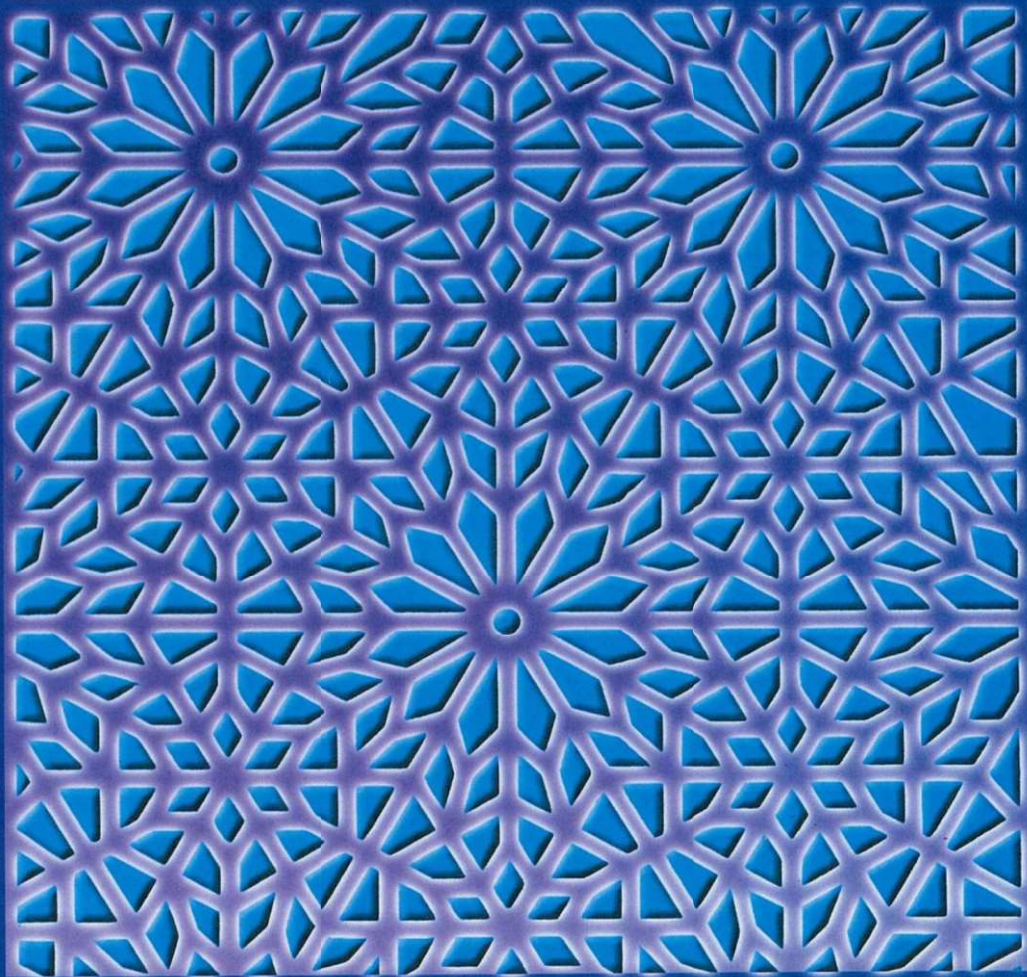




# 'AT-TIBYĀN'

*Easy way to Quranic reading*



**Dr V Abdur Rahim**

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Publication No.139

# **‘AT-TIBYĀN’**

**Easy way to Quranic reading**

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## **Publisher's Note**

It was six years ago that ISLAMIC FOUNDATION TRUST published the first edition of al-Tibyan in Tamil. This book which is meant to teach the reader the Arabic alphabet with Qur'anic orientation is based on some of the latest advanced teaching principles and has considerably cut down the learning period.

The need for an English version of this book has long been felt. Such a version has now become a reality, al-hamdu lillah.

We hope this English version will prove as useful as the Tamil book has proved to be.

Audio, CD of this book will be released in due course.

May Allah Ta'ala help us to serve the language of His Glorious Book.

01-01-2000  
CHENNAI - 12

**M.A.JAMEEL AHMED**  
General Secretary



## ***PREFACE TO THIRD EDITION***

All praise be to Allah, the Lord of the universe, and peace and blessings of Allah be upon the noblest of His Messenger Muhammad, his household and his companions.

This book was first published in January 2000. It has been well received not only in India, but also in some other countries, *al-hamdu lillâh*. I have great pleasure in presenting this revised edition. The most important change that I have made in this edition is to replace the hand-written Qur'anic text at the end of the book with a computerized version which will greatly help the users of the book to read the Qur'anic text easily.

May Allah *subhânahu wâ ta' âlâ* make this edition more useful than the previous one, and help the students learn the language of the Glorious Qur'an better.

al-Madinah al - Munawwarah

Dhu l-Hijjah 05, 1426 AH

Janaury 05, 2006 CE

**V. Abdur Rahim**



## PREFACE

All praise be to Allah, the Lord of the universe, and peace and blessings of Allah be upon His messenger Muhammad, his household and his companions.

This book is meant to teach Indian students how to read the Qur'anic Arabic through English. It is presumed that those who use this book are familiar with the speech-sounds which are common to most Indian languages.

This book is based on the following principles:

a. The speech-sounds of one language *vis-a-vis* those of another fall under three categories:

1. Completely identical
2. Similiar but not identical
3. Totally different.

The Arabic sounds have been presented in this book in this order.

- b. From the very outset the consonants are taught with the vowel-signs.
- c. In each lesson only one letter, vowel-sign or rule of orthography is taught.

(i)



- d. Words in the exercises are made up of only those letters, vowel-signs and orthographical rules which the students have already learnt. So the students can read the words by themselves.

The teacher explains the new element in each lesson. Then the students read the words by themselves without the help of the teacher. The teacher moves to the next lesson only after all the students have thoroughly understood this new element.

May Allah *subhānahu wa ta'ālā* make this book useful, and help the students learn the language of the Quran better.

***Madinah Munawwarah***

***Ramadhan 16, 1420 AH***

***V. Abdur Rahim***



## INTRODUCTION

Arabic is written from right to left. The Arabic alphabet has 29 letters, which are consonants and long vowels. Unlike English, short vowels have no letters; they are represented by signs placed above or below the letters. If English were to be written in the Arabic way, we would write the words *man*, *did* and *put* like :  $\acute{m} \ddot{n}$ ,  $d \ddot{d}$ ,  $\acute{p} \acute{t}$ !

All the letters in a word are joined to each other. Six of them are joined to the previous letter only.

Most of the letters have two forms. One of them is the independent form, also used with slight change at the end of the word when joined to the preceding letter. The other is the form used in the initial and medial positions. A few letters have four forms, and a few remain unchanged in whatever position they occur. In this book when a letter is introduced, its other form or forms are also given.

The following are the vowels signs, their names, their positions and their pronunciations :

\* The sign  $\acute{\phantom{a}}$  called the fathah, is pronounced as *u* in *sun*. In our phonetic transcription it is represented by *a*. It is placed above the letter, e.g.,  $\acute{m}$  ma.



\* The  $\text{ـ}$  sign called the *kasrah*, is pronounced as *i* in *pin*. In our phonetic transcription it is represented by *i*. It is placed below the letter, e.g.,  $\text{مِ}$  mi.

In the Indian subcontinent the *kasrah* in an open syllable is pronounced as *e* in *bed*. This is wrong.

\* The sign  $\text{ُ}$  called the *ḍammah*, is pronounced as *u* in *put*. In our phonetic transcription it is represented by *u*. It is placed above the letter e.g.,  $\text{مُ}$  mu.

In the Indian subcontinent the *ḍammah* in an open syllable is pronounced as *o* in *November*. This is wrong.

\* The signs  $\text{ً}$   $\text{ٌ}$   $\text{ٍ}$  double *fathah*, double *ḍammah* and double *kasrah*, at the end of a word are pronounced as *an*, *un* and *in* respectively.

\* The sign  $\text{ْ}$  called the *sukûn* denotes the absence of a vowel, e.g.,  $\text{مَ}$  mam,  $\text{مِ}$  mim,  $\text{مُ}$  mum.

