 1 and 112 should be learned by heart. The Call to Prayer (*al-Azān* and *Iqāmah*) the Prayer, Principles of Faith etc. are also included in the second part. References of important words and verses have been given. The detailed meanings of the Arabic words and their references have

been given by me in *THE QUR'ANIC DICTIONARY AND CONCORDANCE* on which I have worked for several years. When printed, I hope, this book will fulfil a great need of the Muslim world for a better understanding of the Qur'an.

I must express my gratitude here to Miss Zarina Yūsuf and Mr Masood Akhtar for giving me financial help for the publication of this work and Messrs M. A'zam 'Alavī, Naşir Aḥmad and Shafīq Anwar Mirza for their assistance in seeing this book through the press.

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PART I

Bismil-lā-hir-Raḥmā-nir-Raḥim.

In the name of God the Beneficent, the Merciful.

LESSON 1

THE ALPHABET

الدرس ١

Arabic writing, like Hebrew and Syriac, runs from right to left. The script consists of strokes and dots. (Some letters have dots and others are without dots). There are 29 letters (*ḥuruf*) in the Arabic alphabet [28, if the *hamza* (ء) is not considered a separate letter]. Vowels are not counted as letters.

Before going to Lesson 2 the alphabet should be thoroughly mastered. Reading from right to left, left to right, top to bottom or reading the alternative lines and repeating the text aloud will be of great help. Special attention should be paid to the letters with diacritical dots or points. Certain letters appear similar in form in Arabic. Note carefully the following examples :

ب	ت	ث	ج	ح	خ	ذ	ز
<i>bā,</i>	<i>tā,</i>	<i>ṣā,</i>	<i>jim,</i>	<i>ḥā,</i>	<i>khā,</i>	<i>dāl</i>	<i>zāl,</i>
						<i>rā,</i>	<i>zā,</i>
س	ش	ص	ض	ظ	ع	غ	ق
<i>ṣin,</i>	<i>shin,</i>	<i>ṣād,</i>	<i>ḍād,</i>	<i>ṭā,</i>	<i>ẓā,</i>	<i>'ain,</i>	<i>ghain,</i>
						<i>fa</i>	<i>and qaf.</i>

These groups of letters, generally, differ in the number of dots and their location. Note also these two letters :

د	و
<i>dāl</i>	<i>wāw</i>

The one which has a rounded head is *wāw* (w) and the other one is *dāl* (d). In Arabic *d* and *t* should always be pronounced soft as *d* and *t* in French or Italian.

ARABIC ALPHABET

ط The pronunciation within brackets is popular among the Urdu speaking people.

الف	ا	Alif a a	زای	ز	Zā (zay) z	قاف	ق	Qaf q
باء	ب	Ba (bay) b	سین	س	Sīn s	کاف	ک	Kaf k
تاء	ت	Ta (tay) t ¹	شین	ش	Shīn sh	لام	ل	Lām l
ثاء	ث	Sā (say) s ²	صَاد	ص	Ṣād ṣ	میم	م	Mīm m
جیم	ج	Jim j ³	ضاد	ض	Dād d	نون	ن	Nūn n
حاء	ح	Hā (ḥay) ḥ	طاء	ط	Tā (ṭo'ay) ṭ	هَاء	ه	Ha (hay) h
خاء	خ	Khā (kḥay) kh	ظاء	ظ	Zā (zo'ay) z	واو	و	Wāw ⁴ w
دال	د	Dāl d ¹	عین	ع	'Ain	همزة	ء	Hamza
ذال	ذ	Zāl z	غین	غ	Ghain gh	یاء	ی	Yā (yay) y
راء	ر	Rā (ray) r	فاء	ف	Fā (fay) f		ے	

The combination لا called lām-alif is reckoned by some a letter of the alphabet and is inserted before yā (ی).

When the letter ت (tā) is used as a feminine ending it is written as ة or َة (hā with two dots over it). This is called the "round tā" or tā marbūṭa. When ی (yā) is joined with other letters it generally takes two dots, e.g. یا عین (yā 'aina). The two dots below the final yā (ی) are optional, e.g. فی or فی.

1. The letter t and d (ت, د) should always be pronounced soft in Arabic, Persian and Urdu as t and d in French, Dutch or Italian.
2. Some Orientalists spell it as th.
3. Orientalists spell this letter as dj because in some European languages the sound of j is like that of yā. In English, however, the sound of ج (jīm) is exactly like j.
4. The letter و (wāw) is sometimes written before the letter ه (hā).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝



1
 2
 3 ا ب ت ث ج ح ا ب ت ث ج ح
 4 خ د ذ ر ز س ش خ د ذ ر ز س ش
 5 ص ض ط ظ ع غ ص ض ط ظ ع غ
 6 ف ق ك ل م ف ق ك ل م
 7 ن کا و ء ی ے ن کا و ء ی ے

THE ALPHABET

8 ا ب ت ث ج ح خ د ذ ر
 9 ز س ش ص ض ط ظ ع غ
 10 ف ق ك ل م ن کا و ء ی ے

Important. Please read the Arabic script from right to left.

Line 1. One dot. Two dots. Three dots.

2. One dot over the line. Two dots over the line. Three dots over the line. One dot below the line. Two dots below the line. One dot over the line . . . and so on.

- 1 ص صب صل صن ضن ضل ۱
- 2 ط طن طل طو وضو ظ ظو ظن ۲
- 3 م من مط مظ مو مر مز مژ ۳
- 4 ف فز فر فوق قز قو قظ ۴
- 5 ع عو عر عز غ غث غص ۵
- 6 ع عو عر عز غ غث غص ۶
- 7 ح حم عم عمم قم قظ سظ شظ صب فم فم ۷
- 8 عك عن فن فت لس لق لظ ۸
- 9 س سب سبج سبج سخ شخ جج جخ ۹
- 10 ي يخي جي سي شي من مي لي ۱۰

6. 'ain qāf. fā qāf. hā qāf. hā kāf. mīm kāf. fā kāf. ghain qāf.
7. hā mīm. hā mīm. 'ain mīm 'ain mīm. qāf mīm. qāf mīm. sīn tā. shīn qā.
qād bā. fā mīm fā mīm.

LESSON 3 VARIOUS FORMS OF THE LETTERS (B)

الدرس ٣

There are certain letters, viz,

ي and ه ل ك غ ع

'ain, ghain, kāf, lām, hā and yā

which take (or may take) a different shape in their final and (or) initial forms. The medial form is also affected (see next lesson). Note the following changes in the final form :

ع becomes ع or ع , غ becomes غ* or غ.

ه becomes ه.

As to the initial form :

ك becomes ك or ك or ك (as in ك , كا , كن).

ل becomes ل or ل (as in لا , لا).

ه becomes ه (remember the two eyed shape).



Tā Marbūta or the Round Tā

When the letter *ta* (ت) is used as a feminine ending, it is written as a *hā* (ه or ه) with, however the two points of the *ta* over it thus : ة or ة . This is called *ta marbuta* or the round *ta*.

It should also be borne in mind that when the dots are over the hook it is a different letter from the one where the dots are below the hook. Note carefully that in the initial form :

ب becomes ب and ن becomes ن ; ت becomes ت and ي becomes ي.

(See lines 7-10 p. 17).

١ ع ع ه ع ه ع ه ع ه ع ه ع ه
 ٢ غ ب ق ن ق ب ق ب ق ب ق ب ق ب ق ب
 ٣ كل كالل لدا لدا لدا لدا لدا لدا لدا لدا

*Mark the flattened head of 'ain and ghain.

3. kāf lām. kāf alif. lām alif. lām lām. lām dāl. qād alif. lām zāl. lām alif. mim yā.

COMBINED EXERCISE

Read from right to left.

- 1 بصر بلغ عبث سلخ خلف يهب ١
- 2 عقل قفل لقب كفر فقر شفق ٢
- 3 بهز لبر جلب هعا عجه غحس ٣
- 4 تغد خكغ ستم حفت فنخذ قشل ٤ (3)
- 5 شقت ثصح ضثخ طسج يضط ٥
- 6 صظف كطش متق نمص ظيم ٦
- 7 ئكة هئن بهك لبض للو نتي ٧ (6)
- 8 ثلث جنات مسلمات مسيطر مستغفر جنة ٨
- 9 مين نيم نيم شفع طهر نسي يظهر ٩
- 10 ينقلب خفيف ينطق ملك قريب ١٠
- 11 بنعمته بعينه مليكته اقيمواالصلوة ١١

1. bā ṣād rā. bā lām ghain. 'ain bā sā. sīn lām khā. khā lām fā. yā hā bā.
7. hamza kāf tā. hā hamza nūn. bā hā kāf. lām bā qād. lām lām wāw. nūn tā yā.
9. mīm yā nūn. nūn yā mīm. nūn yā mīm. shīn fā 'ain. fā hā rā. nūn sīn yā. yā zā hā rā.
11. bā nūn 'ain mīm tā hā. bā 'ain yā nūn hā. mīm lām hamza kāf tā hā. alif qāj yā mīm wāw alif alif lām sād lām wāw tā.

THE ARABIC ALPHABET AND ITS VARIOUS FORMS

	Isolated	Initial	Medial	Final
Alif	a	ا	...	ا
Bā	b	ب	ب	ب
Ta	t	ت	ت	ت
Sā	s	ث	ث	ث
Jim	j	ج	ج	ج
Hā	h	ح	ح	ح
Khā	kh	خ	خ	خ
Dal	d	د	...	د
Zal	z	ذ	...	ذ
Rā	r	ر	...	ر
Za	z	ز	...	ز
Sin	s	س	س	س
Shin	sh	ش	ش	ش
Ṣād	ṣ	ص	ص	ص
Ḍad	ḍ	ض	ض	ض

		Isolated	Initial.	Medial	Final
Ṭa	t	ط	ط	ط	ط
Za	z	ظ	ظ	ظ	ظ
'Ain	'	ع	ء	ء	ع ع
Ghain	gh	غ	غ	غ	غ غ
Fa	f	ف	ف	ف	ف
Qaf	q	ق	ق	ق	ق
Kāf	k	ك	ك	ك	ك
Lam	l	ل	ل	ل	ل
Mim	m	م	م	م	م
Nūn	n	ن	ن	ن	ن
Hā	h	ه	ه	ه	ه
Wāw	w or v	و	و
Hamza		ء	أ ا آ	ئ ة	ئ و أ
Yā	y	ي	ي	ي	ي

Lam (ل) followed by alif (ا) is written ل when isolated ; in this form lam takes the shape of ل. At the end of a word lam-alif is written thus : لا.

FATHA KASRA DAMMA

There are six vowels in Arabic, three short and three long. Apart from these there are two diphthongs. Diphthong is the union of two vowels pronounced in one syllable (e.g. *ai*, *au*). Diphthongs and long vowels will be discussed in Lesson 8 and 11 respectively. Here we are concerned with the short vowels which are called :

1. *Fatha* (Persian *zabar*) ٲ. It is a small diagonal stroke over a letter and is pronounced like the *u* in *nun* or *under*. On no account should it be prolonged and pronounced as *a* in *father*, *man* or *war*.
2. *Kasra* (*zayr*) ٴ. It is a small diagonal stroke below a letter. It should be pronounced as *i* in *pin*, *sin*, *did* or *lit* and NOT as *ee* in *deed* or *ai* in *bait*, or as *ay* in *day*.
3. *Damma* (*paysh*) ٶ. It is a miniature *wāw* (و) above a letter and is pronounced like the *u* in *full*, *bull* or *push* and NOT as *oo* in *food* or as *o* in *dole* or *pole*. As this vowel is indicated by *u* in English, care should be taken that it is NOT pronounced as *u* in *cut*.

MOVENT LETTERS. A letter which has any of the above three signs is called a movent letter حرف متحرك (*ḥarf-un mutaharrik-un*).

There are other sounds in Arabic also besides the three short vowel sounds mentioned above. They can be recognized and learned only by carefully listening to the Arabic speaking people. Here a few guiding points should be noted.

When *fatha* (ٲ) appears on *ṣād*, *ḍād*, *tā* and *zā* (ظ, ط, ض, ص) called emphatic letters, it is pronounced in a different manner. For instance صَبْرٌ, ضَرْبٌ, طَبَقٌ, and ظَلَمٌ (*ṣabara*, *ḍaraba*, *ṭabaqa* and *ẓalama*) should be pronounced as if they sound like *ṣobara*, *ḍoraba*, *ṭobaqa* and *ẓolama*.* (The letter *o* is pronounced as *o* in *odd*). If there is *fatha* (ٲ) or *damma* (ٶ) on *rā* (ر) it will be uttered in full, e.g. ارَادَ *arāda* almost like *arauda*.

When there is *kasra* (ٴ) under *rā* the pronunciation is not so full, e.g. رجال *rijāl* and ريح *riḥa*.

Similarly when there is *fatha* or *damma* on a letter before *lām* (ل) it is pronounced full, e.g. اللهُ *Allahu* like *Ol-lāwhu*. If there is *kasra* under the letter before *lām* the pronunciation is not full, e.g. اللهُ *lil-lahi*.

*For further discussion see Appendixes 2, 3, 4 and 5.

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12

ا

ب

ت

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12

ب ت ث ح خ ر ز ف ي

ب ت ث ح خ ر ز ف ي

ب ت ث ح خ ر ز ف ي

ب ت ث ح خ د ذ ر ز س ش ص

ض ط ظ ع غ ف ق ك ل م ن ه و ء ي

ب ت ث ح خ د ذ ر ز س ش ص

ض ط ظ ع غ ف ق ك ل م ن ه و ء ي

ب ت ث ح خ د ذ ر ز س ش ص

ض ط ظ ع غ ف ق ك ل م ن ه و ء ي

ب ت ث ح خ د ذ ر ز س ش ص

ض ط ظ ع غ ف ق ك ل م ن ه و ء ي

ب ت ث ح خ د ذ ر ز س ش ص

ض ط ظ ع غ ف ق ك ل م ن ه و ء ي

* *Important.* Letters with vowel signs should be pronounced as *a, ba* and not as *alif zabar a, bā zabar ba*, etc. Remember also that *a, i* and *u* should be pronounced short.

5. *a. bu. ti. sa. ju. hi. khu. da. zi. ra. zu. sa. shi. su.*

12. *li u. la i. 'a li. 'i la. 'u ba. li bu. ba bi.*

- 1 فِي بِي بِي بِي قَوْ خَا إِخْ لَخِ 1
- 2 أَوْ كَوْ سُبْ حِتْ جَتْ إِدْ إِدْ 2
- 3 رُزْ رَزْ عَصْ غِزْ لَوْ كَطِ ظَا 3
- 4 وَءْ يُقْ أَمْ قَا لَا لَلْ لَأْ كِلِ 4
- 5 ذَرَا وَدَعْ رَزَقْ دَرَسْ أَدَبْ إِرَمْ 5
- 6 عُرِفْ قِرَدَ قِرَاءَ خَرَجَ عُرِبْ نَذَرَ 6
- 7 فَعَلَ فِعِلَ فَعُلَ فَعَلْ فِعِلَ فِعِلَ 7
- 8 فَتَحَ خَلَقَ نَصَرَ كَتَبَ بَلَغَ كَشَفَ 8
- 9 إِبِلِ بِلِزِ سَلِمَ صُحُفْ رُسُلْ عُمُرْ 9
- 10 سَمِعَ جُمِعَ مَعَكَ بُعِثَ نَفِخَ سَجَدَ 10
- 11 قَلَمَ مَلَا لَلَا لِكَا نِكَا كَلَا كِلِلِ 11

4. wa 'u. 'i qa. a mu. qi a. la i. li lu. la u. ki li.

7. fa-'ala. fi-'ili. fu-'ulu. fa-'alu. fi-'uli. fu-'ila.

11. qalami. mala-i. lila-u. liku-a. nuki-i. kila-u. kilili.

1 مَدَّ مَدَّ بَعَّ كَنَّ بَعَّ كَنَّ بِتَّ 1
 2 مَنَّ مَنَّ سَنَّ سَنَّ سَنَّ سَنَّ سَنَّ 2
 3 فَخَّ قُلَّ تَفَّ عَدَّ سَجَّ عُرَّ قَذَّ هُمَّ 3
 4 صَفَّ ظَغَّ بَغَّ كَنَّ بَحَّ طَغَّ بَحَّ تَهَّ 4

COMBINED EXERCISE

5 وَهَّ يَهَّ يَهَّ جِلَّ جِلَّ لَتَّ لَتَّ 5
 6 سُبَّ سُبَّ لِمَّ حَدَّ فَعَّ مِغَّ كَلَّ 6
 7 كَلَّ عَنَّ عَنَّ شَبَّ لَثَّ تِلَّ يِنَّ 7
 8 بَمَّ سَقَّ مِمَّ لَأَّ لَأَّ لِ لِ 8
 9 لَقَدَّ فَقَدَّ قَلَمَّ كَرَمَّ عَجَبَّ 9
 10 حَسَدَّ حَسَدَّ حَسَدَّ حَسَدَّ بَدَانَ 10

* These words should be read straight as *laqad*, *faqid* and not as *lām zabar la*, *qāf zabar qa*, *dāl mauqūf*, *laqad* and so on. The same process should be followed throughout *The Qur'an Reader*.

7. *wuh. yihi. yih. jil. jili. lat. lata.*

9. *laqad. faqad. qalam. karam. 'ajab.*

10. *hasad. hasda. hasud. hasada. badan.*

- 1 أَخَذَ - أَبَدَ - نَعَبَ - بَعَدَ - وَزَنُ - حَمَدُ - 1
- 2 مُسَّتَ - تِلْكَ - قَدَمَ - لَكُمَ - قَدَمُ - سَرَقَ - 2
- 3 رِزْقُ - إِثْمِ - نِعَمَ - عِلْمِ - أَدْعُ - إِهْدِ - 3
- 4 سَمِعَ - قَسَتْ - فَهَمَ - نَحْنُ - لِمَنْ - مُلْكُ - 4
- 5 لَهُمْ - أَرْضِ - لِمَنْ - تَخَفَ - يَكْذِبُ - يَلِدُ - 5
- 6 رَزَقَ - رَجُلَ - بِهِمْ - يُفْسِ - أَظْلَ - عَجَلَ - 6
- 7 نَسَتْ - خَتَمَ - كُنْتُ - سَبَعُ - حُرْمَ - حَجَجَ - 7
- 8 تَفَعَّ - عَبِدَ - قُلْتُ - فَقُلْ - شَيْءَ - فُتِحَ - 8
- 9 فَرِذَ - بَعْضُ - فُلْكَ - قَسَتْ - رَيْحَ - حَدَثَ - فَهَى - 9
- 10 أَنْفُسَ - أَنْذَرَ - أَفْضَلَ - تُنْذِرُ - أَخْرَجَ - 10
- 11 جَعَلْتَ - فَعَلْنَ - أَكْرَمَ - خَرَجْنَ - مِنْهُمْ - 11

1. akhaza. abad. na'bu. ba'du. waznu. hamdu.
2. taf'a. 'abdi. qultu. faqul. shiyata. futihu.
3. anfusa. anzar. afdal. tunzir, akhraj.
4. ja'alta. fa'alna. akram. kharajna. minhum.

1. أَرْضٍ - تَخَفَ - يَكْذِبُ + لَهُمْ - يَلِدُ - 1
2. بِهِمْ - يُفْسِدُ - أَظْلَمَ - رَزَقَ - عَجَلَ - 2
3. خَتَمَ - سَبَعَ - حُرْمَ - نَسَتْ - حَجَجَ - 3
4. عَبْدٍ - فَقَلَ - شِيئَةً - تَفَعَّ - فَتَحَ - 4
5. بَعْضُ - قَسَتْ - رِبِحَ - حَرَّتْ - فَرِذَ - فَهِيَ - 5
6. أَسْكُنَ - أَظْلَمَ - أَنْعَمَ - أَنْتُمْ - مَعَكُمْ - 6
7. أَنْزَلَ - يَحْسَبُ - يَجِدُكَ - يُرْسِلُ - سَمِعَتْ - 7
8. أَنْعَمْتَ - الْحَمْدُ - سَمِعِيَهُمْ - عَلِمْتُمْ - 8
9. لَتَفْتَرِي - فَأَخْرَجَ - ظَلَمْتُمْ - أَخْرَقَتْ - 9
10. أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ - سَنُقْرِئُكَ - 10

6. uskun. azlama. an'ama. antum. ma-'a-kum.

7. unzila. yahsabu. yajid-ka. yursila. sami'tu.

8. an-'amta. al-hamdu. sam-'i-him. 'alimtum.

9. li-taf-tari-ya. fa-akhraya. zalamtum. akha-raqta.

10. alam nashrah laka sadra-ka. sa-nuqri-'uka.

The pronunciation of *fatha* (َ) is prolonged when it is followed by *alif* without any sign, e.g. **بَا رَا يَا** *bā, rā, yā*, etc.* Similarly when a letter with *ḍamma* (ُ) is followed by *wāw* (و) with *sukun* (◌ْ) the pronunciation of *ḍamma* is prolonged, e.g. **دُو سُو نُو** *du, su, nu*, etc. And when a letter with *kasra* (ِ) is followed by *yā* with *sukun* (◌ِ) the pronunciation of the *kasra* is prolonged, e.g. **بِي رِي فِي** *bī, rī, fī*, etc.

- 1 ا ب با تا ثا جا حا خا دا ذا
- 2 لا ما سا شا نا ها فا قا يا
- 3 بو تو جُو حُو خُو دُو ذُو رُو
- 4 لو مو سُو شُو نُو هُو فُو قُو يُو
- 5 بي تي ثي جي حي خي دي ذي
- 6 بي مي سي شي ني هي في في مي
- 7 با بو بي تي تو تا ثا ثي ثو

* There are, however, a few exceptions for which see Lesson 30.

1. *bā, bā. tā. s̄ā. jā. hā. khā. dā. zā.*

7. *bā. bū. bī. tī. tū. tā. s̄ā. s̄ī, s̄ū.*

- 1 رُو رَا رُو سِي سَا سُو شُو شَا شِي 1
- 2 صِي صُو صَا صَا ضِي ضُو ضُو لُو لُو طَا 2
- 3 ظَا ظُو ظِي عِي عُو عَا عَا غُو غِي 3
- 4 فِي فَا فُو قَا قِي كِي كَا كُو لُو 4
- 5 هِي هَا هُو مِي مِي نُو نَا وَا وُو 5
- 6 وَي وَي هِي هَا هُو وَا وَا يِي يَا يُو 6

LESSON 8 THE DIPHTHONGS **اِي - اُو** (au, ai) الدرس ٨

THE UNION OF TWO VOWELS PRONOUNCED IN ONE SYLLABLE

Apart from the short and long vowels, there are two diphthongs (*au*, *ai*) in the Arabic language which are formed by placing the *fatha* on a letter before *wāw* (و) and *ya* (ي).

The diphthong *au* is pronounced nearly like *ou* in shout and sound or like *o* in how and now. E.g. شَو (شَو) *shau*, بَو (بَو) *bau*.

Omit the sound of *t* in shout and bout.

The diphthong *ai* is nearly pronounced like *ai* in said or *i* in site or fire. E.g. سَي (سَي) *sai*.

Omit the sound of *d* while saying said and of *te* while saying site.

- 1 أَوْ بَوْتُوْ تَوْتُوْ أَيْ بَيْ بَيْ تَيْ تَيْ جَيْ جَيْ
 2 حَيْ حَوَّ حَوَّ حَيْ كَيْ كَيْ دَو دَو ذِي ذِي رِي رِي
 3 زَا زُو زِي رِي رِي زِي زِي زَا زُو زُو
 4 سَو سَو سَا سِي سِي فِي فِي فَا فَو فِي فَو
 5 لَو لَا لِي لِي لُو جُو جِي جُو جِي جَا
 6 مَوْ هَوْ عَوْ عِي عِي عَو كَو كِي مِي هِي

COMBINED EXERCISE

- 7 قَالَ - أَبَا - آلَا - زَادَ - كَمَا - إِذَا - طَالَ -
 8 بَالَ - جَادَ - بَلَا - كَانَ - فَمَا - دَارَ - يَكَا -
 9 نُوْحُ - سَوْفَ - حَوْلَ - دُونََ - صَفَا - فَوْرُ -
 10 دَكَا - آيِنَ - أَوْتِ - قِيلَ - بَيْنَ - فِيهِ -
 11 ضَيْفٍ كَيْفَ قَوْمَ - خَلَا - رَيْبَ - فَوْقَ -

1. au. bau. tau. sau. ai. bai. tai. nai. jai.

7. qāla. abā. alā. zāda. kamā. izā. tāla.

8. bāla. jāda. balā. kāna. famā. dāra. yakā.

- 1 نُورِي - رِيحَ - رُوْحَ - دِيْنِ - حَالٍ - غَيْبٍ - 1
- 2 أَنْذَرَ - أَخْرَجَ - تُنْذِرُ - رَأَيْتُ - أَنْفَسَ - 2
- 3 نَسُوهُ - قُلُوبُ - أَعُوذُ - رُوَيْدًا - يَقُولُ - 3
- 4 بَيْنَكَ - حُطْمَةَ - نَعْبُدُ - أَرْسَلَ - يُرْسِلُ - 4
- 5 رَأَوْفٌ - تَهْوِي - صُدُورٍ - إِلَيْكَ - أَوْحَى - 5
- 6 صِرَاطٌ - تَجْرِي - أَمَلِي - بَيْتِي - يَكُونُ - 6
- 7 تَفُورٌ - بَلَاحٌ - فَرَاحٌ - يَدِيهِ - مَكَانٌ - 7
- 8 بَالِغٌ - أَوْتِي - أَوْتِي - يُوسِفُ - نُخْفِي - 8
- 9 يَلُودُونَ - نُورُهُمْ - مَوْعُودٍ - تَدْعُونَ - 9
- 10 نُوحِيهِ - أَبَوِيهِ - زَوْجَيْنِ - تَبِعْنِي - 10
- 11 بَيْنَكُمْ - تَبْتَغِي - عَلَيْهِمْ - لِيُضِيْعَ - 11
- 12 تَحْيَوْنَ - مَغْضُوبٍ - سَمِعْنَا - فِرْعَوْنَ - 12
- 13 رَازِقِينَ - صَالِحُونَ - فَسَيُغْضَوْنَ - 13
- 14 رُءُوسٌ - يَشْمُونَ - مُسْتَهْزِئُونَ - 14

5. ra-'ūfu. tahwi. şudūri. ilaika. ū-hiya.

10. Nūḥīhi. abawaihi. zaujaini. tabi-'anī.

13. rāziqīna. şālihūna. fa-sa-yunghidūna.

