



# ARABIC READING and WRITING MADE EASY

by

**Dr. Abu Ameenah Bilal Philips**

Copyright 1995 Dar Al Fatah

All rights reserved. No portion of this book may be reproduced, stored in a retrieval system, or transmitted in any form by any means - electronic, mechanical, photocopying, recording or otherwise - without prior permission of the copyright owner.

Printed in the United Arab Emirates

**Dar Al Fatah**

**Printing, Publishing & Distribution Co. Llc.**

P.O.Box 23424, Sharjah

Tel: (9716) 322308 / Fax: 322526

**CONTENTS**

<b>Transliteration</b>	5
<b>Foreword</b>	7
<b>Introduction</b>	9
<b>Lesson One</b> درس ن	12
Long Vowels اوي	15
Short Vowels	23
<i>Sukoon</i>	25
<b>Lesson Two</b> ب ت ك م	32
<b>Lesson Three</b> ف ش خ	49
Double Consonants : <i>Shaddah</i>	55
<b>Lesson Four</b> ل و ي أ	65
Diphthong 'ay'	70
Diphthong 'aw'	72
Connecting <i>Hamzah</i>	76
Nunation : <i>Tanween</i>	78
<b>Lesson Five</b> ز ط ق ع	83
<b>Lesson Six</b> ح ص ي	97
<i>Alif Maqsoorah</i>	102
Sun and Moon Letters	105

<b>Lesson Seven</b> ذ ج ه	113
<i>Taa Marbootah</i>	119
<b>Lesson Eight</b> ظ ث ض غ	127
General Review	141
<b>Selected Readings</b>	
Selections from an Arabic grade 3 Reader	149
Sayings of the Prophet	156
Selections from the Qur'aan	167

# TRANSLITERATION

## Consonants

ء	'		ض	<u>d</u>
ب	b		ط	<u>t</u>
ت	t		ظ	<u>th</u>
ث	th		ع	'
ج	j		غ	gh
ح	<u>h</u>		ف	f
خ	kh		ق	q
د	d		ك	k
ذ	<u>th</u>		ل	l
ر	r		م	m
ز	z		ن	n
س	s		ه	h
ش	sh		و	w
ص	<u>s</u>		ي	y

## Vowels

اَ	a		اِ	aa
وُ	u		وِ	oo
يِ	i		يِ	ee

## Diphthongs

اَ وِ	aw		اِ يِ	ay
-------	----	--	-------	----

**FOREWORD**

This book is based on the third edition of the Arabic for non-Arabs textbook published by King Sa'ud University's Language Institute; العربية: أصواتها وحروفها *al-'Arabeeyah: Aswaatuhaa wa Huroofuhaa*<sup>1</sup>. It was prepared under the supervision of Dr. Mahmoud Seenee, a graduate of Georgetown University, U.S.A. The text employs the latest developments in the science of linguistics related to the Arabic language. However, it is completely in Arabic. The book was designed to be taught by Arabs to non-Arabs of varying backgrounds without any intermediary language.

Over the past fifteen years, I have taught Arabic reading and writing to adults and highschool students using a number of different books and methods. From 1991-3, I successfully taught the King Saud University book to officers of the American and British Airforce at Saudia Arabian Airforce Headquarters in Riyadh using English as the intermediary language. I also introduced the book to Sharif Kabunsuan Islamic University, Cotabato City, Mindanao, Philippines in 1993 and taught Arabic teachers at the college how to use it. In the course of teaching the King Saud University text using English as the medium of instruction, I compiled notes on the letters from descriptions used in *Elementary Modern Standard Arabic 1*, edited by Peter F. Abboud. I also modified many of the drills and vocabulary, as well as the distribution of some of the letters and reading rules.

The significance of the King Saud University text is that it does not require the learner to memorize all 28 letters of the alphabet, plus their 112 variations before learning to read and write. It is ideal for adults and older youths, because it develops reading and writing skills gradually and logically. In contrast to the traditional methods based on *al-Qaa'idah al-Bughdaadeeyah* used throughout the Muslim world. The *Qaa'idah* was developed many centuries ago for Arab primary school children, but was adopted by *madrasah*'s (religious institutions) throughout the non-Arab

---

<sup>1</sup> Prepared by Naasif 'Abdul- 'Azeez and Mustafaa Sulayman and first published in 1981. The third edition as in 1990.

Muslim world. Even today, it continues to be the standard text used, from the Philippines to Guyana, South America.

This text is the product of my teaching notes, modifications to the King Saud University book and experience in teaching it through the medium of English. I have added an introduction on the Arabs and Arabic for the interest of the readers, as well as an appendix of Arabic selections for reading practice for those who have completed the course. The selections are from a grade three Arabic reader used in the U.A.E., some sayings of Prophet Muhammad (ﷺ), and the last nine chapters of the Qur'aan. The letters of the alphabet and reading principles are distributed over eight lessons which are designed to be easily taught over a period of three months, at two hours per week.

Before closing, I would like to thank Ahmad Fat-hi for his diligence in typing the basic Arabic text and my wife, Sakeenah, for revising my English explanations, linguistic descriptions and her valuable suggestions regarding the overall presentation of the lessons. Most of all, I thank Allaah for giving me this opportunity to help others learn the language of the last revelation; the Qur'aan and I pray that He record this effort in my favor.

**Dr. Abu Ameenah Bilal Philips**  
**Sharjah, U.A.E.**  
**October, 1995**

## INTRODUCTION : Who are the Arabs?

In prehistoric and pagan times two races inhabited Arabia : one was largely nomadic and wandered with their flocks over the great deserts which lie between the Euphrates river and the centre of the peninsula. The others were the inhabitants of the rain-fed uplands in the south - the Yemen. According to Arab tradition, northern Arabians were 'Arabicized' Arabs<sup>2</sup> descending from 'Adnaan, while the southern Arabians were 'pure' or 'genuine' Arabs<sup>3</sup> descending from Qahtaan.<sup>4</sup> It was the former who were the 'Arabs' mentioned in ancient records. The earliest surviving account of the people of Arabia comes in the tenth chapter of Genesis, which names the descendants of Noah. Noah's eldest son, Shem, is regarded as the ancestor of the Hebrews, Arabs and Aramaeans - the speakers of 'Semitic'<sup>5</sup> languages. But the term 'Arab' is not mentioned in Genesis.<sup>6</sup> So far as is known, the word first appears in an inscription of the Assyrian King Shalmaneser III announcing his victory over a group of rebellious chieftains, one of whom is referred to as 'Gindibu the Aribi'. From then on Assyrian and Babylonian inscriptions refer frequently to Aribi or Arabu. They were a nomadic people living in the north Arabian desert, and their tribute to their Assyrian overlords was usually in the form of camels, first domesticated in Arabia between about 1500 and 1200 BC. In the Bible the name Arab is the first word used in the second book of Chronicles 17:11<sup>7</sup> to refer to nomads from the east bank of the river Jordan in the time of King Jehosophat (c. 900-800 BC). But the term most frequently used for Arabs in the Bible is Ishmaelites. Jewish tradition regarded the Arabs as fellow-descendants of Prophet Abraham. The Jews

<sup>2</sup> *al-'Arab al-Musta'ribah.*

<sup>3</sup> *al-'Arab al-'Aaribah.*

<sup>4</sup> *The New Encyclopaedia Britannica*, vol.13, p.813.

<sup>5</sup> This term was first used by the German historian A.L. Schlozer in 1781.

<sup>6</sup> However it has been suggested that the 'mixed multitude' (Hebrew *erev*) mentioned in Exodus xii, 38 as having accompanied the Israelites into the wilderness from Egypt could be a mistake for Arabs (Hebrew *arav*). Hebrew, like Arabic, has no written vowels. (See N.Barbour, *Nisi Dominus*, London, 1946, p. 73.)

<sup>7</sup> '....and the Arabians brought him flocks, seven thousand and seven hundred rams, and seven thousand and seven hundred she-goats'.

acknowledge that Ishmael was the son of Abraham by his second wife Hagar. 'Adnaan was believed to be a descendent of Prophet Ishmael.

An Arab was therefore a nomad inhabitant of the central and northern Arabian peninsula. The word itself is probably derived from a Semitic root related to nomadism. In the Arabic language, the word '*araba*' means 'to cross'. Herodotus and later Greek and Roman authors began to extend the terms 'Arabia' and 'Arab' to cover the whole peninsula and its inhabitants, including the Yemenis of the south-west. The Romans referred to the comparatively fertile region in southwestern and southern Arabia (in present day Asir and Yemen) as *Arabia Felix*<sup>8</sup> in contrast to *Arabia Deserta* in barren central and northern Arabia and *Arabia Petraea*<sup>9</sup> in northwestern Arabia.<sup>10</sup> Already the term 'Arab' was broadening.

Inevitably, some of the Arabian nomads began settling down around the oases, where a sedentary civilization was possible. One of these settlements was Yathrib in western Arabia, which became Madeenah after the time of the Prophet Muhammad (ﷺ); another was Petra, the valley hidden among the bare mountains of south Jordan which in the second century BC became the centre of the powerful kingdom of the Nabataeans. Although the Nabataeans were Arabic in speech, Aramaic in writing, Semitic in religion, and Hellenistic in art and architecture, their culture was synthetic, being superficially Hellenic but basically Arabian, and so it remained.<sup>11</sup> Still another settlement was Palmyra in the central Syrian desert, which achieved high prosperity as a trading centre at a junction of caravan routes and ultimately as a great political power in the third century CE<sup>12</sup> under the astute Queen Zenobia. In the south, the Greek writer Eratosthenes (3rd century BC) described *Eudaimon Arabia* (i.e., Yemen) as inhabited by four major peoples; Sabaeans, Minaeans, Qatabanians, and Hadramites. The people who called themselves *Saba'* (biblical 'Sheba') are both the earliest and the most abundantly attested in the surviving written records. Their centre was at Ma'rib, east of present-day San'aa and on the edge of the sand desert. Sabaeans rulers - who are mentioned in Assyrian annals of the late 8th and 7th centuries BC - were responsible for impressive

---

<sup>8</sup> Literally 'Happy, or Flourishing Arabia'.

<sup>9</sup> Literally, 'Stony Arabia'.

<sup>10</sup> *The New Encyclopaedia Britannica*, vol.1, p.508.

<sup>11</sup> Philip Hitti, *Syria: A Short History*, London, 1959, p. 61.

<sup>12</sup> CE stands for 'common era' or 'Christian era' in place of AD.

irrigational constructions. The Minaean kingdom lasted from the 4th to the 2nd century BC and was predominantly a trading organization that, for the period, monopolized the trade routes. Their capital was at Qarnaw (now Ma'een). The Hadramite kingdom, the wealthiest of these ancient civilizations, was based on the sale of frankincense and sea trade from India. It occupied the modern Dhofar province of the Sultanate of Oman. Himyarites first appear in recorded history in Pliny's *Naturalis Historia* (latter half of the 1st century CE). Their kingdom was in the extreme southwest of the peninsula and had their capital at Thafaar, nine miles southwest of present-day Yarim on the road from Aden to San'aa. In the last decades of the 3rd century CE a Himyarite ruler named Shammar Yur'ish ended the independent existence of both Saba' and Hadhramaut and the whole of the Yemen was united under his rule. He and his successors were called the Tubba' kings and their rule continued until shortly before the rise of Islaam.<sup>13</sup>

Some time after the rise of Islaam in the first quarter of the 7th century CE and the emergence of the Arabian Muslims as the founders of one of the greatest empires of history, the name 'Arab' came to be used by these Muslims themselves and by the nations with whom they came in contact to indicate all people of Arabian origin. Subsequently, when Arabic replaced the local languages in many countries of the Middle-East and North Africa, the term 'Arab' came to refer to anyone who spoke Arabic as their native language.

### **Arabic alphabet**

The Arabic alphabet is the second most widely used alphabetic writing system in the world (the Latin alphabet is the most widespread). Arabic language was carried across much of the Eastern Hemisphere by the spread of Islaam. The Arabic script has been adapted to such diverse languages as Persian, Turkish, Hausa, Malay, Urdu, Spanish, and Swahili. Although it probably developed in the 4th century CE as a direct descendant of the Nabataean alphabet, its origins and early history are vague. Some scholars believe that the earliest extant example of Arabic script is a royal funerary inscription of the Nabataeans dating from CE 328. Others believe that this epigraph shows characteristics of Arabic but is essentially Aramaic and that the earliest extant example of Arabic is a trilingual inscription in Greek, Syriac, and Arabic dating from CE 512.

---

<sup>13</sup> *The New Encyclopaedia Britannica*, vol.8, pp.815-7.

The Arabic alphabet has 28 letters, all representing consonants, and is written from right to left. Twenty-two of the letters are those of the Semitic alphabet from which it descended, modified only in letter form, and the remaining six letters represent sounds not used in the language written in the earlier alphabet.

Two major types of Arabic script exist. *Koofee*, a thick, bold monumental style, was developed in Kufah, a city in Mesopotamia, toward the end of the 7th century CE. It was used chiefly for inscriptions in stone and metal, but was sometimes also employed to write manuscripts of the Qur'aan. Even though *Koofee* is a very handsome monumental script, it has passed out of use, except in cases in which more cursive scripts cannot be used. *Naskh*, a cursive script well adapted to writing on papyrus or paper, is the direct ancestor of modern Arabic writing. It originated in Makkah and Madeenah at an early date and exists in many complex and decorative variant forms.<sup>14</sup>

---

<sup>14</sup> *The New Encyclopaedia Britannica*, vol.1, pp.509-10.

# LESSON ONE : الدَّرْسُ الْأَوَّلُ

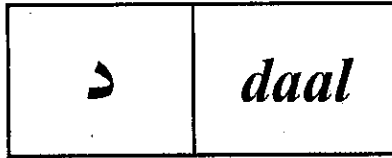
Connecting Form	Name of the Letter	Sound of the Letter
	<i>daal</i> د	d
	<i>raa</i> ر	r
س	<i>seen</i> س	s
ن	<i>noon</i> ن	n

## Pronunciation

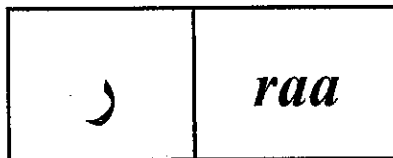
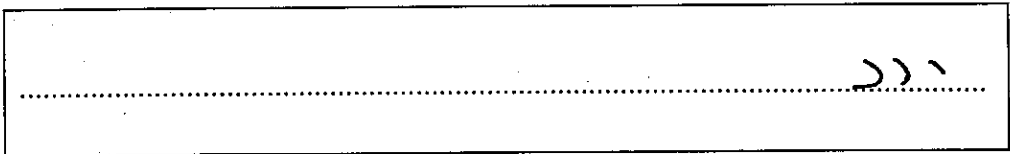
In the Arabic alphabet there are 28 consonants and they are pronounced according to the first letter of their names. For example, the letter called *daal* (د) is pronounced as “d” and the letter called *raa* (ر) as “r”. In English there is also a distinction between the names of letters and their pronunciation, however, they do not follow a uniform rule like Arabic. The letter called *aitch* is “h” and the letter *em* is “m”, while the letter called *jay* is “j” and *zed* or *zee* is “z”.

**Writing**

Arabic is written and read from right to left, the complete opposite of English. Consequently, the formation of the letters must match the direction in which the words are written.



1. The letter **ﺩ** *daal* is pronounced like the 'd' in the English word 'deed' and is written with a single curved stroke from the top to the bottom. It should rest on the line and not below the line.

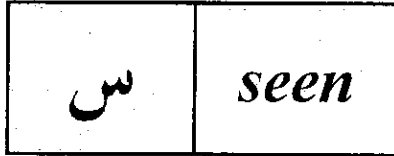
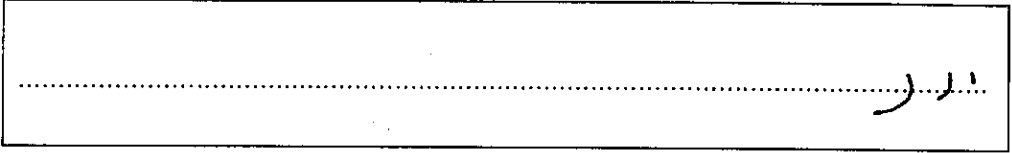


2. The letter **ﺭ** *raa* is quite different from the English 'r', which is more a vowel than a consonant.<sup>15</sup> The Arabic 'r' is a consonant produced by tapping the tip of the tongue once quickly behind the upper teeth. It is similar to the American English pronunciation of 'r' or 'rr' between vowels (eg. 'waiter, butter, pretty, etc.) as a tongue flap rather than a stop consonant

<sup>15</sup> English 'r' is the vowel 'u' in 'but' pronounced with the tip of the tongue turned back and with rounded lips.

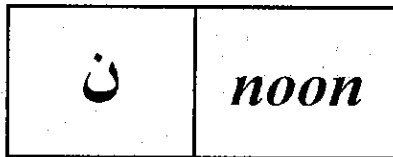
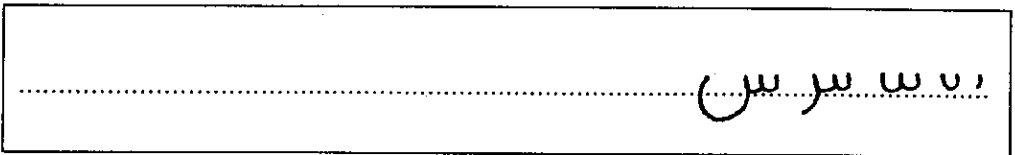
as in 'tea' or 'eat'. However, the Arabic 'r' is a trill; a rapid succession of many flaps.