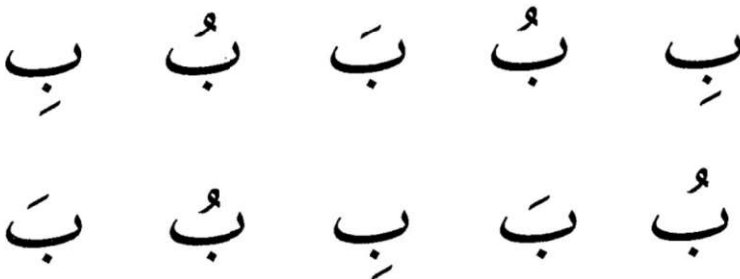
\* The sign  $\text{ّ}$  called the **shaddah** denotes doubling of a consonant, e.g.,  $\text{مّ}$  *mamma*,  $\text{مّم}$  *mammi*,  $\text{مّمّم}$  *mammu*.



## Lesson 1



بُ	بِ	بَ
bu	bi	ba





**NOTE :**

The *kasrah* is always pronounced like *i* in *pin*. In the Indian subcontinent it is pronounced as *e* in *bed* in an open syllable. This is wrong.

The *dammah* is always pronounced like *u* in *put*. In the Indian subcontinent it is pronounced like *o* in *November* in an open syllable. This is wrong.

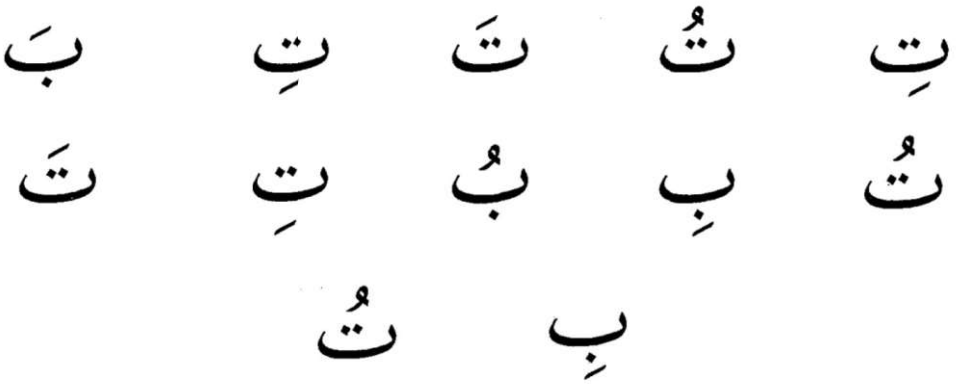


## Lesson 2



تِ	تِ	تِ
tu	ti	ta

**Note :** This is pronounced like the Hindi त.





### Lesson 3

بُ	بِ	بَ
bu	bi	ba

تُ	تِ	تَ
tu	ti	ta

**Note :** These are the forms of ب and ت when they are connected to other letters.

بَبَ بَتَ تَبَ بِتَ بُتَ  
 تُتَ تِبَتَ بَتَبَ بُبِتَ تَتِبُ  
 بُتُبُ



## Lesson 4

بَتَّ	بَتَّ
bat	bata

**Note :** This sign ➤ signifies the absence of a vowel.

تُبَّ

بَتَّ

تَبَّ

تُبَّتْ

تُبَّتْ

بَتَّ

تُبَّتْ



## Lesson 5

بَٔ	بَٔ
batta	bata

**Note :** This sign ٔ signifies the doubling of the consonant.

بَٔ تَٔ بَٔ تَٔ  
بَٔ تَٔ



## Lesson 6



مَ	مِ
ma	

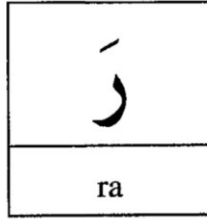
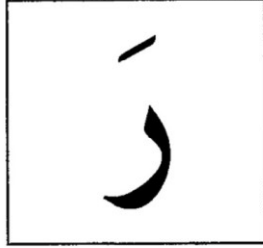
بِمَ مِتْ تَمِتْ تَمِ

تَمَّتْ تُبَيِّتُمْ مِمِ

مُتِمُّوا مِثْمِ مِثْمِ



## Lesson 7



رَبَّتْ

مَرَّ

رَبِّ

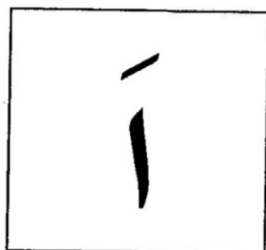
تَمُرُّ

تَرَبَّتْ

مَرَّتْ



## Lesson 8



أ	إ	آ
'u	'i	'a

أَمَّ أَبْتَرُ أَتَمَّ أَتَمَّتْ  
 أَتَمَّتْ أَتَمَّ بَرَأَ  
 إِرَمَ أَمَرَ أَمَرْتُ أَمَرْتُ  
 أَمَرُ أَمَرْنَ



## Lesson 9

مُ	مُ
mun	mu

أُمُّ أَبُ رَبِّ أُمِّ

أُمُّ بَرُّ بَرُّ

تَمَرُ أَمْرُ



## Lesson 10

مَا	مَ
mâ	ma

Note : â as a in *father*.

بَا تَا رَا

بَابُ تَابُ تَابَا تُرَابُ

مَاتُ مَامُ أَمَاتُ

مَتَابُ إِمَامُ أَمَامُ



مَمَاتُ تَبَاتُ أَبْرَارُ

بَاتَ بَتَاتُ رَابَ



## Lesson 11



نَ	نْ
na	

رَانَ إِبْنُ إِنَّ مَنَّ مِنْ

مَنَامٌ نَبَاتٌ أَنَابَ بَنَانٌ



أَرِنَا أَنْتَ أَنْتِ أَنْتُمْ

أَنْتُمَا أَنْتُنَّ أَمِنْ

مِثْنَا تَمْنُنْ نَامَ

نِمْتُ نَبَتَ بِنْتُ



## Lesson 12



لَ	لِ
la	

مَالٍ مَالٌ بَلْ تَلَّ  
 الْمَالُ نَمَلٌ لَمْ لَنْ لَبَنٌ  
 أَلْبَابُ أَلَمْ تَرَ أَمَلٌ



Note that ل+ا is written لَا when not joined to the previous letter, and لَ when joined to the previous letter.

لَا

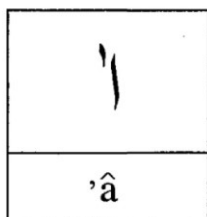
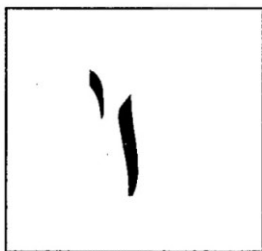
لَاتَ إِلَّا لَامَ لَانَ لَانَّ

لَا

مَلَامٌ تِلَالٌ بِلَالٌ



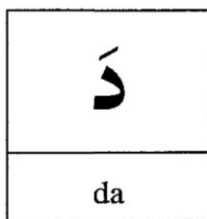
## Lesson 13



اِتِّ اِتِنَا اِلِ اَمَنْ اَمَنَّا اَلَانَ  
مَا بَ اَتَتْ اَنْ اَلَامُّ اَمَالٌ



## Lesson 14



**Note :** This letter is like the Hindi द.

دَمُّ اِدْمُ مَا دَامَتْ اَدُلُّ

اَلدُّ اَمَدَّ بَدَّلْنَا اَرَادَ



رَدَدْنَا نُمِدُّ مِدَادُ دَارُ

أَرَدْنَا أَرَدَنَ بَدَتُ بَدَا

أَلْبَدَنَ بَدَرُ



## Lesson 15

دِى	دِ
dî	di

**Note :** î as *i* in *machine*.

اِى دَارِى مُدِّى لَتَبْدِى  
اَبِى لِى اُمِّى مَالِى

**Note :** — is the initial and medial form of ي.

ي: تَرِيْدُ نُرِيْدُ اُرِيْدُ  
مُرِيْبٌ مُلِيْمٌ اَلْمُنِيْرُ



مُنِيبٌ أَنْيَبُ أَمِينٌ

أَمِينٌ أَلَامِينُ أَبَابِيلُ

لَا تَبْدِيلَ تَتَبِيبُ

مِ	مِنْ	مِثَّ	مِيبَ
mî	min	mit	mib



## Lesson 16

ج

جَ	جِ
ja	

مَرَجَ    أَجَاجُ    أَلِجُ  
رَجُلٌ    رَجَالٌ    مَجِيدٌ  
جَبَّارٌ    جَبَّارِينَ



جِبَالُ جَبَلٍ الْجِبَتِ

لِجَبْرِيلَ لِلْجَبِينِ

جَدِيدُ أَجْدَرُ

لَا تُجَادِلْ تَجْرِى مُجْرِمِينَ

الْجَلَالُ جَمَالُ جَمِيلُ جَمَلُ

جَنِّ الْجَانِّ جُنْدُ نَجْمٍ

جَنَّتَانِ جَنَّاتٍ



## Lesson 17

دُو	دُ
dû	du

Note : û as u in rule:

دُورُ نُورُ جَالُوتُ الْبُرُوجُ

أُجُورُ أُمُوتُ بُورُ جُنُودُ

مَمْنُونُ تَمُورُ نَمُوتُ

نُجُومُ الْأُمُورُ اتُونِي بَنُونُ



## Lesson 18

$\text{بَ} + \text{آ} = \text{بَاءٌ}$
$\text{ba} + ' = \text{ba}'$

بَاءٌ	بَا
ba'	bâ

نَاتٍ نَاتِي تَامِرٌ

دَابٌّ تَاتِيْنَا

مَاءٌ	مَا
ma'	mâ



## Lesson 19

سَ

سَ	سَ
sa	

دَرَسَ رَأْسُ بَأْسُ أَمْسُ  
 اِنْسُ نَجَسُ اِبْلِسُ  
 اِدْرِيسُ رَسُ



أَسْلَمَ مَسْجِدُ مَسَاجِدُ

أَسْجُدُ تَسْجُدُ سَلَامٌ

مُسْلِمُونَ سُنْدُسُ سَالٌ

سَنَابِلُ أُسَيْسُ سَامِدُونَ

سُنَنُ أَسْبَابُ سِجِيلُ

سِجْنُ تَاسِرُونَ



## Lesson 20

بِ	بِ
bin	bi

جَنَاتٍ سَمُومٍ بَابٍ

سُنْدُسٍ نَارٍ سِجِّيلٍ



## Lesson 21



كَ	كَ
ka	

أَبُوكَ    تَرَكَ    تَبَارَكَ    لَمْ أَلِكُ  
إِنَّكَ    تِلْكَ    مَلِكٌ    مُلْكُ  
الْمَلِكُ    مَلِيكَ    لَا أَمْلِكُ



كَمْ كِتَابٌ كَبِدٍ كَبُرَ

كَذَابٍ تَكْتُمُونَ كَأْسٍ

مَكْنُونٌ الْكُنْسِ لَكْنُودٌ

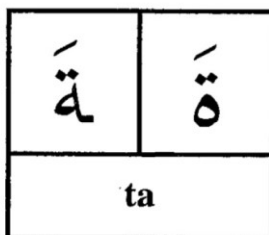
أَكُونُ كَرَبٌ سَنَكْتُبُ

كَانَ كَاتِبٌ كُلٌّ

مِیْگَالِ مَگَانِ



## Lesson 22



**Note :** This letter occurs only at the end of a word.

بَلَدَةٌ      أُمَّةٌ      بِبْكَةٌ      سَنَةٌ  
سُنَّةٌ      سُنْبُلَةٌ



مُسْنَدَةٌ سَكْرَةٌ

مُسْكُونَةٌ مَكَّةَ

مُسْلِمَةٌ



## Lesson 23



شَ	شِ
sha	

**Note :** This letter is like *sh* in *she*.

مَاشِ رِيشُ  
شَرِبَ شَجَرُ تَشْرِبُونَ



شَانَ شَدِيدٌ لَنْ نُشْرِكَ

شَكَرَ أَشْكُرُ شَكَ

مَشِيدٍ بِشِيرٍ يَنْشُرُ

مَنْشُورٍ بِشَرٍّ بُشِّرَاكُمْ



## Lesson 24

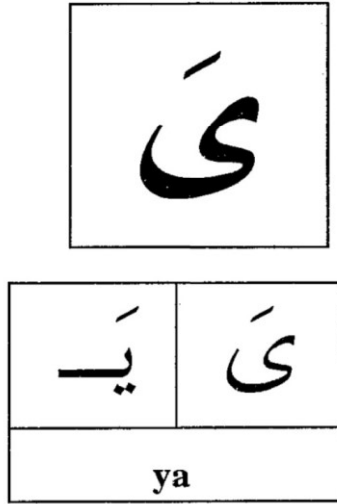
دَى	دِی
dai	dî

**Note :** *ai* sounds like *ie* in *die* or *i* in *time*. It does not sound like the diphthong in the Urdu - Hindi بیل बैल (bull). In the Indian subcontinent it is pronounced like this Urdu - Hindi sound which is wrong.

اَیْ کَیْ لَیْسَ بَیْتُ لَیْلٍ  
کَیْلٍ لَکَیْلًا سَیْرُ شَیْبٍ  
اَیْنِ بَیْنِ جَنَّتَیْنِ اَیْدِ  
الْمَیْسِرِ



## Lesson 25



**Note :** When this letter has *fathah*, *kasrah* or *dammah* it is pronounced as a consonant, i.e. as *ya*, *yi*, *yu*.

نُودِي لِنُرِي لِي يُنَادِي  
لِي يَأْتِي نَسِي



يَدِ اِيَّةُ اَلْيَمُّ اَلْيَمُّ  
 اَلْيَمِيْنُ يُوْنُسُ اَيَّامِ  
 يَدِي يَدَاكَ يَاجُوْجُ يَآكُلُ  
 يَتِيْمِيْنَ اَلْيُسْرُ يَكْتُبُ  
 نَسِيَا

تَ	يَ	نَ	بَ
Two dots above	Two dots below	One dot above	One dot below
ta	ya	na	ba



## Lesson 26

دَو	دُو
dau	đu

**Note :** *au* sounds like *ow* in *cow* or *ou* in *sound*. It does not sound like the diphthong in the Urdu - Hindi word کون कौन (who). In the Indian subcontinent it is pronounced like this Urdu - Hindi diphthong which is wrong.

أَوْ لَوْ مَوْتٌ نَوْمٌ أَلَمْوَجُ

مَوْرٌ لَوْنٌ مَوْلَاكُمْ

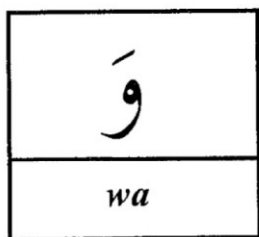
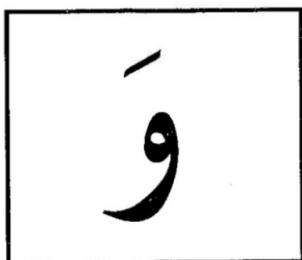


دُو	دُ	دِي	دِ	دَا	دَ
dû	du	dî	di	dâ	da

دَو	دَي
dau	dai



## Lesson 27



**Note :** If this letter has *fathah*, *kasrah* or *dammah* it is pronounced like consonant, i.e. as *wa*, *wi*, *wu*.

This letter is pronounced by bringing the corners of the mouth together. It should not be pronounced like the English *v* which is pronounced with the upper teeth coming in contact with the lower lip.

وَلَدٌ وَلَدٌ وَلَدٌ وَابِلٌ وَبَالٌ  
وَجَدٌ وَادٍ يَوْدٌ وَدُودٌ



مَوَدَّةٌ يُوسُوسُ الْوِلْدَانَ وَالِ  
وَيْلٌ



## Lesson 28

ذَ

ز  
za

**Note :** Like z in zoo.

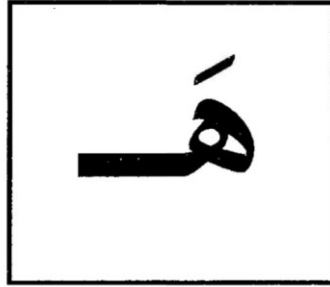
زَبَدُ زَوْجُ أَزْوَاجُ زَنِيمُ  
نَزَلَ نَزَّلْنَا نَزَدَادُ يَزِيدُونَ



زَيْدٌ لَا تَزِرُ وَازِرَةٌ  
يَكْنِزُونَ كَنْزٌ الْجُرُزِ  
رَمَزٌ لَمَزَةٌ



## Lesson 29



هَ	هَـ	هْ
ha		

نَمَّ هُوَ هِيَ أَهْلٌ هَادٍ  
مَبَّ هَارُوتُ هَذَاكُمْ



هَدَانِ هَدَيْنَا هَاجَرْنَ

أَهْلَكْنَاهُمْ

نَهَرُ أَنْهَارُ الْمِهَادُ أَلْهَدُهُدَ

لَهُمْ يَهْدِي لَهَا إِهْدِنَا

Note that this letter has a different form in the final position.