- 1 يَهْجَعُونَ - لِلْخُرُوجِ - أَتَخَنَّتُمْوَهُمْ - 1
 2 يِينَا - أَفَعَيْنَا - حُسْنَيْنِ - تَسَلُّ - 2
 3 تَرَوْنَهُمْ - يَسْتَوْفُونَ - يَفْسِدُونَ - 3
 4 سَتَجِدُنِي - مُهْطِعِينَ مُقْنِعِي رِءُوسِهِمْ - 4
 5 يَسْؤُمُونَكُمْ - يَأْتُونَ - يَسْتَعْجِلُونَكَ - 5
 6 لَمْ يَلِدْ وَلَمْ يُولَدْ - قَدْ خَلَتْ مِنْ قَبْلِكُمْ - 6
 7 هَلْ يَسْمَعُونَكُمْ إِذْ تَدْعُونَ - فَمَا فَوْقَهَا - 7
 8 وَهُمْ يَنْهَوْنَ عَنْهُ وَيَنْهَوْنَ عَنْهُ - 8

LESSON 9 HAMZA WITH JAZM OR SUKUN ءِ ٩ الدرس

Note the following combinations of letters :

بَا *bā*, فَا *fā*, بَا *ba'*, (not *bā*), جِءَ *ji'* (not *jā*).

You will notice that when a *jazm* or *sukun* is placed on *alif* it does not remain a letter of prolongation but is pronounced with a jerk in the voice. The *hāmza* (ء) is written in several ways* but is always pronounced with a jerk (or a catch) in the voice.

9 سَأْتَا بَأْ وَأَبِءِ جِءَ شِءَ شِءَ رِءَ 9

COMBINED EXERCISE

10 بَأْ بَأْ يَأْ يَأْ جَأْ جَأْ فَأْ فَأْ سَأْ سَأْ 10

* See Appendix 1.

4. *sa-ta-jidu-nī. muḥṭi-'inā muqni-'i ru-'ūsi-him.*

6. *lam yalid wa lam yū lad. qad khalat min qabli-kum.*

10. *ba', bā. yā, ya'. ja'. jā. fā, fa'. sā, sa'.*

- 1 يَا ذَن - يَأْتِيهِ - تَأْتُونِي - تَأْوِيلٌ - جِئْنَا - 1
 2 بَارِيكُمْ - جِئْتِ - اِمْتَلَيْتِ - قَرَأْتَ - 2
 3 بِئْسَ - ءَاقَرَرْتُمْ - وَأَمْرٌ - يَأْفِكُونَ - 3
 4 وَأَتُونِي - رُءْيَاكَ - يَأْمُرٌ - يَأْمُرُونَ - 4

COMBINED EXERCISE

- 5 وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ - لَكُمْ دِينُكُمْ وَلِيَ دِينِ - 5
 6 إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ وَإِنْ أَسَأْتُمْ 6
 7 فَلَهَا - بَلَاغًا مَجْمَعًا بَيْنَهُمَا نَسِيًا خُوتَهُمَا - 7
 8 قَالَ فِيهَا تَحْيَوْنَ وَفِيهَا تَمُوتُونَ وَمِنْهَا 8
 9 تُخْرَجُونَ - هَيْهَاتَ هَيْهَاتَ لِمَا تُوعَدُونَ - 9
 10 وَنَذَرُهُمْ فِي طُغْيَانِهِمْ يَعْمَهُونَ - يَعْلَمُ 10
 11 مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ - يَعْذَرُونَ 11

1. ya'-zan. ya'-tihi. ta'-tūni, ta'-wīlu. ji'-nā.
 5. wa'huwa ma-'a-kum aina mā kuntum. la-kum dīnu-kum wa liya dīni.
 8. qāla fihā tahyauna wa fihā tamūtuna wa minhā
 9. tukhḥra-jūna. haihāta haihāta limā tū-'adūna.

- 1 وَأَعْلَمُ مَا تُبْدُونَ وَمَا كُنْتُمْ تَكْتُمُونَ - وَ 1
 2 إِنْ تَبْتُمْ فَلَكُمْ رُءُوسٌ أَمْوَالِكُمْ لَا تَظْلِمُونَ 2
 3 وَلَا تُظْلَمُونَ - فَأَحْكُم بَيْنَكُمْ فِيمَا كُنْتُمْ فِيهِ 3
 4 تَخْتَلِفُونَ - الْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُونَ - 4
 5 لَا تَخَفْ وَلَا تَحْزَنْ - وَلَا تَنِيَا فِي ذِكْرِي - 5
 6 وَيَسْأَلُونَكَ مَاذَا يُنْفِقُونَ - قَالَ كَمْ لَبِثْتَ 6
 7 وَأَرْنَا مَنْسِكَنَا وَتُبْ عَلَيْنَا - وَمَا كُنْتَ لَدَيْهِمْ 7
 8 إِذِ يَخْتَصِمُونَ - بَلْ أَكْثَرُهُمْ لَا يَعْلَمُونَ - 8
 9 قَالَ أَجِئْتَنَا لِتُخْرِجَنَا مِنْ أَرْضِنَا بِسِحْرِكَ - 9
 10 وَأَتُوْنِي بِأَهْلِكُمْ أَجْمَعِينَ - فَإِذَا هِيَ تَلْقَفُ 10
 11 مَا يَأْفِكُونَ - بِمَا نَسِيتُ وَلَا تَرْهَقَنِي 11

1. wa a'-lamū mā tubdūna wa mā kuntum tak-tumūna. wa
 2. in tubtum falakum ru-'ūsū amwāli-kum lā tazlimūna
 3. wa lā tuzlamūna. fa ahkumu baina-kum fimā kuntum fihi
 4. takhtalifūna. al-yauma tujzauna mā kuntum ta'-lamūna.
 5. lā takhaf wa lā tahzan, wa lā taniyā fī zikri.
 9. qāla aji'tanā li-tukhrijanā min arḍinā bi-sihrika.

THE SOUND OF "an" "in" "un" AT THE END OF WORDS

When the signs of the short vowels are doubled (i.e. $\frac{ـ}{ـ}$, $\frac{ـ}{ـ}$, $\frac{ـ}{ـ}$ become $\frac{ـ}{ـ}$, $\frac{ـ}{ـ}$, $\frac{ـ}{ـ}$) they are pronounced with the addition of the sound of *an*, *in* and *un* respectively. This is called *tanwin* or nunation which takes place only at the end of indefinite nouns and adjectives.

Note that $\frac{ـ}{ـ}$ (*an*) takes an *alif* after all the consonants except *tā al-marbūta** (ة), e.g.

بَا فَا رَا قَا مَا but ة
ban fan ran qan man tan

pronounced as bun, fun, run and so on.

Note also that *alif* in this case is not pronounced.† When $\frac{ـ}{ـ}$ precedes a *ya* (ي) no *alif* is written either, e.g. *هُدَىٰ hudā* (2.2), *دُحَىٰ duḥā* (7.98).



- | | | | | | | | | | | | | | | | |
|---|---|--------|--------|-----------|-----------|----------|----------|----------|----------|----------|----------|------------|------------|----------|----------|
| 1 | ا | اِنْ | اِ | بِنْ | بِ | بُنْ | بُ | تِنْ | تِ | تُنْ | تُ | دِنْ | دِ | دُنْ | دُ |
| 2 | ز | زِنْ | زِ | مِنْ | مِ | مُنْ | مُ | يِنْ | يِ | يُنْ | يُ | قِنْ | قِ | قُنْ | قُ |
| 3 | ق | قَا | قَا | كَا | كَا | مَا | مَا | حَا | حَا | حَا | حَا | قَا | قَا | قَا | قَا |
| 4 | ة | رَا | رَا | دَا | دَا | بَا | بَا | حَا | حَا | فَا | فَا | وَا | وَا | قَا | قَا |
| 5 | ع | عِلْمٌ | عِلْمٌ | حَيْرٌ | حَيْرٌ | حَفِيْفٌ | حَفِيْفٌ | لَفِيْفٌ | لَفِيْفٌ | حَفِيْظٌ | حَفِيْظٌ | حَلِيْفَةٌ | حَلِيْفَةٌ | ثَمْرَةٌ | ثَمْرَةٌ |
| 6 | ع | عَادٌ | عَادٌ | عِشَاوَةٌ | عِشَاوَةٌ | جَهْرَةٌ | جَهْرَةٌ | عُمَى | عُمَى | رُءُوْفٌ | رُءُوْفٌ | كَلِمَةٌ | كَلِمَةٌ | كَلِمَةٌ | كَلِمَةٌ |

* See Lesson 3.

† For details of letters written but not pronounced see Lessons 13, 16 and 30.

6. 'Ā-din, ghishāwa-tun. jahra-tan. 'um yun. ra-'ū-fun. kalam-hin.

- 1 وَقَرًا - عُرْفًا - بُشْرًا - صَالِحًا - قَائِمًا - عَاقِلًا - أَمْرًا - 1
 2 سَوْءٌ - بَاسِطٌ - عَلِيمٌ - بُدٌّ - شِقَاقٌ - سَمِيعٌ - شَانٌ - 2
 3 سَبَقًا - ذِكْرًا - صُبْحًا - قَدْحًا - وَقَرًا - نَاصِرًا - فَاتِحًا - 3
 4 فَالِكِهَةِ - بَعْضٌ - قَعِيدٌ - نُسْكٌ - بِتَاجٍ - قَرِيبٌ - عَزِيزٌ - 4
 5 شَيْءٌ مَّجِيبٌ - غَمُورٌ حَلِيمٌ - نَارٌ حَامِيَةٌ - مِنْ عَلَقٍ - 5

LESSON 11

THE LONG VOWELS $\frac{1}{-}$ $\frac{1}{\bar{}}$ $\frac{1}{\bar{}}$

الدرس 11

This lesson deals with *fatha* ($\frac{1}{-}$) and *kasra* ($\frac{1}{\bar{}}$) in standing positions ($\frac{1}{-}$, $\frac{1}{\bar{}}$) and *ḍamma* ($\frac{1}{\bar{}}$) in an inverted position ($\frac{1}{\bar{}}$). These signs serve the purpose of prolonging the sounds of short vowels.

$\frac{1}{-}$. When *fatha* ($\frac{1}{-}$) is written in an upright position over a letter it resembles a small *alif* and helps to prolong the sound of the letter as if *alif* was preceded by a letter with *fatha*,* e.g.

ف = فَا ، ت = تَا ، ب = بَا

bā bā, ta tā, fā fā and so on.

$\frac{1}{\bar{}}$. Similarly if *kasra* ($\frac{1}{\bar{}}$) is written perpendicularly under a letter it prolongs the sound of that letter as if *yā* was preceded by a letter with *kasra*, e.g.

ي = يَا ، ا = اَي ، ب = بَي

bi bi i i, yi, yī and so on. †

(The standing *fatha* and *kasra* are sometimes called long *fatha* and long *kasra*)

$\frac{1}{\bar{}}$. The inverted *ḍamma* in the same way prolongs the sound of the letter as if *wāw* was preceded by a letter with *ḍamma*, e.g.

و = وَا ، ه = هَا ، و = وَا

hā hā, wā wā, 'u 'u and so on.

*See Lesson 7. † For one exception to this rule see Lesson 29, p. 70.

5. *shai-'un 'aji-bun. ḡhafū-run ḡalī-mun. nā-run ḡāmiya-tun. min 'ala-qin.*

Important. Please note that *u* in *un* should always be pronounced as *u* in *pull* and NOT as *u* in *run*.

ا

ا

ا

1 ا ب ث ث ج ح خ د ذ ر
 2 ز س ش ص ض ط ظ ع غ ف
 3 ق ك ل م ن ه و ء ي ؤ
 4 با ب إي ا هؤا م ه ء ي و

COMBINED EXERCISE

5 اَمَنَ - اَدَمَ - مَلِكٍ - مَآرِبٍ - كِتَابٍ - سَمَوَاتٍ
 6 اَلُنَّ - هَذَا - قَلَّ - رَزَقْنَاهُمْ - صَادِقِينَ
 7 فِيهِ - بِهِ - وَقِيلَ - اِلْفِهِم - يُحِي - يَسْتَحِي
 8 تَزَقَّيْنِهِ - نُورِهِ - اِبْرَاهِمَ - بَعْدِهِ - بِمُرْحَزِهِ
 9 اَمْرَهُ - لَهُ - دَاوُدَ - تَلُونَ - اَلْوَانَهُ - اَنْزَلَهُ
 10 سُبْحَانَهُ - كَلِمَتُهُ - مَوْءَدَاةٌ - مَآوِرِي - يَسْتَوُونَ

4. bā, bā, ī, ī, hū, hū, mā, hī, 'ū, yī, wū.
 5. āmana, ādama, mā-likī, ma-āribu, kitābu, samā-wā-tin.
 6. al-'āna, hāzā, qāla, razaqnā-hum, ṣādiqīna.
 7. fī-hi, bi-hī, wa qīli-hī, ilāfi-him, yuhyī, yastah-yī.
 8. turzaqā-ni-hī, nū-rihī, Ibrāhīma, ba'di-hī, bi-muzah-zīhi-hī.
 10. sub-hāna-hū, kalimatu-hū, mau-'ūdatu, mā wāriya, yasta-wūna.

THE HORIZONTAL SIGN OF PROLONGATION

The *madda* is like a horizontal sign of prolongation over a letter. The letters which take *madda* are *alif*, *waw* and *yā* (ا, و and ي). This sign occurs at the beginning, the middle or the end of a word, e.g.

سُوءٌ جِيءَ بِمَا رَأَى
 sū-'un ji-'a bimā rā yā

The *madda* is generally pronounced the length of three *a*'s, three *i*'s or three *u*'s. The thinner *madda* (ˆ or ˆ) represents the three lengths and the thicker one (ˆ) the four lengths of *a*, *i* or *u*. [It is, however, permissible to reduce the length of the thinner *madda* (ˆ) to *ā*, *ī* or *ū* and the thicker one (ˆ) to *ā*, *ī*, or *ū*].



- 1 يَ لَا سَاءَ لَ يَ هَا سُو فِي رَأَى
- 2 الْآ - سُوَاءٌ - يَسْتَحِي - أَهْلَةً - بِهَا أَوْ دَيْنٍ -
- 3 لَةَ إِخْوَةٌ - يَأْدَمُ - لَيْسُوَاءٌ - بَنِي إِسْرَائِيلَ -
- 4 هَآنْتُمْ - أَتَيْنَا آلَ - يَابِلَيْسُ - فِي أَوْلَادِكُمْ -
- 5 وَرِثَةَ أَبَوَاءَ - سَتِخْتِ - نِسَاءً - بَطَانَتِهَا -
- 6 عَائِدُونَ - إِلَى أَهْلِهِ - بِأَيْتِنَا - جَاءَتْ -

3. lahu ikhwa-tun. yā-ādamu. li-yasū-'a. bani Isrā-'ila.

5. warisahu abawāhu. sā-ihā-lin. nisā-'an. baṭā-'inuhā.

6. 'ā-'idūna. ilā ahlihi. bi-āyātina. jā-'at.

In Lesson 7 we learnt that when *alif* is preceded by a letter with *fatha*, *wāw* by *ḍamma* and *yā* by *kasra* they become long vowels, e.g. *فَا*, *فَو*, and *فِي* (*fā*, *fū* and *fī*). However, *alif* without any vowel sign is not pronounced when it is followed by a letter with *sukun* or *jazm*, e.g. *فَا* *fā* but *فَان* should be pronounced as *fan* (fun) and not as *fan*, because there is a *sukun* on the letter *ن*. It should also be noted that when a letter (or letters) without any vowel signs are followed by a letter with *sukun* the vowelless letters are not pronounced. Mark the following examples carefully :

ذِي اَوْ شَايِ جَيِّ ذُوَالِ وَالِ لَافِ بِالِ
bil laf wal zul ji shai zi

Again if there is no vowel sign on any other letter that is also not pronounced, e.g.

رَبُّوا مَوْا رِبَا.
ribā mu, ribā.

١ فَا قَاد (قَد) + لَا لَاف (لَف) + فَان (فَن) +

٢ وَال (وَل) + ذُوَالِ (ذُل) + بِالِ (بِل) + لِي (لِ) +

٣ ذِي (ذِ) + شَايِ (شَي) + جَيِّ (جِي) + وَ (وُ) +

٤ ذِي اَوْ (ذِ) + وَا (عَا) + تَوْ (تُ) + وُن (عُن) +

٥ حِي (عِ) + لَوْا (لُو) + مَوْا (مُو) + صَلَوَةٌ (صَلَات) -

٦ رِبُّوا (رِب) - نَكْلَةٌ (زَكَات) -

- 1 فَادِعُ لَنَا - فَالْتَنَ - فَانْفَجَرَتْ - بِالْآخِرَةِ ١
- 2 عَلَى - مَتَى - رِزْقًا - بَلَى - هُدَى - رَعْدًا - أَبِي ٢
- 3 شَيْئًا - لِشَايِءٍ - وَجَائِءٍ - يَأْتِسُ - أَوْى ٣
- 4 وَالْفُؤَادَ - يَذَرُوكُمْ - بِسُؤَالٍ - تَوْمِنُونَ ٤
- 5 يَقَوْمٍ لِمَ تُوذُونََنِي - ذِي أَوْتَمٍ - خَلَقَ... ٥
- 6 الْإِنْسَانَ - أَوْلَيْكَ - مِائَةً - ذُو الْفَضْلِ... ٦
- 7 الْعَظِيمِ - تَهْوَى الْأَنْفُسَ - بُرَاءً وَأَ مِنْكُمْ ٧
- 8 إِيْتَائِي - أَوْنَزَلَ - يَسْتَهْزِئُ - صَلَوَةٌ ٨

LESSON 14

THE HOOK WITH NO SIGNS

الدرس ١٤

There are at times small tips (with or without dots) amidst words which have no vowel signs. As has been mentioned in the previous lesson, that the letters having no vowel signs should not be pronounced, similarly these hooks should be disregarded at the time of reading and the position of the next letter should be taken into consideration, e.g.

مِيكَالٌ مَوْلَانَا نَارِكٌ

narāka (11.27), *maulāna* (2.286), *Mikāla* (2.98).

This hook may stand for *yā* (ي) which is written at the end of a word after *fatha* and is pronounced like *alif* (ا) and is called *the alif that can be abbreviated* (*al-alif-ul-maqṣūra* - الالف المقصورة).

3. *shai-'an. li-shai-'in. wa ji-'a. yai-'asu. āwā.*
5. *yā-qaumi lima tu'-zūna-nī. zi'-tumi. khala-qal. . .*
6. *insāna. ulā-'ika. mi-'ata. zul-faqlil . . .*
7. *'azīmi. tah-wal-anfusū. bura-'ā-'u minkum.*

- 1 أَدْرَاكُمْ - هَدَانَا - إِحْدَاهُمَا - اِشْكُم - هَذَا - 1
 2 أَرَانِي - مِيكَلَد - نَرِكَ - نَجْوَاهُمْ - أَتَهَا - 2
 3 بِأَيْدِي - مَا وَهُمْ - مَثْوَاهُ - أَرْدَاكُمْ - 3
 4 مَوْلَانَا - هَدَانِي - أَثْقَكُم - هُوَهُ - 4

COMBINED EXERCISE


- 5 قَالَ لَا تُؤَاخِذْنِي بِمَا نَسِيتُ وَلَا تُرْهِقْنِي مِنْ أَمْرِي 5
 6 عُسْرًا - خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ 6
 7 الْجَاهِلِينَ - وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَلْقِ عَصَاكَ 7
 8 فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ - وَقَالَ الْمَلَأَمِنْ قَوْمِ 8
 9 فِرْعَوْنَ أَتَذَرُ مُوسَىٰ وَقَوْمَهُ لِيُفْسِدُوا فِي الْأَرْضِ 9
 10 وَيَذُرِكَ وَالْهَتَّكَ - وَقِيلَ يَا أَرْضُ ابْلَعِي مَاءَكَ 10
 11 وَيَسْمَأْ أَقْلِي وَغِيضَ الْمَاءِ وَقُضِيَ الْأَمْرُ - 11
 12 قَالُوا أَضْغَاثُ أَخْلَامٍ - وَمَا نَحْنُ بِتَأْوِيلِ الْأَخْلَامِ 12
 13 بِعِلْمَيْنِ - إِذْ هَبُوا بِقَمِيصِي هَذَا فَأَلْقُوهُ عَلَىٰ وَجْهِ 13
 14 أَبِي يَأْتِ بِصَيْرًا - وَأَتُونِي بِأَهْلِكُمْ أَجْمَعِينَ - 14

5. qāla lā tu-'ākhiznī bi-mā nasītu wa lā tur-hiqnī min amri

11. wa yā-samā-'u aqli'i wa għī-dal-mā-'u wa quḍiyal-amru.

- 1 وَلَقَدْ عَلِمْنَا الْمُتَّكِدِينَ مِنْكُمْ وَلَقَدْ عَلِمْنَا ١
 2 الْمُسْتَأْخِرِينَ - إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا وَ ٢
 3 أَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا وَقَالَ الْإِنْسَانُ مَا لَهَا - ٣

LESSON 15

TASHDĪD OR SHADDA 
 THE DUPLICATION OF CONSONANTS

الدرس ١٥

A consonant written once with the sign of *tashdid* (ـّ) over it is pronounced twice. This sign is an abbreviated form of *shin* (ش) which indicates the doubling, strengthening or duplication of the consonant in pronunciation, e.g.

جُسُّ جِبِّ أَبَّ أَبَّبَ أَبَّ
ab, ab ba, ab-ba, jib-bi, jus-su, etc.

The doubling of letter may be (1) an essential part of the word formation, or it may be (2) for the sake of assimilation of letter only. Note the following examples :

صَدَّقَ

سَبَّحَ

عَلَّمَ

(1) *ṣad-daqa* (92.6),*sab-baḥa* (57.1),*'al-lama* (96.4).

الَّيْلُ

الرَّحْمَنُ

الشَّمْسُ

الظُّلْمُ

(2) *al-lailu,**ar-Rahmānu,**ash-shamsu,**aḡ-zulmu.*

In the above instances (No 2) *lam* of the definite article ال meaning *the* does not take *sukun* or *jazm* because it has been assimilated to the following letter as has been indicated by the sign of *tashdid* (ـّ).*



- 4 أَبَّ أَبَّبَ جَبَّ جَبَّبَ دَبَّ دَبَّبَ شَبَّ شَبَّبَ ٤
 5 إِبَّ إِبَّبَ جِبَّ جِبَّبَ دِبَّ دِبَّبَ ٥

* For further discussion on assimilation of letters see Lessons 19, 20 and 21.

1 س س ه س م س ا س ا س ا

2 س س ه س م س ا س ا س ا

3 اِبَّ اَبَّ اُبُّ اُبُّ جَبَّ جَبَّ سِبَّ سِبَّ

4 سَبَّ سَبَّ دَبَّ دَبَّ دِبَّ دِبَّ شَبَّ شَبَّ

5 مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ مَدَّ

6 حَسَّ حَسَّ جَسَّ جَسَّ جِسَّ جِسَّ هَسَّ هَسَّ ظَنَّ ظَنَّ

7 يَزَّ يَزَّ هَمَّ هَمَّ هُمَّ هُمَّ هَلَّ هَلَّ جَلَّ جَلَّ جَرَّ جَرَّ فَرَّ فَرَّ وَلَّ وَلَّ

8 غُلَّ غُلَّ عَلَّ عَلَّ اَنَّ سَبَّ يَنَّ لَلَّ هَتَّ رَبَّ رَبَّ

9 ذَكَّ اَفَّ اَفَّ اَسَّ اَمِيْمُ يَتَّ وَتَّ اَمَّ اَمَّ

10 عَطَّلَ - لَعَلَّ - فَصَّلَ - يُحِبُّ - سَبَّحَ - عَلَّمَ -

11 رَبُّكَ - نَبَأَ - اِنَّمَا - كَانَّ - لِكُلِّ - ظَنُّكُمْ -

12 كَلَّمَن - رَبَّنَا - اِنَّنَا - فُصِّلْتَ - يَذِبْحُونَ -

13 ذُلَّلْتَ - سَعَّرْتَ - عَطَّلْتَ - وَلاَ غَوِيْنَهُمْ -

10. 'uṭṭila. la-'alla. fa-ṣalli. yu ḥibbu. sabba-ḥa. 'allama.

11. Rabbu-ka. nabba-'a. inna-mā. ka-anna. li-kulli. zannu-kum.

12. kulla-man. Rabba-nā. in-nanā. fuṣ-ṣilat. yuzab-biḥūna.

13. zul-lilat. su-'-irat. 'uṭṭilat. wa la-'ughwiyanna-hum.

- 1 مَبَيَّنْتِ - مِنْ قُوَّةٍ - ثَيِّبَتِ - أَيُّهَا - يُزَوِّجُهُمْ - 1
 2 سَوَّلَ - نُسُوِي - سَيَّاتِهِ - ثَوَّبَ - يَتَخَيَّرُونَ - 2
 3 زَوَّجَتْ - كُوِّرَتْ - سَيَّرَتْ - زَيْنَ - أَوَّلَ - لَدَيْ - 3
 4 نَالَسُ + وَالْ + هَالٌ + مُوَالِصٌ + كَالِدٌ + 4
 5 نَالِرٌ + هَالِنٌ + وَالِرٌ + وَنٌ + فِي السَّسْ + 5
 6 أَمِنَ السُّفَهَاءَ - وَالَّذِينَ - يَا أَيُّهَا الَّذِينَ - 6
 7 أَقِيمُوا الصَّلَاةَ - كَالِدِهَانَ - مِنَ الرِّبَا - 7

LESSON 16

THE LETTERS NOT PRONOUNCED

الدرس ١٦

It has been mentioned in Lesson 13 that *alif* without any vowel sign is not pronounced when followed by a letter with *sukun* (e. g. فَانَ *fan*, فَادُ *fad*, etc.) and that (2) the vowelless letters in the middle of the words are also not pronounced (e.g. ذُوَالِ *zul*, رِبَا *riba*, etc.). The same rules apply to the words containing letters with *tashdid* (ض). Sometimes more than three letters are dismissed, as far as the pronunciation is concerned. The simple rule is that if there are no vowel signs on these letters do not pronounce them, e.g.

وَالَّ (وَالَلْ) وَالَّ

walla,

هَالَّ

halla,

مُوَالِصَّ

muṣ-ṣa.

Please do not forget to pronounce doubled letters twice.

1. *mubayyi-nā-tin. min quṣwa-tin. ṣayyi-bā-tin. ayyu-hā. yuzawwiju-hum.*
2. *āmanas-sufahā'u. wallazīna. yā-ayyu-hallazīna.*
3. *aqi-muṣ-ṣalāta. kad-dihāni. minar-ribā.*

- 1 يَا أَيُّهَا النَّبِيُّ - اتُّوَا الزَّكَاةَ - لَتُنَبَّؤَنَّ -
 2 فِي السَّمَوَاتِ - وَاتَّبَعُوا الشَّهَوَاتِ - لِذَكَرِ -
 3 أَسَاءُوا السُّوَاةَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ -

LESSON 17 TAWWĪN WITH TASHDĪD ء ِ َ ُ ۱۷ الدرس

When *tanwīn* or nunation (ءِ, ِ, َ, ُ) takes place on any letter having *tashdīd*, it is as usual pronounced with the termination of *an*, *in* or *un* as the case may be, e.g.

حُبًّا فَجًّا رَبًّا
hub-ban *faj-jin*, *Rab-bun*.