The *raa* is written as a continual stroke which begins above the line and extends below it.



3. The Arabic *س seen* corresponds to the high-pitched 's' in English words like 'see' except that the tip of the tongue in Arabic is in contact with the upper teeth, while in English the tip of the tongue is slightly behind the teeth, giving the 's' a slightly lower-pitched sound.

It is written like a cursive 'w' beginning from the right on the line followed by a large circular 'u' written below the line.



4. The letter *ن noon* is pronounced like the 'n' in the English word 'none'. It is written below the line as a circular 'u' with a dot between the upper arms of the 'u'.

<sup>16</sup> The Arabic 'r' may be practised by saying phrases like 'a lotta water', 'I gotta go'.

ر ن

## Letter Connection

All letters of the Arabic alphabet can be connected to letters preceding them by the addition of an extension (eg. *س*، *ر*، *د*). However, six letters do not connect to letters following them (eg. *daal* *د* and *raa* *ر*). These letters are referred to in this book as ‘non-connectors’. The remaining 22 letters are called ‘connectors’ because they connect to letters following them (eg. *seen* *س* and *noon* *ن*).

The letters which do connect all have modified forms for connecting. Thus, *seen* *س* becomes *سـ* and *noon* *ن* becomes *نـ*. For example, if *seen* precedes *daal* it is written as *سد* and if *noon* precedes *raa* it becomes *نر*, but if *daal* precedes *seen* or *raa* precedes *noon*, they are written separately as follows: *دس* and *رن*.

سد نس سر ند

## LONG VOWELS الْحَرَكَاتُ الطَّوِيلَةُ

ا	<i>alif</i>
---	-------------

The vowel *alif* is equivalent to a long “a” in English as in the word “father” and will be written in this book as “aa”. The vowel *alif* is a non-

© Islamic Online University.com Arabic 101  
 connector. That is, it does not connect to letters following it. However, letters which precede it may be joined to it, if they are among the connecting letters. It is written as a single horizontal stroke from top to bottom and rests on the line.

The pronunciation of vowels in Arabic does not change as much as they do in English. For example, the “a” in English has four different pronunciations in the following words: father, late, bat and comma.

## Reading

Reading in Arabic is merely the addition of the letters and their vowels while reading from right to left. Eg. د+ا+ن *daal + alif + noon = d + aa + n = دان daan.*

*Write the English pronunciation of the words on the upper line and the Arabic word on the line below it, as in the example.*

داد	داس	دار	دان	۱
.....	.....	.....	daan	
.....	.....	.....	دان	
نان	ناد	ناس	نار	۲
.....	.....	.....	.....	
.....	.....	.....	.....	
رار	ران	راد	راس	۳
.....	.....	.....	.....	
.....	.....	.....	.....	

ساس

سان

سار

ساد

٤

.....

.....

Dictation:

إملاء :

٤

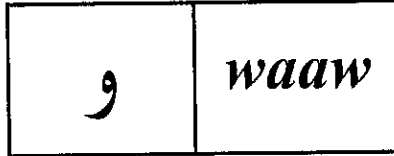
٣

٢

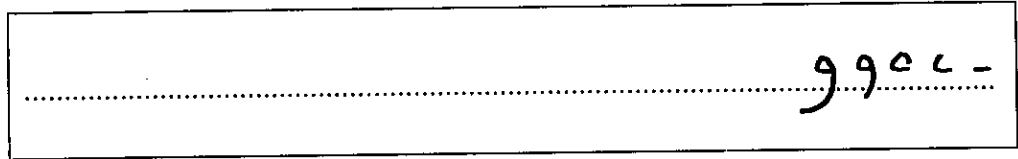
١

.....

.....



The vowel *و waaw* is equivalent to a long “u” in English as in the word “brute” and the “oo” in “room”. It should be noted that, like *alif*, the vowel *waaw* does not join to letters following it. In this book it will be written as “oo”. It is written in one stroke consisting of a circle beginning on the line, from right to left, and ending with a tail extending below the line.



It is added in the same way as *alif* was in the previous section. Eg.

ر + و + س *raa + waaw + seen = r + oo + s = روس roos*

Islamic English University.com Arabic 101  
Write the English pronunciation of the words on the upper line and the Arabic word on the line below it, as in the example.

دوس

دون

دود

دور

١

door

دور

نود

نوس

نون

نور

٢

رون

رود

رور

روس

٣

سون

سود

سور

سوس

٤

إملاء :

٤

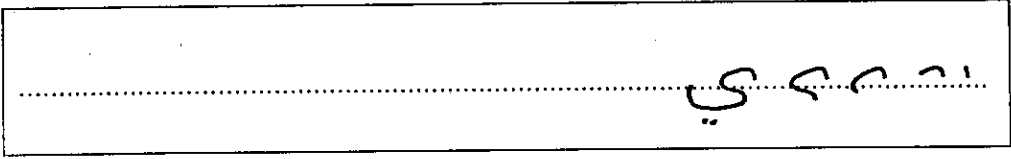
٣

٢

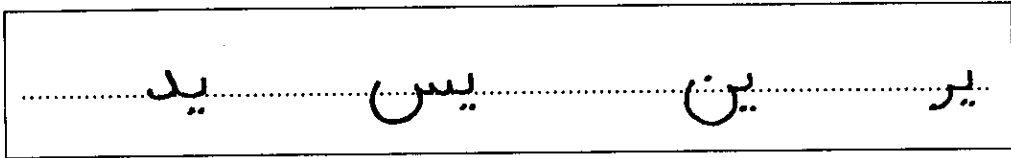
١



The long vowel ي *yaa* is equivalent to the “ee” in the English word “meet” and is written in this book as “ee”. It is written like an ‘s’ whose head is stretched to the right and whose tail is stretched to the left and curved upward. The head of the ‘s’ is written above the line and the tail below the line.

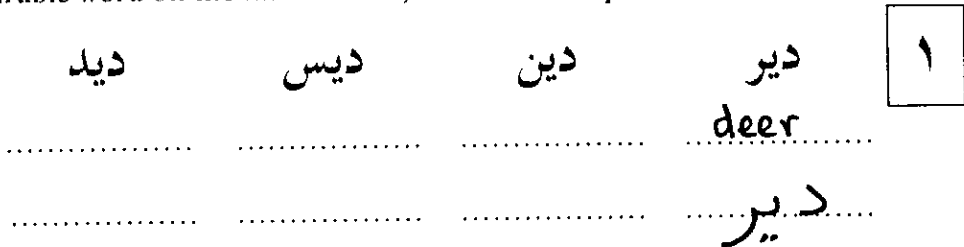


Note that this vowel is a connector. That is, it connects to letters which follow it. The connecting form is written on the line, like that of *noon* except that it has two dots below it. (eg. يس ، يد ، ند )



*Yaa* is added to consonants in the same way as the other two vowels. E.g.  $seen + yaa + noon = s + ee + n = سين seen$ .

Write the English pronunciation of the words on the upper line and the Arabic word on the line below it, as in the example.



Note: When ي *yaa* is followed by ر *raa* or ن *noon* and preceded by a connector, the peak of the *yaa* is commonly joined directly to the top of the *raa* or *noon*. eg. نير becomes نير and سين becomes سين

نير نين نيس نيد ٢

.....  
 .....

ريز رين ريس ريد ٣

.....  
 .....

سين سيد سير سيس ٤

.....  
 .....

إملاء :

٤ ٣ ٢ ١

.....  
 .....

## TWO OR MORE LONG VOWELS

A single word in Arabic may contain two or more long vowels. Pronunciation of such words follows the same principles used in reading words with only one long vowel. For example, د+ا+ر+ي = *daal+alif+raa+yaa = d+aa+r+ee = داري daaree*

*Write the English pronunciation of the words on the upper line and the Arabic word on the line below it, as in the example.*

رینا	سورا	دارا	۱
.....	.....	daaraa	
.....	.....	دارا	.....
سارا	دیرا	رونا	۲
.....	.....	.....	
.....	.....	.....	.....
دانو	سیرو	رودو	۳
.....	.....	.....	
.....	.....	.....	.....
سورو	رادو	دینو	۴
.....	.....	.....	
.....	.....	.....	.....

ديري سوني نادي ٥

.....

نودي داري سيني ٦

.....

ناران سودان دينار ٧

.....

ناسين نيسان رادون ٨

.....

ديناران سوداني نوراني ٩

.....

نيرانوسي دوسيرانا سانوديرو ١٠

.....



ن	نُ	نَ		ر	رُ	رَ
ni	nu	na		ri	ru	ra

The short vowels are added to consonants in the same way that long vowels were in the previous examples. Eg. دَ+رَ+سَ daal + fat-hah + raa + fat-hah + seen + fat-hah = d + a + r + a + s + a = دَرَسَ darasa

*Write the English pronunciation of the words on the upper line and the Arabic word on the line below it, as in the example.*

سُنِدَ	نُدَرَ	سُرِدَ	دَرَسَ	١
.....	.....	.....	darasa	
.....	.....	.....	دَرَسَ	٢
.....	.....	.....	.....	
سُنِدَ	نُدَرَ	سُرِدَ	دَرَسَ	٣
.....	.....	.....	.....	
.....	.....	.....	.....	

سُنْدُ

نَدْرٍ

سِرْدُ

دَرَسَ

٤

إملاء :

٤

٣

٢

١

## السُّكُونُ SUKOOON

سِ	سُ	سَ		دِ	دُ	دَ
is	us	as		id	ud	ad
نِ	نُ	نَ		رِ	رُ	رَ
in	un	an		ir	ur	ar

The *sukoon* ( ◌ْ ) is a special symbol written over a consonant to indicate that the consonant does not have a short vowel on it, for example ( دْ ) is pronounced as “d”. *Sukoon* causes the sound of the letter to be joined to the vowel before it. Therefore, ( اَدْ ) is pronounced as *ad*.

In the first part of this lesson involving long vowels, the consonants following long vowels were pronounced without vowels. eg. دار *daar*. If the *sukoon* was added, there would have been no difference in pronunciation. eg. دارْ *daar*. The *sukoon* only confirms that there is no short vowel on the consonant, because in modern written Arabic, short vowels are often deleted. This might appear strange, since the number of possible short vowel combinations in three letter words are 18. However, only a few actually are used and the context in the sentence will determine which ones are intended. For example, in English, the sentence : Th\_s \_s th\_ b\_y’s r\_d b\_\_k. Can easily be read as ‘This is the boy’s red book’ by a native speaker of English, or an educated non-native speaker. Even though it could have been many other combinations of the 6 English vowels, some of which made words while others did not. eg. ‘Thus as tha bay’s rod beak’.

The long vowel *aa* is actually produced by a *fat-hah* plus *alif* اَ , *oo* by *dammah* plus *waaw* وُ and *ee* by *kasrah* plus *yaa* يِ . Since *alif* is always preceded by *fat-hah*, *waaw* by *dammah* 90% of the time and *yaa* by *kasrah* 90% of the time, the short vowels are not written in modern vowelless Arabic texts. However, in ancient texts, like that of the Qur’aan and the prophetic traditions, the preceding short vowels will be written. eg. سُودَانِي *soodaanee*. Consequently, *alif*, *waaw* and *yaa* may be considered equivalent to the long vowels *aa*, *oo* and *ee* for beginning Arabic readers.

سُنْدُ	نَدْرُ	سَرْدُ	دَرْسُ	١
.....	.....	.....	dars	
.....	.....	.....	دَرْسُ	

سِنْدٌ

نَدْرٌ

سَرْدٌ

دَرَسٌ

٢

نُسْنِدٌ

نَنْدَرٌ

نَسْرَدٌ

نُدْرَسٌ

٣

نِسْنَدٌ

نِنْدَرٌ

نِسْرَدٌ

نُدْرَسٌ

٤

إملاء :

٤

٣

٢

١

## Distinguishing Between long and Short Vowels

The long vowel is held twice as long as the short vowel in classical speech. However, in rapid speech, long vowels are shortened.

Consequently, only a slight difference in pronunciation of the two types of vowels distinguishes between them. Although such differences do not affect the meaning of words in English, in Arabic they do. For example, the word *دَرَسَ* *darasa* means 'he studied', *دَارَسَ* *daarasa* means 'he studied with someone', *دَرَسَا* *darasaa* means 'both of them studied' and *دَارَسَا*<sup>17</sup> means 'studying'.

نَارٌ - نَرٌ

سَارٌ - سَرٌ

دَارٌ - دَرٌ

١

daar - dar

دَارٌ - دَرٌ

دَسٌ - دَاسٌ

رَادٌ - رَدٌ

سَادٌ - سَدٌ

٢

سُورٌ - سُورٌ

دُورٌ - دَرٌ

رُوسٌ - رُسٌ

٣

دُونٌ - دُنٌ

سُودٌ - سُودٌ

نُورٌ - نَرٌ

٤

<sup>17</sup> Actually *دَارَسَا* *daraasah* which to non-Arabs sounds exactly the same as *daraasa*.

سِيرٌ - سِيرٌ

دِرٌّ - دِيرٌ

نِيرٌ - نِيرٌ

٥

سِيدٌ - سِيدٌ

سِينٌ - سِينٌ

دِينٌ - دِينٌ

٦

دِيسِي

رُودٌ

نِيرِي

سَارَا

٧

دِيسِي

رُودٌ

نِيرِي

سَارَا

٨

دِيسِي

رُودٌ

نِيرِي

سَارَا

٩

نَدْرَا

نَدَارٌ

نَادَرٌ

نَدَرٌ

١٠

نَادِرًا

نَادِرًا

نَادِرًا

نَادِرًا

١١

نُودِيرًا

نُودِيرًا

نُودِيرًا

نُودِيرًا

١٢

نُدِيرًا

نُدِيرًا

نُدِيرًا

نُدِيرًا

١٣

## WRITING EXERCISE تَدْرِيبٌ كِتَابِيٌّ

Connect the letters : صَلِّ الْحُرُوفَ

Example: مِثَالٌ : ن + ا + ر + ي = نَارِي

..... =

د + ز + س + ي

١

..... =

ا + ر + ا + د

٢

.....	=	س	+	و	+	د	+	ا	+	ن	٣
.....	=	ن	+	ي	+	ر	+	ا	+	ن	٤
.....	=	س	+	و	+	ر	+	ن	+	ا	٥
.....	=	د	+	ر	+	س	+	ن	+	ا	٦
.....	=	س	+	ر	+	د	+	ن			٧
.....	=	س	+	ا	+	ر	+	ي			٨
.....	=	د	+	و	+	ر	+	ي			٩
.....	=	ن	+	و	+	د	+	ي			١٠

# LESSON TWO : الدَّرْسُ الثَّانِي

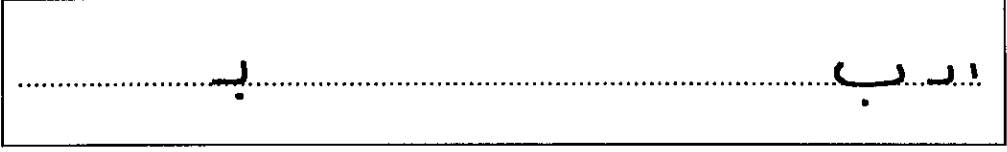
Connecting Form	Name of the Letter	Sound of the Letter
ب	<i>baa</i> ب	<b>b</b>
ت	<i>taa</i> ت	<b>t</b>
ك	<i>kaaf</i> ك	<b>k</b>
م	<i>meem</i> م	<b>m</b>

The above letters are all connectors and as such have joining forms. It should be noted that the distinction between the letters *noon*, *baa*, *yaa* and *taa* in the connecting forms is a dot or two above or below the letter.

ب	<i>baa</i>
---	------------

1. The letter ب *baa* is equivalent to the consonant 'b' in English and it is written with a single stroke. It begins from the right with a slightly curved downward horizontal stroke followed by a vertical extension and ending in an upward, slightly curved, horizontal stroke giving the letter a 'canoe-like' shape. It should rest on the line and not below it as in the case of ن *noon*.

The letter **ب** *baa* is a connector and thus has a connecting form identical to the connecting form of **ن** *noon* except that the dot is placed below the vertical extension instead of above it.



بِنْتُ

بَدْرُ

بِدُونِ

بَارِدُ

١

سَبُورُ

سَبْتُ

دُبُرُ

نَبَاتُ

٢

نَدْبُ

رَسْبُ

سَرَابُ

بَابُ

٣

سِنْدِي بَادُ

بُرُودُ

بَيْرُوتُ

بُورُنَيْتُ

٤

إملاء :

١ بدونِ ٢ دبرِ ٣ بابِ ٤ رَسِبِ

ت	taa
---	-----

2. The letter **ت** *taa* is pronounced like the English 't' in 'tea' and is written with exactly the same way as **ب** *baa* except that it has two dots above it instead of one below. It should rest on the line and not below the line. And its connecting form is also identical to that of **ي** *yaa* except that its two dots are above the letter instead of below.

١ تُرَابُ تَدَارَسُ تَرْتِيبُ تَدْرِيبُ

٢ رَاتِبَ سَتَدْرُسُ نَتِنَ سِتْرَاتُ

سَادَاتِ

بَرُدَاتِ

دَرَسَاتِ

بَنَاتِ

٣

نَسْتِنْدُ

دِرَاسَتُنَا

نَاتُورُ

تَرْدِيدِ

٤

إملاء :

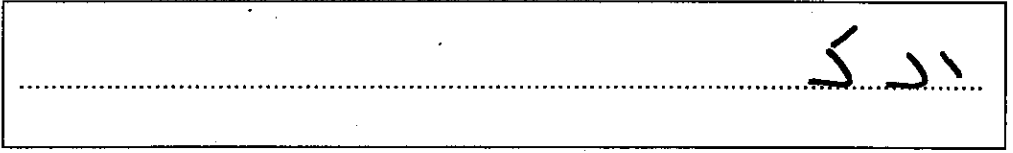
١ رَاتِبٌ      ٢ تَرْتِيبٌ      ٣ بَنَاتِ      ٤ نَسْتِنْدُ

3. The letter ك *kaaf* is pronounced like the English consonant 'k' and is written in two strokes. The first stroke is a vertical downward stroke like that of the *alif* followed by a horizontal extension to the left with a slight upward curl at its end like that of the *baa*. The second stroke is like a stretched 's'. It should rest on the line and not below the line.