رَأَاهُ كَرِهَ وَجُوهُ أَبَاهُ مِنْهُ



هَدَاهُ أَبَوَاهُ وَجَّهٌ لِأَبِيهِ

تَوَجَّهَ لِبَنِيهِ

هَ	هَـ
ha	ta



## Lesson 30



فَ	فَ
fa	

أُفٍّ رَدِفَ سَوَّفَ كَافٍ  
أَلْفٍ كَيْفَ كَشَفَ أَلْكَهْفُ  
الْآنَفُ



فِي فَاهُ فَازَ فَلَكِ الْفَيْلُ  
تَفَاوَتْ فِكْرَ فَاكِهَةً كَفَرَ  
فَوَاكِهُ يَكْفُرُ فَالْفَ كَافِرٌ  
كَافِرُونَ الْفَافُ الْفَيْنَا



## Lesson 31

خ

خَ	خِ
<i>kha</i>	

أَخٌ شَيْخٌ نَفَخَ

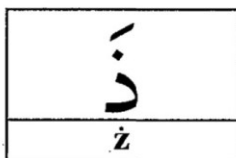
حُبْرٌ إِخْوَةٌ خَافَ أُخْتُ



خَيْرٌ خَيْرٌ خَتَمَ خَرٌّ خَرَجَ  
الْآخِرَةُ إِخْوَانٌ خَرْدَلٌ  
مَوَاحِرَ يَبْخُلُونَ بَخْسٍ  
خِلَافٍ نُخْفَى

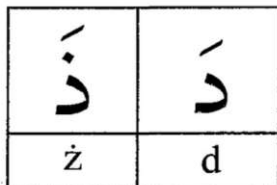


## Lesson 32



**Note :** This is a lisped pronunciation of z. While pronouncing it the tip of the tongue is just below the front upper teeth.

ذَكَرَ ذَرَأَ ذَرَّةٌ خُذْ ذَاتُ  
نَبَذَ دُبَابٌ يَذْكُرُونَ إِذْ إِذَا





## Lesson 33



غَ	غِ	غُ	غْ
gha			

رَاغُ نَزَعُ يَنْزَعُ نَزَعُ

بَلَاغُ بَارِعُ

بَلَّغَ يَبْلُغُ بَلَغَ بَالِغُ



غُفُورٌ غَالِبٌ غُلِبَتْ غَافِلُونَ

غُلَامٌ غُلْفٌ

مَغْفِرَةٌ بِغَافِلٍ أَلْبَغَالُ مَغَانِمَ

أَلْمَغْرِبُ أَلْغَيْبُ يَبْلُغَا يَغْفِرُ

يَتَغَامَزُونَ يَسْتَغْفِرُونَ لِعَدِ



## Lesson 34



قَ	قْ
qa	

بَاقٍ وَاقٍ فَوْقَ نُسُوقٍ  
الْمَسَاقُ الْأَسْوَاقُ سِيقٌ

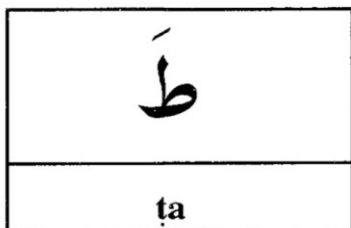
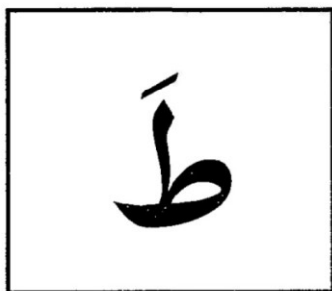


وَقِنَا قَالَ قُلْنَا قَبُولُ  
 قَبْلَ قَتَلَ الْقُرْآنُ قَلْبُ  
 أَقْلَامُ قُوَّةُ قَاهِرُونَ الْقَمَرُ  
 قَوْمِي الْمَقَابِرُ مَقَامَ مَقَالِيدُ

قَ	فَ
qa	fa



## Lesson 35



**Note :** This is the velarized form of *t*. Velarization means slightly curving the tongue and raising it towards the velum, i.e., the soft palate.

رَبَّاطٍ يَرْبُطُ خَمَطٍ  
يَبْسُطُ الْخَيْطُ



طَبَقَ طَرَفُكَ طَرِيقُ طِينٍ  
 طَالُوْتُ أَطْهَرُ يُطَافُ يَطِيرُ  
 طَابَ طَالَ طَيِّبَاتٍ مَطَرَ  
 خُطُواتٍ أَمْطَرْنَا خَطَايَانَا

طَ	تَ
ṭa	ta



## Lesson 36

صَ

صَ	صِ
ṣ	

**Note :** This is the velarized form of s. For velarization see Lesson 35.

مَنَاصِ مَرَّضُوصُ يَخْتَصُّ  
قَمِيصٌ الْخَالِصُ



صَبَرَ أَصْبُ صَدَّ صَخْرَةٌ

صَدِيدٌ يَصْدُرُ صَاغِرُونَ

صَدَقَ صِرَاطٌ صَدِيقٌ صُمٌّ

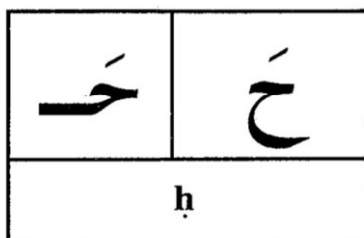
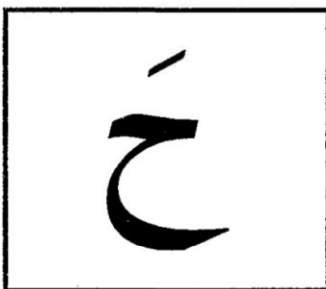
صَلْبُوهُ صَفْوَانٍ يَصْطَفِي

صَلَّاهُ الْمَصِيرُ يُصَلُّونَ

أَصَوَّافُهَا صِيَامٌ



## Lesson 37



**Note :** This letter is pronounced from the middle of the throat.

فَرِحَ نُوْحٌ رُّوْحُ الْأَلْوَاْحُ



لَنْ يَبْرَحَ يَمَحُ أَفْلَحَ

لَمَحِ سَبَّحَ

حَسَنَ حِسَانٍ حَصَحَصَ

تُحِسُّ حُشِرَ تَحْكُمُونَ

حَقِيقٌ حَمِيمٌ تَحْمِلُ نَحْنُ

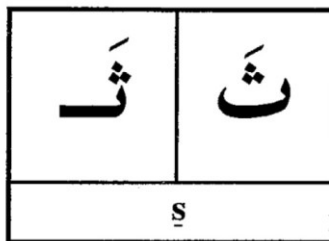


مُحِيطٌ حَمِيدٌ الْحَمْدُ

حُمُرٌ حَلِيمٌ رَحْمَةٌ

ح	خ	ج
No dot	One dot above	One dot below
ha	kha	ja





بَيِّتٌ ثَبَتَ بَيْتِي مَثَلٌ ثِيَابٌ



ثَمَانُونَ ثَلَاثَةٌ ثَمَّ ثُمَّ

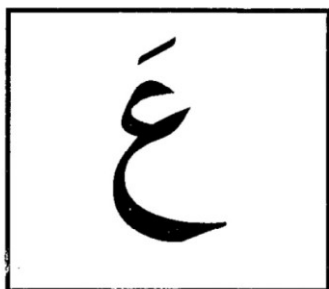
ثَمَرٌ ثُمُودٌ ثَامِنُهُمْ

تَشْرِيْبٌ ثَقُلْتُ مَثَابَةٌ

بَ	تَ	ثَ	نَ	يَ
One dot below	Two dots above	Three dots above	One dot above	Two dots below
ba	ta	ṣa	na	ya



## Lesson 39



ع	ع	ع	ع
‘a			

**Note :** This letter is pronounced from the middle of the throat.

جُوعِ رُبَاعِ صُوعِ



أَرْبَعُ يَرْتَعُ مَعَ يَرْجِعُ

بَيِّعُ سَمِعَ طُبِعَ

عَبَدَ أَعْبُدُ عِدَّةَ عَادَ

عَدَسِهَا عَمِلَ



نَعْبُدُ جَعَلَ يَعْدِلُونَ لَعَنَ

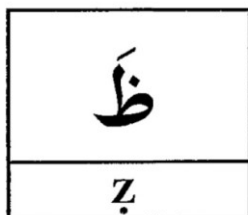
الْعَالَمِينَ لَعَلَّكَ نَسْتَعِينُ

نَلْعَبُ لَعْنَةُ تَعْلَمُونَ

غَ	عَ
One dot above	No dot
gha	'a



## Lesson 40



**Note :** This is the velarized form of ذ • For velarization see Lesson 35.

شَوَاطُ غِلَاطُ حَظُّ حَافِظُ  
غَلِيظُ ظَلَّ اسْتَغْلَظَ



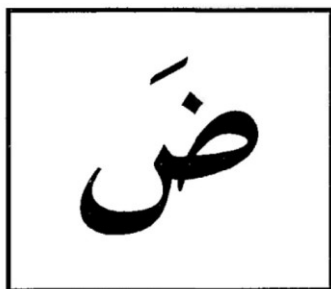
ظَلَمَ ظَفِرَ ظَنَنْتُمْ ظَهَرَ  
يُظَاهِرُونَ يَعِظُكُمْ يَلْفِظُ  
مَوْعِظَةٌ

ظَ	ذَ	زَ
za	ẓa	za

ظَ	طَ
One dot above	No dot
ẓa	ṭa



## Lesson 41



**Note :** This letter is pronounced by bringing the right side of the tongue close to the molars while raising the back of the tongue towards the velum.