- 4 حَظًّا صِرُّ صِرُّ حَظًّا
 5 حَى رَبًّا فَجًّا جَوًّا كَلًّا بَرًّا غَمًّا
 6 صَفًّا حُبًّا قَوًّا مَرَجَوًّا وَلِيًّا مِكْبًا
 7 عَتَلًّا سَوِيًّا عَدُوًّا مَدًّا صُمَّ شَقًّا

1. yā-ayyu-han-nabiyyu. āta-wuz-zakāta. la-tunabbu-'unna.

2. fis-samā-wāti. wat-taba-'ush-shaha-wāti. li-z-zakari.

3. asā-'us-sū-ā an kaz-zabū bi-āyātillāhi.

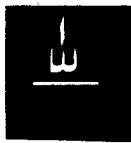
LESSON 18

TASHDĪD AND LONG FATHA AND KASRA الدرس ١٨

If a letter takes a long upright *fatha* (—) or a long downward *kasra* (—) it is pronounced as a long vowel as discussed in Lesson 11. The presence of *tashdid* does not make any difference, e.g.

سَوُّ	عَنَّ	بِيَّ	نِيَّ
<i>sawwā,*</i>	<i>'annā,</i>	<i>biyyī,</i>	<i>niyyī.</i>

* Please note that *aw* in *saw* should be pronounced as *ove* in *love*.



- 1 سَوُّ + سَوُّ + أَلَّ + أَلَّ + نَطُّ + لِدُّ + عَنَّ + لَوُّ +
- 2 فَسَوُّهُنَّ - اللَّهُ - مِنَ الظُّلَمِينَ - بَلِ ادُّرَكَ -
- 3 لَعَنَهُمْ - فَتَلَقَى - أَكْلُونَ - سَمْعُونَ - جَنَّتِ -
- 4 قَدِ اللَّهُمَّ - وَالذُّرِيَّتِ - لِلَّهِ - فَلِلَّهِ - حَتَّى -
- 5 مَكَّنَّهُمْ - نَفَّثَتْ - مِنْ شَرِّ النَّفَّثَاتِ -
- 6 بِيَّ + بِيَّ + نَبِيَّ + نَبِيَّ - مِيَّ + أُمِّيَّ + أُمِّيَّ -

2. *fa-sawwā-hunna. Allāhu. minaz-ẓāli-mīna. balid-dā-raka.*
3. *la-'annā-hum. fata-laqqā. akkā-lūnā. sammā-'ūna. jannā-tin.*
4. *qu-lillā-humma. waz-zāriyāti. lillāhi. fa-lillāhi. hattā.*
5. *mak-kannā-hum. waffā-sāti. min shar-rin-naffā-sāti.*

COMBINED EXERCISE

- 1 رَشْمٌ + عَلَّمَ + مَسَّتْ + كِنَلٌ + فِدُنٌ 1
- 2 سَحَرَ الشَّمْسَ - عَلَّمْتَنَا - مَسَّتْهُمْ - وَلَكِنَّ... 2
- 3 الْبِرَّ - فِي الدُّنْيَا - عَلَّمْنَا - وَالنَّسْلَ - فَسَبِّحْ - 3
- 4 صَرَفْنَا - أَخْرَجْتَنِي - نَبِّئْهُمْ - لِلسَّلَامِ - مِمَّنْ - 4
- 5 وَحَدَّهُ اشْمَأَزَّتْ - وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ - 5
- 6 رَبًّا + فَعًّا + ضَنًّا + رَدًّا + حَوًّا + إِيًّا + لَمًّا + 6
- 7 رَبًّا نَبِيًّا - فَعَالٌ - أَفَاضَ النَّاسُ - ذِكْرِي الدَّارِ - 7
- 8 حَوَانٍ - إِيَّاكَ - تَبَوَّؤُ الدَّارَ - الْأَخِلَاءَ - قَهَّارٌ - 8
- 9 مِمَّا - كَلَّا - لَوَاحَةٌ - سَتَّارٌ - رَزَاقٌ - ضَرَّاءٌ - 9
- 10 مُتَّوًّا + حَبُّوًّا + بِيُّوًّا + وَلَّوًّا + نَبِيُّوًّا + أَيُّوًّا + لَوَّوًّا + 10
- 11 وَعِنْدَهُمُ التَّوْرَةُ - يُحِبُّونَهُ - حَوَارِيُّونَ - 11
- 12 نَبِيِّونَ - يَتَوَلَّوْنَ - لَوَّارَةٌ وَسَهْمٌ - أَيُّوبَ - 12
- 13 حَلُّوا - رَبَّانِيُّونَ - فَوْقَكُمْ الطُّورَ - يَظُنُّونَ - 13

2. *sakh-kha-rash-shamsa. 'allamtanā. mas-sat-hum. walā-kin-nal. . .*

3. *birra. fid-dunyā. 'ullim-nā. wan*-nasla. fa-sabbih.*

5. *wahda-hush-ma-'azzat. wala-qad yas-sar-nal-Qur'āna li-z-zikri.*

11. *wa 'inda-hu-mut-Tau-rātu. yuhibbūna-hū. ḥawā-riy-yūna.*

12. *nabiy-yūna. yata-wallauna. law†-wan-ru-'ūsa-hum. Ay-yūba.*

* *wan* should be pronounced as *won*.

† *law* should be pronounced as *love*.

- 1 مَدِّي + صَلِّي + مَشِّي + رُئِي + حَيِّي + رَبِّي + 1
- 2 يَوْمِ الدِّينِ - مِنَ الْمُصَلِّينَ - فَازَلَهُمَا الشَّيْطَانُ - 2
- 3 مُنْفَكِينَ - وَإِذَا حَيَّيْتُمْ - قَفَيْنَا - يُزَكِّيكُمْ - 3
- 4 وَدُلَّ + نَصَدَّ + بِيَلَّ + نَسِيَّ + يَدَّكَ + مُطَوَّ + 4
- 5 يَوْمَ الَّذِينَ - لَنَصَدَّقَنَّ - يَعْمَلُونَ السَّيِّئَاتِ - 5
- 6 يَذَكَّرُونَ - وَرِئُ الَّذِينَ - يَا أَيُّهَا الْمُرْمِلُ - 6
- 7 يَا أَيُّهَا الْمُدَّثِّرُ - فَاطَّهَّرُوا - ذُرِّيَّةٌ - يَصُدَّنْكَ - 7
- 8 أُهِّيَّ + إِنَّ لَّ + وَقَصُّ + إِلَّا لَّ + كَنَّ ظُّ + 8
- 9 فِي الْأَمِينِ سَبِيلٌ - إِنَّ اللَّهَ يُحِبُّ الْمُحْسِنِينَ - 9
- 10 يُؤْفَى الصُّبْرُونَ - إِلَّا آتَى - لَنُهْلِكَنَّ الظَّالِمِينَ - 10
- 11 تَزَقُّوا + لَطَيَّرَ + حِلِصِي + وَلْتَلَّ + وَرَزَا + 11
- 12 شَجَرَتِ الرَّقُومِ - قَالُوا طَيَّرْنَا - مُجَلِّي الصَّيْدِ - 12
- 13 لِيُوَلِّنَ الْأَدْبَارَ - هُوَ الرَّزَاقُ - إِنَّ السَّمْعَ - 13

6. yaz-zak-karūna. walty-yul-lazīna. yā ay-yu-hal-muz-zam-milu.

7. yā-ay-yu-hal-mud-daṣ-ṣiru. faṭ-ṭah-harū. zur-riy-ya-tun. ya-ṣud-danna-ka.

13. la-yuwal-lun-nal-adbāra. huwār-raz-zāqu. in-nas-sam-'a.

- 1 عِلِّيَيْنَ - بَعْضُ السَّيَّارَةِ - أَنَا التَّوَّابُ الرَّحِيمُ - 1
 2 مَسْنَدٌ + زَيْنَسٌ + لَيْمَسَنَ الَّذِينَ كَفَرُوا 2
 3 مِنْهُمْ عَذَابٌ - وَلَقَدْ زَيَّنَّا السَّمَاءَ الدُّنْيَا - 3

LESSON 19 THE ASSIMILATION OF LETTERS (A)

الدرس ١٩

(1) Mark the following combinations :

رُلٌّ , رِمٌّ , ذُلٌّ .

These cannot be pronounced as *zanlla*, *rinmma* and *runlla*. Their correct pronunciation is *zalla*, *rimma* and *rulla* respectively. The sound of nunation (*an*, *in*, *un*) is completely dropped when a nunated letter is followed by a letter with *tashdid* except in the case of **و** and **ي** (see below No 2).

(2) When *wāw* and *yā* (**و** **ي**) with *tashdid* are preceded by a nunated letter the letter *n* is pronounced nasal with *ghunna*, the sound being only partly assimilated, e.g.

رُوٌّ
rinw-wa

رِيٌّ
ran-y-ya

(The letter *n* in the English word *ring* is nasal. Say *ring-ga* and then change *g-g* into *w-w* thus *rinw-wa* and you will get the correct pronunciation. A dot is placed over the nasal *n* to distinguish it from the ordinary *n*). (See Appendix 4 also).

4 (1) رُلٌّ رَرٌّ فَرٌّ نِرٌّ عِلٌّ 4
رُلٌّ رَرٌّ فَرٌّ نِرٌّ عِلٌّ

5 رُلٌّ رِمٌّ رِيٌّ رِيٌّ رِيٌّ رِيٌّ 5
رُلٌّ رِمٌّ رِيٌّ رِيٌّ رِيٌّ رِيٌّ

6 رُوٌّ رُوٌّ رُوٌّ رُوٌّ رُوٌّ رُوٌّ 6
رُوٌّ رُوٌّ رُوٌّ رُوٌّ رُوٌّ رُوٌّ

COMBINED EXERCISE

- 1 مَثْوَى لَهُمْ - وَسَطًا لَتَكُونُوا - غَفُورٌ رَّحِيمٌ.
- 2 رءُوفٌ رَّحِيمٌ - طَلْعُ نَضِيدٌ - شَيْءٌ نُّكْرٌ.
- 3 مَاءٌ مَّهِينٌ - كَصَيْبٍ مِّنَ السَّمَاءِ - أَمْرٌ مَّرِيحٌ.
- 4 شَيْطَانٍ رَّجِيمٍ - بِسَقْتٍ لَّهَا - جَزَاءٌ لِّمَن.
- 5 ذَكَرُوا نَثَى - بَحْتٌ وَ عُيُونٍ - خَيْرًا يَّرَهُ.
- 6 حَمِيمٌ وَ غَسَّاقٌ - سَاقِطًا يَقُولُوا - مُنَادِيًا يُنَادِي.
- 7 ظُلْمًا وَ زُورًا - لَذِكْرُكَ - مُبْرَكٌ لِّيَدَّبَرُوا.
- 8 خَيْرٌ يُّوفُّ - مُحَمَّدٌ رَّسُولُ اللَّهِ - قَلِيلًا مَا.
- 9 حَقٌّ مَّعْلُومٌ - هُدًى وَ نُورٌ - مَن يُرِدِ اللَّهُ.
- 10 بِنَاءٍ وَ غَوَاصٍ - عَذِنٍ مُّفْتَحَةً لَهُمُ الْآبْوَابُ.
- 11 أَيَّامٍ نَّحِسَاتٍ لِّنَذِيقَهُمْ - بَلَاءٌ أُمَّبِينٌ.
- 12 ذِكْرٌ لِلْعَالَمِينَ - خَيْرًا مِنْهُمْ - نُورًا تَهْدِي.
- 13 قَوْمٌ مِّن قَوْمٍ - فَوَيْلٌ يَّوْمٍ ذَلَّلَ الْمُكْذِبِينَ.

1. *maṣwal-la-hum. wasa-ṭal-litakūnū. ghaḥfū-rur-raḥī-mun.*

6. *ḥamī-munw-wa ghas-sā-qun. sāqi-ṭany-yaqūlū. munā-dī-yaṇy-yunādī.*

10. *ban-nā'īnw-wa ghaw*-wā-sin. 'adnim-mufat-taha-tal-lahu-mul-abwābu.*

13. *qau-mum min qau-min. jawai-luṇy-yau-ma-'izil-lilmukaḥ-zibī-na.*

*Please note that *aw* in *ghaw* should be pronounced as *ove* in *love* thus : *ghove*

- 1 عَيْنًا يَشْرَبُ - أَخَذَةً رَابِيَةً - ثَمَرَةً رِزْقًا - 1
- 2 حِطَّةٌ نَغْفِرُ - لَوْلَوْ مَكْنُونٌ - مَجْتُونٌ وَازْدُجِرَ - 2
- 3 شَرَّائِرُهُ - وَلِيًّا يَرْتُنِي - فِرَاشًا وَالسَّمَاءَ - 3
- 4 قَاصِدًا لَا تَبْعُوكَ - إِلَّا وَلَا ذِمَّةَ - كُلُّ لَهْ - 4
- 5 وَجَعَلْنَاهَا رُجُومًا لِلشَّيْطَانِ - فَوَيْلٌ لِلَّذِينَ - 5
- 6 أَعْجَمِيٌّ وَعَرَبِيٌّ - مَنْ كَانَ عَدُوًّا لِلْجَبْرِئِيلِ - 6
- 7 لِحَقِّ مِثْلٍ - عَزَى لَوْ + رَيْبٍ مِمَّا - خَيْرٌ مِمَّا - 7
- 8 وَلِكُلِّ وِجْهَةٍ - رَحْمَةٌ مِّنَّا - أَيَّامًا تَدْعُوا - 8
- 9 لَعَلَّمُ لِلسَّاعَةِ - نَصِيبٌ مِّمَّا اكْتَسَبُوا - 9
- 10 غِلًّا لِلَّذِينَ - لِقَوْمٍ يَذَّكَّرُونَ - هَمَّا زَمَشَاءَ - 10
- 11 دُرٌّ + دَرٌّ + دَرِيٌّ + دَرِيٌّ - دَرِيٌّ يُؤُو + 11
- 12 كَوْكَبٌ - دَرِيٌّ يُوقَدُ مِنْ - حَقٌّ لِلسَّائِلِ - 12
- 13 رِلٌّ + رِلْجٌ + رِلْجٌ + رِلْجِيٌّ + رِلْجِيٌّ + رِلْجِيٌّ يَغْ + 13
- 14 فِي بَحْرِ لُجِّيٍّ يَغْشَاهُ - كَوْكَبٌ دَرِيٌّ يُوقَدُ مِنْ - 14

6. 'a-a'-jamiy-yunuw-wa 'arabiy-yun. man kāna 'aduww-wal-li-Jibrīla.

10. ghil-lal lil-lazī-na. li-qau-min'ny-yaz-zak-karū-na. ham-mā-zim-mash-shā-'in.

14. fi bah-ril luj-jiy-yi'ny-yagh-shā-hu. kau-kabun dur-riy-yu'ny-yū-qadu min.

LESSON 20

ASSIMILATION OF LETTERS (B)

الدرس ٢٠

In certain cases two letters are assimilated in such a way that the sound of one letter is only heard (i.e. the sound of the second letter). This happens when a letter with *tashdīd* (ّ) is preceded by a letter with *sukūn* (◌), e.g.

أَرَدْتُ *aradttu* is pronounced as *arat-tu*. The letter د is so much assimilated in ت that only the sound of *tā* is heard. Other examples : أَنْلَّ *alla* and not *an-la*; أَوْوَّ *aw*-wa* and not *aww-wa*; اِنَّمَّ *imma* and not *in-ma*.

* Note that *aw* should be pronounced as *ove* in *love*.

١ كَذَّتْ قَدَّتْ وَدَّتْ إِذْظَّ كُنَّ مِنْلَّ
كَيْتْ قَيْتْ وَتْ إِظَّ كُنَّ مِيْنَلَّ

٢ مِنْلَّ اِنَّلَّ اَنْلَّ اَوَّوَّ صَوَّوَّ فَوَّوَّ
مِيْنَلَّ اِنَّ اَنْلَّ اَوَّوَّ صَوَّوَّ فَوَّوَّ

٣ وَوَّوَّ لَتْدَّ لُقْتُ هَلَّ قُلَّرَّ مِنْرَّ
وَوَّوَّ لَتْدَّ لُقْتُ هَلَّ قُلَّرَّ مِيْنَرَّ

٤ لَقَدْ كَيْتَ تَرَكْنُ اِلَيْهِمْ - قَدْ تَبَيَّنَ الرَّشْدُ -
لَقَدْ كَيْتَ تَرَكْنُ اِلَيْهِمْ - قَدْ تَبَيَّنَ الرَّشْدُ -

٥ رَاوَدْتُهُ عَنْ نَفْسِهِ - وَلَوْ اَنْتَهُمْ اِذْ ظَلَمُوْا -
رَاوَدْتُهُ عَنْ نَفْسِهِ - وَلَوْ اَنْتَهُمْ اِذْ ظَلَمُوْا -

٦ فَمَنْ لَمْ يَجِدْ - اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ -
فَمَنْ لَمْ يَجِدْ - اَشْهَدُ اَنْ لَا اِلَهَ اِلَّا اللهُ -

٧ وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ -
وَلَكِنْ يُؤَاخِذُكُمْ بِمَا عَقَدْتُمُ الْاَيْمَانَ -

4. *laqad kit-ta tarakanu ilai-him. qat-tabay-yanar-rushdu.*

5. *rā-wattu-hū 'an nafsi-hī. wa lau anna-hum iz-ḡalamū.*

6. *fa-mallam yajid. ash-hadu allā ilāha illal-lāhu*

- 1 وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ - مِنْ لَدُنْكَ سُلْطَانًا نَصِيرًا - 1
- 2 فَإِنْ لَمْ تَجِدْ وَاقِينَ اللَّهُ - ذَلِكَ بِمَا عَصَوْا وَكَانُوا - 2
- 3 وَالَّذِينَ آوَاؤُا نَصْرُوًا - حَتَّى عَفَوْا وَقَالُوا - 3
- 4 أَلَمْ نَخْلُقْكُمْ - وَقُلْ رَبِّ ارْحَمْهُمَا - 4
- 5 رَسُوْلٌ مِّنْ رَبِّ الْعَالَمِيْنَ - 5
- 6 اِنْ مَّ + كَبَّ مَّ + كُمْ مَّ + عَن مَّ + مَن نَّ + مِنْ مَّ +
اِمَّ كَمَّ كُمْ عَمَّ مَنَّ مَمَّ
- 7 اِنْ مَسَّهُ الشَّرُّ - اِزْكَبْ مَعَنَا - نَخْلُقْكُمْ مِّنْ - 7
- 8 عَنْ مَوَاضِعِهِ - فَمِنْ تَكَثَّرَ - فَهَلْ مِنْ مُدْكِرٍ - 8

1. wa lam ya-kullu-hū kufu-wan aḥa-dun. milla-dun-ka sulṭā-nan naṣī-ran.
2. fa-il-lam tajidū fa-innal-lāha. zālika bi-mā 'aṣaw*-wa kānū.
3. walla-zīna āwaw*-wa naṣarū. ḥat-tā 'afaw*-wa qālū.
7. immas-sa-huṣh-shar-ru, irkam-ma-'anā. nakh-luk-kum min.
8. 'am-mawā-ḍi-'ihī. fa-man nakaṣa. fa-hal mim-mud-daki-rin.

* Please note that aw should be pronounced as ove in love.

LESSON 21 THE ASSIMILATION OF LETTERS (C)

الدرس ٢١

If the letter with *tashdīd* is *wāw* (و) or *yā* (ي) and the letter preceding it is *nūn* with *sukūn* (ن) the assimilation would not be complete but a nasal *n* should be pronounced while joining ن with the following letter. A dot is put over *n* to indicate that it has a nasal sound, e g. **مِنْ وَ** *minw-wa* and NOT *min-wa* or *miw-wa*.

مَنْ يُّ *many-yu* and NOT *man-yu* or *may-yu*.

(See Appendixes 4 and 5 also).

- 1 أَنْ يِّي + أَنْ يُّ + إِنْ يِّي + مِنْ وَ + مِنْ وَ + مَنْ يِّي + 1
- 2 مِنْ يِّي + مَنْ يُّ + لَنْ يِّي + لَنْ يُّ + 2
- 3 أَنْ يَّاتُوا بِمِثْلِ هَذَا - أَنْ يُحِي عَ الْمَوْتَى - 3
- 4 وَإِنْ يَّاتُوكُمْ أُسْرَى - مِنْ وَ لِيٍّ وَلَا نَصِيرٍ - 4
- 5 سَكَنْتُمْ مِنْ وَجْدِكُمْ - وَيَهْدِي مَنْ يَشَاءُ - 5
- 6 لَنْ يُؤَخَّرَ اللَّهُ - أَوْ مَنْ يُنَشِّئُوا فِي الْجَلِيلَةِ - 6
- 7 وَلَنْ يَجْعَلَ اللَّهُ - قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ - 7
- 8 مِنْ وَرَائِهِمْ - لَنْ يَضُرُّوا اللَّهَ - 8
- 9 أَنْ يَتَطَهَّرُوا - وَاللَّهُ يُحِبُّ الْمُطَهَّرِينَ - 9

3. *any-ya'-lū bi-misli hāzā. any-yuh-yi-yal-mautā.*

6. *lany-yu-'akh-khīral-lāhu. awa many-yunash-sha-'u fil-hilyati.*

7. *wa lany-yaj-'alal-lāhu. qul lany-yusibanā illā mā katāba.*

COMBINED EXERCISE

- 1 أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ - 1
- 2 أَنْ يُمِدَّكُمْ - فِي مَعَزِلٍ يُبْنِي أَرْكَبَ مَعَنَا - 2
- 3 مَهْدَتْ - عَبَدْتَ - عَبَدْتُمْ - قُلْ لَا أَشْكُكُمْ - 3
- 4 مِنْ رَحْمَتِهِ - عَجَّلْنَا - بَلِ اللَّهُ - مِنْ مُدَكِّرٍ - 4
- 5 يُبَيِّنُ لَنَا - مَنْ يَتَّبِعْ - يُوَجِّهْهُ - آمَنَ لَا - 5
- 6 يَهْدِي إِلَّا أَنْ يُهْدَى - نُطْفَةٌ مِنْ مَنِيِّ يُمْنِي - 6
- 7 عَنْ مَنْ يَشَاءُ - قُلْ لَنْ يُصِيبَنَا - لَكُمْ مِنْ - 7
- 8 مَلْجَأٍ يَوْمَئِذٍ - مِمَّنْ يَنْقَلِبُ - يَا تَيْرِمُ - 8
- 9 مِنْ نَبِيِّ - فَهُمْ مِّنْ مَّخْرَمٍ مُثْقَلُونَ - 9
- 10 مِنْ رَبِّ رَحِيمٍ - كَأَيِّنْ مِّنْ نَّبِيِّ - عَلَى هُدًى - 10
- 11 مِّنْ رَبِّهِمْ - مِمَّمَّ + أَمِّ مِمَّنْ مَعَكَ - 11
- مِمَّ مِمَّمَّ
- 12 لَكُمْ مَّا + نَخْلُقُكُمْ مِّنْ مَّاءٍ مَّهِينٍ - ظِلٌّ مِّنْ - 12
- 13 يَخْمُومٍ - لِمَرَبِّلٍ + تَنْزِيلٌ مِّنْ رَبِّ الْعَالَمِينَ - 13

2. any-yumid-da-kum. fi ma'-ziliiny-yā-bunay-yar-kam-ma-'anā.

6. yahid-dī il-lā any-yuhdā. nuḡfa-tam-mim-maniyy-yiiny-yumnā.

9. min-nabiy-yin. fa-hum mim-magħra-mim musqalūna.

COMBINED EXERCISE*

- 1 يَسْمَعُونَ - يَسْمَعُونَ - يُعَلِّمُونَ - يُعَلِّمُونَ - عَلِيَهُ اللهُ - فَتَابَ عَلَيْهِ - ۱
- 2 امِنُوا - امِنُوا - اُبْرِيْ - اُبْرِيْ - وَاتَّقُوا - وَاتَّقُوا - فَاسْتَبِقُوا - فَاسْتَبِقُوا - ۲
- 3 فَاِنْ اَنْتَهَوْا - اِنْتَهُوا خَيْرًا - ثُمَّ اتَّخَذُوا - وَاتَّخَذُوا - ۳
- 4 ضَعْفَ - ضَعْفٍ - ضَعْفًا - ضَعْفًا - ثَلَاثَ - ثَلَاثَ - ثَلَاثًا - ۴
- 5 مُنْذِرِينَ - مُنْذِرِينَ - دِينًا قِيَمًا - قِيَمًا لِيُنْذِرَ - تَبَوَّأَ - تَبَوَّأَ - ۵
- 6 ذَوِي الْقُرْبَى - ذَوِي عَدَلٍ - اِنَّ ابْنِي - نَبَا ابْنِي - ۶
- 7 فَاتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ - بَيْنَهُمْ بِسُوْرَةٍ بَابٌ - يَوْمِ الْجُمُعَةِ - ۷
- 8 لَقَدْ ابْتَغُوا الْفِتْنَةَ - وَابْتَغُوا مَا كَتَبَ اللهُ لَكُمْ - ۸
- 9 تَحْتَهَا الْاَنْهَارُ - مِنْ تَحْتِهَا الْاَنْهَارُ - يَوْمِيذٍ - يَوْمِيذٍ - ۹
- 10 اَمَنْ يَّهْدِيْ - اَمَنْ لَا يَّهْدِيْ اِلَّا اَنْ يُّهْدَى - بُرءٌ وَا - بُرءٌ - ۱۰
- 11 وَهُوَ كَلٌّ عَلَى مَوْلَاهُ - اِنَّ اللهَ عَلَى كُلِّ شَيْءٍ قَدِيْرٌ - ۱۱
- 12 لِلْعَلَمِيْنَ - بِعَلَمِيْنَ - بِرَجَلِكَ - رَجَلِكَ - مُؤْمِنِيْنَ - مُؤْمِنِيْنَ - ۱۲
- 13 صَلَوَاتِهِمْ - صَلَاتِهِمْ - نِعْمَةٌ كَانُوا - نِعْمَةٌ اللهُ - قَسَمٌ لِّذِي - ۱۳
- 14 اَيْمَانِكُمْ - اَيْمَانِكُمْ - اَرِنَا الَّذِيْنَ - قَالَ الَّذِيْنَ - ثُمَّ - ثُمَّ - ۱۴
- 15 وَالَّذِيْنَ اجْتَنَبُوا الطَّاغُوْتِ - وَاجْتَنَبُوا الطَّاغُوْتِ - ۱۵
- 16 يَرْفَعُ اللهُ - وَاِذْ يَرْفَعُ - خَالِدِيْنَ فِيْهَا - خَالِدِيْنَ فِيْهَا - ۱۶
- 17 عَلَيْهِمْ ثِيَابٌ - عَلَيْهِمْ وَلَدَانٌ - صَالِحِيْنَ - صَالِحِيْنَ - ۱۷

* Particular care should be taken to pronounce these words correctly. They may appear similar, their pronunciation is different, e.g. *yassamma'ūna*, *yasma'ūna*; *yu'allimūna*, *ya'lāmūna*, etc. (See line 1 above).