الك

The letter ك *kaaf* is a connector and its connecting form is that of a backward 'z' made in two strokes. The first stroke is a 45 degree downward slant to the right followed by a curved extension to the left, like a large د

*daal*. The second stroke is a 45 degree downward slant to the left which meets the upper tip of the big *daal* to form a 90 degree angle.



كاسانِ

كِتَابَ

كُرْسِي

كَبِيرٌ

١

بُكُورِ

تَرَكَنَا

سُكُونُ

نَكِيرٌ

٢

بِنَاتِكِ

دُرُوسِكِ

بَنَكُ

دَارُكَ

٣

تَرَكَوْكَ

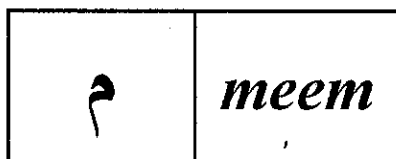
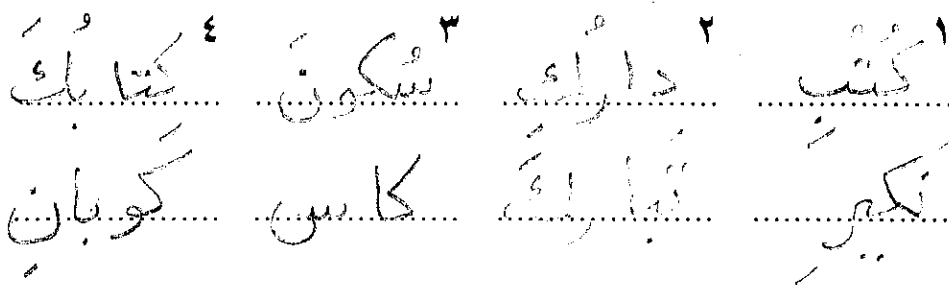
تَبَارَكَ

نَرَاكَ

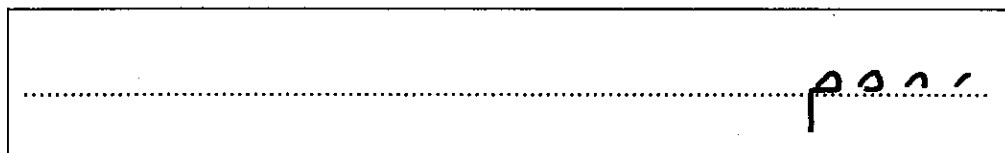
كَانُوا

٤

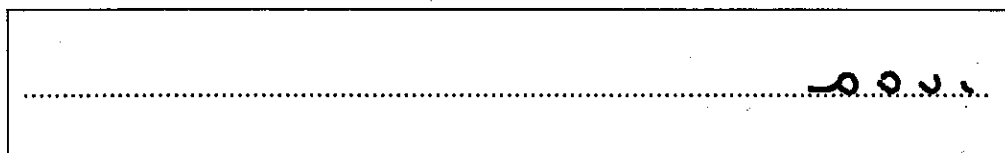
إملاء :



4. The letter **م** *meem* is pronounced like the consonant 'm' in English and is written in a single stroke. The stroke begins at the left above the line and makes a rounded triangle whose end goes below the line as a tail.

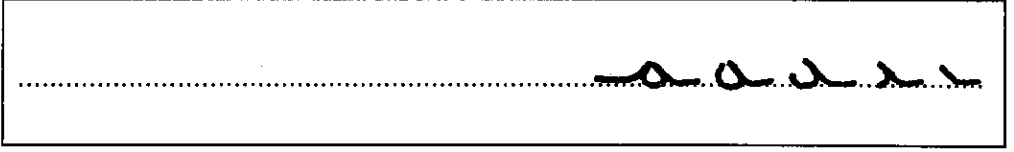


The head of the connecting form of **م** *meem* (ie. م) is formed differently than its basic form. Instead of the stroke moving in a clockwise direction, it begins above the line to the left and forms an oval by moving counter-clockwise and its tail runs along the line.

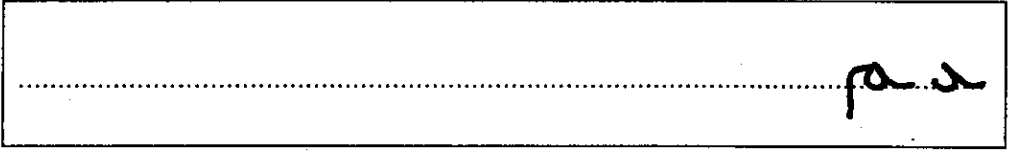


In the middle of words the head of **م** *meem* is formed yet another way to facilitate the flow of writing. The extension of the previous letter

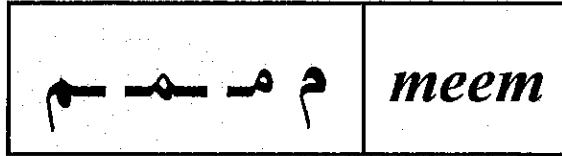
rises from the line at a 45 degree angle to the left, then an 'o' is made by returning to the right and closing the circle above the line, then its extension goes back down to the line at a 45 degree angle then along the line. eg. م - becomes م .



At the end, after closing the circle, the extension moves left, perpendicular to the line then down as a tail below the line. eg. م - becomes م .



Thus the letter م *meem* has four different forms which should be learned and practised until their formation becomes easy.



مَدْرَاسٌ

مَنَامٍ

مُنِيرٌ

مُرَادٌ

١

تمامَ نُمَارِسُ سَمِيكَ بِمَكْرٍ ٢

دَرَسْتُمْ مَكْرَمٌ بِاسْمِ كَبِيرُكُمْ ٣

مُدِيرٌ تَرْمِيمٌ مَمَاتِ بِسْمِ ٤

إملاء :

١ سَمِيكَ ٢ مُنِيرٌ ٣ مَمَاتٌ ٤ دَرَسْتُمْ  
بِسْمِ مَكْرَمٌ بِمَكْرٍ دَم

# Distinguishing Between long and Short Vowels

كَتَبَ - كَاتِبَ      سَامِرٌ - سَمْرٌ      نَمَتَ - نَامَتَ

١

سَرَابٌ - سَرَبٌ      نَبَتٌ - نَبَاتٌ      رَمَادٌ - رَمَدٌ

٢

سَدٌ - سَادٌ      مَدٌ - مَادٌ      مَسٌ - مَسٌ

٣

تَسْوَدٌ - تَسُدُّ      تَدْوِرٌ - تَدُرُّ      تَمُتَ - تَمَوَتَ

٤

٥ كَسِيرٌ - كَسِيرٌ      سَكِرٌ - سَكِرٌ      نَمِرٌ - نَمِرٌ

٦ كَاتِمٌ - كَاتِمٌ      مَكِرٌ - مَكِرٌ      بَارِدٌ - بَارِدٌ

٧ كَتَمٌ - كَاتِمٌ      بُكُورٌ - بُكُورٌ      نَاكِرٌ - نَاكِرٌ

٨ سَمِيكٌ - سَامِكٌ      كَبِيرٌ - كَابِرٌ      بَاكِرٌ - بَاكِرٌ

إملاء :  
 ١ تَدْرِيرٌ      ٢ عَامَةٌ      ٣ تَكُونُ      ٤  
 ٥      ٦

# Distinguishing between look-alike letters

تُبْتُ

بانتُ

نابتُ

تِينُ

١

.....

.....

تَبِينُ

بَنَاتُ

نَبَاتُ

رَاتِبُ

٢

.....

.....

تَمْرِينُ

نَتَدَارَسُ

بُسْتَانُ

تَبَارَكْتَ

٣

.....

.....

إملاء :

١. تَبِينُ ٢. نَبَاتُ ٣. نَبَاتُ ٤. رَاتِبُ

٥. ٦. ٧. ٨.

## Past Tense Verbs & Pronouns

دَرَسَ	كَتَبَ	رَكِبَ
he studied	he wrote	he rode

In Arabic, suffixes added to the basic verb indicate the subject. The past tense singular masculine form is used as the standard instead of the infinitive as used in English. By removing the last *fat-hah* the stem is identified (eg. رَكِبَ *bakar-*) The *fat-hah* indicates 'he', ت indicates 'she', تُ 'I', ت 'you (m.)', ن 'they (f.)', نا 'we', and تم 'you (pl.m.)'.

دَرَسَتْ

كَتَبَتْ

رَكَبَتْ

١

دَرَسْتُ

كَتَبْتُ

رَكَبْتُ

٢

دَرَسْتَ

كَتَبْتَ

رَكَبْتَ

٣

دَرَسْنَا

كَتَبْنَا

رَكَبْنَا

٤

دَرَسْنَا

كَتَبْنَا

رَكِبْنَا

٥

دَرَسْتُمْ

كَتَبْتُمْ

رَكِبْتُمْ

٦

## Attached Pronouns

مَكْتَبٌ	دَرْسٌ	كِتَابٌ
office	lesson	book

The pronouns 'my', 'your', 'our' are expressed as suffixes attached to nouns. The suffix for 'my' is **ي**, for 'your' singular masculine is **كَ**, feminine is **كِ**, plural masculine **كُم**, and 'our' is **نَا**.

كِتَابُكُمْ

كِتَابُنَا

كِتَابُكَ

كِتَابِي

١

دَرَسُكُمْ

دَرَسْنَا

دَرَسُكَ

دَرَسِي

٢

مَكْتَبُكُمْ

مَكْتَبُنَا

مَكْتَبُكَ

مَكْتَبِي

٣

رَكِبْتُ كَتَبْتُ كَتَبْتُ كَتَبْتُ كَتَبْتُ

## Reading & Writing Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكَتُبْهَا :

Read the following sentences and then write them:

مَكْتَبُ كَرِيمٍ

نَامَ بَكْرٌ

١

Kareem's office

Bakr went to sleep.

دَرْسُ دِينٍ

دَرْسَ مُنِيرٍ

٢

a religious lesson

Muneer studied.

سَكَنُ سَمِيرٍ

كَتَبَ مَكْرَمٌ

٣

Sameer's residence

Makram wrote.

سَارَ نَادِرٌ

دَارُ سَامِي

٤

Naadir travelled.

Saamee's home

مَرَكَبَ تَامِرٍ

كِتَابُ مُرْسِي

٥

Taamir's vehicle

Mursee's book

كَبُرَ مَكْرَمٌ

تَابَ بَكْرِي

٦

Makram got big.

Bakree repented.

رَكِبَ كَرِيمٌ

بَاتَ سَمِيرٌ

٧

Kareem rode.

Sameer passed the night.

إملاء :

..... ٢ ..... ١

..... ٤ ..... ٣

## WRITING EXERCISE تَدْرِيبٌ كِتَابِيٌّ

Connect the letters : صِلِ الحُرُوفَ

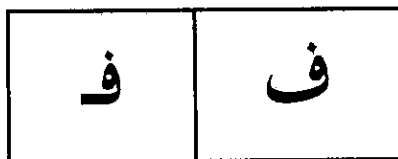
Example: مَثَالٌ : مُ + ن + ي + ر = مُنِيرٌ

..... =	ر + ي + م + س	١
..... =	ا + ن + سُ + ر + ت	٢
..... =	ا + ن + ب + ت + ك + م	٣
..... =	م + ك + سُ + ر + د	٤
..... =	ك + ت + س + ر + د + م	٥
..... =	م + ك + ن + ا + ك + م	٦
..... =	ك + ب + ا + ت + ك	٧

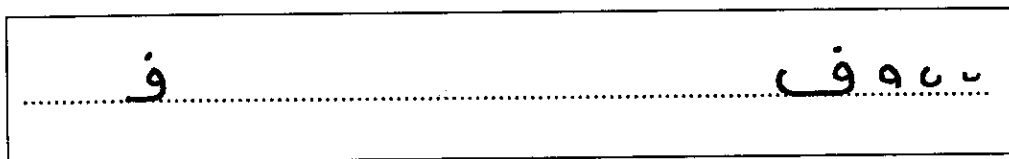
..... =	أ + ن + س + و + ر + دُ	٨
..... =	ن + ي + د + ز + سَ	٩
..... =	ي + ر + كُ + بَ	١٠

# LESSON THREE : الدَّرْسُ الثَّالِثُ

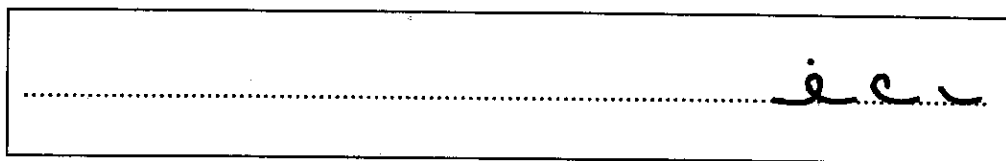
Connecting Form	Name of the Letter	Sound of the Letter
ف	ف <i>faa</i>	f
ش	ش <i>sheen</i>	sh
خ	خ <i>khaa</i>	kh



1. The Arabic ف *faa* corresponds to 'f' in English. It is written like a backwards 'e' whose tail extends along the line with an upward curve at its end similar to ب and ت. It should not curve below the line. Its connecting form is identical to its separate form except that the latter half of the tail extension is deleted.



In the middle of words which connect from the right, the loop is modified so that the writing will flow from the preceding extension into the ف.



فَرْدٌ

فَتَكٌ

فِكْرٌ

فَرَسٌ

١

كَافِرٌ

نِفَاسٌ

سَافِرٌ

نُفُورٌ

٢

كَتَفٌ

نُكَافٌ

نَسْفٌ

كُسُوفٌ

٣

مُنَافِسُونَ

مُنَافِكِينَ

فَارِسٌ

كَافُورٌ

٤

٤

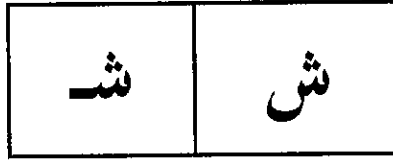
٣

٢

١

.....

.....



2. The Arabic ش *sheen* is pronounced like the sh in the English word 'shop'. It is written like س *seen*, with the addition of three dots.

شُرْبُ

شُكُورَ

شَمْسِ

شَرِيفُ

١

.....

.....

مِنْشَارُ

فَشَارِ

كَاشِفَ

نُشُورُ

٢

.....

.....

مِشْمِشٌ

شَاشَ

كَبَشِ

فَرَشُ

٣

شَرَابِ

نَاشِرٌ

شُمُوسَ

فِرَاشَ

٤

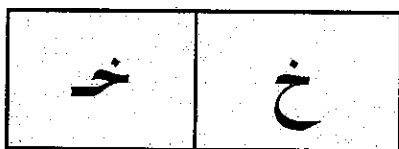
إملاء :

٤

٣

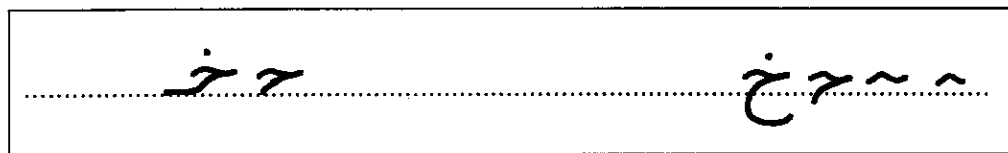
٢

١



3. The Arabic letter **خ** *khaa* does not have an English equivalent. It does occur in many other languages, such as the **ch** in German 'Nacht'. It is produced by narrowing the passageway between the back of the tongue and the velum enough to create friction as the air passes through. The letter **خ** *khaa* differs from **ك** *kaaf* in that *khaa* is breathed while in the case of *kaaf* the air stream is completely stopped, then released .

The head of the letter is written as a wavy line from left to right above the line while most of the tail is written like a large 'c' below the line.



خَيْرٌ

خَفِيرٌ

خَرِيرٌ

خُرُوفٌ

١

مُخْتَارٌ

مُنْفَخٌ

بُخَارٌ

شَخِيرٌ

٢

شِمْرَاخٌ

مِنْفَاخٌ

بُرْبُخٌ

مَشْرُوخٌ

٣

مَنَاخٌ

سَخِيفٌ

خَرَابٌ

مَخَافٌ

٤

إملاء :

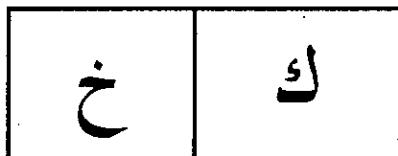
٤

٣

٢

١

## DISTINGUISHING BETWEEN KAAF AND KHAA



خَرَسَ - كَرَسَ

كَسِرَ - خَسِرَ

١

كَاتِمٌ - خَاتِمٌ

خَشَفُ - كَشَفُ

٢

نَخَبٌ - نَكَبٌ

بَكَرٌ - بَخَرٌ

٣

مَكْتُومٌ - مَخْتومٌ

سَخِرَ - سَكِرَ

٤

مَسَخَ - مَسَكَ

سَبَّكَ - سَبَّخَ

٥

مُنَاكَ - مُنَاخٌ

نَاسِكٌ - نَاسِخٌ

٦

إملاء :

٤

٣

٢

١

## DOUBLE CONSONANTS الشَّدَّةُ

When a consonant is doubled in Arabic, its pronunciation is prolonged. Doubled consonants resulting in prolonged pronunciation in English occur in a few two-word combinations, in some compound words, and in some words with prefixes, for example:

bus stop ( contrast with “bus conductor”)

freight train ( contrast with “freight car”)

unnatural ( contrast with “a natural”)

unknown ( contrast with “well known”)

book-case ( contrast with “bookstore”)

In English, the doubling of a consonant in a word usually shortens the pronunciation of the vowel preceding the doubled consonant. For example: mate / matter, fate / fatter, mane / manner, blade / bladder, rape / rapper, etc. In Arabic, the doubling does not affect either the vowels before or after the consonant in any way. The consonant is held twice its normal length during pronunciation.