مَرَضٌ    فَرَضٌ    فَارِضٌ  
بَعْضٌ    أَعْرَضٌ    الْآيِضُ



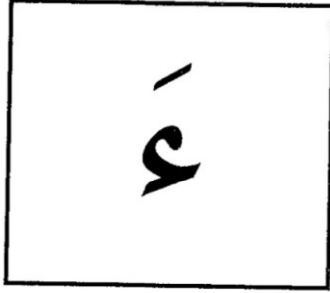
أَرْكَضَ إِخْفِضَ أَغْضَضَ  
الْمَرِيضُ

ضَرَبَ ضَلَّ ضَاقَ أَضِيعُ  
ضَامِرٌ يَضْحَكُونَ بِضَاعَةٌ  
يُضَاعِفُ الْمَضَاجِعُ بِضْعُ  
الْمَغْضُوبِ

ضَ	صَ
One dot above	No dot
ḍa	ṣa



## Lesson 42



آ
'a

سَاءَ شَاءَ جَاءَ مَاءُ الْآءِ  
بِنَاءَ نِسَاءُ سَمَاءُ



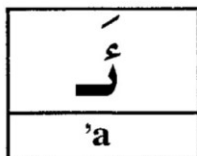
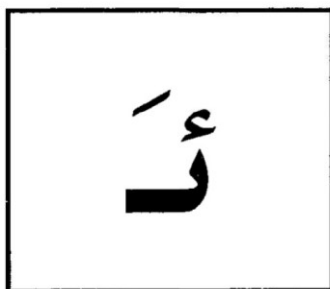
تَشَاءُ وَنَ يَتَسَاءَ لُونِ رُءُوسُ

رُءُوفُ جَاءُ وَكَ شَيْءُ

بَرِيءُ



## Lesson 43



**Note :** The letter *hamzah* has two basic forms : ا and ؤ. The second form is written either independently or above و and ـِ. If the medial *hamzah* has *kasrah*, it is written below the ـِ. When *hamzah* is written above or below the letter ـِ, its dots are omitted. See these forms in lessons 43 and 44.

فِئَةٍ  
جِئْتُ جِئْنَا ذِئْبُ بِئْرُ  
شِئْنَا بِئْسَ سُنْقَرُكَ



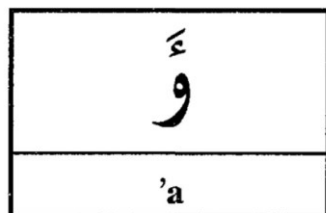
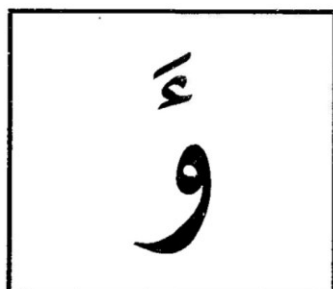
بِ = بِءِ

لَيْنَ الْبَائِسُ بَيْسُ

بَارِيكُمْ الْمَلَائِكَةُ



## Lesson 44





فُؤَادُ لَا تُؤَاخِذْنَا تُوَمَّرُ  
يُؤْمِنُ تُوْمِنُونَ مُؤْمِنٌ

ا	ء	و	ئ
'a			



## Lesson 45

	
'an	'a

**Note :** Double *faiḥah* at the end of the word is pronounced *an*.

بِنَاءَ    اَسْمَاءَ    مَاءَ    سَوَاءَ

بَلَاءَ



تَّ	تَ
tan	ta

اِيَّةٌ سَاعَةٌ رَحْمَةٌ أُمَّةٌ  
 أَذَلَّةٌ مُسَلِّمَةٌ صِبْغَةٌ  
 لَاغِيَةٌ حَامِيَةٌ أَخَذَةٌ  
 دَكَّةٌ بَغْتَةٌ



دَا	دَ
dan	da

**Note :** If the last letter is other than *hamzah* or round *tâ* an *alif* is added with the double *fathah*, but this *alif* is not pronounced.

شَكُورًا خَبِيرًا شَدِيدًا  
مَتَابًا كِرَامًا لِزَامًا وَجِيهًا  
زَنْجَبِيلًا كَبِيرًا إِمَامًا  
خَوْفًا مُهِينًا تَسْلِيمًا  
جَمِيلًا كُلًّا



## Lesson 46

بَ = بَا
bâ

**Note :** Sometimes the sign of the long *a* is written above the letter.

الْكِتَابُ مِلْكُ الْعَلَمِينَ  
إِلَهُ الْقِيَمَةِ سَمَوَاتٍ  
هُوَ لَاءِ ذَلِكَ إِسْمَاعِيلُ  
إِسْحَاقُ هَذَا الْأَنْهَرُ  
اللَّهُ جَنَّتِ الْكَافِرُونَ



## Lesson 47

هُوَ = هُ
hû

**Note :** The inverted *ḍammah* is pronounced long *û*.

لَهُ حَوْلَهُ مَوَازِينُهُ

إِنَّهُ فَأَمُّهُ يَرَهُ



## Lesson 48

هِي = هِ
hî

**Note :** The vertical *kasrah* is pronounced long *i*.

بِهِ هَذِهِ إِبْرَاهِيمُ  
مَلِكْتِهِ وَكُتِبَهِ  
وَرُسُلِهِ



## Lesson 49

بَى = بَا	بِى
bâ	bî

**Note :** At the end of certain words the letter **ى** is written which is not pronounced. It is always preceded by either the short alif or double *fathah*. If preceded by double *fathah* it is pronounced *an* as **هُدَى** *hudan*, **سُدَى** *sudan*.

مَتَى حَتَّى إِلَى يَنْهَى  
يَرَى عَلَى عَيْسَى أَتَى



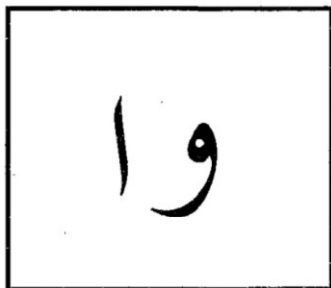
مُوسَى الْمَاوَى الْهُدَى

أَذْرَكَ أَتَكَ

هُدَى سُدَى ضَحَى



## Lesson 50



**Note :** An *alif* without any vowel-sign following a *wâw* (و) at the end of word is not pronounced, e.g. تَابُوا tâbû.

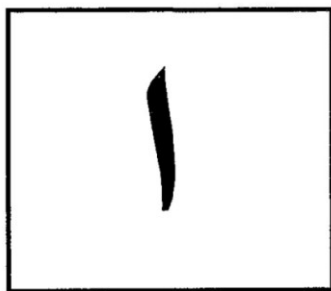
تَابُوا لَنْ تَنَالُوا كُونُوا

لَا تُفْسِدُوا قَالُوا اِهْبِطُوا

خَلَوْا لَا تَعَثُوا



## Lesson 51

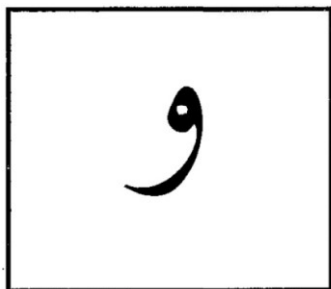


**Note :** An *alif* without any vowel-sign at the beginning of a word is not pronounced when preceded by another word.

ذَلِكَ الْكِتَابُ - مِنَ الْجَنَّةِ  
بِرَبِّ الْفَلَقِ - وَأَمْرَاتُهُ  
وَأَنْحَرُ - رَبِّ الْعَالَمِينَ  
لِحُبِّ الْخَيْرِ - إِنَّ الْإِنْسَانَ  
زُرْتُمُ الْمَقَابِرَ - هُوَ الْآبَتَرُ



## Lesson 52



**Note :** The letter *waw* (و) without a vowel - sign is not pronounced in certain words, e.g., زَكَاةٌ which is pronounced : *zakāt-un*.