2. *āminū*, *āmanū*. *ubri-'u*, *ubbarri-'u*. *wat-taqū*. *wat-taqū*. *fas-tabiqū*, *fas-tabaqū*.

3. *fa-inin-tahaw*. *intahū khairan*. *sum-mat-takhazū*. *wat-takhizū*.

7. *fa' tū bi-'ashri suwarim-mislihi*. *baina hum bi-sūril-lahū bāb-un*. *yaumiil-jumu'ati*.

9. *tahtahal anhāru*, *min tahtihal anhāru*. *yaumi-'izin*, *yauma-'izin*.

10. *afa-ma'ny-yahdī*, *am-mal-lā yahid-dī illā any-yuhdā*. *burā-'ā'u*, *barā-'un*.

13. *ṣalawā-li-him*. *ṣalāti-him*. *na'matin kānū*. *ni'matal-lāhi*. *qasamul-liḡi*.

THE JOINING OF *MADDA* WITH OTHER LETTERS

After *madda* (ـ) if the succeeding letter has *sukun* (◌) or *tashdid* (◌◌) the letter with *madda* should be prolonged and then joined with the succeeding letter, e.g.

آل

ā and NOT al

آذ

ʾāz-za and NOT ʾaz-za

Note: ā should be stretched to the length of two *alifs*, aa ; ā to the length of three *alifs*, aaa and ā̄ to the length of four *alifs*, aaaa. (See Lesson 12 also).

1 آل - آلنَ وَقَدْ عَصَيْتَ قَبْلُ - ضَالٍ - جُؤْنِيْ - 1

2 آذُ + عِنِّ + هَامَمٌ + وَآبٍ + ضَارٍ + 2

3 قُلْ آذَكَرَيْنِ - تَتَّبِعِينَ - مُدْهَامَتَيْنِ - شَرٌّ 3

4 الدَّوَابِّ - غَيْرِ مُضَارٍ - ضَالًا - كَافَّةً - حَاجَّهُ - 4

5 آل + آل + صَفِيٍّ - آلهُ - آلهُ - 5

6 أُمِّي + حَضُوْ + حَادُّوْ + مَآسَا + رُوْنِيْ + 6

7 آمِينَ - تَحْضُونَ - يُحَادُّونَ اللهُ - يُوَادُّونَ - 7

8 أَنْ يَتَمَآسَا - تَأْمُرُونِيْ - ضَارِّينَ - حَافِينَ - 8

9 حَادُّلٌ + تَصَاخٌ + تِظَانِيْ + أَتْحَاجُّونِيْ - 9

10 حَادَّ اللهُ - جَاءَتِ الصَّاحَّةُ - مَنْ يُشَاقُّ اللهُ - 10

1. āl, āl-āna wa qad ʾasaita qablu. qāl-li, jūn-ni.

3. qul ʾāz-zaka-raini. tat-tabi-ʾān-ni. mud-hām-matāni. shar-rad-

4. dawāb-bi. ghaira muḍār rin. qāl-lan. kaffā-tan. hāj-jahū.

- 1 وَلَا الضَّالِّينَ - وَالْمُشْرِكِ الظَّالِمِينَ - أَيُّهَا
 2 الضَّالُّونَ - قَالَ اتَّحَاجُّونِي فِي اللَّهِ وَقَدْ هَدِينِ -
 3 فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى

LESSON 23

NŪN QUTNĪ ن

الدرس ٢٣

Sometimes a small *nun* is written under an *alif* (ن) which is termed as *nun qutni*. If *alif* precedes that *nun* that *alif* is not pronounced, e.g.

خَيْرًا بِالْوَصِيَّةِ *khaira-nil-waṣiy-yatu* (not *khairā-nil-*) (2.180).

ن

4 خَيْرًا بِالْوَصِيَّةِ - نُوحٌ بِابْنِهِ - شَيْئًا يَتَّخِذُ
 خَيْرِنِلْوَصِيَّةٍ نُوحٌ بِنَبْنَهْ شَيْءِي يَتَّخِذُ

5 فَخُورَ الَّذِي - وَأَمْوَالٍ إِقْتَرَفْتُمُوهَا - قَدِيرُ الَّذِي -

6 جَمِيعًا الَّذِي - جَنَّتِ عَدْنِ إِلْتِي - أَلَيْمًا الَّذِي -

7 كَرَمَادٍ إِشْتَدَّتْ - مُبِينٍ إِقْتُلُوا - مُرِيبٍ الَّذِي -

8 بِغُلَامٍ بِاسْمِهِ - لَمَزَةٍ الَّذِي - عَادَ إِلَى -

9 يَوْمَئِذٍ الْمَسَاقِ - مَثَلًا لِلْقَوْمِ - خَيْرٌ لِطَمَنٍّ -

5. *fakhūra-nil-lazī. wa amwālu-niq-taraftumū-hā. qadīru-nil-lazī.*

9. *yauma'izi-nil-masāqu. masala-nil-qaumi. khairu-niṭma'anna.*

If there is a *tanwīn* (ـِ, ـٍ, ـً) or *nūn* with *sukūn* (نْ) before the letter *ba* (ب) that *tanwīn* and *nūn* in reading will be changed into a *mīm* and will be pronounced with a *ghunna* (nasal sound of *n*) e.g.

أَنْبِيَاءُ

يُنَبِّتُ

ambiyā-'a (not *an-biyā-'a*) (2.91), *yumbitū* (not *yun-bitū*) (16.11).

To indicate this particular pronunciation, in most of the Qur'ans a small *mīm* is written between ن and ب thus :

يُنَبِّتُ

م

1 أَنْبِيَاءٌ - مِنْ بَعْدِ - سَبَامٍ بِنَبَاٍ - مِنْ بَيْنِ الصُّلْبِ -
أَمْبِيَاءٌ مِمَّ بَعْدِ سَبَامٍ بِنَبَاٍ مِمَّ بَيْنِ الصُّلْبِ

2 يَنْبُوعًا - نَفْسٍ بِمَا - خَيْرًا بَصِيرًا - رَجَعُ بَعِيدٍ -
يَمْبُوعٌ نَفْسِهِ بِمَا خَيْرُهُ بَصِيرًا رَجَعُهُ بَعِيدًا

3 بِالْحَادِ بِظُلْمٍ - مِنْ بَعْدِهِمْ - أَنْبَاءِ الْغَيْبِ - لَطِيفُ بَعَادَةٍ -

4 لِيُنَبِّذَنَّ - إِذْ أَنْبَعَثَ - حَدِيثٌ بَعْدَهُ - يَوْمَئِذٍ بِجَهَنَّمَ -

3. *bi-ilhādīm-biẓulmīn. mīm-ba'di-him. ambā-'il-ghaibi. laṭīfūm-bi-'ibādihī.*

4. *la-yum-baẓanna. izīm-ba-'asa. ḥadīsim-ba'dahū. yauma-'izīm-bi-jahannama.*

THE WAQF OR PAUSE AT THE END OF A VERSE ○

(A)

A small circle at the end of a word means that the verse has come to an end, e.g.

(112.1) ○ قُلْ هُوَ اللَّهُ أَحَدٌ ○ (1.4) ○ أَيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○

If there is *fatha*, *kasra* or *damma* (◌َ, ◌ِ, ◌ُ or ◌ِ and ◌ُ form of *tanwīn* (see section B below) over or under the last letter, this sign should be disregarded; the word should be read as if there was a *sukun* (◌ْ) at the end. Note the change of pronunciation at the end of a verse in the following words :

○ نَسْتَعِينُ *nasta'inu* should be pronounced as ○ نَسْتَعِينُ *nasta'in*. ○ أَحَدٌ *aḥādun* should be pronounced as ○ أَحَدٌ *aḥad*.

When there is a *sukun* at the last letter there is no change in the pronunciation, e.g. ○ يُؤَلِّدُ *yūlad*.

(B)

There are different rules for pronouncing the ◌ِ form of *tanwīn* at the end-letter of a word.

1. When *alif* or *yā* (ي without dots) occurs after a letter containing the ◌ِ *an* sign, the last letter at the time of *waqf* (pause) should be pronounced thus: *ā*, i.e. with the sound of *alif* (ا ◌ِ) and not as *an* which is the usual sound of the sign ◌ِ, e.g.

○ رَقِيبًا *raqībā* (4.1), ○ دُحَى *duḥā* (7.98), ○ مُصَلَّى *muṣal-lā* (2.125)

2. At the termination of a verse the *tā marbūṭa* (ة ◌ِ) should be pronounced as *hā* (ه ◌ِ), e.g.

○ قُوَّةٌ *quw-wah* (9.69), ○ جَنَّةٌ *jan-nah* (57.21), ○ نَاصِبَةٌ *nāṣibah* (88.3).

Remember that *tā marbūṭa* (ة ◌ِ) will be pronounced like *tā* (ت) when no pause is made at the end of a verse, e.g.

(When no pause is made) ○ نَاصِبَةٌ *nāṣibatun taṣlā*.

(A)

1 ○ يَعْلَمُونَ ○ فَنَسَى ○ صَدِيقَيْنِ ○ يُنْفِقُونَ ○ تَعْلَمُونَ ○
يَعْلَمُونَ فَنَسَى صَدِيقَيْنِ يُنْفِقُونَ تَعْلَمُونَ

2 ○ رُسُلٍ ○ أَلْبَابٍ ○ زَوْجِنِ ○ أُمُورٍ ○ نَسْتَعِينُ ○
رُسُلٍ أَلْبَابٍ زَوْجِنِ أُمُورٍ نَسْتَعِينُ

3 ○ كُورَثٍ ○ تَنْهَرُ ○ فَحَدِيثُ ○ ذِكْرِي ○ يُوَلِّدُ ○
كُورَثٍ تَنْهَرُ فَحَدِيثُ ذِكْرِي يُوَلِّدُ

4 ○ لَهَبٍ ○ ضَلُّ ○ عَظِيمٌ ○ حَافِظٌ ○ خَيْرٌ ○
لَهَبٍ ضَلُّ عَظِيمٌ حَافِظٌ خَيْرٌ

5 ○ غَيْرِهِ ○ يَرَهُ ○ حِسَانٌ ○ كَسَبٌ ○ شَانٍ ○
غَيْرِهِ يَرَهُ حِسَانٌ كَسَبٌ شَانٍ

6 ○ جَانٌ ○ تَبٌ ○ مَسَدٍ ○
جَانٌ تَبٌ مَسَدٍ

(B)

7 ○ قُوَّةٌ ○ ثَمَنِيَّةٌ ○ رَقِيبًا ○ ضَحَى ○ مُصَلَّى ○
قُوَّةٌ ثَمَنِيَّةٌ رَقِيبًا ضَحَا مُصَلَّا

8 ○ أَبِي ○ زَكَرِيَّا ○ وَكِيلًا ○ شُكُورًا ○ كَبِيرًا ○
أَبٍ زَكَرِيَّا وَكِيلًا شُكُورًا كَبِيرًا

When a pause is made :

1. ya'lamūn. fa-nasī. ṣādiqīn. yunfiqūn. ta'lamūn.

6. jānn. tabb. masad.

8. abā. Zakariyyā. wakīlā. shukūrā. kabīrā.

OTHER PUNCTUATION MARKS م ط ج لا

There are other punctuation marks besides the small circle (○) which also indicate whether it is permissible to stop at a certain place or not. The following should be noted :

م Must make a pause otherwise the meaning may be altered.

ط Should make a pause. This sign indicates the end of a sentence but not the end of an argument.

ج Permissible to stop.

لا Within the verse indicates that one must stop.

These signs are at times placed over the circle also.* For fuller details see Lesson 31.



1 وَإِلَدَتِكَ م مُلْكُ م فِيهِ ط دَلْوَاهُ ج قِسْطُ ج بَرَقُ ج
وَأِلَدَتِكَ م مُلْكُ م فِيهِ ط دَلْوَاهُ ج قِسْطُ ج بَرَقُ ج

2 شَهْدَاءُ ط عِبَادِهِ الْعُلَمَاءُ ط تَهْتَدُوا ط لَهْوُ هُوَ هُوَ
شَهْدَاءُ ط عِبَادِهِ الْعُلَمَاءُ ط تَهْتَدُوا ط لَهْوُ هُوَ هُوَ

3 إِيَّايَ ط مَثْوَايَ ط فِيهِنَّ ط عَدُوٌّ ج مُتَشَابِهًا
إِيَّايَ ط مَثْوَايَ ط فِيهِنَّ ط عَدُوٌّ ج مُتَشَابِهًا

4 نِسَاءً ج جُزْءًا نِدَاءً شَيْءٌ ط تُقَّةٌ ط مَرْضِيَّةٌ هُ
نِسَاءً ج جُزْءًا نِدَاءً شَيْءٌ ط تُقَّةٌ ط مَرْضِيَّةٌ هُ

5 إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ يُبَيِّنُ لَنَا مَا هِيَ ۝ لَا إِنَّ ...

6 الْبَقَرَةَ تَشْبَهُ عَلَيْنَا ۝ قُلُوبُكُمْ بِهِ ط يَقْدِرُ ط

* ○ (lā over the circle) means optional stop the details of which will be discussed in the next lesson.

When a stop is made :

1. wālidat tik. mulk. fih. dalwah. qisṭ. barq.
2. ihdi nas-sirāt-al-mustaqīm. yubayyil lanā māhiya in-nal ...
3. baqara tashābaha 'alainā. qulūbukum bih. yaqdir.

HOW TO STOP OR NOT TO STOP AT THE SIGN ○

As has been discussed in Lesson 25 the sign at the end of a verse is written in the form of a small circle (○). Sometimes a small لا (*la*) is written on this circle thus : ○. This means that one may stop if one likes or continue reading by joining the last word of the verse with that of the next verse. Sometimes the first letter of the succeeding verse may have a *tashdid* which might pose a problem for the beginner, e.g.

وَالْمُحْصَنَاتُ

Or the next verse may start with vowelless letters, e.g. الرَّحْمٰنِ in ال

e.g.

رَبِّ الْعٰلَمِيْنَ ○ الرَّحْمٰنِ

or with just *l* (*alif*) from where the vowel sign has been dropped, e.g. اَشْدُّ or with *alif* with *nan qutni* نِ الَّذِي. There are, however, three ways of making a *waqf* at such a verse or joining it with the succeeding verse if one does not want to make a pause. These three methods will be explained in the following three parts :

(1)

When you have made a pause at the end of a verse look at the first letter of the second verse. If there is a *tashdid* over it, do not take any notice of it. Well, you cannot pronounce this *tashdid* at all if it occurs on the first letter of the verse and it is from there that you want to commence reading. This *tashdid* only indicates that the letter or the word has to be joined to the previous verse (in case you want to join the two verses), e.g.

(4.23,24)

غَمُورًا رَّحِيْمًا ○ وَالْمُحْصَنَاتُ

(a) When you do stop at ○ the pronunciation would be :

ghafu-rar-rahimā. wal-muḥṣanātu.

(b) When you do not want to stop at ○ :

ghafu-rar-rahi-manw-wal-muḥṣanātu.

Notice the difference. In the first instance it is :

rahimā. wal-

And in the second it is :

rahi-manw-wal-

(The dot over *n* indicates nasal sound (*ghunna*) which has been discussed in Lesson 19).

(1)

- 1 **عَفُورًا رَّحِيمًا ۝ وَالْمُحْصَنَاتُ**
 (a) عَفُورًا رَّحِيمًا ۝ وَالْمُحْصَنَاتُ ا
 (b) عَفُورًا رَّحِيمًا وَالْمُحْصَنَاتُ ب
-
- 2 **وَجُودًا يَوْمَئِذٍ نَاعِمَةً ۝ لِسَعْيِهَا**
 (a) " " " نَاعِمَةً ۝ لِسَعْيِهَا ا
 (b) " " " نَاعِمَتٌ لِسَعْيِهَا ب
-
- 3 **كُلَّ كَفَّارٍ عَنِيدٍ ۝ مَنَّاعٍ لِلْخَيْرِ**
 (a) " " " عَنِيدٍ ۝ مَنَّاعٍ ا
 (b) " " " عَنِيدٍ مَنَّاعٍ ب
-
- 4 **رَاضِيَةً ۝ فِي جَنَّةٍ عَالِيَةٍ ۝ لَا تَسْمَعُ**
 (a) رَاضِيَةً ۝ فِي " عَالِيَةٍ ۝ لَا تَسْمَعُ ا
 (b) رَاضِيَةٌ ۝ فِي " عَالِيَتًا تَسْمَعُ ب
-
- 5 **وَلَا يَسْأَلُ حَمِيمٌ حَمِيمًا ۝ يُبْصَرُونَ نَهُم**
 (a) " " " حَمِيمًا ۝ يُبْصَرُونَ نَهُم ا
 (b) " " " حَمِيمَتٌ يُبْصَرُونَ نَهُم ب
-
- 6 **قَمِ اللَّيْلِ إِلَّا قَلِيلًا ۝ نِصْفَةٌ أَوْ اِنْقِصَ**
 (a) " " " قَلِيلًا ۝ نِصْفَةٌ ا
 (b) " " " قَلِيلًا نِصْفَةٌ ب

If at the beginning of the second verse the word starts with ال (*alif lām*) and after the ال the next letter has a *fatha*, then place a *fatha* on *alif* and commence reading the verse. E.g.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝ الرَّحْمَنُ الرَّحِيمُ

(a) When you stop at ۝ :

alḥamdu lil-lāhi Rab-bil 'alamin. ar-Raḥmā-nir-Raḥīmi.

(b) When you do not want to stop at ۝ :

alḥamdu lil-lāhi Rab-bil 'alami-nar-Raḥmā-nir-Raḥīmi.

In the first instance it is :

alamin. ar-Raḥmāni . . .

In the second it is :

alami, nar-Raḥmā-ni . . .

If, however, *nun qutni* (ن) is found at the beginning of the second verse and is followed by a letter with *fatha* on it, the small ن should be ignored and the verse should be commenced as if there was a *fatha* on the letter *alif*. Note the following example :

عَرُضًا ۝ الَّذِينَ (18.100-101).

(a) When you want to stop at ۝ :

عَرُضًا ۝ الَّذِينَ *arḍā. allazīna.*

(b) When you do not want to stop at ۝ :

عَرُضَ نَلَّذِينَ *'arḍa nillazīna.*

2. (a) *wujū-huṣṣ-yauma 'izin nā'imah. li-sa'yi-hā.*

(b) *wujū-huṣṣ-yauma 'izin nā'ima-tul-li-sa'yi-hā,*

3. (a) *kulla kaffā-rin 'antā. mannā-'il-lilḥairi.*

(b) *kulla kaffā-rin 'anī-dim mannā-'il-lilḥairi.*

4. (a) *rāḍiyah. fī janna-tin 'āliyah. lā tasma'u.*

(b) *rāḍiya-tun fī janna-tin 'āliya-til lā tasma'u.*

5. (a) *wa lā yas 'alu ḥamī-mun ḥamīmā. yubassarūna hum.*

(b) *wa lā yas 'alu ḥamī-mun ḥamīmāny yubassarūna hum.*

After the end of the first verse if there is NEITHER a letter with *tashdid* (وُ) NOR *alif lam* (such as in الرَّحْمَنُ) but only an *alif* at the beginning of a word (e.g. اَشْدُّ) take note of the following points :

If the letter with *sukun* is followed by a letter with *damma* put a *damma* on the first *alif* (e.g. اَشْدُّ becomes اُشْدُّ) and if a letter with *sukun* is followed by a letter with *kasra* or with a *fatha* put a *kasra* under it (e.g. اِرْجِعِي becomes اِرْجِعِي)*.

1	هُرُونَ أَخِي ۝ اَشْدُّ بِنَهْ أَدْرِي	ا
(a)	" " " اُشْدُّ " " " " " " " " " " " "	ا
(b)	" " " اَحْشَدُّ " " " " " " " " " " " "	ب

2	يَأْتِيهَا النَّفْسُ الْمُطْمَئِنَّةُ ۝ اِرْجِعِي إِلَى رَبِّكَ	ا
(a)	" " " مُطْمَئِنَّةُ " " " اِرْجِعِي " " " " " " " " " " " "	ا
(b)	" " " مُطْمَئِنَّةً تَرْجِعِي " " " " " " " " " " " "	ب

3	إِنَّ أَبَانَا لَفِي ضَلَالٍ مُّبِينٍ ۝ اِقْتُلُوا يُوسُفَ	ا
(a)	" " " مُّبِينٍ " " " اِقْتُلُوا " " " " " " " " " " " "	ا
(b)	" " " مُّبِينٍ نَقُتُلُوا " " " " " " " " " " " "	ب

4	نَذِيرٌ مَّا زَادَهُمْ إِلَّا نُفُورًا ۝ اِسْتَكْبَارًا فِي الْأَرْضِ	ا
(a)	" " " نُفُورًا " " " اِسْتَكْبَارًا " " " " " " " " " " " "	ا
(b)	" " " نُفُورًا نِسْتَكْبَارًا " " " " " " " " " " " "	ب

* The above rules apply to the end of verses only. If *nūn qat'i* falls in the middle of a verse it should better be read without stopping. A proper *waqf* can only be made by a person who knows the Arabic language.

3. (a) *inna abānā lafi ḡalālim mubīn. uqtulū Yūsufā.*
 (b) *inna abānā lafi ḡalālim mubīni-niqtulū Yūsufā.*

LESSON 28 SOME ORTHOGRAPHICAL PECULIARITIES*

الدرس ٢٨

1. At four places in the Qur'an a small *sīn* (س) is written over the letter *ṣād* (ص) thus :

1	2	3	4
يَبْصُطُ	بِصْطَةَ	هُمُ الْمُصِيطِرُونَ	بِصِيطِرٍ
(2.245)	(7.69)	(52.37)	(88.22)

This means that the letter could be read as *sīn* or *ṣād*. According to some authorities it is better to read *sīn* in the first three instances and *ṣād* in the last.

2. At one place in the Qur'an :

نَجِي الْمُؤْمِنِينَ *nun-jil-mu'minina* (10.103) is written like this :
 نَجِي الْمُؤْمِنِينَ (21.88). There is however, no difference in the pronunciation.

3. As has been discussed in Lesson 11 concerning long vowels, the sound of the long *kasra* (ـِ) is like *i*, e.g. *bi+hi* or *fi+hi*. However at one place in the Qur'an (11.41) a departure is made in reading it. The words *مَجْرِيهَا* are not read as *majri+hā* but as *majray+hā*. The *i* in *ri* should be pronounced as *ay* in *day* or *ray*. In Persian and Urdū *yā majhūl* (ے) is pronounced like this, but in the Qur'an there is no other example of this kind of *yā*.

5. The word *qāla* is generally written with *alif* thus : قَالَ but at two places in the Qur'an it is written with a long *fatha* (ـُ) thus : قُلْ (21.4, 112).

* It may, however, be asked why some uniform system is not adopted in writing the Qur'anic text. The fact is that Muslims want to adhere to and preserve the style of the first official copy of the Qur'an which was prepared during the time of Khalifa 'Usmān. If changes are introduced that might open the door of tempering with the purity of the Qur'anic text. Again at times old MSS. are discovered and it is easy to ascertain their authenticity by comparing them with the Qur'anic spellings of the earlier times.

COMBINED EXERCISE

- 1 ۱ وَاللَّهُ يَفِيضُ وَيَبْصُطُ ۖ وَإِلَيْهِ تُرْجَعُونَ ۝
- 2 ۲ فِي الْخَلْقِ بَصُطَةً ۖ فَادْكُرُوا آلَاءَ اللَّهِ -
- 3 ۳ أَمِ عِنْدَهُمْ خَزَائِنُ رَبِّكَ ۖ أَمْ هُمُ الْمُصَيِّطُونَ ۝
- 4 ۴ فَذَكِّرْتُمْ إِنَّمَا أَنْتَ مُذَكِّرٌ ۝ لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ ۝
- 5 ۵ وَالَّذِينَ آمَنُوا كَذَلِكَ حَقًّا عَلَيْنَا نُنَاجِ الْمُؤْمِنِينَ ۝
- 6 ۶ وَنَجِيئُهُ مِنَ الْغَمِّ ۖ وَكَذَلِكَ نُشَجِي الْمُؤْمِنِينَ ۝
- 7 ۷ بِسْمِ اللَّهِ مَجْرِبَهَا وَمُرْسَلَهَا ۖ إِنَّ رَبِّي لَغَفُورٌ رَحِيمٌ ۝
- 8 ۸ قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ وَالْأَرْضِ ۖ -
- 9 ۹ سُنَّتِ الْأَوَّلِينَ - سُنَّةُ الْأَوَّلِينَ - جَاءَ وَبِالْبَيِّنَاتِ -
- 10 ۱۰ فَبَاءَ وَبِغَضْبٍ عَلَى غَضْبٍ - فَإِنْ فَاءَ وَفَاتَ اللَّهُ -
- 11 ۱۱ وَالَّذِينَ سَعَوْا فِي آيَاتِنَا - وَعَتَوْا عُنُوتًا كَبِيرًا - آيَةُ الثَّقَلَيْنِ -
- 12 ۱۲ يَا أَيُّهَا الَّذِينَ - فِيهِ بَلَاءٌ أُمْبِيئٌ - ذَلِكَ بَلَاءٌ مِّنْ رَبِّكُمْ -
- 13 ۱۳ وَسَأَلُوا اللَّهَ مِنْ فَضْلِهِ - وَسَأَلَ مَنْ أَرْسَلْنَا - فَسَأَلَ الَّذِينَ -
- 14 ۱۴ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۖ بِئْسَ الْإِسْمُ الْفُسُوقُ —

For punctuation marks not explained earlier see Lesson 31.

1. wallāhu yaqbiḍu wa yabsuṭu (or yabṣuṭu) wa ilaihi turja'un.

2. fil-khalqi baṣṭa-tan (or baṣṭa-tan) faḍ-kurū ālā'-al-lāhi.

4. fa zak-kir. in-namā anta muzakkir. lasta 'alaihim bi-musaṭṭir (or bi-muṣaṭṭir).

6. wa naj-jaināhu minal-ghamm. wa kaḍālika nun jil-mu minin.

7. bismillāhi majray hā wa mursā hā. inna Rabbī la-ghafū-rur-rahīm.

There are certain chapters in the Qur'an which begin with letters of abbreviation. These letters are pronounced separately, in their original form, as they are pronounced while reading the alphabet.