A double consonant is indicated by the sign ّ, called *shaddah*, written above the consonant. The vowels signs *a*, and *u* are written above the *shaddah*, while the vowel sign *i* is written either below the *shaddah* or under the letter.

مَدَّ	مَدَدَ
شَكَ	شَكَكَ
شَفَّ	شَفَّفَ

Arabic has double consonants in many words, and in many cases, it is only the single versus the double consonant which distinguishes two words of quite different meaning. Therefore, it is very important for the student of Arabic to learn to recognize and pronounce double consonants correctly.

دَنَّتْ	<i>danat</i>	it approached
دَنَّتْ	<i>dannat</i>	it buzzed

فَخَّ

فَتَّ

فُكَّ

فَرَّ

١

شَنَّ

شَكَّ

شَفَّ

شُدَّ

٢

خَمَّ

خَبَّ

خَرَّ

خَفَّ

٣

بُشِّرَ

فُنِّدَ

مُكِّنَ

كُرِّسَ

٤

مَرَّتْ

دُكَّتْ

فُحِّمَ

خُمِّنَ

٥

إملاء :

٤	٣	٢	١
.....	.....	.....	.....
٨	٧	٦	٥
.....	.....	.....	.....

## SHADDAH WITH LONG VOWELS

فَنَانٌ

كَنَاسٍ

مَكَارٌ

١

كُتَابٌ

سُكَّانٌ

دُكَّانٌ

٢

فَنَخَّارٍ

نَمَّامٌ

شَمَّامٌ

٣

كَسَابَ

فَكَانَ

دَمَّامٌ

٤

تَنَوَّرُ

تَنِينٌ

خَنُورٌ

٥

إملاء :

٤

٣

٢

١

## DISTINGUISHING BETWEEN LONG AND SHORT VOWELS WITH SHADDAH

كَادٌ - كَادُ

بَشٌّ - بَشٌ

١

تَمَّ - تَمَّ

مَادَّ - مَدَّ

٢

شَاكَ - شَكَ

سَمَّ - سَامَّ

٣

سَبَّ - سَابَّ

خَافَّ - خَفَّ

٤

شَمَّ - شَمَّ

فَكَ - فَكَ

٥

إملاء :

٤

٣

٢

١

## Reading & Writing Exercise

إِقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكَتُبْهَا :

Read the following sentences and then write them:

مَرَّ فِكْرِي بِدُكَّانِ نَادِرٍ

١

Fikree passed by Naadir's store.

كَانَ بَكْرِي فِي نَادِي مَدْرِيدٍ

٢

Bakree was in the Madrid club.

كَتَبَ سَامِي دَرَسَ دِينٍ

٣

Saamee wrote a religious lesson.

سَكَنَ مُرْسِي فِي تَبُوكَ

٤

Mursee lived in Tabouk.

بَاتَ سَمِيرٌ بِسَكْنِ مَكْرَمٍ

٥

Sameer passed the night in Makram's residence.

نَامَ كَرِيمٌ فِي دَارِ مُنِيرٍ

٦

Kareem slept in Muneer's home.

## Letter Exchange Exercise

Reverse the letters of the words and read them as in the example below:

دُكِّ	كُدِّ
-------	-------

	خُتِّ		نَمَّ
	شِفِّ		بُشِّ
	رَكِّ		سَدِّ
	دُبِّ		رَمَّ
	نِسِّ		فَرِّ
	بَرِّ		بَتِّ

	كَدُّ		سَمٌّ
	رُنٌّ		شَكٌّ
	سِكٌّ		سِبٌّ

## WRITING EXERCISE تَدْرِيبٌ كِتَابِيٌّ

Connect the letters : صِلِ الحُرُوفَ :

Example: ك + ا + ن + و + ن = كانون

.....	=	خ	+	ا	+	ن	+	م	١
.....	=	ف	+	ي	+	خ	+	س	٢
.....	=	ب	+	ا	+	س	+	ك	٣
.....	=	ر	+	ي	+	ب	+	خ	٤
.....	=	م	+	ا	+	م	+	ش	٥
.....	=	ت	+	ز	+	ك	+	ف	٦

.....	=	د	+	و	+	د	+	خ	٧
.....	=	ب	+	ر	+	خ	+	م	٨
.....	=	ر	+	ف	+	ا	+	س	٩
.....	=	ر	+	ك	+	ش	+	ت	١٠

# LESSON FOUR : الدَّرْسُ الرَّابِعُ

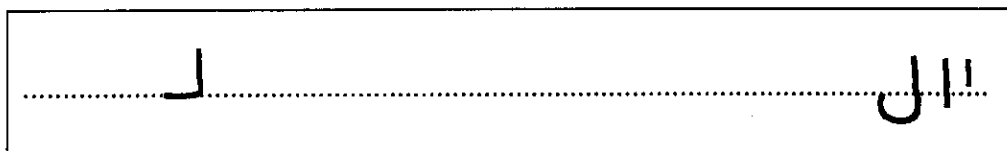
Connecting Form	Name of the Letter	Sound of the Letter
ل	<i>laam</i> ل	l
	<i>waaw</i> و	w
ي	<i>yaa</i> ي	y
	<i>hamzah</i> أ	,
التَّنْوِينُ	<i>tanween</i>	un/an/in



The letter ل *laam* is a connector and is equivalent to 'l' in English. The only difference is that in Arabic 'l' is pronounced with the tongue flat which keeps the sound of the 'l' light, while in English 'l' is commonly

pronounced with the back of the tongue raised and the middle lowered creating a heavy 'l'.

ل *laam* is written in a single downward vertical stroke extending below the line in a rounded 'u' curve. The tail of its connecting form does not go below the line, but instead runs along the line.



لُبَّ لَكُمْ لَمَسَ لِسَانُ ١

.....

.....

بَلَدٍ كَلِمَ دَلَفَ سَلَّمَ ٢

.....

.....

شَكْلُ فَلْفَلِ نَمَلِ بُبُلٍ ٣

.....

.....

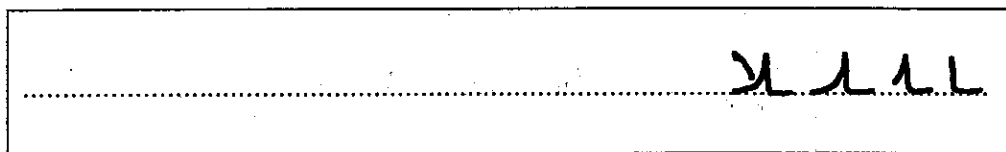
رَسُولٍ بَرْمِيلٍ خَرْدَلٍ مَالٍ ٤

.....

.....



When *laam-alif* is joined to a preceding letter, the extension moves vertically upward and then downward away from the upward stroke and curving slightly to the left. The second stroke begins from the left of the letter in a downward 45 degree slant meeting the middle of the previous downward stroke.



مَلَابِسَ

كَلَامِ

بِلَالِ

٣

خِلَالِ

تَلَامِسَ

سَلَامِ

٤

سَلَسِلِ

فَلَا فِلِ

مَلَاكِ

٥

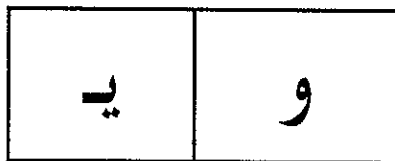
إملاء :

٤

٣

٢

١



The letter **و** *waaw* which acts as the long vowel *oo*, is also a non-connecting consonant equivalent to 'w' in 'why'. The letter **ي** *yaa* which acts as the long vowel *ee*, is also a connecting consonant equivalent to 'y' in English (as in 'yet').

وَبَلٍ

وِدَادُ

وَسْوَسَ

١

يَلُؤُونَ

تَنَوِينُ

وَادِي

٢

يَسَارٍ

يُتِمُّ

يَبِسَ

٣

يَأْمَنَ

يُوسِفُ

يَاسِينُ

٤

وَفَدًا - يَفِدُ

وَكَلًا - يَكِلُ

٥

وَلَدًا - يَلِدُ

وَسَمًا - يَسِمُ

٦

وَشَمَّ - يَشِمُّ

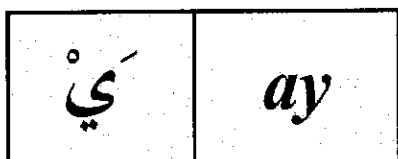
وَرَدَّ - يَرُدُّ

٧

وَلَفَّ - يَلْفُ

وَفَرَ - يَفِرُّ

٨



When the letter *yaa* has a *sukoon* on it and is preceded by a *fat-hah*, it is pronounced like the 'i' in 'bite'. In modern Arabic it is pronounced like the 'a' in 'late'.

بَيْنَ

مَيْسَانَ

رَيْبُ

كَيْفَ

١

كَيْلُ

كَيْدِ

وَيَلَاتَ

سَيْلَانُ

٢

رَيْلِ

نَيْفُ

سَيْرِ

شَيْخُ

٣

بَيْنَ

تَكَيْفِ

شَيْدِ

تَكَيْسِ

٤

إملاء :

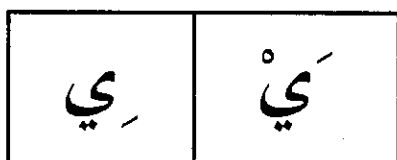
٤

٣

٢

١

## DISTINGUISHING BETWEEN 'AY' AND 'EE'



نِيل - نَيْلِ

مَيْل - مَيْلِ

دَيْنُ - دَيْنِ

١

رَيْمُ - رَيْمِ

فَيْلِم - فَيْلِمِ

مَيْسَ - مَيْسِ

٢

تَيْسُ - تَيْسِ

خَيْرَ - خَيْرِ

شَيْبَ - شَيْبِ

٣

وَ	aw
----	----

When the letter *waaw* has a *sukoon* on it and it is preceded by a *fat-hah*, it is pronounced like the 'ow' in 'now'. In modern Arabic, it is pronounced like the 'o' in 'wrote'.

نَوْمٌ      كَوَّابٌ      سَوَّفَ      لَوَّلَبُ      ١

.....

كَوَّدُ      بَوْلُ      لَوْنَانِ      لَوْمَ      ٢

.....

نَاوَلُ      سَاوَمَ      شَاوَرًا      دَاوَمَ      ٣

.....

كُوَّرَ      سَوَّلَ      دُوَّنَ      سَوَّفَ      ٤

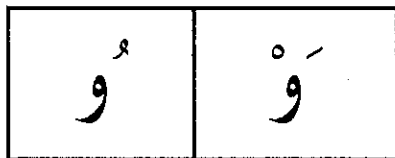
.....

إملاء :

١      ٢      ٣      ٤

.....

# DISTINGUISHING BETWEEN 'AW' AND 'OO'



سود - سَوْدِ

نور - نَوْرُ

دور - دَوْرَ

١

لوك - لَوْكُ

روب - رَوْبِ

كون - كَوْنُ

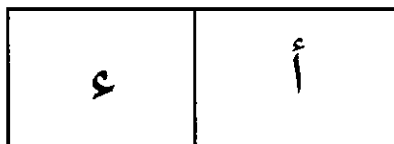
٢

دوم - دَوْمُ

شوك - شَوْكُ

سور - سَوْرُ

٣



*Hamzah* is not a letter of the alphabet but a sign indicating a consonant sound known in English as a 'glottal stop'. It is produced by blocking off the air flow at the top of the windpipe, and then releasing it.<sup>15</sup>

<sup>15</sup> This happens when a deep breath is taken, held and then released.

*Hamzah* is sometimes written over or under certain letters, called seats, or else it is written independently. At the beginning of a word, it is always written with *alif* as its seat. Either above the *alif* when the vowel is *fat-hah* or *dammah* ( eg. أَنْتَ, أُمٌّ ) or under the *alif* when the vowel is *kasrah* ( eg. إِمْرَأَةٌ ). In the middle and at the end of words, *hamzah* may be written independently, or on an *alif*, a *waaw* or a *yaa* ( without the dots, eg. ( ي ي not ي ئ ُ ).<sup>16</sup>

أَنَا إِخْوَانُ أَمِيرَ إِرْسَالِ ١

أَخَوَاتِ أَبْوَانِ أُخْتِ أَرْبَابِ ٢

سَأَلْتُ وَأَدَّ رَأْفَ بَأْسِ ٣

نَشَأَ خَبَأَ دَرَأَ بَدَأَ ٤

<sup>16</sup> When it follows a *sukoon* or a long vowel at the end of a word, it is written independently ( eg. بَدَأَ، مَسَاءً، سَوْءٌ ). Otherwise it is written on the seat corresponding to the vowel preceding it. *Alif* for *fat-hah*, *yaa* for *kasrah* and *waaw* for *dammah* ( نَبَأٌ، بَادِيٌّ، لَوْلُوْهُ ). In the middle of a word, it is written independently when preceded by a *waaw* or between two *alifs* ( نُبُوَاتٍ، إِجْرَاءَاتٍ ) or on one of the seats according to the vowels on the *hamzah* and the letter preceding it, following the order of priority : *i - u - a - sukoon* ( eg. سُئِلَ، سُؤَالَ، يُسْأَلُ، رَأْسٌ ).

أَنْبِيَاءُ

بِنَاءُ

خَلَاءُ

سَمَاءُ

٥

إملاء :

٤

٣

٢

١

## Hamzah and Alif

$$\text{آ} = \text{ا} + \text{أ}$$

When *hamzah* with a *fat-hah* ('a' vowel) is followed by an *alif*, it is pronounced *aa* and represented by a wavy line over the *alif* ( ~ ).

أَمْلُ

أَسِيفَ

أَكْدِ

أَنْسُ

١

الْآخِرُ

الْآنَ

مَالِ

تَأْخِي

٢

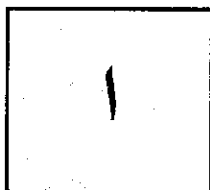
However, after a *dammah* ( 'u' vowel ), a *kasrah* ( 'i' vowel ) or *yaa* ( 'ee' vowel ), it is written according to the usual rules for *hamzah*.

بَرِيَّانُ

رَئِيسَ

سُؤَالُ

## Connecting Hamzah



In some Arabic words beginning with *hamzah*, the *hamzah* is pronounced only when it is the first word after a pause. If it is preceded by any other word or a prefix, the *hamzah* and its vowel are elided ( not pronounced ). For example:

اِسْمٌ	a name	<i>ism</i>
مَا اِسْمُكَ	What is your name?	<i>masmuka</i>
بِاِسْمِي	With my name	<i>bismee</i>

Although the pronunciation changes, the spelling of the word does not change. The *alif* is retained in all cases. This type of *hamzah* is called *hamzatul-wasli* ( elidable hamzah ).

*Hamzatul-wasli* is also found in all imperative verbs beginning with *alif* , eg. اذْرُسْ ( *udrus* : study ), all perfect tense verbs beginning with *hamzah* , eg. اِشْتَرَكْ ( *ishtaraka* : share ), all verbal nouns from verbs with two or more additional letters, eg. اِخْتِلَاف ( *ikhtilaaf* : difference ), and with the definite article اَلْ ( *al* : the ), eg. اَلْمَكْتَبُ

اُرْسِمْ	اِشْفِ	اُكْتُبْ	١
اِفْتَرَشْ	اِبْتِسَامْ	اِخْتَالَ	٢
اِسْتَكْشِفْ	اِكْتَسِبْ	اِخْتَفِ	٣
اِسْتِلَافِ	اِسْتَنْكَفِ	اِسْتِمْرَارُ	٤
اَلْخَيْرِ	اَلْفَارِسِ	اَلْبَابُ	٥
اَلْكُرْسِيِّ	اَلْوَادِي	اَلْمُسَافِرُونَ	٦

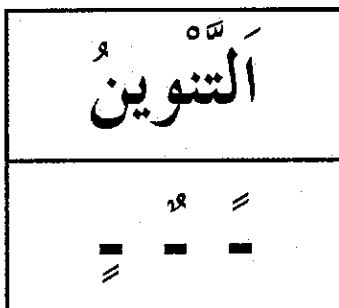
٤

٣

٢

١

## TANWEEN ( NUNATION )



Most Arabic nouns and adjectives indicate their indefiniteness by the addition of a *noon* to their last vowel. The additional *noon* is represented in writing by a doubling of the final vowel. This doubling is called in Arabic *tanween* (lit. adding a *noon*) and in English 'nunation'.

<i>darsun</i>	دَرْسٌ	=	نْ + دَرْسٌ
<i>darsin</i>	دَرْسٍ	=	نِ + دَرْسٍ

The ending *un* is most commonly written today as a single *damma* with an additional upward stroke from its tail ( <sup>ا</sup> ).