زَكَاةٌ صَلَوةٌ حَيَوةٌ

مِشْكُوةٌ



## Lesson 53

أُولُو	أُوتِي
'ulû	'ûtiya

**Note :** The letter *waw* (و) without any vowel - sign is not pronounced in certain words, e.g., أُولُو which is pronounced': 'ulû, not : 'ûlû

أُولَئِكَ أُولِى



## Lesson 54

هَذَا	هَذَا الْبَيْتُ
فِي	فِي الْفُلِّ
ذُو	ذُو الْجَلَالِ
ذُو	ذُو انْتِقَامٍ

**Note :** A long a, i or u is shortened if followed by the unpronounced *alif* mentioned in Lesson 51.

ذِي الْقُرْبَىٰ – ذِي الْجَلَالِ  
 ذُو مِرَّةٍ – ذَا الْقَرْنَيْنِ



ذَا قُرْبَى - ذُو رَحْمَةٍ

ذَا مَالٍ - فِي هَذَا الْقُرْآنِ

قَالُوا الْعَنَ - هَذَا أَكْبَرُ



## Lesson 54(A)

### The lunar & the solar letters

### الْحُرُوفُ الْقَمَرِيَّةُ وَالْحُرُوفُ الشَّمْسِيَّةُ

The lunar letters	الْحُرُوفُ الْقَمَرِيَّةُ	
The father	الْأَبُ	ا
The door	الْبَابُ	ب
The neighbour	الْجَارُ	ج
Praise	الْحَمْدُ	ح
The bread	الْخُبْزُ	خ
The eye	الْعَيْنُ	ع
The cloud	الْغَمَامُ	غ
The mouth	الْفَمُ	ف
The moon	الْقَمَرُ	ق
The dog	الْكَلْبُ	ك
The water	الْمَاءُ	م
The air	الْهَوَاءُ	ه
The boy	الْوَلَدُ	و
The hand	الْيَدُ	ي



## Lesson 54 (B)

The solar letters	اَلْحُرُوْفُ الشَّمْسِيَّةُ	
The fig	اَلتِّينُ	ت
The dress	اَلثَّوْبُ	ث
The house	اَلدَّارُ	د
The male	اَلذَّكَرُ	ذ
The man	اَلرَّجُلُ	ر
The olive	اَلزَّيْتُونُ	ز
The year	اَلسَّنَةُ	س
The sun	اَلشَّمْسُ	ش
The fast	اَلصَّوْمُ	ص
The guest	اَلضَّيْفُ	ض
The birds	اَلطَّيْرُ	ط
The shadow	اَلظِّلُ	ظ
The meat	اَللَّحْمُ	ل
The light	اَلنُّورُ	ن

The tip or the blade of the tongue is used in pronouncing the solar letters.

The ل of ال is assimilated to the solar letters: اَلتِّينُ is pronounced at-tinu, not ai-tinu



**Lesson 54 (C)**  
**THE ARABIC LETTERS**  
**AND THEIR NAMES**

ح	ج	ث	ت	ب	ا
ḥā	jīm	ṣā	tā	bā	alif
س	ز	ر	ذ	د	خ
sīn	zāy	rā	ḏāl	dāl	khā
ع	ظ	ط	ض	ص	ش
‘ain	zā	tā	ḏād	ṣād	shīn
م	ل	ك	ق	ف	غ
mīm	lām	kāf	qāf	fā	ghain
	ء	ي	و	هـ	ن
	hamzah	yā	wāw	hā	nūn



## Lesson 55

Letters can be joined to one another in different ways. Here are some examples:

نَجْمٌ	:	نَجْ	=	نَجْم
بَحْرٌ	:	بَحْ	=	بَحْر
لَحْمٌ	:	لَحْ	=	لَحْم

Some letters have more than one form :

م = م	ع = ع	ج = ج
ى = ى	غ = غ	ح = ح
ك = ك	ر = ر	خ = خ
لا = لا	ز = ز	ث = ث



## Lesson 56

When a *sâkin* ن at the end of a word is followed by ر, ل or م, it gets totally assimilated to the following letter<sup>1</sup>. To indicate this, the letters ر, ل and م carry *shaddah*, e.g.,

- مِنْ لَدُنْكَ is pronounced : mil ladunka (not : min ladunka).  
 مِنْ رُسُلِنَا is pronounced : mir rusulinâ (not : min rusulinâ).  
 مِنْ مَّسَدٍ is pronounced : mim masad (not : min masad).

Read the following keeping in mind the rule of the assimilation of the *sâkin nûn* :

﴿ هُمْ الْمُفْسِدُونَ وَلَكِنْ لَا يَشْعُرُونَ ﴾  
 ﴿ فَإِنْ لَمْ تَفْعَلُوا ﴾ ﴿ أَنْ رَأَاهُ اسْتَغْنَى ﴾  
 ﴿ وَمَا أَنْزَلَ اللَّهُ مِنَ السَّمَاءِ مِنْ مَّاءٍ ﴾  
 ﴿ فَأَحْيَا بِهِ الْأَرْضَ بَعْدَ مَوْتِهَا ﴾

<sup>1</sup>-This change happens in English also, e.g., *illegal* for *inlegal*, *immortal* for *inmortal*, *irregular* for *inregular*.



## Lesson 56(A)

You know that the double *ḍammah*, the double *fathah* and the double *kasrah*, known as the *tanwin*, are pronounced *un*, *an* and *in* respectively. So the above-mentioned rule of assimilation applies to the *tanwin* also. When the *tanwin* is followed by ر, ل or م, the ن of the *tanwin* is assimilated to the following letter, e.g.,

وَيْلٌ لِّكُلِّ is pronounced : wail-ul li-kulli (not : wail-un...).

خَيْرٌ مِّنْ is pronounced : khair-um min (not : khair-un...).

رَبِّ رَحِيمِ is pronounced : rabb-ir rahim (not : rabb-in rahim).

### EXERCISE

Read the following keeping in mind the rule of the assimilation of the *nūn* and the *tanwin* to the following م, ل and ر :

﴿ هَذَا صِرَاطٌ مُسْتَقِيمٌ ﴾ ﴿ وَلَمْ يَكُنْ  
لَهُ كُفُوًا أَحَدٌ ﴾ ﴿ كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ  
يَوْمَئِذٍ لَمَحْجُوبُونَ ﴾ ﴿ رَسُولٌ مِّنَ اللَّهِ  
يَتْلُوا صُحُفًا مُّطَهَّرَةً فِيهَا كُتِبَ قِيمَةٌ ﴾



﴿يُسْقَوْنَ مِنْ رَحِيقٍ مَخْتُومٍ﴾ ﴿مِنْ مَّارِجٍ

مِّنْ نَّارٍ﴾ ﴿وَيْلٌ لَّكُلِّ هُمَزَةٍ لُّمَزَةٍ﴾

﴿أُولَٰئِكَ عَلَىٰ هُدًى مِّنْ رَبِّهِمْ﴾

﴿كِتَابٌ مَّرْقُومٌ﴾



## Lesson 57

When a *sâkin* ن at the end of a word is followed by a و or ی the ن is partially assimilated to the following letter. The و and ی are doubled in pronunciation, but the nasality of the ن is retained, e.g.,

مِنْ وَآلٍ is pronounced : miw wāl (not : min wāl)

مِنْ يَشَاءُ is pronounced : may yashā' (not : man yashā).

Here the vowels *i* and *a* are pronounced like the vowels in the Urdu-Hindi words नहीं نہیں (not) and یہاں (here).

### EXERCISE

﴿وَمِنَ النَّاسِ مَن يَقُولُ آمَنَّا بِاللَّهِ﴾ ﴿لِقَوْمٍ﴾  
 ﴿يَعْقِلُونَ﴾ ﴿مَا لَكَ مِنَ اللَّهِ مِن وَّلِيٍّ وَلَا وَاقٍ﴾  
 ﴿وَمَن يُرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهِ مِنْهَا وَمَن يُرِدْ﴾  
 ﴿ثَوَابَ الْآخِرَةِ نُؤْتِهِ مِنْهَا﴾ ﴿مِنَ وَآلٍ﴾ ﴿قُلُوبٍ﴾  
 ﴿يَوْمَئِذٍ وَاجِفَةً﴾ ﴿وَبُرَزَتِ الْجَحِيمُ لِمَن يَرَى﴾  
 ﴿الَّذِي جَمَعَ مَالًا وَعَدَّدَهُ﴾ ﴿وَزَيَّتُونَا وَنَحَلًا﴾



## Lesson 58

When a *sâkin* ن is followed by a ب, the ن changes to م<sup>2</sup>. To indicate this a small م is written above the ن, e.g.,

مِنْ بَيْنِ It is pronounced : mim baini (not : min baini).