1	ص	ق	ن	ح	ي	س	ط
	صَادَ	قَافَ	نُونَ	حَامِيَةً	يَاسِيَةً	طَاسِيَةً	
2	طه	عسق	كهيعص	الر			
	طَاهَا	عَيْنَ سَيْنَ تَائَتْ	كَافَ هَا يَاءَ عَيْنَ صَادَ	أَيْفَ لَامَ رَا			
3	الم	طسم	الم	الم			
	أَيْفَ لَامَ مِيَمَ	طَاسِيَةً مِيَمَ	أَيْفَ لَامَ مِيَمَ رَا	أَيْفَ لَامَ مِيَمَ صَادَ			
4	الم	ذ	ل	ك	ر	ي	ب
	ذَلِكَ الْكِتَابِ لَرَّيْبٍ فِيهِ هُدًى لِّلْمُتَّقِينَ						
5	الم	الله	لا	إله	إلا	هو	الحي
	الْقَيُّومُ ۝ الْمَص ۝ كِتَابٌ أَنْزَلَ إِلَيْكَ -						
6	الر	تلك	آيت	الكتب	الحكيم	الم	تلك
	تِلْكَ آيَاتُ الْكِتَابِ ۝						
7	كهيعص	ذكر	رحمة	ربك	ن	والقلم	وما
	ذِكْرُ رَحْمَةِ رَبِّكَ - ن وَالْقَلَمِ وَمَا يَسْطُرُونَ ۝						
8	طه	ما	أنزلنا	عليك	القرآن	لتشقى	طسم
	مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى ۝ طَسْمَ ۝ تِلْكَ آيَاتُ الْكِتَابِ -						
9	طس	تلك	آيت	القرآن	وكتب	مبين	ليس
	تِلْكَ آيَاتُ الْقُرْآنِ وَكِتَابٍ مُّبِينٍ ۝ لَيْسَ ۝ وَالْقُرْآنِ الْحَكِيمِ ۝						
10	ص	والقرآن	ذي	الذكر	حم	تنزيل	الكتاب
	ص وَالْقُرْآنِ ذِي الذِّكْرِ ۝ حَمَ ۝ تَنْزِيلُ الْكِتَابِ مِنَ اللَّهِ -						
11	حم	عسق	كذلك	يوحى	إليك	ق	والقرآن
	حَمَ ۝ عَسَقَ ۝ كَذَلِكَ يُوحَىٰ إِلَيْكَ ۝ ق ۝ وَالْقُرْآنِ الْمَجِيدِ ۝						

For punctuation marks not explained earlier see Lesson 31.

3. *alif lām mīm, tā sīm mīm. alif lām mīm ra. alif lām mīm sād.*

5. *alif lām mīm. Allāhu lā ilāha illā huwal-ḥayyul-qayyūm.*

(In case of joining read as follows :

alif lām mī mallāhu lā ilāha illā huwal-ḥayyul-qayyūm).

alif lām mīm sād. kitābun unzila ilaika.

9. *tā sīm. tilka āyātul-Qur'āni wa kitābim mubīn. yā sīm. wal-Qur'ānil-ḥakīm.*

11. *ḥā mīm. 'ain sīm qāf. kaḏālika yuḥī ilaika. qāf. wal-Qur'ānil-majid.*

LESSON 30 THE ALIF WHICH IS NOT PRONOUNCED الدرس ٣٠

It has been discussed in Lesson 7 that the pronunciation of *fatha* (َ) is prolonged when followed by *alif* without any sign as in يَا , مَا , لَّا (yā, mā, lā) etc. The *alif*, however, is not pronounced when it is followed by a letter with *sukūn* (◌ْ) as in فَانَ , وَآل , بِآل (fan, wal, bil) etc. (See Lesson 13). There are other instances also when *alif* is written but not pronounced :

1. *Alif* added after *wāw* (و), particularly in the plural forms of verbs, is purely graphic, e.g.

كَفَرُوا	كَانُوا	أَنْظَرُوا	أَخْرَجُوا	يَرَوُا
kafarū	kānū	unzurū	akhrijū	yarau
(2.6)	(2.10)	(6.100)	(6.94)	(30.37).

This *alif* is called the guarding *alif* or separating *alif** because it guards against the possibility of the preceding *wāw* (و) becoming separated and so being mistaken for the *wa* of conjunction which means *and*.

2. An extra *alif* is sometimes written where *la* (لَا) meaning *certainly* is followed by an *alif* which is part of the next word. If لَا (certainly) is read as *lā* لَا (no) it will indicate a different meaning. The following examples should be noted :

(a) لَا إِلَى اللَّهِ لَا ilal-lāh (3.157) and not as *lā ilal-lah*.

(b) لَا أَنْفَضُوا لَا lan-faḍ-ḍū (3.158) and not as *lān-faḍ-ḍū*.

(The last *alif* in *b* is the extra *alif* of the plural verb, see above).

(c) لَا اتَّبِعْنَاكُمْ لَا lat-taba'nā-kum (3.166) and not *lāt-taba'nā-kum*.

(d) لَا أَوْضَعُوا لَا la auḍa'ū (9.47) and not *lā auḍa'ū*.

(e) لَا أَذْبَحْنَاهُ لَا la-azbaḥan-na-hū (27.21) and not *lā-azbaḥan-na-hū*.

(f) لَا إِلَى الْجَحِيمِ لَا ilal-jahīmi (37.68) and not *lā-ilal-jahīmi*.

(g) لَا أَنْتُمْ لَا antum (59.13) and not *lā antum*.

3. Other examples where *alif* is not read are the following :

(i) In 11.68 ; 25.38; 29.38 and 53.51 an extra *alif* is added to the word *Samūda* which is written as *Samūda* but is read *Samūda* and not *Samūda*.

(ii) *tabū-ā* (5.29) and not as *tabū-ā*.

* *Alif-ul-wiqāya* (الف الوقاية) or *alif-ul-fāṣila* (الف الفاصلة).

- (iii) مَلَايْهِ *mala-'ihī* (7.103; 10.75; 11.97; 23, 46; 28.32 and 43.46) and not *malā-'ihī*.
- (iv) مَلَايْهِمْ *mala-'ihim* (10.83) and not *malā-'ihim*
- (v) لَتَتْلُوْا *li-tatluwa* (13.30) and not *li-tatluwā*.
- (vi) نَدْعُوْا *nad'uwa* (18.14) and not *nad'uwā*.
- (vii) لَيَرْبُوْا *li-yarbuwa* (30.39) and not *li-yarbuwā*.
- (viii) لَيَبْلُوْا *li-yabluwa* (47.4) and not *li-yabluwā*.
- (ix) وَنَبْلُوْا *wa nabluwa* (47.31) and not *wa nabluwā*.
- (x) سَلْسِلَا *salāsila* (76.3) and not *salāsilā*.
- (xi) قَوَارِيْرَا *qawārira* (76.15, 16) and not *qawārirā* (i.e. when the verses are joined. See p. 75 footnote line 7).
- (xii) اَفَايْنِ *afa-'in* (3.143; 21. 34) and not *afā-'in*.
- (xiii) نَبَايْ or نَبَايْ *naba-'i*. (6.34) and not *nabā-'i*. At other places in the Qur'an this word is written with a vowel sign placed under or over *alif*, e.g. نَبَا *naba-'a* (7. 175) نَبَا *naba-'in* (6. 67), نَبَا *naba-'u* (9.70) etc. This reduces the chance of misreading.
- (xiv) اَنَا *ana* (meaning *I*) and not *anā*. However, when forced to make a *waqf*, read *anā*. The word اَنَامِلَ *anāmila* (3.118) is a different word.
- (xv) لَكِنَّا *lākin-na* (18.38) and not *lākin-nā*. (This word is, in fact a combination of *lākin* and *ana*). When forced to make a *waqf*, read *lākin-nā*.
- (xvi) ظَنُّنَا *zunūna* (35.10) when a *waqf* is made but *zunūna* when joined with the next verse in which case *alif* is not pronounced.

Note. Some of the Qur'āns place a small circle or cross over the *alif* which is not pronounced, e.g.

مَلَايْهِ لَيَرْبُوْا

- 1 كَذَلِكَ أَرْسَلْنَاكَ فِي أُمَّةٍ قَدْ خَلَتْ مِنْ قَبْلِهَا
 2 أُمَمٌ لِيَتْلُوا عَلَيْهِمْ - رَبَّنَا رَبِّ السَّمَوَاتِ
 3 وَالْأَرْضِ لَنْ نَدْعُوكَ مِنْ دُونِهَا - وَمَا آتَيْتُمْ
 4 مِنْ رَبِّا لِيَزْبُوكَ فِي أَمْوَالِ النَّاسِ فَلَا يَزْبُوكَ عِنْدَ اللَّهِ -
 5 إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلْسِلًا وَأَغْلَالًا وَسَعِيرًا ○
 6 وَلَكِنْ لِيَبْلُوكَ بَعْضَكُمْ بِبَعْضٍ - وَتَبْلُوكَ أَخْبَارَكُمْ -
 7 أَكْوَابٍ كَانَتْ قَوَارِيرًا ○ قَوَارِيرًا مِنْ فِضَّةٍ
 8 قَدَّرُوهَا تَقْدِيرًا ○ أَفَأَيْنَ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ
 9 عَلَى أَعْقَابِكُمْ - أَفَأَيْنَ مِتَّ فَهُمْ الْخَالِدُونَ ○
 10 وَلَقَدْ جَاءَكَ مِنْ نَبَائِ الْمُرْسَلِينَ ○ وَاتْلُ عَلَيْهِمْ
 11 نَبَأَ الَّذِي آتَيْنَاهُ آيَاتِنَا - لِكُلِّ نَبَأٍ مُسْتَقَرٌّ وَسَوْفَ
 12 تَعْلَمُون ○ أَلَمْ يَأْتِهِمْ نَبَأُ الَّذِينَ مِنْ قَبْلِهِمْ -
 13 لَا شَرِيكَ لَهُ ۚ وَبِذَلِكَ أُمِرْتُ وَأَنَا أَوَّلُ الْمُسْلِمِينَ ○
 14 قُلْ إِنَّمَا أَنَا بَشَرٌ مِثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ اللَّهُ
 15 وَاحِدٌ - قَالَ إِنَّمَا أَنَا رَسُولُ رَبِّكِ - وَلَا أَنَا عَابِدٌ مَعْبُودٌ ○
 16 لَكِنَّا هُوَ اللَّهُ رَبِّي وَلَا أُشْرِكُ بِرَبِّي أَحَدًا ○

5. innā a'tadnā lil-kāfirīna salāsila wa aghlā-lanw-wa sa'irā.

7. akwābin kānat qawārira. qawārira min fidḍa-tin

- 1 وَلَئِن مَّتَّمْ أَوْ قَتَلْتُمْ لَإِ إِلَى اللَّهِ تُحْشَرُونَ ○ وَلَوْ كُنْتُمْ
 2 فَظًّا غَلِيظًا قَلْبًا لَا تَفَضُّوا مِن حَوْلِكُمْ - قَالُوا لَوْ نَعَلَمُ
 3 قِتَالًا لَّا أَتْبَعْنَاكُمْ - إِلَّا خَبَالًا وَلَا أَوْضَعُوا خِلَافَكُمْ
 4 لَأَعَذَّبْنَا عَذَابًا شَدِيدًا أَوْ لَأَذْبَحْنَهُ أَوْ لَيَأْتِيَنِي بِسُلْطَنٍ مُّبِينٍ ○
 5 ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ○ لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي
 6 صُدُورِهِمْ مِنَ اللَّهِ كَانُوا لَمْ يَعْنُوا فِيهَا ط إِلَّا إِنَّ تَمُودَ أ
 7 كَفَرُوا رَبَّهُمْ وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَقُرُونًا بَيْنَ
 8 ذَلِكَ كَثِيرًا ○ وَأَنَّهُ أَهْلَكَ عَادًا بِالأُولَى ○ وَثَمُودَ أَفْمَأَبَيْتُ ○
 9 ثُمَّ بَعَثْنَا مِن بَعْدِهِم مُّوسَىٰ بِآيَاتِنَا إِلَىٰ فِرْعَوْنَ وَمَلَئِهِ فَظَلَمُوا بِهَا
 10 وَمَلَئِهِ بِآيَاتِنَا فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا مُّجْرِمِينَ -
 11 فَقَالَ إِنِّي رَسُولُ رَبِّ الْعَالَمِينَ ○ فَمَا مَن لِّمُوسَىٰ إِذْ ذَرَيْتُهُ مِّن
 12 قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَمَلَئِهِمْ أَن يَفْتِنَهُمْ ○

5. *summa inna marji'ahum la ilal-jahim. la antum ashad-du rahb-tan fi*

9. *summa ba'asnā mim ba'adi-him Mūsā bi-āyātinā ilā Fir'auna wa mala-'ihī fa-
zalamū bi-hā.*

○ Sign at the end of a verse. It was originally the ة which indicated *وقف تام* *waqf tam*, i.e. the complete pause. Now it is written in the form of a small circle, e.g. بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

① End of the verse with its number written within the circle, e.g.

ع (113.1) قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ①

○ End of the verse as well as of the section of the *sūra*, e.g.

ع (113.5) وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ○

ه The end of a verse, e.g.

م (106.4) أَطْعَمَهُمْ مِنْ جُوعٍ هَ وَآمَنَهُمْ مِنْ خَوْفٍ م

○ Must stop, otherwise the meaning may be altered. It is called *al-waqf-ul-lazimu* (الوقف اللازم). To emphasise the point *waqf lazim* (وقف لازم) is also written on the margin, e.g.

م (2.8) وَبِالْيَوْمِ الْآخِرِ وَمَا هُمْ بِمُؤْمِنِينَ ○

م The same as ○ above, e.g.

ط (2.26) مَا ذَا آرَادَ اللَّهُ بِهَذَا مَثَلًا م يُضِلُّ بِهِ كَثِيرًا

○ Should make a pause. It is called *al-waqf-ul-mutlaqu* (الوقف المطلق).

This indicates the end of a sentence but not the end of an argument. e.g.

ط (2.4) وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ○ أُولَئِكَ عَلَى

ط Same as ○ above, e.g.

○ (2.30) وَنُقَدِّسُ لَكَ ط قَالَ إِنِّي آعَلَمُ مَا لَا تَعْلَمُونَ ○

ج ○ Permissible to stop, i.e. *waqf* is better but continuation is allowed. It is called *al-waqf-ul-jā'izu* (الوقف الجائر), e.g.

ج (112.1,2) قُلْ هُوَ اللَّهُ أَحَدٌ ○ اللَّهُ الصَّمَدُ ج

ج The same as ○ above, e.g.

ج (2.4) وَمَا أَنزَلْنَا مِنْ قَبْلِكَ ج وَبِالْآخِرَةِ

ز It is better not to stop here, e.g.

○ (2.7) وَعَلَىٰ أَبْصَارِهِمْ غِشَاوَةٌ ذَوَّلَهُمْ عَذَابٌ عَظِيمٌ ○

ص With or without a circle. It is better to join with the next word, but if one is tired one may stop, e.g.

ص (2.27). عَهْدَ اللَّهِ مِنْ بَعْدِ مِثْقَالِ حَبِّ وَيَقْطَعُونَ
○ It is better to join, e.g.

ق (104.4.5) فِي الْحُطْمَةِ ○ وَمَا آذْرُكَ
○ Should not stop here, e.g.

ثُمَّ يَطْمَعُ أَنْ أَزِيدَ ○ كَلَّا ط (74.15).

ق The same as above, i.e. should not make a *waqf* here, e.g.

ق (2.29). خَلَقَ لَكُمْ مَّا فِي الْأَرْضِ جَمِيعًا ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ

قف Stop here, e.g.

ق (2.83). لَا تَعْبُدُونَ إِلَّا اللَّهَ تَفَّ وَبِالْوَالِدَيْنِ إِحْسَانًا

س Should make a short pause here without taking a new breath.*

س (75.27). وَقِيلَ مَنْ سَكْتة رَاقِ ○

سكته The same as above, e.g.

س (83.14). كَلَّا بَلْ سَكْتة رَانَ عَلَى قُلُوبِهِمْ

وقفه

○ Should stop longer than سكته (*sakta*) without taking fresh breath,

e.g. (88.17,19). إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ ○ تَفَّهِ وَإِلَى السَّمَاءِ كَيْفَ

وقفه The same as وقفه above, e.g.

س (2.286). وَاعْفُ عَنَّا وَتَفَّهِ وَاعْفِرْ لَنَا وَتَفَّهِ وَارْحَمْنَا

لا Optional stop. Could stop or continue, e.g.

○ (2.2,3). هُدًى لِّلْمُتَّقِينَ ○ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ

لا It is not permissible to stop when this sign occurs in the middle of a verse, e.g. (2.10) فِي قُلُوبِهِمْ مَّرَضٌ لَا تَزَادَهُمُ اللَّهُ

ك It is an abbreviation of كذلك (*kazalika*), i.e. whatever sign has been mentioned before should be followed.

* One is supposed to finish a verse in one breath. For the second verse new breath should be taken. If the verse is long and it is not possible to finish it in one go a proper *waqf* should be made on one of the words and it is from that word that one should start again.

شَجَّ ٠ ٠ ٠ ٠ ٠ etc.

More than one sign means that there is a difference of opinion on the matter. According to some it is better to follow the sign which is at the top. (These signs have been explained above).

- ❖ ❖ This is called **معانقه** (*mu'ānaqa*—embracing) and signifies that a certain word or expression so marked can be construed as going either with the words or expression preceding it or with those following it. The word or expression in question is indicated by three dots ❖ placed before and after it, (below the other punctuation marks if any) and the word *mu'ānaqa* or مع is written on the margin, e.g.

معانقه || ذَالِكَ الْكِتَابُ لَأَرْيَبَ فِيهِ هُدًى (2.2).

The word **فيه** may be construed either as referring to the word **رب** in the preceding clause, or to the word **هدى** in the succeeding clause.

مع The same as *mu'ānaqa*. See above.

LESSON 32

“THE MARGINAL NOTES”

الدرس ٣٢

For the sake of recitation the earlier scholars of Islam have divided the Qur'an into thirty equal parts. Each part is called *al-juz'* (الجزء) or *para* in Persian and Urdū (*sīpara*, lit. thirty parts). Each part is further divided into one-fourth (الربع *ar-rub'*), one half (النصف *an-nisf*) and three quarters (الثلاثة *as-salāsa*). The name of the *juz'* and of the *sūra* is generally given at the top margin, e.g.

Name & number of the *sūra*

Name & number of the *juz'* or *para*.

Al-baqara 2

Alif Lām Mīm 1

Page number

البقرة ٢

٥

الم ١



In the Qur'āns printed in India and Pakistan and some other countries each *sūra* is divided into various sections or paragraphs. A section is called *rukū'* (رُكُوع). This is indicated by an 'ain (ع) on the margin. The letter ع means the end of the *rukū'* or section as has been discussed in Lesson 31. The sign on the margin may be written thus :

- 1 ← | 4
ع 13 → 2
3 ← | 4
1. The number at the top of ع indicates the number of that section in the *sūra*.
 2. The number in the centre means the number of verses that section contains.
 3. The number at the bottom means the number of *rukū'*s in that *juz'* or *pāra*.

There is no division in sections (*rukū'*s) in the Qur'āns printed in Arab countries. They generally indicate the division in parts (*ajzā'* أجزاء pl. of *juz'* جزء) which again are subdivided into four sections. Each subdivision is called *al-hizb* (الحزب) e.g.

الْجُزْءُ الْأَوَّلُ

سُورَةُ الْبَقَرَةِ ٢

Number of the *juz'*

Name & number of the *sūra*

al-hizb-us-sanī →
the second *hizb*



According to the subject matter the Qur'ān is divided into 114 *sūras* (chapters) of unequal lengths. Some of the *sūras* are known with different names. In the beginning of each *sūra* its most popular name is given along with the number of verses as well as of sections (if these are mentioned). It is also indicated whether that chapter is revealed at Mecca or Medina, e.g.

Sections 20

Sūra āl 'Imrān
revealed at Medina

No. of Verses
sūra 3 200



There is another division of the Qur'an in seven parts. Each part is called a *manzil* (منزل). If منزل ٢ i.e. *manzil 2* is written this means that it is the second *manzil* (seventh part) of the Qur'an.

السجدة as-sajda. This means a prostration should be made at the time of recitation of this verse. There are about fourteen such verses in the Qur'an. Note the following verse for example :

وَإِذَا قُرِئَ عَلَيْهِمُ الْقُرْآنُ لَا يَسْجُدُونَ ﴿٧١﴾ السجدة

And when the Qur'an is recited to them they adore (Him) not (84.21).

CAUTION

The Arabic script is written in different styles. Note the following examples :

لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي
لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي لِنَفْسِي

The beginners should use the Qur'an which is printed in a bold and clear style, as near as possible to the style of the Arabic text of *THE QUR'AN READER*.

APPENDIX 1

HAMZA ء

There are several ways of writing the *hamza* (ء) and in some cases alternative usages also exist. The beginner should, however, take note of the following points :

1. The initial *hamzu* is always written on or under *alif*, e.g.

أ 'a, إ 'i, أُ 'u.

The *alif* in the beginning of a word without the sign could also stand for *hamza*.

2. In the middle of a word the *hamza* may be written over (a) *alif* and (b) *waw* or (c) it may be written independently or (d) on a hook or (e) without the presence of a hook on a letter, e.g.

(a) سَأَلَ sa-'ala, بِرَأْسٍ bira'-si.

(b) يُؤْمِنُونَ yu'minūna (not yūminūna). بِسْوَإِ bi-su-'ali. (In both cases *waw* is not pronounced).

(c) مُسْتَهْزِئُونَ mustahzi-'ūna (medial independent position).

(d) مِائَةٌ mi-'ata. (e) فَالْتَنَ fal-'ana.

3. At the end of a word it may be written (a) independently, (b) over *ya* (without dots - ي), or (c) over *alif*, e.g.

(a) شَيْءٌ shai-'un.

(b) يَسْتَهْزِئُ yastahzi-'u, اِئْتَايُ itā-'i

(Note that *yā* is without dots and not pronounced)

(c) خَطَأٌ khata-'an, اِقْرَأْ or اِقْرَأْ iqra'.

Hamza-tul-waṣl. There is, however, a type of *hamza* called *hamza-tul-waṣl* or the *hamza of connection* which is sometimes written thus :

آ. The sign ۞ is used in the Qur'ans printed in Egypt. Mark the difference in two styles :

Egyptian

وَٱللَّهُ

Non-Egyptian

وَٱللَّهُ

Egyptian

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ

Non-Egyptian,

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝ صِرَاطَ الَّذِينَ

WARNING. There is a danger of reading أ as ا, therefore extra care should be taken while using the Qur'ans printed in Egypt or other Middle Eastern countries.

APPENDIX 2

THE PRONUNCIATION OF *LĀM* ل

Notice the difference in the pronunciation of the following words in English :

1. Last.
Plaza.
2. Lost; law.
Plausible.

The sound of *la* in *last* and *la* in *plaza* is thin as if uttered with an empty mouth. As compared to this *lo* in *lost*, *la* in *law* and *lau* in *plausible* are uttered with rounded lips and full mouth.

The sound of *lām* (ل) in the Arabic language is always thin (uttered with empty mouth) if there is *kasra* (◌ِ) under the letter before *lām*, e.g.

لِلَّهِ
lil-lahi,

بِسْمِ اللَّهِ
bismil-lahi.

When, however, there is a *fatha* or *damma* on a letter before *lām* it is pronounced with full mouth as *la* in *law*, e.g.

أَللَّهُ al-lāhu, هُوَ اللَّهُ huwal-lāhu, أَمْرُ اللَّهِ amrul-lāhi.
ol-lāwhu, huwol-lāwhu, amrul-lāwhi.

Note : Both the *lāms* in *Allāh* are pronounced with full mouth. In the following examples *lām* (ل) to be pronounced with empty mouth has been underlined. Two lines (ل) indicate the pronunciation with full mouth.

١ قُلْ هُوَ اللَّهُ أَحَدٌ ۝ أَللَّهُ الصَّمَدُ ۝ وَكُفِيَ بِاللَّهِ وَكِيلًا ۝ يَفْعَلُ اللَّهُ مَا يَشَاءُ ۝

٢ إِنَّ اللَّهَ كَانَ عَلَى كُلِّ شَيْءٍ شَهِيدًا ۝ إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ۝ وَرَأَيْتَ النَّاسَ

٣ يَدْخُلُونَ فِي دِينِ اللَّهِ أَفْوَاجًا ۝ أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

- 4 فَأَذْجَا أَمْرًا لِلَّهِ - أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكِمِينَ ○ اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي
 5 فِي الْأَرْضِ - إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ○ فَإِنَّ اللَّهَ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ ○
 6 وَاللَّهُ رَؤُوفٌ بِالْعِبَادِ ○ وَاللَّهُ لَا يُحِبُّ الْفُسَادَ - إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ○
 7 مَنْ أَنْصَرِنِي إِلَى اللَّهِ - إِنَّ اللَّهَ لَا يُضَيِّعُ أَجْرَ الْمُحْسِنِينَ ○ عَهْدَ عَلَيْهِ اللَّهُ -

APPENDIX 3

THE PRONUNCIATION OF RĀ

1. When there is a *fatha* or *ḍamma* (◌َ ◌ُ) on *rā* (ر) it must be pronounced with a full mouth, e.g. ارَادَ اللهُ (arādal-lāhu) should be pronounced as if it was spelt arāwdol-lāwhu.

2. If there is a *sukūn* on *rā* the letter preceding it should be noticed. If there is a *fatha* or *ḍamma* it should be pronounced with a full mouth, e.g. بَرَقٌ barq-un.

If there is *kasra* under the previous letter, *rā* should be pronounced thin with an empty mouth, e.g. أَبْصَرَ abṣir.

3. If there is a *kasra* under *rā* it should also be pronounced with an empty mouth, e.g. رِزْقٌ rizq-un.

4. If there is a *yā sākin* (ي) before *rā mauqūf* (on which one decides to stop) this *rā* should also be pronounced with an empty mouth, e.g. خَبِيرٌ khabir.

5. If there is a *tashdid* on *rā* with *fatha* or *ḍamma* (رَّرَ) it should be pronounced with a full mouth, e.g. لَيْسَ الْبِرُّ لَيْسَ الْبِرُّ lais-al-birra.

And if there is a *tashdid* with *kasra* (رَرَّ) it should be pronounced with an empty mouth, e.g. مِنْ شَرٍّ min shar-ri.

Note: In the following examples *rā* (ر) underlined should be pronounced with empty mouth. Two lines (ر) indicate the pronunciation with full mouth.