# دَرَسٌ

The *an* ending is usually followed by an *alif* written as the last letter of the word. This *alif* is a spelling convention used only with the *an* ending. In unvowelled texts the nunation signs are omitted along with the short vowels. However, the *alif* which accompanies the *an* ending remains. When a word is paused upon during reading, the last vowel of this word is dropped along with its nunation and replaced by a *sukoon*, except in the case of the *an* ending accompanied by an *alif*. In this case, the last vowel is read as a long vowel *aa*.

دَرَسَ + نٌ = دَرَسًا *darsan*

١      لُبُّ      مُلَاكِمِ      لَمْسًا      لِسَانِ

٢      أَشْكَالِ      وَسَوَاسِ      أُخْتِ      أُمَّا

٣      بِلَادِ      كَلَامِ      رِمَالًا      سَلَامًا

٤      لَيْلًا      سَيْرِ      سَيْفِ      نَيْلًا

كَوْكَبًا

لَوْنًا

بَوْلٍ

كَوْنٌ

٥

Alif is not used after *hamzah*. For example, دَوَاءٌ

سَمَاءٌ

أَنْبِيَاءٌ

بَدَأٌ

بِنَاءٌ

١

إِمْلاء :

٤

٣

٢

١

## Reading & Writing Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكْتُبْهَا :

Read the following sentences and then write them:

أَنَا أَسْكُنُ فِي بَيْتِ أَخِي

١

I live in my brother's house.

مُدَرِّسُنَا سَامِي مِنْ سُوْرِيَا

٢

Our teacher, Saamee, is from Syria.

إِبْنُ أَخِيكَ فِي مَكْتَبِ أَمَامَ دَارِي

٣

Your brother's son is in an office in front of my house.

نَدْرُسُ فِي مُخْتَبَرِ مَدْرَسَتِنَا كُلَّ يَوْمٍ

٤

We are study in our school laboratory every day.

كَتَبَ نَادِرٌ دَرَسًا دِينِيًّا فِي بَيْتِهِ

٥

Naadir wrote a religious lesson at his home.

بَاتَ خَالِدٌ فِي دَارٍ وَرَاءَ مَكْتَبِي

٦

Khaalid slept in a house behind my office.

# WRITING EXERCISE

## تَدْرِيبُ كِتَابِي

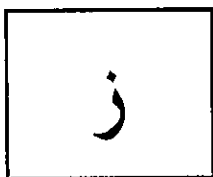
Connect the letters : صَلِّ الْحُرُوفَ

Example: مِثَالٌ : أ + ي + ن = أَيَّنَ

..... =	م	ل	ا	ك	١		
..... =	م	ي	ل	ك	ن	٢	
..... =	س	ل	م	ا	٣		
..... =	ي	ا	ب	س	٤		
..... =	ش	و	ا	ل	ا	٥	
..... =	ل	ي	ا	ل	ي	٦	
..... =	أ	س	م	ا	ء	٧	
..... =	و	ر	ا	ء	ك	م	٨
..... =	ي	و	م	ن	ا	٩	
..... =	ن	ش	ا	ت	م	١٠	

# LESSON FIVE : الدَّرْسُ الْخَامِسُ

Connecting Form	Name of the Letter	Sound of the Letter
	<i>zaa</i> ز	<b>z</b>
ط	<i>taa</i> ط	<b>t</b>
ق	<i>qaaf</i> ق	<b>q</b>
ع ع ع	<i>'ayn</i> ع	<b>'</b>



The consonant ز *zaay* is equivalent to the English 'z' in 'zeal'. It is a non-connector written below the line like its sister ر *raa*. The only difference between them in forms is the dot over the letter *zaay*.

زَفَرٍ

زَمَانٌ

زَائِرًا

١

خَرَافٍ

مِيزَانًا

نُزُولٌ

٢

مُلْتَزِمٌ

خَرَزٌ

بُرَازًا

٣

مُلْتَزِمًا

مِزْمَارٌ

نُشُوزٌ

٤

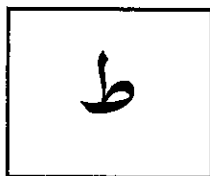
إِمْلاء :

٤

٣

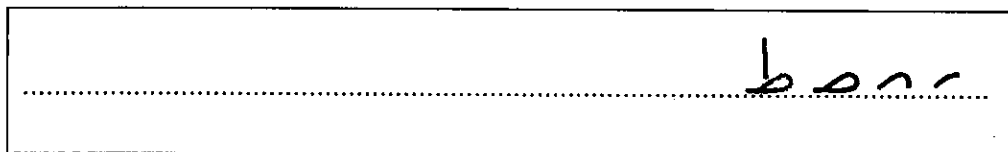
٢

١



The consonant ط *taa* is similar to ت *taa* in that for both letters the tip of the tongue touches the back of the upper teeth. However, in the case of *taa*, a larger area of the upper surface of the tongue makes contact with the gum ridge behind the upper teeth. Also, in the case of *taa*, the back of the tongue is relaxed, while in the case of *taa* the tongue is tensed, its back raised and its middle lowered. The resulting sound of the *taa* is heavy and deep, while the *taa* is light and high pitched. It should also be noted that the letter *taa* is aspirated<sup>17</sup> like the 't' in 'take', while *taa* is not.

The letter ط *taa* is written by beginning the loop at the lower left, moving up and to the right, then circle down and back around to the left creating a pearl or tear-drop on its side. The vertical stroke is then added beginning at the top.



طَمَسَ

طَيَّبِ

طَالِبٌ



<sup>17</sup> A puff of air is given off during its pronunciation.

لَطَمَ

مَطْلَبٌ

أَخْطَرَ

٢

شُرُوطًا

سُخِطَ

مَنَاطٌ

٣

شَيْطَانًا

أَطْرَافٌ

مَطَارٍ

٤

شَطَبْنَا

أَشْرَاطٍ

نَطَائِبِكُ

٥

مُسَطَّرٌ

فِطْرَتِكَ

سُطُورِكُمْ

٦

إملاء :

٤

٣

٢

١

# DISTINGUISHING BETWEEN TAA AND TAA

ط	ت
---	---

١      تابَ - طابَ      تينٌ - طينٌ      تلٌّ - طلٌّ

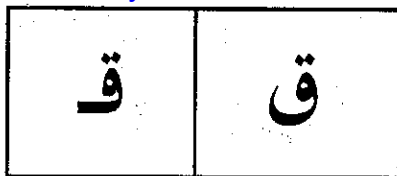
٢      سمتٌ - سَمَطٌ      تِلاَلاً - طِلاَلاً      تيارٌ - طيارٌ

٣      سترَ - سَطَرَ      بترَ - بَطَرَ      ربتَ - رَبَطَ

٤      رُتَبًا - رُطَبًا      فاتِنٌ - فاطِنٌ      مُرتَبٌ - مُرَطَّبٌ

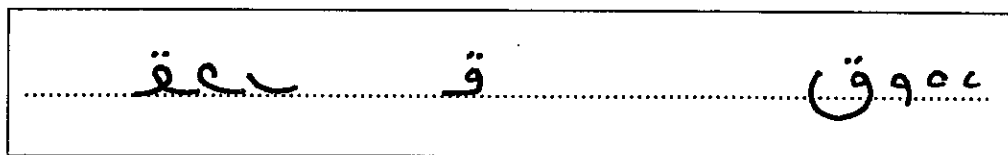
إملاء :

١      ٢      ٣      ٤



The consonant ق *qaaf* is similar to ك *kaaf* except that *qaaf* is pronounced like *taa* with the tongue tense, the back raised and the middle lowered ( compare the 'c' in 'caught' and 'cat' ). Like 't' the *kaaf* is aspirated, while the *qaaf* is not. In pronouncing *qaaf*, the back of the tongue touches the uvula ( tip of the soft palate which projects into the pharynx ) giving the letter a slight popping sound.

The independent form of ق is similar to that of ف except that the tail of the *qaaf* is rounded and extends below the line like ن *noon* , while *faa* is flat and extends along the line like ب *baa*. The connecting forms are identical and are only distinguished by the number of dots.



قَرِيبٍ

قُفْلٍ

قَلْبًا

١

أَبْقَارٍ

شُقْرَاءَ

فَقِيرٌ

٢

السُّوقِ

أوراقٍ

قَلَقٍ

٣

اِسْتِرْقَاقٌ

مُقَامِرٍ

بَقَالًا

٤

إملاء :

٤

٣

٢

١

## DISTINGUISHING BETWEEN KAAF AND QAAF

ق	ك
---	---

كَشَرَ - قَشَرَ

كَفَلَ - قَفَلَ

كَبَسَ - قَبَسَ

١

رَكَبَ - رَقَبَ

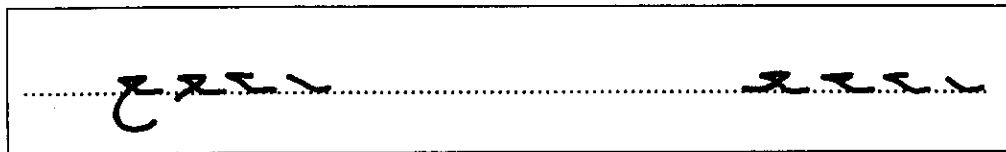
رَكَدَ - رَقَدَ

لَكَمَ - لَقَمَ

٢



When the letter 'ayn is joined on both sides and when it is joined to a preceding letter, its form is modified to facilitate the flow of writing. The form ع - became ع and ع - became ع .



عَزِيزٍ

عَالِمًا

عُيُوبٌ

١

يُعْلِنُونَ

مَطْعَمٌ

بَعِيدًا

٢

سَرِيعٌ

سَاطِعٍ

اِمْتِنَاعٌ

٣

طَعَّمَ

دُمُوعٌ

فَعَالًا

٤

إِمْلاء :

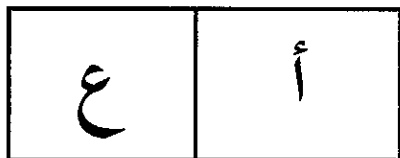
٤

٣

٢

١

# DISTINGUISHING BETWEEN HAMZAH AND 'AYN



أَبْدًا - عَبْدًا

أَنْ - عَنْ

١

أَمَلًا - عَمَلًا

أَزَلٍ - عَزَلٍ

٢

وَأَدُّ - وَعَدُّ

سَأَلَ - سَعَلَ

٣

مُتَأَلِّمٍ - مُتَعَلِّمٍ

مَأْمُورًا - مَعْمُورًا

٤

سَمَاءَ - سَمَاعَ

بَاءَ - بَاعَ

٥

إملاء :

٤

٣

٢

١

## DISTINGUISHING BETWEEN AUF AND 'AYN



رَجَا - رَجَع

بَدَأ - بَدَعَ

مَاع - مَع

١

سَال - سَعَلَ

بَاد - بَعَدَ

زَال - زَعَلَ

٢

نَاس - نَعَسَ

دَاس - دَعَسَ

دَامَ - دَعَمَ

٣

إملاء :

٤

٣

٢

١

## Reading & Writing Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكْتُبْهَا :

Read the following sentences and then write them:

فِي الْمَكْتَبِ طَالِبٌ

١

There is a student in the office.

الْأَوْرَاقُ فِي مَكْتَبِ الْبَرِيدِ

٢

The papers are in the post office.

سَلَامٌ عَلَيْكُمْ - وَعَلَيْكُمْ سَلَامٌ

٣

Peace be on you. And may peace be upon you.

سَأَشْتَرِي لَوَازِمَ الْبَيْتِ مَسَاءَ الْأَحَدِ

٤

I will be buying the groceries Sunday evening.

سَيُسَافِرُ أَخِي فِي الْأُسْبُوعِ الْقَادِمِ

٥

My brother will be travelling in the coming week.

سَأَلَ الْمُسَافِرُ عَنْ مَوْعِدِ سَفَرِهِ

٦

The traveller asked about a travelling time.

إملاء :

.....

.....

.....

# WRITING EXERCISE

## دَرِيبٌ كِتَابِيٌّ

Connect the letters : صَلِّ الْحُرُوفَ

Example: مِثَالٌ : مَ + وُ + عَ + دٌ = مَوْعِدٌ

.....	=	ا	+	بَّ	+	يِ	+	عَ	١
.....	=	مَ	+	كُ	+	نُ	+	زَ	٢
.....	=	ا	+	ن	+	عَ	+	بَّ	٣
.....	=		+	كُ	+	تُ	+	وَ	٤
.....	=	ا	+	طَّ	+	و	+	سُ	٥
.....	=	بُ	+	ل	+	ا	+	نَ	٦
.....	=	ءَ	+	ا	+	م	+	سَ	٧
.....	=		+	بِ	+	يِ	+	طَّ	٨
.....	=	مَ	+	عَ	+	ا	+	طَ	٩
.....	=	ا	+	بَّ	+	عَ	+	لَ	١٠

# LESSON SIX : الدَّرْسُ السَّادِسُ

Connecting Form	Name of the Letter	Sound of the Letter
ح	<i>haa</i> ح	<u>h</u>
ص	<i>saad</i> ص	<u>s</u>
ىِ ى	<i>alif maqsoorah</i>	<b>aa</b>
	الْ <i>al-</i>	
ح	ح	

The consonant ح *haa* does not exist in English. It is produced with the base of the tongue near the back of the throat while strongly constricting the walls of the throat and tensing the tongue. It may be called the ‘whispering “h” because it is very similar to a loud whisper. It may be approximated by loudly whispering the sentences like “Hi, how are you?” and “Hello, how do you do?” and “How high is Helen’s whole house?”.

ح *haa* differs from خ *khaa* in that there is no contact whatsoever between the base of the tongue and the soft palate for *haa* as there is for *khaa*. The sound of *haa* is a 'pure' sound, quite distinct from the scraping sound of *khaa*. The only difference between the written forms of *haa* and *khaa* is the dot over *khaa*.

حَرِيرًا

حَبِيبٍ

حَسَنٌ

١

مُحَاسِبٍ

سَحَابًا

بِحَارٍ

٢

بَلَحٍ

تَفَاحٌ

سَبَاحًا

٣

مَفَاتِيحُ

مُحْسِنُونَ

حِسَابَاتٍ

٤

إملاء :

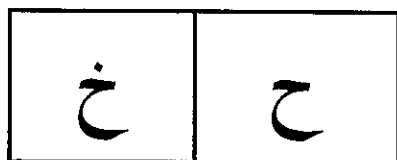
٤

٣

٢

١

# DISTINGUISHING BETWEEN HAA AAD KHAA



خَالٍ - حَالٍ      خَلِيلٌ - حَلِيلٌ      خُلٌّ - حُلٌّ      ١

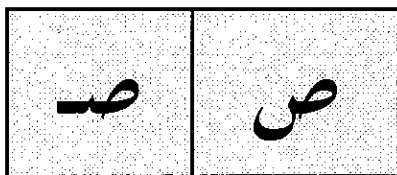
سَحَرٌ - سَخَّرَ      رَحِيمًا - رَخِيمًا      أَحْبَابٌ - أَخْبَابٌ      ٢

بَاخٌ - بَاخَ      سَاخٌ - سَاخَ      نُفَخٌ - نُفَخَ      ٣

حُلُولًا - خُلُولًا      خَالَفَ - حَالَفَ      تَسْحِيرٌ - تَسْخِيرٌ      ٤

إملاء :

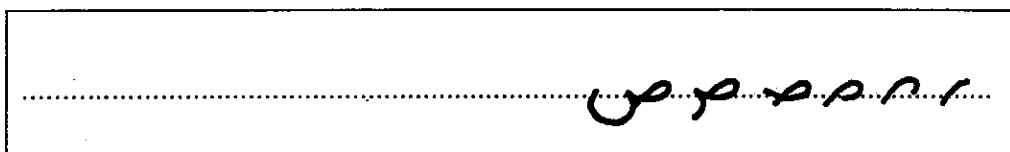
١      ٢      ٣      ٤



The Arabic *ص saad* is similar to *س seen* in terms of the general placement of the tongue. However, *ص saad* is said with the back part of the tongue tensed and raised, and the middle of the tongue lowered as was done for *ط* and *ق*, giving the s-sound a deep and heavy effect. *Seen*, on the other hand is said with the tongue relaxed and flat.

The short *a* vowel and long *aa* vowel following *saad* are pronounced like the 'o' in the English words, 'sod' and 'sob' or the 'aw' in 'saw'. In the English words 'sass' and 'sauce' the English speaker hears two different 'a' vowels and one 's' consonant. The Arabic speaker, on the other hand, hears two different 's' consonants and two variants of one 'a' vowel. The Arabic speaker would write 'sass' as *ساس* and 'sauce' as *صاص*.

The beginning of the letter *ص saad* is like *ط* except that it begins slightly below the line. After completing the tear-drop it turns upward slightly then downwards into a large 'u' like that of *ن* and *س*. The connecting form extends along the line after the upward turn.



صَيْفًا

صَدِيقٍ

صُفُوفٌ



مِصْرٌ

نِصْفٍ

فُصُولًا

٢

قَمِيصًا

حَرِيصٍ

نُصُوصٌ

٣

إِخْتِصَاصٍ

مَقْصُورٌ

صَابِرُونَ

٤

إِمْلاء :

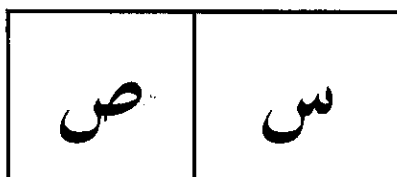
٤

٣

٢

١

## DISTINGUISHING BETWEEN SEEN AND SOUND



صَفْحٍ - سَفْحٍ

صَحٍّ - سَحٍّ

١

صَدْرًا - سَدْرًا

مَصٍّ - مَسٍّ

٢

صَمْتٌ - سَمْتٌ

قَصًّا - قَسًّا

٣

فَصَدَّ - فَسَدَّ

مُصَبِّحًا - مُسَبِّحًا

٤

مَصِيصٌ - مَسِيصٌ

صَوْصٌ - سَوْصٌ

٥

إِمْلاء :

٤

٣

٢

١

**ALIF MAQṢŪRAH**

aa = اِ

Many Arabic words ending with the long vowel *aa* have a *yaa* without dots to represent the *alif* which is known as *alif maqsoorah* (shortened *alif*). *Alif maqsoorah* is pronounced in the same way as an *alif*.