This rule applies to the *nûn* of the *tanwîn* also, e.g.,

صُمْ بِكُمْ This is pronounced: şumm-um bukm-un (not: şumm-un bukm-un)

This change happens even if the ن and the ب are in a single word, e.g.,

الْأَنْبِيَاءُ. It is pronounced : al-'ambi yā'u (not : al-'anbi yā'u).

### EXERCISE

﴿ أَمَّا مَنْ بَخِلَ وَاسْتَغْنَى ﴾ ﴿ مِّنْ بَعْدِ ذَلِكَ ﴾  
 ﴿ كَلَّا لَيُنْبَذَنَّ فِي الْحُطَمَةِ ﴾ ﴿ كِرَامٍ بَرَرَةٍ ﴾  
 ﴿ إِذِ انْبَعَثَ أَشْقَاهَا ﴾ ﴿ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ﴾  
 ﴿ فِي شِقَاقٍ بَعِيدٍ ﴾ ﴿ بَايَ ذَنْبٍ قُتِلَتْ ﴾  
 ﴿ ذَلِكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهِ إِلَيْكَ ﴾  
 ﴿ وَلَقَدْ جَاءَهُمْ مِنَ الْأَنْبَاءِ مَا فِيهِ مُزْدَجَرٌ ﴾  
 ﴿ لَنْسَفَعَا بِالْنَّاصِيَةِ ﴾

<sup>2</sup> This change happens in English also, e.g., *imbalance* for *inbalance*.



## Lesson 59

Assimilation takes place in other letters also. This is indicated by a *shaddah* on the letter following a *sâkin* letter, e.g.,

قَدْ تَبَيَّنَ This is pronounced : qat tabayyana (not : qad tabayyana)

بَلْ رَفَعَهُ اللَّهُ This is pronounced : bar rafa'ahullahu (not : bal...).

There are some types of assimilation which are rare, e.g.,

إِرْكَبْ مَعَنَا This is pronounced : irkam ma'anâ (not irkab...).

نَخْلُقْكُمْ This is pronounced : nakhluk-kum (not : nakhluq-kum).

﴿إِنَّهُمْ مُّغْرَقُونَ﴾ ﴿وَأَنَا بَرِيءٌ مِّمَّا تُجْرِمُونَ﴾ ﴿آيَاتٍ مُّبَيِّنَاتٍ﴾  
 ﴿بِكُلِّ شَيْءٍ عَلِيمٌ﴾ ﴿لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ﴾ ﴿كَانَهَا كَوْكَبٌ﴾  
 ﴿دُرِّيُّ يُوقَدُ﴾ ﴿يَهْدِي اللَّهُ لِنُورِهِ مَنْ يَشَاءُ﴾ ﴿لَا تَدْخُلُوا﴾  
 ﴿بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا﴾



## Lesson 60 (A)

If a word ending in *tanwîn* is followed by *hamzat al-waṣl*<sup>1</sup>, the *tanwîn* is written as a small ن below the *hamzat al-waṣl*, and this ن carries *kasrah*, e.g.,

نُوحُ ابْنُهُ This is pronounced : nûhu nibnahû

﴿وَنَادَى نُوحٌ ابْنَهُ وَكَانَ فِي مَعْزِلٍ يُبْنِي أَرْكَبَ مَعَنَا﴾

﴿وَقَالَتِ الْيَهُودُ عُزَيْرٌ ابْنُ اللَّهِ وَقَالَتِ النَّصْرَى الْمَسِيحُ ابْنُ اللَّهِ﴾

﴿كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدُكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرَ الْوَصِيَّةِ﴾

﴿كَرَّمَادٍ اِشْتَدَّتْ بِهِ الرِّيحُ﴾ ﴿كَشَجَرَةٍ خَبِيثَةٍ﴾

﴿اجْتُثَّتْ مِنْ فَوْقِ الْأَرْضِ﴾ ﴿إِلَى رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ﴾

<sup>1</sup>- The *hamzat al-waṣl* is an *alif* at the beginning of a word which is pronounced only when it is not preceded by any other word. When preceded by another word this *alif* is not pronounced. This *alif* has no sign above or below it, e.g., فَصَلَ لِرَبِّكَ وَانْعَزَّ.



## Lesson 60 (B)

You know that double *fathah* is written with an *alif* which is not pronounced. This holds good also when the double *fathah* is followed by the small ن , e.g.,

الْيَمَّا \* الَّذِينَ • This is pronounced : alîma nillazîna (not : alîma ...)

﴿بَانَ لَهُمْ عَذَابًا أَلِيمًا ۝ الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ﴾

﴿مُسْرِفٌ مُّرْتَابٌ ۝ الَّذِينَ يُجَادِلُونَ﴾ ﴿قُلْ يَا أَيُّهَا النَّاسُ إِنِّي

رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا ۝ الَّذِي لَهُ مُلْكُ السَّمُوتِ وَالْأَرْضِ﴾

﴿وَإِذَا عَلِمَ مِنْ أَوْتَارِهِ مَقَرَّةً فَاسْتَأْذَنَهُمْ فَاتَّخَذُوهَا كُفْرًا ۝ وَإِلَى اللَّهِ عِزُّهُ ۝ وَإِلَى اللَّهِ عِزُّكُمْ ۝ وَإِلَى اللَّهِ عِزُّكُمْ ۝ وَإِلَى اللَّهِ عِزُّكُمْ ۝ وَإِلَى اللَّهِ عِزُّكُمْ ۝

عَذَابٌ مُهِينٌ﴾



## Lesson 61

If the long vowels ا, ي and و carry this sign ( ~ ), or this sign ( ˘ ) they are pronounced with further lengthening, e.g., شَاءَ. This is pronounced : shā'a Here the pronunciation of ā takes thrice as much time as the pronunciation of the normal ā takes.

### Exercise

﴿أُولَٰئِكَ الَّذِينَ لَهُمْ سُوءُ الْعَذَابِ﴾  
 ﴿غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ﴾  
 ﴿الَّذِينَ هُمْ يُرَاءُونَ﴾ ﴿وَمَا أَدْرَاكَ مَا هِيَ﴾  
 ﴿هُوَ الَّذِي أَطْعَمَهُمْ مِّنْ جُوعٍ﴾ ﴿وَلَوْ أَنَّا أَهْلَكْنَاهُمْ﴾  
 ﴿قُلْ يَا أَيُّهَا الْكَافِرُونَ ۚ لَا أَعْبُدُ مَا تَعْبُدُونَ ۚ وَلَا أَنْتُمْ﴾  
 ﴿عِبُدُونِ مَا أَعْبُدُ ۚ وَلَا أَنَا عَابِدُ مَا عَبَدْتُمْ ۚ وَلَا أَنْتُمْ﴾  
 ﴿عِبُدُونِ مَا أَعْبُدُ ۚ﴾



﴿يَحْسَبُ أَنَّ مَالَهُ أَخْلَدَهُ﴾ ﴿إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ﴾

﴿وَلَمَّا جَاءَتْ رُسُلُنَا لُوطًا سَيِّئًا بِهِمْ وَضَاقَ بِهِمْ﴾

الْمَ الْمَصَّ الرِّ

الْمَرُّ كَهَيْعَصَ طه

طسَمَّ طسَّ يسَّ ص

حَمَّ قَ نَ عَسَقَ



## Lesson 62

The letter having this sign ( \* ) is not pronounced, e.g.,

لَاكِنَّا This is pronounced : lâkinna (not : lâkinna).

مَلَايْهِ This is pronounced : mala'ihî (not : mala'ihî).