- 1 ارَادَ اللهُ - بَرَقٌ - أَبْصَرَ - رِزْقٌ - خَبِيرٌ ○
 2 قَدِيرٌ ○ رُبَّمَا - رَبِّكُمْ - رِجَالٌ - نَصْرًا لِلَّهِ -

- 3 مِنْ شَرِّ - شَكْوَرٌ حَلِيمٌ - عَفْوٌ شَكُورٌ - مِيرَزُونٌ -
 4 إِنَّا أَرْسَلْنَا إِلَيْكُمْ رَسُولًا - لَيْسَ الْبِرُّ - فِرْعَوْنَ -
 5 مِنْ أَمْرِ اللَّهِ - كُلُوا وَاشْرَبُوا - مِنْ رِزْقِ اللَّهِ -
 6 أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
 7 أَلَمْ ۙ ذَلِكَ الْكِتَابُ لَا رَيْبَ ۙ فِيهِ ۙ هُدًى لِّلْمُتَّقِينَ ۙ الَّذِينَ يُؤْمِنُونَ
 8 بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ ۙ وَالَّذِينَ
 9 يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِنْ قَبْلِكَ ۙ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ ۙ
 10 أُولَئِكَ عَلَى هُدًى مِّن رَّبِّهِمْ ۙ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ○

APPENDIX 4

THE PRONUNCIATION OF NŪN ن

After *nūn sākin* (نْ) or *tanwīn* (ـنِ - ـة) if any of the guttural letters occurs the *nūn* should be pronounced sharp and clear, i.e. with the quality of *iṣḥār* (اظهار). These guttural letters are :

ء ه ع ح غ خ

- 1 أَنْعَمْتَ - عَنَّهُ - وَأَنْحَرُ - نَارُ حَامِيَّةٌ - طَيْرًا أَبَابِيلَ -
 2 وَهُوَ مُحَرَّمٌ عَلَيْكُمْ - مَنْ أَمَنَ - مِنْ خِلَافٍ -
 3 مِنْ هَادٍ - قَرْضًا حَسَنًا - عَلَيْهِمْ خَبِيرٌ - مِنْ عَلَقٍ -
 4 قَوْمًا غَيْرَكُمْ - شَيْءٌ عَجِيبٌ - عَزِيزٌ حَكِيمٌ - أَوْابٍ حَفِيفٌ -

The letter *nūn* will be pronounced with the quality of *ikhfā** (اخفاء) if after *nūn sākin* (نْ) or *tanwīn* (ـنِ - ـة) any of the following letters occurs :

ت ث ج د ذ ز س ش ص ض ط ظ ف ق ك

* This is the sound between *nūn ghunna* (nasal ñ) and ordinary sharp sound of *nūn*. This can only be learned under the guidance of a teacher. The beginner, however, should not pronounce ن very sharp in such cases.

PART II

TRANSLITERATION AND TRANSLATION

At the end of each verse, wherever it is permissible, a pause (*waqf*) has been made. For rules of joining the verses see Lessons 25, 26 and 27. For signs of punctuation in the Arabic text see Lesson 31.

Ch. 1 — THE OPENING

1. *A'ūzu bil-lāhi minash-shaitā-nir-rajim.*

2. *Bismil-lā-hir-Rahmā-nir-Rāḥim.*

3. (1) *Al-ḥamdu lil-lāhi Rabbil-'ālamīn.* (2) *Ar-Rahmā-nir-Raḥim.* (3) *Māliki yau-mid-dīn.*
 4. (4) *Iy-yāka na'budu wa iy-yāka nasta'in.* (5) *Ihdi-naṣ-ṣirāṭal-mustaqīm.* (6) *Ṣirā-ṭal-*
 5. *laḏīna an-'amta 'alaihim.* (7) *Gḥai-ril-maghḥūbi 'alaihim wa laḏ-ḏālin.*

I seek refuge in Allāh from the accursed devil.
 In the name of Allāh, the Beneficent, the Merciful.

(1-3) (All) praise be to Allāh, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requital. (4) Thee alone do we serve and Thee alone do we beseech for help. (5-7). Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray.

Ch. 91—THE SUN

6. *Bismil-lā-hir-Rahmā-nir-Raḥim.*

7. (1) *Wash-shamsi wa ḏuḥā-hā.* (2) *Wal-qamari izā talā-hā.* (3) *Wan-nahāri izā jal-lā-hā.*
 8. (4) *Wal-laili izā yaghshā-hā.* (5) *Was-samā-'i wa mā banā-hā.* (6) *Wal-arḏi wa mā ṭahā-hā.*
 9. (7) *Wa nafsīn wa mā saw*-wā-hā,* (8) *Fa-al-hama-hā fujūra-hā wa taqwā-hā.* (9) *Qad af-laḥa*
 10. *man zak-kā-hā.* (10) *Wa qad khāba man das-sāhā.* (11) *Kaz-zabat Samūdu bi-ṭagh-wā-hā.*
 11. (12) *Izim-ba'asa ashqā-hā.* (13) *Fa qāla la hum rasū-lul-lāhi nāqa-tal-lāhi wa suq-yā-hā.*
 12. (14) *Fa kaz-zabūhu fa 'aqarūhā. Fa damdama 'alaihim Rabbu-hum bi-zam-bi-him fa-saw*-wā-hā.*
 13. 15 *Wa lā yakhāfu 'uqbā-hā.*

In the name of Allāh, the Beneficent, the Merciful.

(1) By the sun and his brightness! (2) And the moon when she borrows light from him! (3) And the day when it exposes it to view! (4) And the night when it draws a veil over it! (5) And the heaven and its make! (6) And the earth and its extension! (7) And the soul and its perfection! (8-10) So He reveals to it its way of evil and its way of good; he is indeed successful who causes it to grow, and he indeed fails who buries it. (11-12) *Samūd* rejected (the truth) in their inordinacy, when the basest of them broke forth with mischief. (13) So Allāh's messenger said to them: (Leave alone) Allāh's she-camel, and (give) her (to) drink. (14-15) But they called him a liar and slaughtered her. So their Lord destroyed them for their sin and levelled them (with) the ground; and He fears not its consequence.

* Please note that *aw* in *saw* should be pronounced as *ove* in *love*. For rules of *tashdīd* or doubling of letters see Lessons 15, 17 and 18. See other footnotes also.

1 أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ○

(أ) سُورَةُ الْفَاتِحَةِ

Ch. 1.—Al-Fātihah

2 THE OPENING

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

- 3 الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ① الرَّحْمَنِ الرَّحِيمِ ② مُلِكِ يَوْمِ الدِّينِ ③
 4 إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ④ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑤ صِرَاطَ
 5 الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ⑥ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

Ch. 91.—ash-Shams

6 THE SUN

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

(أ) سُورَةُ الشَّمْسِ

- 7 وَالشَّمْسِ وَضُحَاهَا ① وَالْقَمَرِ إِذَا تَلَّهَا ② وَالنَّهَارِ إِذَا جَلَّهَا ③
 8 وَاللَّيْلِ إِذَا يَغْشَاهَا ④ وَالسَّمَاءِ وَمَا بَنَاهَا ⑤ وَالْأَرْضِ وَمَا طَحَاهَا ⑥
 9 وَنَفْسٍ وَمَا سَوَّاهَا ⑦ فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا ⑧ قَدْ أَفْلَحَ
 10 مَنْ زَكَّاهَا ⑨ وَقَدْ خَابَ مَنْ دَسَّاهَا ⑩ كَذَّبَتْ ثَمُودُ بِطَغْوَاهَا ⑪
 11 إِذِ انبَعَثَ أَشْقَاهَا ⑫ فَقَالَ لَهُمْ رَسُولُ اللَّهِ نَاقَةَ اللَّهِ وَسُقْيَاهَا ⑬
 12 فَكَذَّبُوهُ فَعَقَرُوهَا ⑭ فَدمدمَ عَلَيْهِم رَبُّهُم بِذُنُوبِهِمْ فَسَوَّاهَا ⑮
 13 وَلَا يَخَافُ عُقْبَاهَا ⑯

Ch. 92 — THE NIGHT

1. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

2. * (1) *Wal laili izā yaghshā.* (2) *Wan-nahāri izā tajal-lā.* (3) *Wa mā khala-qaḥ-zakaru wal-unsā.*
 3. (4) *Inna sa'-ya-kum la-shat-tā.* (5) *Fa am-mā man a'-tā wat-taqā.* (6) *Wa ṣad-daqa bil-ḥusnā.*
 4. (7) *Fasa-nu-yas-siru hū lil-yusrā.* (8) *Wa am-mā mam†-bakhīla was-taghnā.* (9) *Wa kaḥ-zaba bil-ḥusnā.*
 5. (10) *Fasa-nu-yas-siru hū lil-'usrā.* (11) *Wa mā yughnī 'an-hu mālu-hū izā tarad-dā.*
 6. (12) *Inna 'alainā lal-hudā.* (13) *Wa inna lanā lal-ākḥira-ta wal-ūlā.* (14) *Fa-an-zartu-kum nā-ran talaz-ḡā.*
 7. (15) *Lā yaṣlā-hā il-lal-ashḡā.* (16) *Allaḡi kaḥ-zaba wa tawal-lā.* (17) *Wa sa-yujan-nabu-hal-atqā.*
 8. (18) *Allaḡi yu'-rī māla-hū yata-zak-kā.* (19) *Wamā li-aḡadin 'inda-hū min ni'matin tujzā.*
 9. (20) *Il-lab-tighā' a waj-hi Rabbi-hil-a'lā.* (21) *Wa la-saufa yardā.*

In the name of Allāh, the Beneficent, the Merciful.

(1) By the night when it draws a veil! (2) And the day when it shines! (3) And the creating of the male and the female! (4) Your striving is surely (for) diverse (ends). (5-6) Then as for him who gives and keeps his duty, and accepts what is good, (7) We facilitate for him (the way to) ease. (8-9) And as for him who is niggardly and considers himself self-sufficient, and rejects what is good, (10) We facilitate for him (the way to) distress. (11) And his wealth will not avail him when he perishes. (12-13) Surely Ours is it to show the way, and surely Ours is the Hereafter and the former. (14) So I warn you of the Fire that flames. (15-16) None will enter it but the most unfortunate, who rejects (the truth) and turns (his) back. (17-20) And away from it shall be kept the most faithful to duty, who gives his wealth, purifying himself, and none has with him any boon for a reward, except the seeking of the pleasure of his Lord, the Most High. (21) And he will soon be well-pleased.

For transliteration and translation see previous page ch. 1. This is a specimen page of the official Qur'ān printed in Egypt. IMPORTANT. The sign of ـ *hamza-tul-waṣl*, i.e. liaison *alif* (see v. 1, 2, 5, etc.) should not be confused with *damma* ـ . For note on *hamza-tul-waṣl* see Appendix 1. The style of vowel signs is also different.

* Numbers on extreme left indicate the numbers of lines on the opposite page. Numbers within parentheses are verse numbers of the Sūras.

† Originally *man* but when joined with the next word it is pronounced as *mam* (see Lesson 24); *a* to be pronounced as *u* in *mum* or *nun*.

- (٩٢) سُورَةُ اللَّيْلِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
- 1 وَاللَّيْلِ إِذَا يَغْشَى ① وَالنَّهَارِ إِذَا تَجَلَّى ② وَمَا خَلَقَ الذَّكَرَ وَالْأُنثَى ③
- 2 إِنَّ سَعْيَكُمْ لَشَتَّى ④ فَأَمَّا مَنْ آعْطَى وَآتَقَى ⑤ وَصَدَقَ بِالْحُسْنَى ⑥
- 3 فَسَنِّيَسِرُهُ لِلْيُسْرَى ⑦ وَأَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ⑧ وَكَذَّبَ بِالْحُسْنَى ⑨
- 4 فَسَنِّيَسِرُهُ لِلْعُسْرَى ⑩ وَمَا يُغْنِي عَنْهُ مَالُهُ إِذَا تَرَدَّى ⑪
- 5 إِنَّ عَلَيْنَا لَلْهُدَى ⑫ وَإِنَّ لَنَا لَلْآخِرَةَ وَالْأُولَى ⑬ فَأَنْذَرْتَكُمْ نَارًا تَلْقَى ⑭
- 6 لَا يَصْلُهَا إِلَّا الْأَشْقَى ⑮ الَّذِي كَذَّبَ وَتَوَلَّى ⑯ وَسَيُجَنَّبُهَا الْأَتْقَى ⑰
- 7 الَّذِي يُؤْتِي مَالَهُ يَتَزَكَّى ⑱ وَمَا لِأَحَدٍ عِنْدَهُ مِنْ نِعْمَةٍ تُجْزَى ⑲
- 8 إِلَّا ابْتِغَاءً وَجْهَ رَبِّهِ الْأَعْلَى ⑳ وَكَسُوفٌ يَرْضَى ㉑

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ①

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ② الرَّحْمَنِ الرَّحِيمِ ③

مَلِكِ يَوْمِ الدِّينِ ④ إِيَّاكَ نَعْبُدُ وَإِيَّاكَ

نَسْتَعِينُ ⑤ أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ⑥

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ

عَلَيْهِمْ وَلَا الضَّالِّينَ ⑦

Ch. 93 — THE BRIGHTNESS OF THE DAY

1. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

- (1) *Wad-ḍuḥā.* (2) *Wal-laili izā saajā.* (3) *Mā wad-da'a-ka Rabbu-ka wa mā qalā.**
 (4) *Wa lal-ākhiratu*
 3. *khairul-laka minal-ūlā.* (5) *Wa la-saufa yu'ṭi-ka Rabbu-ka fa-tardā.* (6) *Alam*
 4. *yajidka yatī-man fa-āwā,* (7) *wa wajada-ka ḍāl-lan fa-hadā,* (8) *wa wajada-ka 'ā'-ilan*
 5. *fa-aghñā.* (9) *Fa am-mal-yatīma falā taqhar.* (10) *Wa am-mas-sā'-ila falā tanhar.*
 (11) *Wa am-mā*
 6. *bi-ni'mati Rabbi-ka fa-had-dis.*

In the name of Allāh, the Beneficent, the Merciful.

(1) By the brightness of the day! (2) And the night when it is still! (3) Thy Lord has not forsaken thee, nor is He displeased. (4) And surely the latter state is better for thee than the former. (5) And soon will thy Lord give thee so that thou wilt be well pleased. (6) Did He not find thee an orphan and give (thee) shelter? (7) And find thee groping, so He showed the way? (8) And find thee in want, so He enriched thee? (9) Therefore the orphan, oppress not. (10) And him who asks, chide not. (11) And the favour of thy Lord, proclaim.

Ch. 94 — THE EXPANSION

7. *Bismil-lā-hir-Raḥmā-nir-Raḥīm*

8. (1) *Alam nashrah laka ṣadrak.* (2) *Wa waḍa'nā 'anka wizrak.* (3) *Al-lazī 'anqaḍa*
 9. *zah-rak.* (4) *Wa rafa'-nā laka zikrak.* (5) *Fa inna ma'al-'usri yus-ra.* (6) *Inna*
 10. *ma-'al-'usri yusrā.* (7) *Fa izā fa-raḡhta fan-ṣab.* (8) *Wa ilā Rabbi-ka far-ghab.*

In the name of Allāh, the Beneficent, the Merciful.

(1-4) Have We not expanded for thee thy breast, and removed from thee thy burden, which weighed down thy back, and exalted for thee thy mention? (5-6) Surely with difficulty is ease, with difficulty is surely ease. (7-8) So when thou art free (from anxiety), work hard, and make thy Lord thy exclusive object.

Ch. 95 — THE FIG

11. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

12. *Wat-tīni waz-zaitūn.* (2) *Wa ṭūri sīnīn.* (3) *Wa hā-zal-baladil-amīn.* (4) *Laqad*
 13. *khalaq-nal-insāna fī aḥsani taqwīm.* (5) *Summa radad-nāhu asfala sāfilīn.*
 14. (6) *Il-lal-lazīna āmanū wa 'ami-luṣ-ṣāliḥāti fala-hum ajrun ḡhairu mannūn.* (7) *Famū*
 15. *yakaz-zibuka ba'du bid-dīn.* (8) *Alai-sal-lāhu bi-aḥkamil-ḥākimīn.*

In the name of Allāh, the Beneficent, the Merciful.

(1) By the fig and the olive! (2) And mount Sinai! (3) And this City made secure! (4) Certainly We created man in the best make. (5-6) Then We render him the lowest of the low, except those who believe and do good; so theirs is a reward never to be cut off. (7) So who can give the lie to thee after (this) about the Judgment? (8) Is not Allāh the Best of the Judges?

*Note: *Qala, fala, fama*, etc. should NOT be pronounced as *qala, fala, fama*, etc. Difference should always be made between *a* and *ā*, *i* and *ī*, *u* and *ū*. The former sound is shorter than the latter. Please also note that *a* in *la* is short but *a* in *lā* is equal to *laa*. Similarly *lā* = *laaa* and *lā* = *laaaa*. For details see Lessons 7, 11 and 12.

Ch. 93.—Ad-Dubā

THE BRIGHTNESS
OF THE DAY

- 1 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ سُورَةُ الضُّحَىٰ (٩٣)
- 2 وَالضُّحَىٰ ① وَاللَّيْلِ إِذَا سَجَىٰ ② مَا وَدَّعَكَ رَبُّكَ وَمَا قَلَىٰ ③ وَلَا خِصْرَةَ ④
- 3 خَيْرٌ لَّكَ مِنَ الْأَوْلَىٰ ⑤ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَىٰ ⑥ أَلَمْ ⑦
- 4 يَجِدَكَ يَتِيمًا فَآوَىٰ ⑧ وَوَجَدَكَ ضَالًّا فَهَدَىٰ ⑨ وَوَجَدَكَ عَائِلًا ⑩
- 5 فَأَغَىٰ ⑪ فَأَمَّا الْيَتِيمَ فَلَا تَقْهَرْ ⑫ وَأَمَّا السَّائِلَ فَلَا تَنْهَرْ ⑬ وَأَمَّا ⑭
- 6 بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ⑮

Ch. 94.—Al-Inshirāh

THE EXPANSION

- 7 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ سُورَةُ الْاِنْشِرَاحِ (٩٤)
- 8 اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ① وَوَضَعْنَا عَنكَ وِزْرَكَ ② الَّذِي اَنْقَضَ ③
- 9 ظَهْرَكَ ④ وَرَفَعْنَا لَكَ ذِكْرَكَ ⑤ فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ⑥ اِنَّ مَعَ ⑦
- 10 الْعُسْرِ يُسْرًا ⑧ فَاِذَا فَرَغْتَ فَانصَبْ ⑨ وَاِلَىٰ رَبِّكَ فَارْغَبْ ⑩

Ch. 95.—At-Tīn

THE FIG

- 11 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○ سُورَةُ التِّينِ (٩٥)
- 12 وَالتِّينِ وَالزَّيْتُونِ ① وَطُورِ سِينِينَ ② وَهَٰذَا الْبَلَدِ الْأَمِينِ ③ لَقَدْ ④
- 13 خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ ⑤ ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ ⑥
- 14 إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ⑦ فَمَا ⑧
- 15 يَكْذِبُكَ بَعْدَ الْبَدِينِ ⑨ أَلَيْسَ اللَّهُ بِأَحْكَمِ الْحَكَمِينَ ⑩

Ch. 96 — THE CLOT

1. *Bismil-lā-hir-Rahmā-nir-Rahim**

2. (1) *Iqra' bismi Rabbi-kal-laẓi k̄h̄alaq.* (2) *K̄h̄ala-qal-insāna min 'alaq.* (3) *Iqra' wa*
 3. *Rabbu-kal-akram.* (4) *Allaẓi 'allama bil-qalam.* (5) *'Allamal-insāna mā lam ya'lam.*
 4. (6) *Kallā in-nal-insāna la-yaḡhā.* (7) *Ar-ra-ā-hus-taghnā.* (8) *Inna ilā Rabbi-kar-ruj'ā.*
 5. (9) *Ara-'ai-tal-laẓi yanhā.* (10) *'Abdan izā ṣallā.* (11) *Ara-'aita in kāna 'alal-hudā.*
 6. (12) *Au amara bit-taqwā.* (13) *Ara-'aita in kaẓ-ẓaba wa tawal-lā.* (14) *Alam ya'lam*
bi-an-nal-lāhā
 7. *yarā.* (15) *Kal-lā la-'il-lam yantahi, lanasfa-'am* bin-nāṣiyah.* (16) *Nāṣiya-tin kāziba-tin*
 8. *k̄h̄āṣiyah.* (17) *Fal-yad-'u nādiyah.* (18) *Sa-nad-'uz-zabāniyah.* (19) *Kal-lā. Lā tuḡi-'hu*
 9. *was-jud waq-tarib.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Read in the name of thy Lord Who creates. (2-5) Creates man from a clot. Read and thy Lord is most Generous, Who taught by the pen ; taught man what he knew not. (6-7) Nay, man is surely inordinate, because he looks upon himself as self-sufficient. (8) Surely to thy Lord is the return. (9-10) Hast thou seen him who forbids a servant when he prays? (11-12) Seest thou if he is on the right way, or enjoins observance of duty? (13) Seest thou if he denies and turns away? (14) Knows he not that Allāh sees? (15) Nay, if he desist not, We will seize him by the forelock. (16) A lying, sinful forelock! (17-18) Then let him summon his council, We will summon the braves of the army. (19) Nay! Obey him not, but prostrate thyself, and draw nigh (to Allāh).

Ch. 97 — THE MAJESTY

10. *Bismil-lā-hir-Rahmā-nir-Rahim*.

11. (1) *Innā anzalnā-hu fi laila-til-qadr.* (2) *Wa mā adrā-ka mā laila-tul-qadr.*
 (3) *Laila-tul-qadri*
 12. *k̄h̄atrum-min alfi ṣhahr.* (4) *Tanaz-za-lul-malā-'ikatu war-rūhu fi-hā bi-izni Rabbi-him.*
 13. (5) *Min kul-li am-rin salām. Hiya ḡat-tā maḡla-'il-fajr.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Surely We revealed it on the Night of Majesty. (2) And what will make thee comprehend what the Night of Majesty is? (3) The Night of Majesty is better than a thousand months. (4) The angels and the Spirit descend in it by the permission of their Lord — for every affair. (5) Peace! it is till the rising of the morning.

* Originally 'an but when joined with the next word it is pronounced 'am. See Lesson 24.

- 1 THE CLOT بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُورَةُ الْعَلَقِ (94)
- 2 اِثْرًا يَا سُمِرَبِكَ الَّذِي خَلَقَ ① خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ ② اِثْرًا وَ
- 3 رَبُّكَ الْأَكْرَمُ ③ الَّذِي عَلَّمَ بِالْقَلَمِ ④ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ ⑤
- 4 كَلَّا إِنَّ الْإِنْسَانَ لِكَيْطَلِي ⑥ أَنْ رَأَاهُ سِتْغَى ⑦ إِنَّ إِلَىٰ رَبِّكَ الرَّجْعِي ⑧
- 5 أَرَأَيْتَ الَّذِي يَنْهَى ⑨ عَبْدًا إِذَا صَلَّى ⑩ أَرَأَيْتَ إِنْ كَانَ عَلَىٰ الْهُدَىٰ ⑪
- 6 أَوْ أَمَرَ بِالتَّقْوَىٰ ⑫ أَرَأَيْتَ إِنْ كَذَّبَ وَتَوَلَّى ⑬ أَلَمْ يَعْلَمْ بِأَنَّ اللَّهَ
- 7 يَرَىٰ ⑭ كَلَّا لَئِنْ لَمْ يَنْتَهَ ⑮ لَنَسْفَعًا بِالنَّاصِيَةِ ⑯ نَاصِيَةٍ كَاذِبَةٍ
- 8 خَاطِئَةٍ ⑰ فَلْيَدْعُ نَادِيَهُ ⑱ سَنَدْعُ الزَّبَانِيَةَ ⑲ كَلَّا لَا تَطِعُهُ
- 9 وَاسْجُدْ وَاقْتَرِبْ ⑳

- 10 THE MAJESTY بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُورَةُ الْقَدْرِ (97)
- 11 إِنَّا أَنْزَلْنَاهُ فِي لَيْلَةِ الْقَدْرِ ① وَمَا أَدْرَاكَ مَا لَيْلَةُ الْقَدْرِ ② لَيْلَةُ الْقَدْرِ ③
- 12 خَيْرٌ مِنْ أَلْفِ شَهْرٍ ④ تَنْزَلُ الْمَلَكُوتُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ ج
- 13 مِنْ كُلِّ أَمْرٍ ⑤ سَلْمٌ تَهَيَّئِ حَتَّىٰ مَطَلَعِ الْفَجْرِ ⑥

Ch. 98 — THE CLEAR EVIDENCE

1. *Bismil-lā-hir-Rahmā-nir-Rahīm.*

2. (1) *Lam yakunil-la-zīna kafarū min ahlil-kitābi wal-mushrikīna munfak-kīna*
 3. *hat-tā ta'-tiyā-hu-mul-bay-yinah.** (2) *Rasū-lum-minal-lāhi yatlū ṣuḥu-fam-muṭah-harah.*
 4. (3) *Fī-hā kutu-bun qay-yimah.** (4) *Wa mā tafar-ra-qal-lažīna ūtul-kitāba il-lā mim-*
ba'di-mā
 5. *ḡā'at-hu-mul-bay-yinah.* (5) *Wa mā umirū illā li-ya'budul-lāha mukhlisīna lahud-dīa.*
 6. *Hunafā'a wa yuqī-muṣ-salāta wa yu'-tuz-zakāta wa zālīka dī-nul-qay-yimah.**
 7. (6) *In-nal-lažīna kafarū min ah-lil-kitābi wal-mushrikīna fī nāri jahan-nama khālidīna*
 8. *fī-hā. Ulā'ika hum shar-rul-bariy-yah.* (7) *In-nal-lažīna āmanū wa 'ami-luṣ-ṣāliḡāti*
 9. *ulā'ika hum khāi-rul-bariy-yah.* (8) *Ja-zā'u-hum 'inda Rabbi-him jan-nātu 'ad-nin*
tajrī
 10. *min taḡti-ḡal-anhāru khālidīna fīhā abadā. Raḡi-yal-lāhu 'an-hum wa raḡū*
 11. *'an-h.† Zālīka li-man khāshīya Rabbah.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Those who disbelieve from among the People of the Book and the idolaters could not have been freed till clear evidence came to them. (2-3) A Messenger from Allāh, reciting pure pages, wherein are (all) right books. (4) Nor did those to whom the Book was given become divided till clear evidence came to them. (5) And they are enjoined naught but to serve Allāh, being sincere to Him in obedience, upright, and to keep up prayer and pay the poor-rate, and that is the right religion. (6) Those who disbelieve from among the People of the Book and the idolaters will be in the Fire of hell, abiding therein. They are the worst of creatures. (7) Those who believe and do good, they are the best of creatures. (8) Their reward is with their Lord : Gardens of perpetuity wherein flow rivers, abiding therein for ever. Allāh is well pleased with them and they are well pleased with Him. That is for him who fears his Lord.

Ch. 99 — THE SHAKING

12. *Bismil-lā-hir-Rahmā-nir-Rahīm.*

13. (1) *Izā zul-zila-til-arḡu zil-zālahā.* (2) *Wa akhḡaja-til-arḡu aṣḡāla-hā.* (3) *Wa qā-lal-*
 14. *insānu-māla-hā.* (4) *Yauma-'izin tuḡad-diṣu akḡbā-rahā.* (5) *Bi-anna Rabba-ka*
au-ḡā la-hā.
 15. (6) *Yauma-'izīny-yaṣ-durun-nāsu aṣḡtā-tal-li-yurau a'māla-hum.* (7) *Fa maṡny-ya'mal*
miṣḡāla
 16. *zar-ra-tin khāirāny-yarah.* (8) *Wa maṡny-ya'mal miṣḡāla zarra-tin shar-rany-yarah.*

In the name of Allāh, the Beneficent, the Merciful.