مَتَى

رَمَى

بَنَى

١

نَدَى

قُرَى

رَأَى

٢

لَيْلَى

رَوَى

سَحَى

٣

مُصْطَفَى

إِسْتَوْلَى

مَوْسَى

٤

*Alif maqsoorah* only occurs as the last letter of a word and whenever a suffix is added to the word, the *yaa* changes back into a regular *alif*.

رَمَى - رَمَائِكُمْ

إِشْتَرَى - إِشْتَرَاكَ

إِملاء :

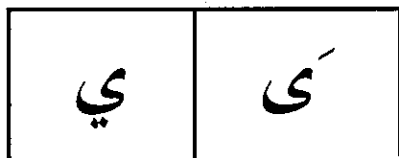
٤

٣

٢

١

# DISTINGUISHING BETWEEN ALIF MAQṢŪORAH AND YAA



بُرْدَى - بُرْدِي

عَلَى - عَلِي

١

يُبَلِي - يُبْلِي

نَادَى - نَادِي

٢

يَبْقَى - يُبْقِي

يُشَقِي - يُشَقِي

٣

مُفْتَرِي - مُفْتَرِي

مُشْتَرِي - مُشْتَرِي

٤

إِمْلاء :

٤

٣

٢

١

## SUN AND MOON LETTERS

Letters which follow ال *al-* indicating definiteness fall into two main groups; letters whose points of articulation are close to that of *laam* (the palate behind the upper front teeth), and those which are far from it (eg. the lips and throat). Those letters which are articulated from locations far from that of *laam* are pronounced distinctly and separately from *laam*. These letters are called 'moon' letters (*al-huroof al-qamareeyah*).<sup>19</sup> When *laam* precedes letters pronounced from points in the mouth which are close to that of *laam*, the *laam* is assimilated and read as a doubling of the letter. In Arabic these letters are called 'sun' letters (*al-huroof ash-shamseeyah*).<sup>20</sup>

**Note:** Whenever ال *al-* indicating definiteness is added to a word, the *tanween* is removed. *Tanween* generally indicates indefiniteness. Consequently, both ال and *tanween* cannot exist in the same word simultaneously.

### MOON LETTERS

أَمِيرٌ - الْأَمِيرُ      وَلَدًا - الْوَلَدُ      يَمِينٌ - الْيَمِينِ      ١

بِنْتُ - الْبِنْتُ      كَيْسٌ - الْكَيْسِ      مُدِيرًا - الْمُدِيرِ      ٢

<sup>19</sup> The word for moon in Arabic is *qamar*. The *qaaf* is far from the *laam*. Consequently, with the prefix *al* it is written and read as *al-qamar*. It is thus, representative of this group.

<sup>20</sup> The word for sun in Arabic is *shams*. The letter *sheen* is close to *laam*. Consequently, with the prefix *al* it is written, but read as *ash-shams*. Thus, *shams* is representative of this group.

فَرَسٍ - الْفَرَسِ خَيْلٍ - الْخَيْلِ قَمَرًا - الْقَمَرَ ٣

عَيْنٌ - الْعَيْنُ حَكِيمٍ - الْحَكِيمِ أَمِينًا - الْأَمِينَ ٤

إملاء :

٤ ٣ ٢ ١

Whenever, *ال* *al-* indicating definiteness is preceded by another word, the vowel of the word is added directly to the *laam* and the *alif* is not pronounced, as was explained earlier.

كِتَابُ الْمُدْرَسِ دُرُوسُ الْكِتَابِ بَابُ الْبَيْتِ ١

رَسْمُ الْفَنَانِ مَسَاءُ الْخَيْرِ شَمُّ الْوَرْدِ ٢

بِلَادُ الْيَمَنِ كَيْفَ الْحَالِ كَأْسُ الْمَاءِ ٣

الْأَمِيرِ الْقَادِمِ الْحَاكِمِ الْعَادِلِ الْأَوْلَادُ الْكِبَارُ ٤

٥ أَلْفَارِسُ الْكَرِيمُ    أَلْبَابَ الْمُكْسَرِّ    أَلْعَدُوَّ الْمَاكِرِ

إملاء :

٣

٢

١

## SUN LETTERS

Whenever *al-* indicating definiteness precedes letters which are pronounced from a point in the mouth close to that of *laam*, the *laam* is elided into the letter following it. The *fat-hah* of the *alif* is then joined directly to the letter following the *laam* which is doubled indicating that the *laam* was transformed into the following letter during pronunciation.

١ شَمْسٌ - الشَّمْسُ    طَالِبًا - الطَّالِبُ    دَرَسٌ - الدَّرْسُ

٢ لَوْنًا - اللَّوْنُ    سُوْرًا - السُّوْرُ    تَلًّا - التَّلِّ

٣ رَسْمٌ - الرَّسْمُ    نُورًا - النُّوْرُ    زَيْتٌ - الزَّيْتُ

٤ صَبَاحٌ - الصَّبَاحُ طُيُورٌ - الطُّيُورُ شَيْخٌ - الشَّيْخُ

إملاء :

٣

٢

١

If another word precedes *الـ* indicating definiteness, its final vowel is joined directly to the doubled letter and neither the *alif* nor the *laam* is pronounced.

١ مُدَرِّسُ الرَّسْمِ إِكْرَامُ النَّاسِ بَدَأَ الدَّرْسِ

٢ سِرُّ التَّدْرِيبِ كَسْرُ الشُّبَّانِ تَسْحِينُ اللَّبَنِ

٣ دُخُولُ السَّكَنِ طُلُوعُ الصَّبَاحِ قُدُومُ الزُّوَّارِ

٤ الدُّكَّانُ التَّاسِعُ النَّبِيُّ السَّابِعُ الرَّاتِبِ الرَّسْمِيِّ

٥ الشَّابُّ السَّعِيدُ الدِّينُ الصَّحِيحُ الطَّائِرُ الشَّامِيُّ

إملاء :

٣

٢

١

## Reading & Writing Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكْتُبْهَا :

Read the following sentences and then write them:

صَبَاحَ الْخَيْرِ يَا أَحْمَدُ

١

Good morning, Ahmad.

صَبَاحَ النَّوْرِ يَا مُصْطَفَى

٢

Good morning<sup>21</sup>, Mustafaa.

<sup>21</sup> Literally, this phrase means 'may your morning be bright'. It is the common response to the previous greeting.

مَرْحَبًا، أَنَا سَعِيدٌ جَدًّا بِمُقَابَلَتِكَ

٣

.....

Welcome! I am very happy to meet you.

الْمَطْعَمُ مُزْدَحِمٌ بِالنَّاسِ الْيَوْمَ

٤

.....

The restaurant is crowded with people today.

أَكَلْتُ الْحَلْوَى بَعْدَ تَنَاوُلِ الطَّعَامِ وَأَنْصَرَفْتُ

٥

.....

I ate some sweets after eating the food, then I left.

وَصَلَ صَبْرِي صَبَاحَ الْخَمِيسِ

٦

.....

Sabree arrived Thursday morning.

فِي أَمَانِ اللَّهِ

٧

.....

Goodbye (lit. May you go in God's safety)

إِشْرَبْ يَا سَامِي كُوبَ اللَّبَنِ

٨

Drink the cup of yogurt, Saamee.

شَمَّ أَخِي الْوَرْدَ وَالْفُلَّ وَالْيَاسَمِينَ

٩

My brother smelled the rose, the Arabian jasmine and the jasmine.

أَرْسَلَ رُشْدِي الْكِتَابَ بِالْبُرِيدِ

١٠

Rushdee sent the book by air mail.

إِمْلاء :

# WRITING EXERCISE

# دَرِيبٌ كِتَابِيٌّ

Connect the letters : صَلِّ الْحُرُوفَ

Example: مِثَالٌ : حُ + سَ + يَ + نٌ = حُسَيْنٌ

.....	=	ا	+	رَ	+	خَ	+	بَ	١
.....	=	ي	+	قِ	+	ي	+	صَ	٢
.....	=	ا	+	حَ	+	ا	+	سَ	٣
.....	=	رَ	+	ا	+	صَ	+	أَ	٤
.....	=	لَ	+	ا	+	حَ	+	أَ	٥
.....	=	دُ	+	مَ	+	صَ	+	أَ	٦
.....	=	بِ	+	سِ	+	ا	+	مُ	٧
.....	=	حَ	+	ا	+	فَ	+	تُ	٨
.....	=	ا	+	صَ	+	و	+	نُ	٩
.....	=	ن	+	سِ	+	يَ	+	مُ	١٠

# LESSON SEVEN : الدَّرْسُ السَّابِعُ

Connecting Form	Name of the Letter	Sound of the Letter
	<i>thaal</i> ذ	<b><u>th</u></b>
ج	<i>jeem</i> ج	<b>j</b>
ه هـ	<i>haa</i> ه	<b>h</b>
ة	<i>taa</i> ة	<b>t / h</b>



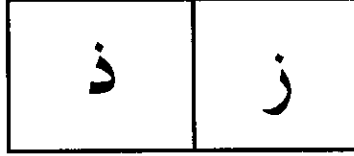
The letter ذ *thaal* is the same as the English ‘th’ in words like ‘that’, ‘weather’ and ‘bathe’. It is a voiced sound, quite different from the voiceless ‘th’ found in ‘three’, ‘tooth’ and ‘bath’. Although these are different sounds, they are spelled the same way in English. Arabic, on the other hand, has a separate letter for each.

ذ *thaal* is a non-connector, and is exactly the same as ذ *daal* except that it has a dot above it.

ذِكْرًا	ذُبُولٌ	ذَبْحٌ	١
بَدَلًا	أَذَانٌ	مَذَابِحٌ	٢
لَذِيذٌ	اتَّخَذَ	أُسْتَاذٌ	٣
ذُبَابٌ	أَذْكَارٌ	ذِرَاعًا	٤
اسْتَعَاذَ	مُذَكَّرُونَ	مُذِيعِينَ	٥

إِمْلاء :

٤	٣	٢	١
---	---	---	---

**DISTINGUISHING BETWEEN****ZAA<sup>Y</sup> AND THAA**

زَلَّ - ذَلَّ

زَمَّ - ذَمَّ

زَخَرَ - ذَخَرَ

١

نَزَلَ - نَذَلَ

عَزَلَ - عَذَلَ

بَزَلَ - بَذَلَ

٢

عَازَ - عَاذَ

فَزَّ - فَذَّ

مَلازَ - مَلاذَ

٣

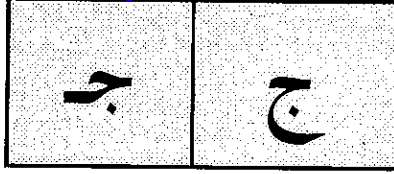
إِملَاء :

٤

٣

٢

١



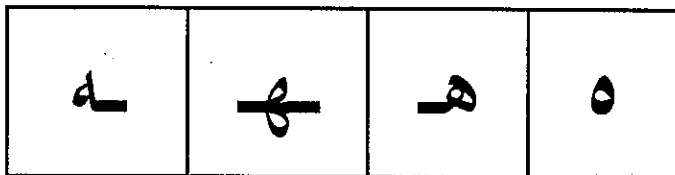
The letter ج *jeem* should be pronounced like the English 'j' in 'judge'. In Egyptian slang it is pronounced like the 'g' in 'gold' and in North African slang like the 's' in 'measure'.

Its written forms are exactly the same as those of خ *khaa* and ح *haa* except that it has one dot below the head of the letter.

جَسِيمٌ	جُبْنٌ	جَلَسَ	جِيلًا	١
رَجَبٌ	مَجْمُوعًا	مَسْجِدُنَا	عُجُولٌ	٢
سِرَاجٌ	مُرُوجٌ	تَدْرِيجٌ	إِنْدِمَاجٌ	٣
رِجَالُنَا	جَذَلَانٌ	مُتَجَانِسًا	جُرْثُومٌ	٤

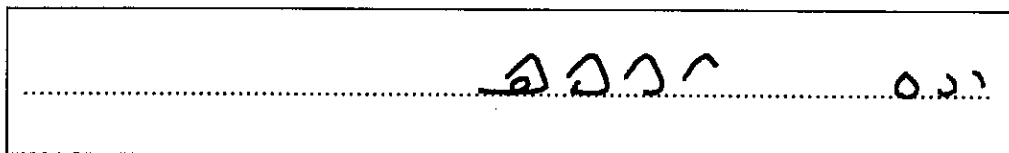
إملاء :

١	٢	٣	٤
---	---	---	---

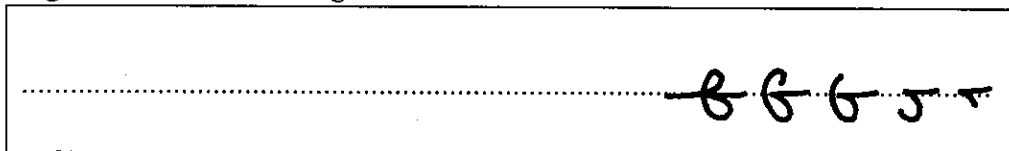


The Arabic letter **ا** *haa* is like the 'h' in the English except that more force is used in its pronunciation in Arabic. Unlike English, it is also pronounced at the end of a syllable or word. In English, it is only pronounced at the beginning of a syllable.

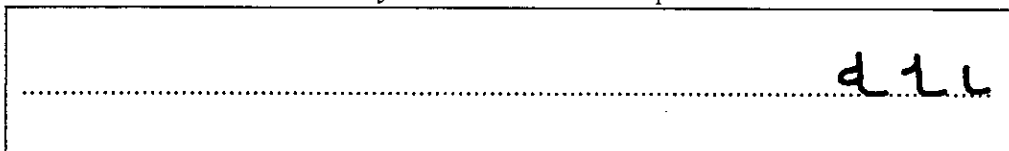
**ا** *haa* has four distinctly different forms, depending on its position in a word. Independently it is written as a somewhat rounded tear-drop. When it is joined to any following letter, it is written like a triangle with rounded edges beginning from the left upwards. The base is made along the line and before closing the triangle a loop is made and the tail continues along the line.



When the letter **ا** *haa* is joined on both sides, the extension from the letter on the right forms a continual teardrop below the line and then above the line. The loop of the upper teardrop crosses the middle like a figure eight and continues along the line.



In the final form where **ا** *haa* is only joined to a preceding letter, the extension line rises vertically then forms a teardrop to the left of the line.



هَامِشٌ

هُدًى

هِلَالٌ

هَوَاءٌ

١

مُطَهَّرًا

أَنْهَارٌ

سَهْلًا

مُهَوَّرٌ

٢

شَاهَا

شِفَاةٌ

أَبْلَهٌ

اللَّهُ

٣

دُهْنِيَّاتٍ

هَلَاكٌ

زُهُورٌ

هُبُوطًا

٤

أَهْرَامٌ

مُجَاهِدُونَ

قِرَاءَةٌ

سَأَلَهَا

٥

هَذَا هُوَ الطَّالِبُ الْجَدِيدُ هُنَا

٦

This is the new student here.

إِمْلاء :

٤

٣

٢

١



The letter **ة** *taa marbootah*<sup>22</sup> represents the sound ‘t’ in exactly the same way as **ت** *taa*. Grammatically, it indicates the feminine gender of a noun or adjective. It is written in the same way as **ه** *haa*, except that it has two dots above it.

مُدْرِسٌ - مُدْرِسَةٌ

طَالِبٌ - طَالِبَةٌ

١

teacher

student

رَئِيسٌ - رَئِيسَةٌ

مُدِيرٌ - مُدِيرَةٌ

٢

president

director

كَبِيرٌ - كَبِيرَةٌ

جَدِيدٌ - جَدِيدَةٌ

٣

big

new

**ة** *taa marbootah* only occurs as the last consonant of a word. If a suffix is added, the **ة** *taa marbootah* changes to a **ت** *taa*. eg. **مَلِكَةٌ** *malikatun* (queen) becomes **مَلِكَتُكُمْ** *malikatukum* (your queen). **ة** *taa marbootah* is always preceded by either a *fat-hah* or an *alif*, and is not

<sup>22</sup> Literally ‘tied t’.

followed by an *alif* when it has *fat-hataan*. When paused upon, the ة *taa marbootah* reverts to a ه *haa* in pronunciation.

مَدْرَسَةٌ

حَيَاةٌ

جَامِعَةٌ

١

.....

مَكْتَبَةٌ

مَدِينَةٌ

شَرِكَةٌ

٢

.....

Feminine names usually have the ة *taa marbootah* suffix, in which case they do not take *tanween* or *kasrah*.

صَفِيَّةٌ

فَاطِمَةٌ

خَدِيجَةٌ

١

.....

حَفْصَةٌ

أَمِينَةٌ

عَائِشَةٌ

٢

.....

إملاء :

٤

٣

٢

١

.....

## Reading & Writing Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكْتُبْهَا :

Read the following sentences and then write them:

إِلَى اللِّقَاءِ - مَعَ السَّلَامَةِ

١

.....  
Until we meet again. Goodbye [lit. Go with peace].