﴿ وَلَكِنْ لِّيَبْلُوْا بَعْضَكُمْ بِبَعْضٍ ﴾ ﴿ وَلَنَبْلُوَنَّكُمْ حَتَّىٰ نَعْلَمَ  
 الْمُجْهَدِيْنَ مِنْكُمْ وَالصَّابِرِيْنَ وَنَبْلُوْا اَخْبَارَكُمْ ﴾ ﴿ لَنْ نَّدْعُوْا  
 مِنْ دُوْنِهٖ اِلٰهًا لَّقَدْ قُلْنَا اِذَا شَطَطًا ﴾ ﴿ وَلَقَدْ اَرْسَلْنَا مُوسٰى بِآيٰتِنَا  
 اِلَىٰ فِرْعَوْنَ وَمَلَايْهِ ﴾ ﴿ لَكِنَّا هُوَ اللّٰهُ رَبِّيْ وَلَا اُشْرِكُ بِرَبِّيْٓ اَحَدًا ﴾  
 ﴿ وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِّنْ فَضَّةٍ وَّاَكْوَابٍ كَانَتْ قَوَارِيْرًا ﴾  
 ﴿ قَوَارِيْرًا مِّنْ فَضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴾ ﴿ ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِم  
 مُّوسٰى بِآيٰتِنَا اِلَىٰ فِرْعَوْنَ وَمَلَايْهِ فَظَلَمُوْا بِهَا ﴾



## Lesson 63

When we pause at a word either at the end of an *âyah* or in the middle of it, the *fathah*, *kasrah*, *dammah*; and the double *kasrah* and double *zammah* at the end of a word are omitted, e.g.,

اللَّهُ الصَّمَدُ This is pronounced : allâhu ş-şamad (not : ş-şamad-**u**).

الرَّحْمَنُ الرَّحِيمُ Here ar-raḥîm-**i** is pronounced : ar-raḥîm.

رَبِّ الْعَالَمِينَ Here ‘âlamîn-**a** is pronounced : ‘âlamîn .

قُلْ هُوَ اللَّهُ أَحَدٌ Here aḥad-**un** is pronounced : aḥad.

مِنْ سَجِيلٍ Here sijjîl-**in** is pronounced : sijjîl.

Double *fathah*, however, is not omitted, but it is pronounced â e.g.,  
وَوَلَقَدْ خَلَقْنَاكُمْ أَزْوَاجًا. Here azwâj-**an** is pronounced : azwâj-â.

### Exercise

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ○

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ○ الرَّحْمَنِ الرَّحِيمِ ○ مَلِكِ يَوْمِ الدِّينِ ○ ط

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ○ إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ○ صِرَاطَ

الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ○ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ○



﴿ أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَبِ الْفِيلِ ﴾

﴿ إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ﴾ ﴿ فَصَلِّ لِرَبِّكَ وَانْحَرْ ﴾ ﴿

﴿ إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ۝ ﴾

﴿ أَلَمْ نَجْعَلِ الْأَرْضَ مِهْدًا ۖ وَالْجِبَالَ أَوْتَادًا ۖ وَخَلَقْنٰكُمْ

أَزْوَاجًا ۖ وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۖ وَجَعَلْنَا اللَّيْلَ لِبَاسًا وَجَعَلْنَا

النَّهَارَ مَعَاشًا ۖ وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۖ وَجَعَلْنَا سِرَاجًا

وَهَاجًا ۖ وَأَنْزَلْنَا مِنَ الْمُعْصِرَاتِ مَاءً ثَجَّاجًا ۖ ﴿

﴿ بَلْ هُوَ قُرْآنٌ مَّجِيدٌ ﴿ فِي لَوْحٍ مَّحْفُوظٍ ﴾



## Exercise

﴿فَآمِنُوا بِاللَّهِ وَرَسُولِهِ وَالْكِتَابِ الَّذِي نَزَّلْنَا وَاللَّهُ بِمَا تَعْمَلُونَ  
خَبِيرٌ﴾

﴿يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذَلِكَ يَوْمُ التَّغَابُنِ وَمَنْ يُؤْمِنْ  
بِاللَّهِ وَيَعْمَلْ صَالِحًا يُكَفِّرْ عَنْهُ سَيِّئَاتِهِ وَيُدْخِلْهُ جَنَّاتٍ تَجْرَى  
مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ﴾  
﴿وَالَّذِينَ كَفَرُوا وَكَذَّبُوا بِآيَاتِنَا أُولَٰئِكَ أَصْحَابُ النَّارِ  
خَالِدِينَ فِيهَا وَبِئْسَ الْمَصِيرُ﴾



## Lesson 64

You already know that the letter **sh** occurs only at the end of a word. When we pause at a word ending with this letter, its vowel is omitted like the vowel of the other letters as explained in the previous lesson. In addition to that, this letter is changed from *t* to *h*, e.g.,

أُولَٰئِكَ هُم شَرُّ الْبَرِيَّةِ This is pronounced : ulâ'ika hum sharru l-bariyyah  
(not : sharru l-bariyyat).

﴿وَذَٰلِكَ دِينَ الْقِيَمَةِ﴾ ﴿لَا أُقْسِمُ بِيَوْمِ الْقِيَمَةِ﴾  
﴿وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ﴾ ﴿كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ﴾  
﴿كَلَّا بَلَّ لَا يَخَافُونَ الْآخِرَةَ﴾ ﴿كَلَّا إِنَّهُ تَذَكُّرَةٌ﴾  
﴿فِي صُحُفٍ مُّكْرَمَةٍ﴾ ﴿مَرْفُوعَةٍ مُّطَهَّرَةٍ﴾ ﴿بِأَيْدِي سَفَرَةٍ﴾  
﴿كَرَامٍ بَرَرَةٍ﴾ ﴿وُجُوهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ﴾ ﴿ضَاحِكَةٌ﴾  
﴿مُتَبَشِّرَةٌ﴾ ﴿وُجُوهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ﴾ ﴿تَرَهَّقَهَا قَتَرَةٌ﴾  
﴿أُولَٰئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ﴾



## Lesson 65

### Exercise

﴿ فَادْكُرُونَنِيْ اَذْكُرْكُمْ وَاشْكُرُوا لِيْ وَلَا تَكْفُرُوْنَ ۝ يٰۤاَيُّهَا  
الَّذِيْنَ اٰمَنُوْا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴾  
﴿ وَبَشِّرِ الصّٰبِرِيْنَ ۝ الَّذِيْنَ اِذَا اَصَابَتْهُمُ مُّصِيْبَةٌ قَالُوْۤا اِنَّا لِلّٰهِ  
وَاِنَّا اِلَيْهِ رٰجِعُوْنَ ﴾

﴿ لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۝ وَمَا تُنْفِقُوْا مِنْ  
شَيْءٍ فَاِنَّ اللّٰهَ بِهِ عَلِيْمٌ ۝ كُلُّ الطَّعَامِ كَانَ حِلاَلًا لِّبَنِيْۤاِسْرَآءِيْلَ  
اِلَّا مَا حَرَّمَ اِسْرَآءِيْلُ عَلٰى نَفْسِهٖ مِنْ قَبْلِ اَنْ تُنَزَّلَ التَّوْرَةُ فُلْ  
فَاتُّوْا بِالتَّوْرَةِ فَاتْلُوْهَا اِنْ كُنْتُمْ صٰدِقِيْنَ ۝ فَمَنْ افْتَرٰى عَلٰى  
اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝ قُلْ صَدَقَ  
اللّٰهُ فَاَتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيفًا ۭ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴾



﴿يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَكُونُوا مَعَ الصَّادِقِينَ﴾

﴿سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ۝ وَسَلَامٌ عَلَى الْمُرْسَلِينَ﴾

﴿وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾







**AT-TIBYĀN** presents a scientific method to learn to read the Glorious Qur'an. This method is based on the following factors :

- 1) Arabic speech-sounds identical with those of the student's language are presented first, followed by those that are similar but not identical. Arabic speech-sounds which are not found in the student's language are taught at the end of the programme.
- 2) Consonants are presented with the vowel-signs from the very beginning.
- 3) At the very outset the student is made to read real words.
- 4) The words used in each lesson contain only letters, vowel-signs, rules, etc. which have already been taught. So the student can read all these words by himself without the teacher's help.

Taught in this manner, learning the Arabic alphabet becomes a pleasure and learning time is considerably reduced.

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**ISLAMIC FOUNDATION TRUST, CHENNAI** is an organisation devoted to make Islam a living reality in our age. For this purpose, it aims at improving human communication and developing a better understanding of Islam among all people of the world, Muslim and non-Muslim, so as to galvanise man to the message and ideal of One God and the unity of mankind, as brought by all the Prophets of God throughout the ages, last of whom was Prophet Muhammad (blessing of Allah and peace be upon him). An important aspect of the Foundation's multifarious activities is publication of literature on Islam.