(1-3) When the earth is shaken with her shaking, and the earth brings forth her burdens, and man says: What has befallen her? (4) On that day she will tell her news, (5) as if thy Lord had revealed to her. (6) On that day men will come forth in sundry bodies that they may be shown their works. (7) So he who does an atom's weight of good will see it. (8) And he who does an atom's weight of evil will see it.

*Note : The words *bay-yinah*, *qay-yimah* are nearly pronounced as *bai-yinah*, *qai-yimah* and *barty-yah* as *bari-yah*. Where there is a dot over *n* (*ṇ*) it should be pronounced nasal.

† Originally *'anhu*. Only the sound of *h* is heard when a pause is made at the end of this verse.

Ch. 98.—Al-Bayyinah

THE CLEAR
EVIDENCE

1 (٩٨) سُورَةُ الْبَيِّنَةِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
 2 لَمْ يَكُنِ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ مُنْفَكِينَ
 3 حَتَّى تَأْتِيَهُمُ الْبَيِّنَةُ ① رَسُولٌ مِنَ اللَّهِ يَتْلُوا صُحُفًا مُطَهَّرَةً ②
 4 فِيهَا كُتِبَ قِيسَةٌ ③ وَمَا تَفَرَّقَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا
 5 جَاءَتْهُمْ الْبَيِّنَةُ ④ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ ⑤
 6 حُنَفَاءَ وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ وَذَلِكَ دِينُ الْقِيَمَةِ ⑥
 7 إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خَالِدِينَ
 8 فِيهَا أُولَئِكَ هُمْ شَرُّ الْبَرِيَّةِ ⑧ إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
 9 أُولَئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ⑨ جَزَاءُ هُمُ عِنْدَ رَبِّهِمْ جَنَّاتٌ عَدْنٍ تَجْرِي
 10 مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا
 11 عَنْهُ ⑩ ذَلِكَ لِمَنْ حَشِيَ رَبَّهُ ⑪

Ch. 99.—Al-Zilzāl

THE SHAKING

12 (٩٩) سُورَةُ الزَّلْزَالِ ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 13 إِذَا زُلْزِلَتِ الْأَرْضُ زِلْزَالَهَا ① وَأَخْرَجَتِ الْأَرْضُ أَثْقَالَهَا ② وَقَالَ
 14 الْإِنْسَانُ مَا لَهَا ③ يَوْمَئِذٍ تُحَدِّثُ أَخْبَارَهَا ④ بِأَنَّ رَبَّكَ أَوْحَى لَهَا ⑤
 15 يَوْمَئِذٍ يَصُدُّ النَّاسُ أَسْتَاتَاءَ لِيُرَوْا أَعْمَالَهُمْ ⑥ فَمَنْ يَعْمَلْ مِثْقَالَ
 16 ذَرَّةٍ خَيْرًا يَرَهُ ⑦ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ⑧

Ch. 100 — THE ASSAULTERS

1. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

2. (1) *Wal-ādiyāti ḍabḥā.* (2) *Fal-mūriyāti qadhā.* (3) *Fal-mughīrāti ṣub-hā.* (4) *Fa aṣarna*
 3. *bi-hi naq-ā.* (5) *Fa wasaṭna bi-hi jam-ā.* (6) *In-nal-insāna li-Rabbi-hi la-kanūd.*
 (7) *Wa in-nahū alā*
 4. *zālika la-ṣhahīd.* (8) *Wa innahū li-ḥub-bil-khairi la-ṣhadīd.* (9) *Afalā ya'lamu izā*
bu'gira mā
 5. *fil-qubūr.* (10) *Wa ḥuṣ-ṣila mā fiṣ-ṣudūr.* (11) *Inna Rabba-hum bi-him yauma-'izil-*
la-khabīr.

In the name of Allāh, the Beneficent, the Merciful.

(1) By those running and uttering cries ! (2) And those producing fire, striking ! (3) And those suddenly attacking at morn ! (4-5) Then thereby they raise dust, then penetrate thereby gatherings. (6) Surely man is ungrateful to his Lord. (7) And surely he is a witness of that. (8) And truly on account of the love of wealth he is niggardly. (9-10) Knows he not when that which is in the graves is raised, and that which is in the breasts is made manifest ? (11) Surely their Lord this day is Aware of them.

Ch. 101 — THE CALAMITY

6. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

7. (1) *Al-qāri'ah.* (2) *Mal-qāri'ah.* (3) *Wa mā adrāka mal-qāri'ah.* (4) *Yauma yakū-nun-nāsu*
 8. *kal-farāshil-mabsūs.* (5) *Wa tukū-nul-jibālu kal-'ih-nil-manfūsh.* (6) *Fa-am-mā man*
 9. *ṣaqlat mawā-zi-nuh.* *Fa-huwa fī 'iṣha-tir-rāḍiyah.* (8) *Wa am-mā man khaf-fat mawā-*
zīnuh.
 10. (9) *Fa-um-muhū hāwiyah.* (10) *Wa mā adrāka mā hiyah.* (11) *Nā-run ḥāmiyah.*

In the name of Allāh, the Beneficent, the Merciful.

(1) The calamity ! (2) What is the calamity ? (3) And what will make thee know how terrible is the calamity ? (4-5) The day wherein men will be as scattered moths, and the mountains will be as carded wool. (6-7) Then as for him whose measure (of good deeds) is heavy, he will live a pleasant life. (8-9) And as for him whose measure (of good deeds) is light, the abyss is a mother to him. (10) And what will make thee know what that is ? (11) A burning Fire.

Ch. 102 — THE ABUNDANCE OF WEALTH

11. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

12. (1) *Al-hā-kumut-takāsur.* (2) *Ḥat-tā zur-tu-mul-maqābir.* (3) *Kal-lā saufa ta'lamūn.*
 (4) *Ṣumma*
 13. *kallā saufa ta'lamūn.* (5) *Kallā lau ta'lamūna 'il-mal-yaqīn.* (6) *Latara-wun-nal-jahīm.*
 14. (7) *Ṣumma latara-wun-nahā 'ai-nal-yaqīn.* (8) *Ṣumma la-tus-'alunna yauma-'izin*
'a-nin-na'im.

In the name of Allāh, the Beneficent, the Merciful.

(1-2) Abundance diverts you, until you come to the graves. (3-4) Nay, you will soon know, nay, again, you will soon know. (5) Nay, would that you knew with a certain knowledge ! (6) You will certainly see hell ; (7) then you will see it with certainty of sight ; (8) then on that day you shall certainly be questioned about the boons.

Ch. 100.—Al-Adiyat

- 1 **THE ASSAULTERS** ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُورَةُ الْعَدِيَّتِ (١٠٠)
- 2 وَالْعَدِيَّتِ صَبْحًا ① فَاَلْمُورِيَّتِ قَدْحًا ② فَاَلْمَغِيْرَتِ صَبْحًا ③ فَاتْرَنَ
- 3 بِهٖ نَقْعًا ④ فَوَسَطْنَ بِهِ جَمْعًا ⑤ اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُودٌ ⑥ وَاِنَّهٗ عَلٰى
- 4 ذٰلِكَ لَشَهِيدٌ ⑦ وَاِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ⑧ اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا
- 5 فِى الْقُبُوْرِ ⑨ وَحُصِّلَ مَا فِى الصُّدُوْرِ ⑩ اِنَّ رَبَّهُم بِهٖمْ يَوْمَئِذٍ لَّخَبِيْرٌ ⑪

Ch. 101.—Al-Qari'ah

- 6 **THE CALAMITY** ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُورَةُ الْقَارِعَةِ (١٠١)
- 7 اَلْقَارِعَةُ ① مَا الْقَارِعَةُ ② وَمَا اَذْرٰكَ مَا الْقَارِعَةُ ③ يَوْمَ يَكُوْنُ النَّاسُ
- 8 كَالْفَرَاشِ الْمَبْثُوْرِ ④ وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ⑤ فَاَمَّا مَنْ
- 9 ثَقَلَتْ مَوٰزِيْنُهٗ ⑥ فَهٗوَ فِى عِيْشَةٍ رَّا ضِيْءٍ ⑦ وَاَمَّا مَنْ خَفَّتْ مَوٰزِيْنُهٗ ⑧
- 10 فَاَمَّهُ هٰوِيَةٌ ④ وَمَا اَذْرٰكَ مَا هِيَهٗ ⑤ نَارٌ حَامِيَةٌ ⑥

Ch. 102.—Al-Takwīr

- 11 **THE ABUNDANCE OF WEALTH** ○ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ سُورَةُ التَّكْوِيْرِ (١٠٢)
- 12 اَلْهٰكُمُ التَّكٰوِيْرُ ① حَتّٰى زُرْتُمُ الْمَقَابِرَ ② كَلَّا سَوْفَ تَعْلَمُوْنَ ③ ثُمَّ
- 13 كَلَّا سَوْفَ تَعْلَمُوْنَ ④ كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ⑤ لَتَرَوُنَّ الْجَحِيْمَ ⑥
- 14 ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ⑦ ثُمَّ لَتَسْئَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ⑧

Ch. 103 — THE TIME

1. *Bismil-lā-hir-Rahmā-nir-Rahīm.*

2. (1) *Wal-'aṣr.* (2) *In-nal-insāna lafi khusr.* (3) *Il-lal-lazīna āmanū wa 'ami-luṣ-*
3. *sālihāti wa tawā ṣau bil-ḥaḡ-qi, wa tawā-ṣau biṣ-ṣabr.*

In the name of Allāh, the Beneficent, the Merciful.

(1) By the time ! (2-3) Surely man is in loss, except those who believe and do good, and exhort one another to Truth, and exhort one another to patience.

Ch. 104 — THE SLANDERER

4. *Bismil-lā-hir-Rahmā-nir-Rahīm.*

5. (1) *Wai-lul-li kulli humaza-til-lumazah.** (2) *Allazī jama-'a mālanw-wa 'ad-dadah.*
(3) *Yaḥṣabu anna*
6. *māla-hū akhladah.* (4) *Kallā la-yum-bazanna fil-ḥuṣamati* (5) *wa mā adrāka mal-ḥuṣamah.*
7. (6) *Nā-rul-lāhil-mūqadah.* (7) *Allatī taṭ-ṭali'u 'alal-af-'idah.* (8) *Inna-hā 'alaihim*
8. *mu'-ṣadah.* (9) *Fī 'ama-dim-mumad-dadah.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Woe to every slanderer, defamer ! (2) Who amasses wealth and counts it. (3) He thinks that his wealth will make him abide. (4-5) Nay, he will certainly be hurled into the crushing disaster ; and what will make thee realize what the crushing disaster is ? (6-7) It is the Fire kindled by Allāh, which rises over the hearts. (8-9) Surely it is closed in on them, in extended columns.

Ch. 105 — THE ELEPHANT

9. *Bismil-lā-hir-Rahmā-nir-Rahīm.*

10. (1) *Alam tara kaifa fa'ala Rabbu-ka bi-aṣḥā-bil-fil.* (2) *Alam yaj-'al kaidu-hum*
11. *fī taḍlīl.* (3) *Wa arsala 'alaihim ṭai-ran abā-bīl.* (4) *Tarmi-him bi-ḥijāra-tim-min*
12. *sij-jīl.* (5) *Fa-ja'ala-hum ka-'aṣḥim-ma'kūl.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Hast thou not seen how thy Lord dealt with the possessors of the elephant ? (2) Did He not cause their war to end in confusion ? (3) And send against them birds in flocks ? Casting at them decreed stones. (5) So He rendered them like straw eaten up ?

Ch. 106 — THE QURAISH

13. *Bismil-lā-hir-Rahmā-nir-Rahīm.*

14. (1) *Li-ilāfi Quraish.* (2) *Īlāfi-him riḥla-taṣh-ṣhitā^ḥ-i waṣ-ṣaif.* (3) *Fal-ya'budū Rabba*
15. *hāzal-bait.* (4) *Allazī aṭ'ama-hum min jū'inw-wa āmana-hum min kḥauf.*

In the name of Allāh, the Beneficent, the Merciful.

(1) For the protection of the Quraish. (2) Their protection during their journey in the winter and the summer. (3-4) So let them serve the Lord of this House, Who feeds them against hunger, and gives them security against fear.

* When this verse is joined with the next it should be read like this : *Wai-lul-li 'kul-li humaza-til lumazati nil-lazī jama-'a.....* For details see Lesson 23. Remember that *u* should always be pronounced as *u* in pull or as *oo* in book.

Ch. 107 — ACTS OF KINDNESS

1. *Bismil-lā-hir-Rahmā-nir-Raḥīm.*

2. (1) *Ara-aital-laḥī yukaz-zibu bid-dīn.* (2) *Faḥāli-kullazī yudu-'ul-yatīm.* (3) *Wa lā*
 3. *yaḥuḍ-ḍu 'alā ḥa'ā-mil-miskīn.* (4) *Fawai-lul-lil-muṣal-līn.* (5) *Allaḥina hum 'an*
 4. *ṣalāti-him sāhūn.* (6) *Allaḥina hum yurā-'ūn.* (7) *Wa yamna-'ūnal-mā-'ūn.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Hast thou seen him who belies religion? (2-3) That is the one who is rough to the orphan, and urges not the feeding of the needy. (4-5) So woe to the praying ones, who are unmindful of their prayer! (6-7) Who do (good) to be seen, and refrain from acts of kindness!

Ch. 108 — THE ABUNDANCE OF GOOD

5. *Bismil-lā-hir-Rahmā-nir-Raḥīm.*

6. (1) *Innā a'tānī-kal-kaṣar.* (2) *Faṣal-li li-Rabbika wan-ḥar.* (3) *Inna shā-ni-'al-a*
huwal-abtar.

In the name of Allāh, the Beneficent, the Merciful.

(1) Surely We have given thee abundance of good. (2) So pray to thy Lord and sacrifice. (3) Surely thy enemy is cut off (from good).

Ch. 109 — THE DISBELIEVERS

7. *Bismil-lā-hir-Rahmā-nir-Raḥīm.*

8. (1) *Qul-yā ayyu-hal-kāfirūn.* (2) *Lā a'budu mā ta'budūn.* (3) *Wa lā antum 'ābidūna mā*
 9. *a'bud.* (4) *Wa lā ana* 'ābidum-mā 'abat-tum.* (5) *Wa lā antum 'ābidūna mā a'bud.*
 10. (6) *Lakum dīnu-kum waliya-dīn.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Say: O disbelievers! (2-5) I serve not that which you serve, nor do you serve Him Whom I serve, nor shall I serve that which ye serve, nor do you serve Him Whom I serve. (6) For you is your recompense and for me my recompense.

Ch. 110 — THE HELP

11. *Bismil-lā-hir-Rahmā-nir-Raḥīm.*

12. (1) *Iḥā jā-'a naṣrul-lāhi wal-faṭḥ.* (2) *Wa ra-aitan-nāsa yadkḥulūna fī dīnil-*
 13. *lāhi afwājā.* (3) *Fa-sab-bih bi-ḥamdī-Rabbika was-tagḥfir-h.* *In-nahū kāna tawḥ-wābā.*

In the name of Allāh, the Beneficent, the Merciful.

(1-3) When Allāh's help and victory comes, and thou seest men entering the religion of Allāh in companies, celebrate the praise of thy Lord and ask His protection. Surely He is Ever-returning (to mercy).

* The word *ana* although written in the Qur'ān as *ānā* should always be pronounced as *ana* and NOT *anā*. See page 74 also (xiv).

† Remember that *aw* in *taw* should be pronounced as *ove* in love.

Ch. 107.—Al-Ma'un

ACTS OF KINDNESS

- 1 ۱۰۷) سُورَةُ الْمَاعُونِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
 2 أَرَعَيْتَ الَّذِي يُكَذِّبُ بِالذِّينِ ① فَذَلِكَ الَّذِي يَدْعُ الْيَتِيمَ ② وَلَا
 3 يَحِضُّ عَلَى طَعَامِ الْمَسْكِينِ ③ فَوَيْلٌ لِلْمُصَلِّينَ ④ الَّذِينَ هُمْ عَنْ
 4 صَلَاتِهِمْ سَاهُونَ ⑤ الَّذِينَ هُمْ إِذْ ذُكِرُوا بِكُمْ أَوْ أَمُرُوا بِالْحَنَاءِ ⑥ وَتُكْمَلُونَ ⑦

Ch. 108.—Al-Kausar

THE ABUNDANCE
OF GOOD

- 5 ۱۰۸) سُورَةُ الْكَوْثَرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
 6 إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ ① فَصَلِّ لِرَبِّكَ وَانْحَرْ ② إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ③

Ch. 109.—Al-Kafirun

THE DISBELIEVERS

- 7 ۱۰۹) سُورَةُ الْكَافِرُونَ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
 8 قُلْ يَا أَيُّهَا الْكَافِرُونَ ① لَا أَعْبُدُ مَا تَعْبُدُونَ ② وَلَا أَنْتُمْ عِبِدُونَ مَا
 9 أَعْبُدُ ③ وَلَا آتَا عَابِدًا مَا عَبَدْتُمْ ④ وَلَا أَنْتُمْ عِبِدُونَ مَا أَعْبُدُ ⑤
 10 لَكُمْ دِينُكُمْ وَلِيَ دِينِ ⑥

Ch. 110.—An-Nasr

THE HELP

- 11 ۱۱۰) سُورَةُ النَّصْرِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
 12 إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ① وَرَأَيْتَ النَّاسَ يَدْخُلُونَ فِي دِينِ
 13 اللَّهِ أَنْفُوجًا ② فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْ لَهُ ③ إِنَّهُ كَانَ تَوَّابًا ④

Ch. 111 — THE FLAME

1. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

2. (1) *Tab-bat yadā Abi Lahabin wa tabb.* (2) *Mā aghnā 'an-hu māluhū wa mā kasab*
(3) *Sa-yaṣlā*
3. *nā-ran zāta Lahab.* (4) *Wam-ra'-atuh. Ḥam-māla-ṭal-ḥaṭab.* (5) *Fī jī-di-hā ḥablum-mim*
maqad.

In the name of Allāh, the Beneficent, the Merciful.

(1) Abū Lahab's hands will perish and he will perish. (2) His wealth and that which he earns will not avail him. (3) He will burn in fire giving rise to flames. (4-5) And his wife — the bearer of slander, upon her neck a halter of twisted rope !

Ch. 112 — THE UNITY

4. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

5. (1) *Qul huwal-lāhu aḥad. Allā-huṣ-ṣamad.* (3) *Lam yalid, wa lam yū lad.* (4) *Wa lam*
6. *yakul-lahū kufu-wan*-aḥad.*

In the name of Allāh, the Beneficent, the Merciful.

(1) Say : He, Allāh, is One. (2) Allāh is He on Whom all depend. (3-4) He begets not, nor is He begotten ; and none is like Him.

Ch. 113 — THE DAWN

7. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

8. (1) *Qul-a'ūzu bi-Rabbil-falaq.* (2) *Min shar-ri mā khalaq.* (3) *Wa min shar-ri ḡhāsi-qin*
izā wa-qab.
9. (4) *Wa min shar-rin-naf-fāsāti fil-'uqad.* (5) *Wa min shar-ri ḡhāsi-din izā ḥasad.*

In the name of Allāh, the Beneficent, the Merciful.

(1-5) Say : I seek refuge in the Lord of the dawn, from the evil of that which He has created, and from the evil of intense darkness, when it comes, and from the evil of those who cast (evil suggestions) in firm resolutions, and from the evil of the envier when he envies.

Ch. 114 — THE MEN

10. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

11. (1) *Qul a'ūzu bi-Rabbīn-nās.* (2) *Malikin-nās.* (3) *Ilā-hin-nās.*
12. (4) *Min shar-ril-waswāsīl-khannās.* (5) *Allazī yu-was wisu fī ṣudūrin*
13. *nās.* (6) *Minal-jinnati wan-nās.*

In the name of Allāh, the Beneficent, the Merciful.

(1-6) Say : I seek refuge in the Lord of men, the king of men, the God of men, from the evil of the whisperings of the slinking (devil), who whispers into the hearts of men, from among the jinn and the men.

* *Wan* should be pronounced as *won* or *one*.

- 1 Ch. 111.—Al-Lahab
THE FLAME
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
- 111 سُورَةُ اللَّهَبِ
- 2 تَبَّتْ يَدَا ابْنِ لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا كَسَبَ ② سَيَصْلَىٰ
- 3 نَارًا ذَاتَ لَهَبٍ ③ وَأَمْرَاتُهُ حَمَّالَةَ الْحَطَبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

- 4 Ch. 112.—Al-Ikhlās
THE UNITY
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
- 112 سُورَةُ الْإِخْلَاصِ
- 5 قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ ③ وَكَمْ يُؤَلَدُ ④ وَلَمْ
- 6 يَكُنْ لَهُ كُفُوًا أَحَدٌ ⑤

- 7 Ch. 113.—Al-Falaq
THE DAWN
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
- 113 سُورَةُ الْفَلَقِ
- 8 قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ① مِنْ شَرِّ مَا خَلَقَ ② وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ ③
- 9 وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ④ وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ⑤

- 10 Ch. 114.—An-Nās
THE MEN
- بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○
- 114 سُورَةُ النَّاسِ
- 11 قُلْ أَعُوذُ بِرَبِّ النَّاسِ ① مَلِكِ النَّاسِ ② إِلَهِ النَّاسِ ③
- 12 مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ④ الَّذِي يُوَسْوِسُ فِي صُدُورِ
- 13 النَّاسِ ⑤ مِنَ الْجِنَّةِ وَالنَّاسِ ④

THE CALL TO PRAYER

The *Azān* is called out in a loud voice at the prayer time. It consists of the following sentences uttered by the crier (*mu'azzin*) standing with his face towards the *Qibla* (the Sacred House at Mecca) :

AL-AZĀN

الْأَذَانُ

- | | |
|---|---|
| 1. <i>Allāhu Akbarullāhu Akbar.</i> ¹ | ○ اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ |
| 2. <i>Allāhu Akbarullāhu Akbar.</i> | ○ اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ |
| 3. <i>Ash-hadu al-lā² ilāha il-lallāh.</i> | ○ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ |
| 4. <i>Ash-hadu al-lā² ilāha il-lallāh.</i> | ○ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ |
| 5. <i>Ash-hadu anna Muḥamma-dar-Rasū-lullāh.</i> ³ | ○ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ |
| 6. <i>Ash-hadu anna Muḥamma-dar-Rasū-lullāh.</i> | ○ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ |
| 7. <i>Ḥayya⁴ 'alaṣ-ṣalāh.</i> | ○ حَيَّ عَلَى الصَّلَاةِ |
| 8. <i>Ḥayya 'alaṣ-ṣalāh.</i> | ○ حَيَّ عَلَى الصَّلَاةِ |
| 9. <i>Ḥayya 'alal-falāḥ.</i> ⁵ | ○ حَيَّ عَلَى الْفَلَاحِ |
| 10. <i>Ḥayya 'alal-falāḥ.</i> | ○ حَيَّ عَلَى الْفَلَاحِ |
| 11. <i>Allāhu Akbarullāhu Akbar.</i> ¹ | ○ اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ |
| 12. <i>Lā ilāha il-lallāh.</i> | ○ لَا إِلَهَ إِلَّا اللَّهُ |

(1) Allāh is the Greatest, Allāh is the Greatest. (2) Allāh is the Greatest, Allāh is the Greatest. (3) I bear witness that nothing deserves to be worshipped except Allāh. (4) I bear witness that nothing deserves to be worshipped except Allāh. (5) I bear witness that Muḥammad is the Messenger of Allāh. (6) I bear witness that Muḥammad is the Messenger of Allāh. (7) Come to Prayer. (8) Come to Prayer. (9) Come to Success. (10) Come to Success. (11) Allāh is the Greatest, Allāh is the Greatest. (12) Nothing deserves to be worshipped except Allāh.

1. When not joined together these words are pronounced as : *Allāhu Akbar. Allāhu Akbar.*

2. Please note that this sentence in Arabic is written as *ash-hadu an lā ilāha*, but is pronounced as *ash-hadu al-lā ilāha*.

3. Similarly *Muḥamma-dar-Rasūlullāh* is written as *Muḥamma-dan-Rasūlullāh*.

4. Nearest English pronunciation should be like *Ḥai-ya* (*ai* as in *said* and *not* as *ai* in *gain*). The crier should turn (his face alone) to the right while uttering these words i.e. Nos 7 and 8.

5. The crier should turn (his face alone) to the left while uttering these words i.e. Nos 9 and 10.

The following words are added in the call to the early morning prayer (*fajr*) after the words *Ḥayya 'alal-falāḥ* (No 10).

Aṣ-ṣalātu kḥai-rum¹ minan naum.²

○ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Aṣ-salātu kḥai-rum minan naum.

○ الصَّلَاةُ خَيْرٌ مِنَ النَّوْمِ

Prayer is better than sleep. Prayer is better than sleep.

When the *Azān* is finished the *mu'azzin* (crier) as well as the hearers raise their hands and make a petition in the following words :

Allāhumma Rabba hāzi-hid-da'wa-tit-tāmmati

اللَّهُمَّ رَبِّ هَذِهِ الدَّعْوَةِ التَّامَّةِ

waṣ-salā-til-qā'imati āti

وَالصَّلَاةِ الْقَائِمَةِ اتِ

Muḥamma-da-nil-wasīlata wal-faḍīlata

مُحَمَّدًا بِالْوَسِيلَةِ وَالْفَضِيلَةِ

wab-'aṣ-hu maqā-mam-maḥmūda-nil-laḥzī

وَابْعَثَهُ مَقَامًا مَحْمُودًا بِاللَّحْزِيِّ

wa 'at-tah.

وَعَدْتَهُ

O Allāh ! Lord of this perfect call and everliving prayer, grant Muḥammad nearness and excellence and raise him to the position of glory which Thou hast promised him.

1. Originally *kḥai-rum* but pronounced as *kḥai-rum*. In transliteration *u* should always be pronounced as *u* in pull.

THE SECOND CALL TO PRAYER UTTERED IMMEDIATELY
BEFORE THE OBLIGATORY PRAYER

1. *Allāhu Akbarullāhu Akbar.*

○ اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ ○

2. *Ash-hadu al-lā ilāha il-lallāh.*

○ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ○

3. *Ash-hadu anna Muḥamma-dar-Rasūlullāh.*

○ أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ○

4. *Ḥayya 'alaṣ-ṣalāti¹*

○ حَيَّ عَلَى الصَّلَاةِ ○

5. *ḥayya 'alal-falāh.*

○ حَيَّ عَلَى الْفَلَاحِ ○

6. *Qad qāma-tiṣ-ṣalātu²*

○ قَدْ قَامَتِ الصَّلَاةُ ○

7. *qad qāma-tiṣ-ṣalāh.*

○ قَدْ قَامَتِ الصَّلَاةُ ○

8. *Allāhu Akbarullāhu Akbar.*

○ اللَّهُ أَكْبَرُ ○ اللَّهُ أَكْبَرُ ○

9. *Lā ilāha il-lallāh.*

○ لَا إِلَهَ إِلَّا اللَّهُ ○

To announce that the congregational prayer is ready, the *Iqāmah* is pronounced in a loud voice, though not so loud as the *Azān*. The whole *Azān* could also be pronounced as the *Iqāmah* with the addition of the words *qad qāma-tiṣ-ṣalāh* twice after *ḥayya 'alal-falāh* (No 10).