أَكْتُبُ التَّقْرِيرَ الْأُسْبُوعِيَّ لِلشَّرْكَةِ يَوْمَ الْأَرْبَعَاءِ

٢

.....  
I will write the weekly report for the company on Wednesday

تَقْرَأُ سَمِيرَةُ الْكُتُبَ فِي الْمَكْتَبَةِ

٣

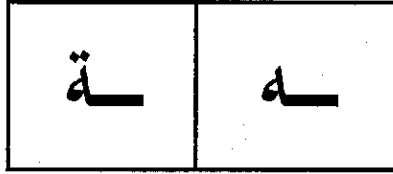
.....  
Sameerah is reading books in the library.

اشْتَرَيْتُ الصَّحِيفَةَ بِنِصْفِ رِيَالٍ

٤

.....  
I bought the paper for half a riyal.

# DISTINGUISHING BETWEEN HAA AND TAA MARBOOTAH



أَمِيرَةٌ - أَمِيرُهُ

رَئِيسَةٌ - رَئِيسُهُ

١

عَمِيلَةٌ - عَمِيلُهُ

كِتَابَةٌ - كِتَابُهُ

٢

طَالِبَةٌ - طَالِبُهُ

وَرْدَةٌ - وَرْدُهُ

٣

لا، قَرَأْتُ مَجَلَّةً

هَلْ قَرَأْتَ جَرِيدَةً؟

٤

No, I read a magazine.

Have you read a newspaper?

نَعَمْ، زُرْتُهُ

هَلْ زُرْتَ طَبِيبًا الْيَوْمَ؟

٥

Yes, I visited him.

Did you visit a doctor today?

إملاء :

٤

٣

٢

١

## DISTINGUISHING BETWEEN HAA AND HAA

ح	هـ
---	----

هَلَّ - حَلَّ

هَامَ - حَامَ

هَانَ - حَانَ

١

هَدَدَ - حَدَدَ

هَوَجَّ - حَوَجَّ

هَلَكَ - حَلَكَ

٢

شَهْمٍ - شَحْمٍ

سَهْرًا - سَحْرًا

زَهَمَ - زَحَمَ

٣

تَرَهَّلَ - تَرَحَّلَ

مِهْنَةً - مِخْنَةً

كَاهِلًا - كَاِحِلًا

٤

نَزَهَ - نَزَحَ      رَبَّاهُ - رَبَّاحُ      يَفْوَهُ - يَفْوَحُ

٥

إملاء :

٤                      ٣                      ٢                      ١

## Reading & Writing Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكَتُبْهَا :

Read the following sentences and then write them:

هَذَا صَدِيقِي الْمُهَنْدِسُ هَانِي

١

This is my friend, Haanee the engineer.

أَهْلًا وَسَهْلًا هُدَى، فُرْصَةٌ سَعِيدَةٌ

٢

Welcome, Huda. Happy to meet you.<sup>23</sup>

أَدْرُسُ فِي الْمَعْهَدِ اللَّيْلِيِّ يَوْمَ الْأَحَدِ

٣

I am studying in the night institute on Sunday.

هَلْ هَذِهِ هِيَ الْجَرِيدَةُ الْعَرَبِيَّةُ؟

٤

Is this the Arabic newspaper?

هَذَا هُوَ الْكِتَابُ الَّذِي أَدْرُسُهُ

٥

This is the book which I am studying.

إملاء :

<sup>23</sup> Literally these phrases means 'You are like family, come and take rest' and 'a happy occasion'.

# WRITING EXERCISE تَدْرِيبُ كِتَابِي

Connect the letters : صَلِّ الحُرُوفَ

Example: مِثَالٌ : ذ + ه + ا + ب = ذَهَابٌ

.....	=	ذ	+	ه	+	ر	+	ك	+	م	١
.....	=	ذ	+	ا	+	ع	+	ت	+	س	٢
.....	=	ذ	+	ج	+	س	+	م	+	ن	٣
.....	=	ج	+	ا	+	م	+	د	+	ن	٤
.....	=	ا	+	ر	+	و	+	ه	+	ط	٥
.....	=	ه	+	ق	+	ي	+	د	+	ص	٦
.....	=	ا	+	ق	+	ا	+	ت	+	ف	٧
.....	=	ا	+	ك	+	ا	+	ل	+	ه	٨
.....	=	م	+	ا	+	ل	+	س	+	ن	٩
.....	=	ه	+	ق	+	س	+	ر	+	ذ	١٠

# LESSON EIGHT : الدَّرْسُ الثَّامِنُ

Connecting Form	Name of the Letter	Sound of the Letter
ظ	<u>thaa</u> ظ	<u>th</u>
ث	thaa ث	th
ض	<u>daad</u> ض	<u>d</u>
غ غ غ غ	ghayn غ	gh



The letter ظ *thaa* has no English equivalent. It is pronounced like *thaa*, but with the tensing of the tongue used in pronouncing *taa* and *saa*. It is written exactly the same as *ط* except that it has a dot above it.

ظَلَّ

ظَرَفٌ

ظَبِيٌّ

ظَهَرَ

١

مَحْظُوظًا

حَظِيرَةٌ

مُؤَوِّظٌ

مِظَلَّةٌ

٢

وَعَظٌّ

مَحْفُوظًا

مُكْتَبٌ

حَافِظٌ

٣

كَأَظْمًا

نِظَامٌ

نَاطِرٌ

مَظْهَرًا

٤

إِمْلاء :

٤

٣

٢

١

## DISTINGUISHING BETWEEN THAA AND ZAAZ

ز	ظ
---	---

ظُهُورٌ - زُهُورٌ

ظَفَرًا - زَفَرٌ

ظَهْرٌ - زَهْرٌ

١

عَظِيمًا - عَزِيمًا      مُظْهِرٌ - مُزْهِرٌ      عَظْمٌ - عَزْمٌ      ٢

يُوعِظُ - يُوعِزُّ      عَكَظَ - عَكَزَ      فَظًّا - فَرَّ

ظَلًّا - زَلًّا      ظَنَّ - زَنَى      عَظِيمَةً - عَزِيمَةً      ٤

## DISTINGUISHING BETWEEN THAA AND THAA

ذ	ظ
---	---

ظَلٌّ - ذَلٌّ      ذَفَرَ - ظَفَرَ      ظَلِيلٌ - ذَلِيلٌ      ١

حَذَرًا - حَظَرًا      لَظَى - لَذَى      مَذَلَّةٌ - مِظَلَّةٌ      ٢

كَذَا - كَظًّا      حَظٌّ - حَذْوٌ      ذَمَاءٌ - ظَمَاءٌ      ٣

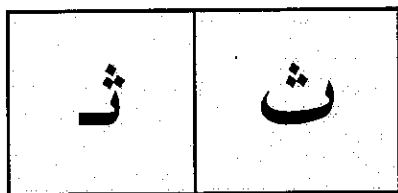
إملاء :

٤

٣

٢

١



The letter **ث** *thaa* is pronounced exactly like the 'th' in English words like 'thin', 'three', 'bath', etc. Its written forms are like those of **ب** *baa* and **ت** *taa* except that it has three dots above it.

تُعْبَانُ

ثَوْبًا

تُعَلَّبُ

ثُمَّ

١

نَشِيرًا

مَنْشُورًا

يَشْرَبُ

مَشُوبَةً

٢

أَحْدَاثٍ

مَكَثَ

حَثَّ

بَثًّا

٣

نَشْرِيَاتٍ

يَشُونُ

ثِيَابًا

ثَائِرَةٌ

٤

إملاء :

٤

٣

٢

١

## DISTINGUISHING BETWEEN THAA AND THAAL

ذ	ث
---	---

ثَلٌّ - ذَلٌّ

ذَوْبٌ - ثَوْبٌ

ثَانٍ - ذَانٍ

١

ذَرَى - ثَرَى

فَثٌّ - فَذٌّ

بَذَرَ - بَثَرَ

٢

ذَاتِيَّةٌ - ثَانِيَّةٌ

ذِرْوَةٌ - ثِرْوَةٌ

ثَرَبٌ - ذَرَبٌ

٣

إملاء :

٤

٣

٢

١

## DISTINGUISHING BETWEEN THAA AND SEEN

س	ث
---	---

١      ثَائِرٌ - سَائِرٌ      سَوَابٌ - ثَوَابٌ      ثَبَّتَ - سَبَّتَ

٢      أَسَاسًا - أَثَاثًا      إِثْبَاتٌ - إِسْبَاتٌ      جُسْمَانٌ - جُثْمَانٌ

٣      بَسٌّ - بَثٌّ      أَثُّثٌ - أُسُّسٌ      حَدَثٌ - حَدَسٌ

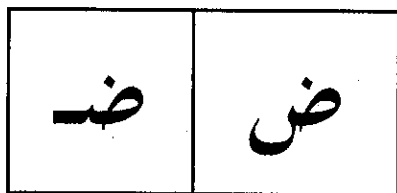
إملاء :

٤

٣

٢

١



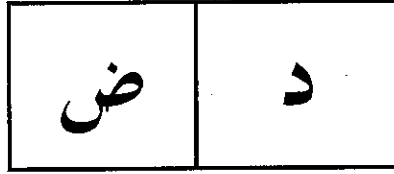
The letter ض *daad* has no English equivalent. It is like د *daal* with the tensing of the tongue used in pronouncing ط *taa*, ظ *thaa* and ص *saad*. It is also like ط *taa* except that it is voiced. ض *daad* is written exactly like ص *saad* in all of its forms except for the addition of a dot above.

ضِفْدَاعٌ	ضَحِكٌ	ضَرٌّ	ضَاقٌ	١
مَضْمُضَةٌ	مُضْحِكٌ	بَيْضَةٌ	مَضْرِبًا	٢
فَرَضٌ	رَفَضَ	فَيَّاضٌ	يَيْضٌ	٣
فَرَضٍ	رَفَضَ	فَيَّاضٍ	يَيْضٌ	٤

إملاء :

٤	٣	٢	١

# DISTINGUISHING BETWEEN DAAL AND DAAD



دَرَسَ - ضَرَسَ

دَلَّ - ضَلَّ

دَرَبًا - ضَرَبًا

١

حَدَرَ - حَضَرَ

نَدَرَ - نَضَرَ

رَضَعَ رَدَعَ

٢

فَرَدَ - فَرَضَ

بَيَدَ - بَيْضَ

عَدَّ - عَضَّ

٣

عَائِضٌ - عَائِدٌ

بَعْدَ - بَعْضَ

ضَعَّهُ - دَعَّهُ

٤

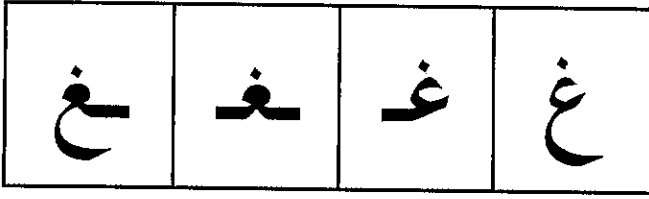
إملاء :

٤

٣

٢

١



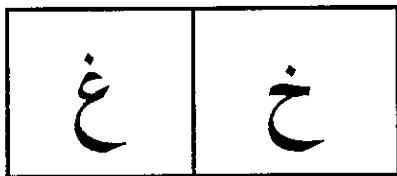
The letter **غ** *ghayn* has no English equivalent. It is similar to **خ** *khaa* except that it is voiced. **غ** *ghayn* is basically a gargling sound; in fact, the Arabic verb 'to gargle' is **غَرَّغَرَ** *gharghara*. It is a connector with four forms which are written in exactly the same way as those of **ع** 'ayn except that it has a dot over it.

غَدِيرٍ	غَنِيٌّ	غُصْنًا	غَانَا	١
.....				
مَصْبَغَةٍ	مَسْغَبَةٌ	صَغِيرًا	بَغْدَادُ	٢
.....				
دِمَاحٍ	زَائِعٌ	بَلَاغٍ	سَابِغٌ	٣
.....				
غَضَبًا	شَغَالٌ	مُضْغَةً	مَغُولٌ	٤
.....				

إملاء :

٤	٣	٢	١
.....			

# DISTINGUISHING BETWEEN KHAA AND GHAYN



١      يَخِيبُ - يَغِيبُ      يَغُورُ - يَخُورُ      تَخْفِرُ - تَغْفِرُ

٢      غَبْرًا - خَبْرًا      خَيْرٌ - غَيْرٌ      غَوْرٌ - خَوْرٌ

٣      خَرَسَ - غَرَسَ      غَفَرَ - خَفَرَ      خَفِيرًا - غَفِيرًا

٤      أَبْلَغُ - أَبْلَخُ      سَابِغٌ - سَابِغٌ      سَبْغَةٌ - سَبْخَةٌ

إملاء :

٤

٣

٢

١

## SOME SUN AND MOON LETTERS

الَّ شَمْسِيَّةٌ

الَّ قَمَرِيَّةٌ

زَكَاةٍ - الزَّكَاةِ

ز

قَرِشًا - الْقَرِشَ

ق

صَحِيفَةً - الصَّحِيفَةُ

ص

عَلِمَ - الْعَلِمِ

ع

طَائُورًا - الطَّائُورَ

ط

حَلِيبٌ - الْحَلِيبُ

ح

ذُبَابٍ - الذُّبَابِ

ذ

أَنَا - الْآنَ

الهمزة

ظُهُرٌ - الظُّهُرُ

ظ

جَرَسٍ - الْجَرَسِ

ج

ثُلثٍ - الثُّلثِ

ث

هَرَّةٌ - الْهَرَّةِ

ه

ضَرْبًا - الضَّرْبَ

ض

غُلَامٌ - الغُلَامُ

غ

## Reading & Writing Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ ثُمَّ اكْتُبْهَا :

Read the following sentences and write them:

أنا مشغولٌ هذا الأسبوعَ

١

I am busy this week.

ذهبتُ فاطمةُ إلى السوقِ يومَ الثلاثاءِ

٢

Faatimah went to the market on Tuesday.

انتظرتُكَ حتَّى الثالثةِ بعدَ الظهرِ ثمَّ انصرفتُ

٣

I waited for you until three p.m., then I left.

تَسْتَفْرِقُ الرَّحْلَةَ خَمْسَ سَاعَاتٍ وَ النِّصْفَ

٤

The trip will take five and a half hours.

سَيَحْضُرُ الْعَمِيلُ إِلَى الشَّرِكَةِ ظَهْرَ الْغَدِ فَاَنْتَظِرْهُ

٥

The agent will be present at the company at noon tomorrow, so wait for him.

يَتَكَوَّنُ الْغَدَاءُ مِنْ خَضَارٍ وَدَجَاجٍ وَأُرْزٍ

٦

Lunch consists of vegetables, chicken and rice.

## WRITING EXERCISE تَدْرِيبٌ كِتَابِيٌّ

Connect the letters : صِلِ الْحُرُوفَ

Example: مِثَالٌ : اِ + ث + م = اِثْمًا

.....	=	م	+	ظَا	+	لَ	+	ا	+	ت	١		
.....	=	نَ	+	ثَ	+	رِ	+	ي	+	ا	+	تِ	٢
.....	=	فَ	+	رُ	+	و	+	ضَ	+	ا	٣		
.....	=	مَ	+	خَ	+	فَ	+	و	+	ظَا	+	قِ	٤
.....	=	أَ	+	خَ	+	دَ	+	ا	+	ثَ	+	ا	٥
.....	=	اِ	+	نَ	+	غَ	+	صُ	+	و	+	نَ	٦
.....	=	رَ	+	فَ	+	ضَ	+	نَ	+	ا	+	هَ	٧
.....	=	ثَ	+	عَ	+	بَ	+	ا	+	نَ	٨		
.....	=	اِ	+	غَ	+	تِ	+	ي	+	ا	+	لِ	٩
.....	=	أَ	+	نَ	+	دِ	+	مَ	+	ا	+	سِ	١٠

# GENERAL REVIEW مُرَاجَعَةٌ عَامَّةٌ

الشَّمْسِيَّةُ	أَلْ
----------------	------

Read:

اقْرَأْ :

أَلطَّبُّ	٣	أَلسَّلَامَةُ	٢	أَلنُّورُ	١
أَلرِّسَائِلُ	٦	أَلثَّلَاثُونَ	٥	أَلصَّدِيقُ	٤
أَلزَّمِيلُ	٩	أَلتَّقْرِيرُ	٨	أَلشَّرِكَةُ	٧
أَلضَّابِطُ	١٢	أَلظُّهْرُ	١١	أَلدَّفَتْرُ	١٠
		أَلذَّهَبُ	١٤	أَللَّيْلَةُ	١٣

Sun Letters :

أَلْحُرُوفُ الشَّمْسِيَّةُ :

ت ث د ذ ر ز س ش ص ض ط ظ ل ن

الْقَمَرِيَّةُ	الْ
----------------	-----

Read:

اقْرَأ :

الأوراق	٣	المكتب	٢	الخير	١
القلم	٦	العشرون	٥	الحقبة	٤
البنات	٩	الجريدة	٨	الكتاب	٧
الغد	١٢	اليوم	١١	الولد	١٠
		الهلال	١٤	الفصول	١٣

Moon Letters :

الْحُرُوفُ الْقَمَرِيَّةُ :

أ ب ج ح خ ع غ ف ق ك م ه و ي

## Reading Exercise

اقْرَأِ الْجُمْلَةَ الْآتِيَةَ وَاكْتُبْهَا :

Read and write the following sentences:

كُنْتُ فِي مَلْعَبِ النَّادِي بِالْأَمْسِ

١	نادي	النَّادِي
---	------	-----------

I was in the club playground yesterday.