1. The *mu'azzin* does not turn his face towards the right or left while uttering these words i.e. Nos 5 and 6 in the *Iqāmah*. When not joined these should be pronounced as *Ḥayya 'alaṣ-ṣalāh. Ḥayya 'alal-falāh.*

2. When not joined these words should be pronounced as : *Qad qāma-tiṣ-ṣalāh. Qad qāma-tiṣ-ṣalāh.* i.e. Prayer is ready. Prayer is ready.

THE PRAYER

AṢ-ṢALĀH

(The beginning with the first *takbīr*)

الصَّلَاةُ

1. Allāhu Akbar.*

1. Allāh is the Greatest.

(Standing position — *al-Qiyām*)

اللَّهُ أَكْبَرُ ۝

2. *Subhāna-kallā-humma wa bi-hamdika**wa tabāra-kas-muka wa ta-'ālā jad-duka**wa lā ilāha ḡhai-ruk.*

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ

وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ

وَلَا إِلَهَ غَيْرُكَ ۝

3. *A'ūzu billāhi minash-shaiṭā-nir-raḡīm.*

2. Glory to Thee, O Allāh, and Thine is the praise, and blessed is Thy name, and exalted is Thy Majesty, and there is none to be served besides Thee.

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۝

3. I seek refuge in Allāh from the accursed devil.

4. *Bismil-lā-hir-Raḡmā-nir-Raḡīm.**Al-ḡamdu lil-lāhi Rabbil-'ālamīn.**Ar-Raḡmā-nir-Raḡīm.**Māliki yau-mid-dīn.**Iy-yāka na'budu wa iy-yāka nasta'in.**Ihdi-naṣ-ṣirāṭal-mustaḡīm.**Ṣirāṭal-laḡīna an-'amta 'alaihim.**ḡhai-ril-maḡḡūbi 'alaihim**wa laḡ-ḡā'in. (Āmīn).*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ۝

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۝

الرَّحْمَنِ الرَّحِيمِ ۝

مَلِكِ يَوْمِ الدِّينِ ۝

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ۝

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ۝

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۝

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ

وَلَا الضَّالِّينَ ۝

4. In the name of Allāh, the Beneficent, the Merciful.

(All) praise be to Allāh, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requital. Thee (alone) do we serve and Thee (alone) do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray. (Āmīn). (The Qur'ān, Ch. 1).

* Change of posture is indicated by bold letters.

5. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

Innā a'ṭainā-kal kauṣar.

Faṣal-li li Rabbika wan-ḥar.

Inna shā-ni-'aka huwal-abtar.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ
فَصَلِّ لِرَبِّكَ وَانْحَرْ
إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ

5. In the name of Allāh, the Beneficent, the Merciful.
Surely We have given thee (the) abundance of good. So pray to thy Lord and sacrifice. Surely thy enemy is cut off (from good). (Ch. 108).

6. *Allāhu Akbar.*

اللَّهُ أَكْبَرُ

6. Allāh is the Greatest.

(*Bowing down — ar-Rukū'*).

7. *Subḥāna Rabbi-yal-'Azīm.*

Subḥāna Rabbi-yal-'Azīm.

Subḥāna Rabbi-yal-'Azīm.

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

7. Glory to my Lord, the Great, free from all imperfections. (Repeated thrice).

(*Standing up again for a short while — al-Qaumah*).

8. *Sami-'al-lā-huli-man-ḥamidah.*

Rabbanā lakal-ḥamd.

8. Allāh listens to him who praises Him. Our Lord ! to Thee is due all praise.

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ ط

رَبَّنَا لَكَ الْحَمْدُ ط

9. *Allāhu Akbar.*

اللَّهُ أَكْبَرُ

9. Allāh is the Greatest.

(*First prostration — as-Sajdah*).

10. *Subḥāna Rabbi-yal-A'lā.*

Subḥāna Rabbi-yal-A'lā.

Subḥāna Rabbi-yal-A'lā.

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

10. Glory to my Lord, the Most High, free from all imperfections. (Repeated thrice during the *Sajdah*).

○ اللَّهُ أَكْبَرُ

11. Allāhu Akbar.

11. Allāh is the Greatest.

(Sitting position after the first prostration for a short while — *al-Jalsah*).

○ اللَّهُ أَكْبَرُ

12. Allāhu Akbar.

12. Allāh is the Greatest.

(Second prostration — *as-Sajdah*).

13. *Subhāna Rabbi-yal-A'lā.*

Subhāna Rabbi-yal-A'lā.

Subhāna Rabbi-yal-A'lā.

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

13. Glory to my Lord, the Most High, free from all imperfections. (Repeated thrice during the *Sajdah*).

14. Allāhu Akbar.

14. Allāh is the Greatest.

(Standing position again).

○ اللَّهُ أَكْبَرُ

15. *Bismillā-hir-Rahmā-nir-Rahīm.*

Al-ḥamdu lillāhi Rabbil-'ālamīn.

Ar-Rahmā-nir-Rahīm.

Māliki yaw-mid-dīn.

Iy-yāka na'budu wa iy-yāka nasta'in.

Ihdi-naṣ-sirāṭal-mustaqīm.

Sirā-tal-laḏīna an'amta 'alaihim.

Ghāi-ril-maghdūbi 'alaihim

wa laḏ-ḏālin. (Āmīn).

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○

الرَّحْمَنِ الرَّحِيمِ ○

مَلِكِ يَوْمِ الدِّينِ ○

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ه

غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ ه

وَلَا الضَّالِّينَ ○

15. In the name of Allāh, the Beneficent, the Merciful.

(All) praise be to Allāh, the Lord of the worlds, the Beneficent, the Merciful, Master of the day of Requital. Thee (alone) do we serve and Thee (alone) do we beseech for help. Guide us on the right path, the path of those upon whom Thou hast bestowed favours, not those upon whom wrath is brought down, nor those who go astray. (*Āmīn*). (The Qur'ān, Ch. 1).

16. *Bismil-lā-hir-Rahmā-nir-Rahīm.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Qul huwal-lāhu Aḥad.

قُلْ هُوَ اللَّهُ أَحَدٌ

Allā-huṣ-Ṣamad.

اللَّهُ الصَّمَدُ

Lam yalid wa lam yū lad.

لَمْ يَلِدْ وَلَمْ يُولَدْ

Wa lam yakul-lahū kufu-wan aḥad.

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

16. In the name of Allāh, the Beneficent, the Merciful.

Say : He, Allāh is one. Allāh is He on Whom all depend. He begets not, nor is He begotten ; and none is like Him. (Ch. 113).

17. *Allāhu Akbar.*

اللَّهُ أَكْبَرُ

17. Allāh is the Greatest.

(*Bowing down again — ar-Rukū'.*)

18. *Subḥāna Rabbi-yal-'Azīm.*

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Subḥāna Rabbi-yal-'Azīm.

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Subḥāna Rabbi-yal-'Azīm.

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

18. Glory to my Lord, the Great, free from all imperfections. (Repeated thrice).

(*Standing up again for a short while — al-Qaumah.*)

19. *Sami-'al-lā-huli-man ḥamidah.*

سَمِعَ اللَّهُ لِمَنْ حَمِدَا ط

Rabbanā lakal-ḥamd.

رَبَّنَا لَكَ الْحَمْدُ ط

19. Allāh listens to him who praises Him. Our Lord ! to Thee is due all praise.

20. *Allāhu Akbar.*

اللَّهُ أَكْبَرُ

20. Allāh is the Greatest.

(*First prostration — as-Sajdah.*)

21. *Subhāna Rabbi-yal-A'lā.*

Subhāna Rabbi-yal-A'lā.

Subhāna Rabbi-yal-A'lā.

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

21. Glory to my Lord, the Most High, free from all imperfections. (Repeated thrice during the *sajdah*).

22. *Allāhu Akbar.*

○ اللهُ أَكْبَرُ

22. Allāh is the Greatest.

(Sitting position after the first *sajdah* for a short while — *al-Jalsa*).

23. *Allāhu Akbar.*

○ اللهُ أَكْبَرُ

23. Allāh is the Greatest.

(Second prostration — *as-Sajdah*).

24. *Subhāna Rabbi-yal-A'lā.*

Subhāna Rabbi-yal-A'lā.

Subhāna Rabbi-yal-A'lā.

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

سُبْحَانَ رَبِّيَ الْأَعْلَى ط

24. Glory to my Lord, the Most High, free from all imperfections. (Repeated thrice during the *sajdah*).

25. *Allāhu Akbar.*

○ اللهُ أَكْبَرُ

25. Allāh is the Greatest.

(Sitting position — *al-Qa'dah*).

26. *At-tahiy-yātu lil-lāhi waṣ-ṣalawātu waṭ-ṭayyibātu :*

As-salāmu 'alaika ay-yu-han-Nabiyyu

wa raḥma-tul-lāhi wa barakātuh.

As-salāmu 'alainā wa 'alā

'ibādil-lā-hiṣ-ṣāliḥīn.

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط

السَّلَامُ عَلَيْنَا وَعَلَى

عِبَادِ اللَّهِ الصَّالِحِينَ ط

Ash-hadu al-lā ilāha il-lal-lāhu wa ash-hadu

an-na Muḥamma-dan 'abduhū wa rasūluh.

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ
أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

26. All services rendered by words and bodily actions and sacrifice of wealth are due to Allāh. Peace be on thee, O Prophet ! and mercy of Allāh and His blessings. Peace be on us and on the righteous servants of Allāh, and I bear witness that Muḥammad is His servant and His Messenger.

27. *Allāhumma sal-li 'alā Muḥamma-dinw-wa*

'alā āli Muḥamma-din kamā ṣal-laita 'alā

Ibrāhīma wa 'alā āli Ibrāhīma

in-naka Ḥamīdum-Majīd.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ
عَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ ط

27. O Allāh ! exalt Muḥammad and the true followers of Muḥammad as Thou didst exalt Abraham and the true followers of Abraham ; surely Thou art praised, Magnified.

28. *Allāhumma bārik 'alā Muḥammadinw-wa*

alā āli Muḥammadin kamā bārakta

'alā Ibrāhīma wa 'alā āli Ibrāhīma

in-naka Ḥamīdum-Majīd.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَ
عَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ
عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ
إِنَّكَ حَمِيدٌ مَجِيدٌ ط

28. O Allāh ! bless Muḥammad and the true followers of Muḥammad as Thou didst bless Abraham and the true followers of Abraham ; surely Thou art Praised, Magnified.

29. *Rabbij-'alnī muqīmas-ṣalāti*

wa min ḍarīyyatī.

Rabbanā wa taqabbal du'ā'.

Rabba-naghfirli wa li-wāliday-ya

رَبِّ اجْعَلْنِي مُقِيمَةَ الصَّلَاةِ
وَمِنْ ذُرِّيَّتِي ط
رَبَّنَا وَتَقَبَّلْ دُعَاءِ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ

* If three or four sections (*rak'ahs*) have to be completed—assume a standing position from here with the words *Allāhu Akbar* and follow other instructions mentioned on the next page.

wa lil-mu'minīna yauma

yaqūmul-hisāb.

وَالْمُؤْمِنِينَ يَوْمَ

يَقُومُ الْحِسَابِ ○

29. My Lord ! make me and my offspring keep up prayer; our Lord! and accept my prayer ; our Lord ! grant protection to me and my parents and to the believers on the day when the reckoning will take place.

(Saying of Salām — at-Taslīm).

30. As-salāmu 'alaikum wa rahmatul-lāh.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

31. As-salāmu 'alaikum wa rahmatul-lāh.

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

30-31. Peace be on you and the mercy of Allāh. (Repeated twice). (The End).

These words i.e. No 30 are uttered first turning the face to the right and No 31, turning it to the left. This concludes the worship which consists of two sections. The *zīkr* which follows is generally said after the prayer.

ZIKR AFTER PRAYER

Astagfirul-lāha Rabbī min kulli

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ

ẓam-bi'ni-wa atūbu ilaih.

ذَنْبٍ وَأَتُوبُ إِلَيْهِ ○

I seek the protection of Allāh, my Lord, from every fault and turn to Him.

Allāhumma antas-salāmu

اللَّهُمَّ أَنْتَ السَّلَامُ

wa minkas-salāmu tabārakta

وَمِنْكَ السَّلَامُ تَبَارَكْتَ

yā ẓal-jalāli wal-ikrām.

يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allāh ! Thou art the Author of peace, and from Thee comes peace. Blessed art Thou, the Most High, O Lord of Glory and Honour.

THE COMPLETION OF TWO SECTIONS — *Rak'ahs*
Follow Nos 1 to 31.

THE COMPLETION OF THREE SECTIONS — *Rak'ahs*

Follow Nos 1-26. Rise up again and assume a standing position (*al-Qiyām*) and read No 15 only (the first chapter of the Qur'ān.) Do not read any other section of the Qur'ān after that (i.e. omit No 16) and then follow from No 17 up to the end.

THE COMPLETION OF FOUR SECTIONS — *Rak'ahs*

Follow Nos 1-26. Rise up again and assume a standing position (*al-Qiyām*) and read No 15 only (the first chapter of the Qur'ān). Do not read any other section of the Qur'ān after that (i.e. omit No 16) then follow from No 17 to 25. Assume a standing position (*al-Qiyām*) again after 25 (without assuming a sitting position) and read No 15 (first Ch.) and no other section of the Qur'ān (i.e. omit No 16) and then follow from No 17 up to the end.

ZIKR FOR WITR PRAYER AT NIGHT

In the *Witr* (the three sections — *rak'ahs*) said at the end of '*Ishā*' (Night) or *Tahajjud* (Supererogatory) prayer the following prayer known as *al-Qunūt* is said in silence either before or after the last *rukū'*:

Allāhumma innā nasta'inuka wa nastaghfiruka

wa nu'minu bika wa natawakkalu

'alaika wa nusni 'alaikal-khaira

wa nashkuruka wa lā nakfuruka wa nakhlau

wa natruku many-yafjuruk. Allāhuma

iyyā-ka na'budu wa laka nusālī wa nasjudu

wa ilaika nas'ā wa nahfidu

wa narjū rahmata-ka wa nakhshī

'azābaka inna 'azābaka bil-kuffāri

mulhiq.

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ

وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ

عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ

وَنَشْكُرُكَ وَلَا نَكْفُرُكَ وَنَخْلَعُ

وَنُتْرِكُ مَنْ يَفْجُرُكَ اللَّهُمَّ

إِيَّاكَ نَعْبُدُ وَكَانَ نَصَلِي وَنَسْجُدُ

وَإِلَيْكَ نَسْعَى وَنَخْفِدُ

وَنَرْجُوا رَحْمَتَكَ وَنَخْشِي

عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ

مُلْحِقٌ

O Allāh! we beseech Thee for help, and seek Thy protection and believe in Thee and rely on Thee and extol Thee and are thankful to Thee and are not ungrateful to Thee, and we declare ourselves clear of, and forsake him, who disobeys Thee. O Allāh! Thee do we serve and for Thee do we pray and prostrate ourselves, and to Thee do we betake ourselves and to obey Thee we are quick, and Thy mercy do we hope for and Thy punishment do we fear, for Thy punishment overtakes the unbelievers.

ZIKR DURING TĀRĀWĪH*

سُبْحَانَ ذِي الْمَلِكِ وَالْمَلَكُوتِ
 سُبْحَانَ ذِي الْعِزَّةِ وَالْعِزْمَةِ
 وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكَبْرِيَاءِ
 وَالْجَبْرُوتِ سُبْحَانَ الْمَلِكِ
 الْحَيِّ الَّذِي لَا يَنَامُ وَلَا
 يَمُوتُ سُبُّوحٌ قُدُّوسٌ
 رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوحِ
 اللَّهُمَّ اجْرِنَا مِنَ النَّارِ
 يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

Subhāna zil-mulki wal-malakūt.

Subhāna zil-'izzati wal-'azmati

wal-haibati wal-qudrati wal-kibriyā-'i

wal-jabarūt. Subhā-nal malikil-

ḥayyil-lazī lā yanāmu wa lā

yamūt. Subbū-ḥun quddū-sun

Rabbu-nā wa Rubbul-malā-'ikati war-Rūḥ.

Allāhumma ajirnā minan nār.

Yā mujīru, yā mujīru, yā mujīr.

Free from all imperfections (is Allāh) the Possessor of Honour, Greatness, Awe, Power, Glory and Grandeur. Free from all imperfections is the Real King Who is Ever-living Who neither sleeps nor dies. For Him is Purity and Holiness. (He is) our Lord and the Lord of the angels and Gabriel. O Allāh! protect us from the Fire. O Protector! O Protector! O Protector!

* This prayer is recited after finishing every four *rak'ahs* (sections) of the *Tarawih* prayers during *Ramaḍān* — the Fasting month.

THE SIX KALIMAS

1. AL-KALIMA-TUṬ-ṬAYYIBAH

The Holy Kalima

Bismil-lā-hir-Rahmā-nir-Rahīm.

Lā ilāha il-lal-lāhu Muḥammad-dur

Rasū-lullāh.

اَلْكَلِمَةُ الطَّيِّبَةُ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ۝

لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ

رَسُوْلُ اللّٰهِ ۝

In the name of Allāh, the Beneficent, the Merciful. Nothing deserves to be worshipped except Allāh ; [and] Muḥammad is the Messenger of Allāh.

2. KALIMA-TUSH-SHAHĀDAH

The Kalima of Testimony

Ash-hadu al-lā ilāha il-lal-lāhu

wahda-hū lā sharika lahū wa

ash-hadu anna Muḥamma-dan 'abduhū

wa Rasūluh.

۲- كَلِمَةُ الشَّهَادَةِ

أَشْهَدُ أَنْ لَا اِلٰهَ اِلَّا اللّٰهُ

وَ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ

أَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ

وَ رَسُوْلُهُ ۝

I bear witness that nothing deserves to be worshipped except Allāh, He is Unique — without any associate ; and I bear witness that Muḥammad is His servant and His Messenger.

3. KALIMA-TUT-TAMJĪD

The Kalima of Exaltation

Subḥā-nal-lāhi wal-ḥamdu lil-lāhi

wa lā ilāha il-lal-lāhu wal-lāhu akbar ;

wa lā ḥaulā wa lā quwwata illā

bil-lā-hil-'aliyyil-'aẓīm.

۳- كَلِمَةُ التَّمَجِيدِ

سُبْحَانَ اللّٰهِ وَالْحَمْدُ لِلّٰهِ

وَ لَا اِلٰهَ اِلَّا اللّٰهُ وَ اللّٰهُ اَكْبَرُ

وَ لَا حَوْلَ وَ لَا قُوَّةَ اِلَّا

بِاللّٰهِ الْعَلِيِّ الْعَظِيْمِ ۝

Allāh is free from all imperfections and all praise is due to Allāh, and nothing deserves to be worshipped except Allāh and Allāh is the Greatest (of all) ; and there is no power [to save us from sins] and no might [to help us do righteousness] except that of Allāh, the Most High, the Supreme.

٤ كَلِمَةُ التَّوْحِيدِ

4. KALIMA-TUT-TAUHĪD

The Kalima of the Unity

*Lā ilāha il-lal-lāhu waḥda-hū lā
sharīka lahū, lahul-mulku wa
lahul-ḥamdu yuḥyī wa yumītu
wa huwa ḥayyul-lā yamūtu abadan
abadā. Zul-jalāli wal-ikrāmī.
bi-yadi-hil-khair. Wa huwa 'ala
kulli shai'in qadir.*

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا
شَرِيكَ لَهُ لَهُ الْمُلْكُ وَ
لَهُ الْحَمْدُ يُحْيِي وَيُمِيتُ
وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا
أَبَدًا ذُو الْجَلَالِ وَالْإِكْرَامِ
بِيَدِهِ الْخَيْرُ وَهُوَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ ○

Nothing deserves to be worshipped except Allāh, He is Unique — without any associate. His is the kingdom (of the heavens and the earth) and all praise is due to Him. He alone gives life and causes death. He is Ever-living and will never die, the Possessor of Glory and Honour. All good is in His hands, and He has power over everything.

٥ - كَلِمَةُ الْإِسْتِغْفَارِ

5. KALIMA-TUL-ISTIGHFĀR

The Kalima of Seeking Forgiveness

*Astaghfirul-lāha Rabbī min kulli
zam-bin aẓnabtu-hū 'amadan au kḥaṭā'an
sirran au 'alūniyatañw-wa atūbu
ilaihi mina-z-zāmbil-laḏī
a'lamu wa mina-z-zāmbil-laḏī
lā a'lamu innaka aṅta 'allā-mul-
ghuyūbi wa satta-rul-'uyūbi wa*

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ
ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ خَطَاً
سِرًّا أَوْ عَلَانِيَةً وَأَتُوبُ
إِلَيْهِ مِنَ الذَّنْبِ الَّذِي
أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي
لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ
الْغُيُوبِ وَسَتَّارُ الْعُيُوبِ وَ

ghaffā-ruz-zunūbi wa lā haula

wa lā quwwata illā bil-lā-hil-'aliyyil-'azīm.

I seek forgiveness of Allāh, my Creator and Sustainer for all the sins which I have committed intentionally or unintentionally, secretly or openly. I turn to Him (in repentance) from all the sins I know and the sins I know not. (O Allāh!) Thou art the only Knower of all the unseen things and (Thou art) the Protector from all the faults and the Forgiver of all the sins; and there is no power [to save us from sins] and no might [to help us do righteousness] except that of Allāh, the Most High, the Supreme.

عَفَّارُ الذُّنُوبِ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

6. KALIMATU RAD-DIL-KUFR

The Kalima of Denial of Heresy

Allāhumma innī a'ūzu bika min an

ushrika bika shai-'anw-wa ana

a'lamu bihī wa astaghfiruka limā

lā a'lamu bihī wa tubtu 'anhu

wa tabar-ra'tu minal-kufri wash-shirki

wal-kāzi bi wal-ghibati wal-bid'ati

wan-nāmimati wal-fawāḥishi wal-buhtāni

wal-ma'āsi kullihā wa aslamtu

wa aqūlu lā ilāha il-lal-lāhu Muḥamma-dur

Rasū-lul-lāh.

4- كَلِمَةُ رَدِّ الْكُفْرِ

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ
أَشْرِكَ بِكَ شَيْئًا وَ أَنَا
أَعْلَمُ بِهِ وَ أَسْتَغْفِرُكَ لِمَا
لَا أَعْلَمُ بِهِ وَ تُبْتُ عَنْهُ
وَ تَبَرَّاتُ مِنَ الْكُفْرِ وَالشِّرْكِ
وَ الْكَذِبِ وَ الْغَيْبَةِ وَ الْبِدْعَةِ
وَ النَّمِيمَةِ وَ الْفَوَاحِشِ وَ الْبُهْتَانِ
وَ الْمَعَاصِي كُلِّهَا وَ أَسْلَمْتُ
وَ أَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ
رَسُولُ اللَّهِ

O Allāh! I seek Thy refuge from associating anything with Thee knowingly, and I seek Thy forgiveness for the sins which I have committed unknowingly and I solemnly repent from them; and henceforth I will abstain myself from disbelief, polytheism, lies, backbiting, heresy, slander, false accusation and all shameful deeds and all kinds of sins. And I sincerely submit (to Islam) and I declare: Nothing deserves to be worshipped except Allāh, [and] Muḥammad is the Messenger of Allāh.

EXPRESSIONS OF DAILY USE

1. *Bis-mil-lāh.*

بِسْمِ اللَّهِ

In the name of Allāh. (Every affair is begun with these words. The object is to make a man realize that he should seek the help of God in all affairs). This is an abbreviated form of the fuller formula which runs thus :

2. *Bismil-lā-hir-Raḥmā-nir-Raḥīm.*

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allāh, the Beneficent, the Merciful. (These are the words with which the Holy Qur'ān opens).

3. *As-salāmu 'alaikum.*

السَّلَامُ عَلَيْكُمْ

Peace be on you !

4. *Wa 'alai-kumus-salām.*

وَعَلَيْكُمْ السَّلَامُ

And on you be peace !

(The first form is that in which one Muslim greets his brother, and the second is that in which the greeting is returned). An enlarged form is as follows :

5. *As-salāmu 'alaikum wa raḥmatu-llāhi*

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

wa barakātuh.

وَبَرَكَاتُهُ

Peace be on you and the mercy of Allāh and His blessings.

6. *Wa 'alai-kumus-salāmu wa raḥmatu-*

وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ

llāhi wa barakātuh.

اللَّهُ وَبَرَكَاتُهُ

And on you be peace, and the mercy of Allāh and His blessings.

7. *Al-ḥamdu lillāh.*

الْحَمْدُ لِلَّهِ

All praise is due to Allāh. (Expression of thanksgiving to God).

8. *Allāhu Akbar.*

اللَّهُ أَكْبَرُ

Allāh is the Greatest. (Expression of one's own insignificance as compared to the Divine grandeur).

9. *Subḥā-nallāh.*

سُبْحَانَ اللَّهِ

Glory to Allāh or Allāh is free from all imperfections. (Expression of one's own limitations. When a person sees another person making a mistake these words are also uttered).

10. *Astaghfi-rullāh*

أَسْتَغْفِرُ اللَّهَ

I seek the protection of Allāh. (Seeking of Divine protection from the commission of sin as well as the punishment of sin when it has been committed).

11. *Jazā-kallāh.*

جَزَاكَ اللَّهُ

May Allāh reward thee.

12. *Jazā-kumullāhu k_hairā.*

جَزَاكَ اللَّهُ خَيْرًا

May Allāh give you a goodly reward. (Expressions of gratefulness).

13. *Bārā-kallāh.*

بَارَكَ اللَّهُ

May Allāh bless thee. (When a person sees any good in his brother, he addresses him in these words).

14. *Yarhamu-kallāh.*

يَرْحَمُكَ اللَّهُ

May Allāh have mercy on thee. (A short prayer when a Muslim sees another person in distress).

15. *Inshā-'allāh.*

إِنْ شَاءَ اللَّهُ

If it please Allāh. (One's determination to do a thing with the help and guidance of Allāh).

16. *Mā shā-'allāh.*

مَا شَاءَ اللَّهُ

It is as Allāh has pleased. (One's admiration for a person or a thing remembering at the same time that all good comes from Allāh).

17. *Hasbi-yallāh.*

حَسْبِيَ اللَّهُ

May Allāh suffice me.

18. *Hasbu-nallāh.*

حَسْبُنَا اللَّهُ

May Allāh suffice us. (Short prayers to show one's dependence on God Who alone can save one from stumbling and from all kinds of errors and afflictions).

19. *Hasbu-kallāh.*

حَسْبُكَ اللَّهُ

May Allāh suffice thee. (In these words a Muslim addresses his brother when he sees him stumble or fall into error).

20. *Innā lillāhi wa innā ilaihi rāji-'ūn.*

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ

Surely we are Allāh's and to Him we shall surely return. (At receiving the news of the death of a person or the loss of a thing).