قَرَأَ مُحَمَّدٌ الْخَبَرَ فِي الرَّسَالَةِ

٢	خَبْرٌ	الْخَبْرُ
---	--------	-----------

Muhammad read the news in the letter.

عِيَادَةُ الطَّيِّبِ مُزْدَحِمَةٌ قَبْلَ الظُّهْرِ

٣	طَيِّبٌ	الطَّيِّبُ
---	---------	------------

The doctor's clinic is crowded before noon.

سَيَّارَةُ الْمُهَنْدِسِ جَدِيدَةٌ جَدًّا

٤	مُهَنْدِسٌ	الْمُهَنْدِسُ
---	------------	---------------

The engineer's car is very new.

أَسْكُنُ فِي مَدِينَةِ الرَّيَّاضِ حَالِيًا

٥	رِيَّاضٌ	الرِّيَّاضُ
---	----------	-------------

I presently live in the city of Riyadh.

ذَهَبْنَا إِلَى الْمَعْهَدِ يَوْمَ الْأَرْبَعَاءِ

٦	أَرْبَعَاءٌ	الْأَرْبَعَاءُ
---	-------------	----------------

We went to the institute on Wednesday.

وَصَلَّتْ إِلَى أَبُو ضَبِي ظُهْرَ الثَّلَاثَاءِ

٧	ثَلَاثَاءٌ	الثَّلَاثَاءُ
---	------------	---------------

She reached Abu Dhabi at noon on Tuesday.

صَلَاةُ الْجُمُعَةِ فِي الْمَسْجِدِ وَاجِبَةٌ

٨	جُمُعَةٌ	الْجُمُعَةُ
---	----------	-------------

Friday prayer in the masjid is compulsory.

أَحِبُّ نَوْرَ الصَّبَاحِ بِالْهِنْدِ

٩	صَبَاحٌ	الصَّبَاحُ
---	---------	------------

I love the morning light in India.

كَانَتْ بُيُوتُ الْقَرْيَةِ صَغِيرَةً

١٠	قَرْيَةٌ	الْقَرْيَةُ
----	----------	-------------

The houses of the village were small.

يَبْدَأُ الدَّرْسُ فِي السَّاعَةِ التَّاسِعَةِ

التَّاسِعَةُ	تَاسِعَةٌ	١١
--------------	-----------	----

The lesson begins at nine o'clock.

أَخَذَتِ الصَّحِيفَةَ مِنَ الْبَائِعِ بِدِرْهَمٍ

الْبَائِعُ	بَائِعٌ	١٢
------------	---------	----

You got the paper from the seller for one dirham.

قَالَ الطَّالِبُ إِنَّ أَسْئَلَةَ الدَّرْسِ كَثِيرَةٌ

الدَّرْسُ	دَرَسٌ	١٣
-----------	--------	----

The student said that the questions of the lesson are many.

زُرْنَا الْفُنْدُقَ أَمْسٍ مَعَ الْمُدْرَسِينَ

الْفُنْدُقُ	فُنْدُقٌ	١٤
-------------	----------	----

We visited the hotel yesterday with the teachers.

# ARABIC NUMERALS الأرقام العربية

٥	٤	٣	٢	١
١٠	٩	٨	٧	٦

اثنان

٢

واحد

١

أربعة

٤

ثلاثة

٣

ستة

٦

خمسة

٥

ثمانية

٨

سبعة

٧

عشرة

١٠

تسعة

٩

# THE ALPHABETS اَسْمَاءُ الْحُرُوفِ

هَمْزَةٌ (٤)

.....

ث	ت	ب	ا
---	---	---	---

ثَاءٌ

تَاءٌ

بَاءٌ

أَلِفٌ

.....

د	خ	ح	ج
---	---	---	---

دَالٌ

خَاءٌ

حَاءٌ

جِيمٌ

.....

س	ز	ر	ذ
---	---	---	---

سَيْنٌ

زَايٌ

رَاءٌ

ذَالٌ

.....

ط	ض	ص	ش
---	---	---	---

طاء<sup>٢٨</sup>ضاد<sup>٢٨</sup>صاد<sup>٢٨</sup>شين<sup>٢٨</sup>

.....

ف	غ	ع	ظ
---	---	---	---

فاء<sup>٢٨</sup>غين<sup>٢٨</sup>عين<sup>٢٨</sup>ظاء<sup>٢٨</sup>

.....

م	ل	ك	ق
---	---	---	---

ميم<sup>٢٨</sup>لام<sup>٢٨</sup>كاف<sup>٢٨</sup>قاف<sup>٢٨</sup>

.....

ي	و	هـ	ن
---	---	----	---

ياء<sup>٢٨</sup>واو<sup>٢٨</sup>هاء<sup>٢٨</sup>نون<sup>٢٨</sup>

.....

## SELECTIONS FROM A GRADE 3 ARABIC READER

### جَمِيلَةٌ بُو حَيْرِدُ

قَالَتْ عَائِشَةُ لِأُمِّهَا: قَرَأْتُ قِصَّةَ فُتَيَانَ أَبْطَالٍ دَافَعُوا عَنِّ وَطَنِهِمْ،  
فَاحْكِي لِي يَا أُمِّي قِصَّةَ فَتَاةٍ حَارَبَتْ الْأَعْدَاءَ وَدَافَعَتْ عَنِّ وَطَنِهَا.  
قَالَتْ الْأُمُّ: إِنَّ الْفَتَاةَ الْعَرَبِيَّةَ فَتَاةٌ شُجَاعَةٌ، تُحِبُّ وَطَنَهَا، وَتُسَاعِدُ  
الرَّجُلَ فِي الدَّفَاعِ عَنْهُ وَسَاحْكِي لَكَ هَذِهِ الْقِصَّةَ: كَانَتْ جَمِيلَةٌ  
بُو حَيْرِدُ فَتَاةٌ عَرَبِيَّةٌ مِّنَ الْجَزَائِرِ، حَارَبَتْ أَعْدَاءَ بَلَدِهَا، وَحَمَلَتْ  
السَّلَاحَ مَعَ أَبْنَاءِ شَعْبِهَا، وَكَانَتْ تَتَسَلَّلُ فِي اللَّيْلِ مَعَ الْمُقَاتِلِينَ  
لِتَفْجِيرِ مَخَازِنِ الذَّخِيرَةِ، وَكَانَتْ تَنْقُلُ السَّلَاحَ لِزُمَلَائِهَا فِي  
الْجِبَالِ . وَاسْتَمَرَّتْ تُقَاتِلُ حَتَّى قَبِضَ عَلَيْهَا الْأَعْدَاءُ، فَسَجَنَوْهَا؛  
وَلَكِنَّهَا لَمْ تَضْعُفْ، وَلَمْ تَسْتَسْلِمْ، وَصَرَخَتْ فِي وُجُوهِهِمْ:  
أُسْجِنُونِي، عَذِّبُونِي، سَأَقَاتِلُكُمْ مَعَ أَبْنَاءِ شَعْبِي حَتَّى تَحَقِّقَ النَّصْرَ  
لِلْجَزَائِرِ وَأَصْبَحَتْ حُرَّةً مُسْتَقِلَّةً . قَالَتْ عَائِشَةُ: شُكْرًا يَا أُمِّي،  
وَسَأَهْتِفُ مَعَ جَمِيلَةَ بُو حَيْرِدُ: عَاشَ وَطَنُنَا الْعَرَبِيُّ حُرًّا مُسْتَقِلًّا .

## Jameelah Bouhayrid

'Aa'ishah said to her mother, "I just read the story of some brave young men who defended their country. O mother! Please tell me about the story of a young woman who fought the enemy and defended her country. The mother said, "Indeed, young Arab women are brave young women. They loves their country and help the men in defending it. I will tell you such a story:

Jameelah Bouhayrid was a young Arab woman from Algeria who fought the enemies of her homeland. She bore weapons alongside the young men of her tribe. She used to infiltrate at night with other fighters to blow up ammunition dumps. She used to carry weapons to her compatriots in the hills. She continued to fight until the enemy captured her, imprisoned and tortured her. However, she never weakened or surrendered. She used to scream in their faces: 'Though you may imprison me and torture me, I will continue to fight side by side with the sons of my nation until you leave my land and Algeria is once again free and Arab.'

The Algerian nation continued to fight the enemy until Algeria gained victory and became free and independent. 'Aa'ishah said, "Thank you mother. I will shout along with Jameelah Bouhayrid: Long live our Arabic homeland, free and independent."

## الكَهْرَبَاءُ

كَانَ خَالِدٌ عَائِدًا مَعَ وَالِدِهِ إِلَى الْبَيْتِ ، فَرَأَى فِي الطَّرِيقِ مُحَوَّلًا  
لِلْكَهْرَبَاءِ وَعَلَيْهِ لَوْحَةٌ كُتِبَ عَلَيْهَا بِاللُّونِ الْأَحْمَرِ " خَطَرٌ " فَسَأَلَ  
وَالِدَهُ: وَهَلِ الْكَهْرَبَاءُ خَطَرٌ يَا وَالِدِي؟ فَأَجَابَ الْوَالِدُ: يَا خَالِدُ،  
لَقَدْ اخْتَرَعَ الْإِنْسَانُ الْكَهْرَبَاءَ لِتُسَعِدَهُ فِي حَيَاتِهِ؛ فَتَيَّارُهَا يُشغَلُ  
الْأَدْوَاتِ الَّتِي نَسْتَعْمِلُهَا كَالثَّلَاجَةِ وَالْغَسَّالَةِ وَمَكَيِّفِ الْهَوَاءِ

والتلفازِ وَغَيْرِهَا . وَعَلَيْهَا نَعْتَمِدُ فِي إِنْارَةِ الْمَنَازِلِ وَالشَّوَارِعِ  
وإِدَارَةِ الآلَاتِ فِي الْمَصَانِعِ وَالْمَزَارِعِ ... وَغَيْرِهَا . الْكَهْرَبَاءُ  
مَصْدَرٌ خَيْرٌ لِلْإِنْسَانِ ، وَلَكِنَّهَا قَدْ تُصْبِحُ حَظَرًا عَلَيْهِ فَتَقْتُلُهُ .  
وَلَوْحَةٌ "حَظَرٌ" وَضِعَتْ حَتَّى لَا يَدْخُلَ أَحَدٌ إِلَى مُجَمِّعِ الْأَسْلَاقِ  
الْكَهْرَبَائِيَّةِ ، أَوْ يَتَسَلَّقَ عَمُودَ الْكَهْرَبَاءِ فَيَمُوتَ . أَنْصَحُكَ يَا خَالِدُ  
بِمَا يَلِي: لَا تَلْمَسْ مَفَاتِيحَ الْكَهْرَبَاءِ وَيَدُكَ مَبْلُوءَةً ، وَلَا تَعْبَثْ  
بِأَسْلَاقِ الْكَهْرَبَاءِ .

## Electricity

While Khaalid was returning home with his, he saw an electric transformer on the way. There was a sign on it with the word 'danger' written in red. So he asked his father, "Father, is electricity dangerous?" His father replied, "Khaalid, man invented electricity to make his life comfortable. Its current runs the appliances which we use, like the refridgerator, the washing machine, the air conditioner, the television and others. We depend on it to light our homes, streets and to run the machines in the factories, farms etc. Electricity is a source of good for man, but it can be dangerous and kill him. The 'danger' sign was placed there so that no one would enter the electrical cable collector, or climb an electrical pole and die. Khaalid, I advise you as follows: Do not touch electrical buttons with wet hands, and do not play with electrical wiring.

يَوْمَ رِيَاضِيٍّ

الْأَبُ : أَرَاكَ مَسْرُورًا الْيَوْمَ يَا حَامِدُ!

حَامِدُ : نَعَمْ ، يَا وَالِدِي ، لَقَدْ أَمْضَيْنَا يَوْمًا رِيَاضِيًّا سَارًا .

الْأَبُ : وَمَنْ شَارَكَ فِي هَذَا الْيَوْمِ الرِّيَاضِيِّ ؟  
 حَامِدٌ : لَعَبْنَا أَلْعَابًا كَثِيرَةً ، مِنْهَا كُرَةُ السَّلَّةِ ، وَكُرَةُ الْيَدِ ،  
 وَالْكُرَةُ الطَّائِرَةُ ، وَرَمِيُّ الرَّمْحِ ، وَقَدْ ضَحِكْنَا كَثِيرًا وَنَحْنُ نَلْعَبُ  
 لُعْبَةَ الْكُرَاسِيِّ . فَاللَّاعِبُونَ يَدُورُونَ حَوْلَ الْكُرْسِيِّ الَّتِي تَقِلُّ عَنْ  
 عَدَدِهِمْ بِوَاحِدٍ يَتَزَاحَمُونَ وَيَتَنَافَسُونَ ، فَيَفُوزُ الَّذِي أَسْرَعَ ،  
 وَيَخْرُجُ الَّذِي أَبْطَأَ . ثُمَّ تَبْدَأُ دَوْرَةَ جَدِيدَةً ، وَالتَّلَامِيذُ يَدُورُونَ  
 وَيَجْلِسُونَ ، وَفِي كُلِّ دَوْرَةٍ يُرْفَعُ كُرْسِيُّ ، فَيَقِلُّ عَدَدُ الْكُرَاسِيِّ .  
 لَقَدْ فَازَ زَمِيلِي خَالِدٌ ، وَجَلَسَ عَلَى الْكُرْسِيِّ الْأَحِيرِ ، فَصَفَّقْنَا لَهُ  
 وَنَالَ هَدِيَّةً قِيَمَةً .

الْأَبُ : وَأَنْتَ مَاذَا لَعِبْتَ يَا حَامِدُ ؟  
 حَامِدٌ : شَارَكْتُ فِي لُعْبَةِ شَدِّ الْحَبْلِ ، وَقَدْ تَغَلَّبَ فَرِيقُنَا فَصَفَّقَ لَنَا  
 التَّلَامِيذُ طَوِيلًا . وَفِي نِهَآيَةِ الْحَفْلِ وُزِّعَتِ الْجَوَائِزُ عَلَى  
 الْمُتَفَوِّقِينَ .

## Sports Day

Father : I see that you are quite happy today, Haamid!

Haamid: Yes, father, we had a happy sports day.

Father : Who participated on this sports day?

Haamid: The pupils of the school, Father.

Father : What did you play?

Haamid: We played many games, among them basketball, handball, volleyball, javelin tossing, and we laughed a lot while we were playing musical chairs. The players were crowding and competing while circling the chairs whose number was one less than the players. The ones who are quickest to sit win and the slowest player is eliminated. Then a new turn begins and the players again circle the chairs and sit. And on every new turn, another chair is removed decreasing the number of chairs. My classmate, Khaalid, won when he sat on the last remaining chair. We all clapped for him and he received a nice gift.

Father : And what did you play, Haamid?

Haamid: I participated in the rope pulling game (tug-o-war) and our side won and the students clapped for us for a long time. At the end of the festival, the prizes were distributed among the winners.

## جَبَلُ حَفَيْتِ

عَادَ التَّلَامِيذُ مِنْ رِحْلَتِهِمْ مَسْرُورِينَ؛ فَقَدَ زَارُوا بَعْضَ حَدَائِقِ مَدِينَةِ الْعَيْنِ ، وَصَعِدُوا إِلَى قِمَّةِ جَبَلِ حَفَيْتِ . وَفِي حِصَّةِ التَّعْبِيرِ طَلَبَ الْمُعَلِّمُ مِنْ مَا جِدَّ أَنْ يَصِفَ رِحْلَتَهُ إِلَى الْجَبَلِ فَقَالَ: يَقَعُ جَبَلُ حَفَيْتِ عَلَى الطَّرْفِ الْجَنُوبِيِّ مِنْ مَدِينَةِ الْعَيْنِ الَّتِي تَنْتَشِرُ فِيهَا الْحَدَائِقُ الْغَنَاءُ ، وَتَتَزَيَّنُ شَوَارِعُهَا بِالْأَشْجَارِ الْخَضِرَاءِ ، وَتَمْتَلِئُ بِمَنَاطِرٍ جَمِيلَةٍ تَجْتَذِبُ السَّائِحِينَ وَالزُّوَّارَ . تَسِيرُ السَّيَّارَاتُ فِي سَفْحِهِ بِهَدْوٍ ، وَتَصْعَدُ إِلَى قِمَّتِهِ الشَّاهِقَةِ ، فَالطَّرِيقُ إِلَيْهَا مُعَبَّدٌ وَمُرِيحٌ فِي الصُّعُودِ وَفِي الْهُبُوطِ . عِنْدَمَا وَصَلْتُ إِلَى قِمَّتِهِ أَحْسَسْتُ بِصَفَاءِ الْجَوِّ وَنَقَائِهِ وَلَكِنَّهُ كَانَ أَبْرَدَ مِنْ جَوِّ الْمَدِينَةِ ،

وَرَأَيْتُ مَدِينَةَ الْعَيْنِ أَمَامِي كَأَنِّي أَنْظَرُ إِلَيْهَا مِنْ طَائِرَةٍ . وَعِنْدَ الْقِمَّةِ تُوَجَدُ شُرَفَاتٌ عَرِيضَةٌ ، وَأَمَاكِنٌ لِإِنْتِظَارِ السَّيَّارَاتِ . وَلَا أَنْسَى صُورَةَ هَذَا الْجَبَلِ لَيْلاً حِينَ تَتَحَرَّكُ فِيهِ السَّيَّارَاتُ بِأَنْوَارِهَا وَكَأَنَّهَا نُجُومٌ تَسْبَحُ فِي سَمَاءٍ مُظْلِمَةٍ .

## Mount Hafeet

The students were happy when they returned from their trip. They had visited some of parks in the city of al-Ain and climbed to the top of Mount Hafeet. In the composition class, the teacher asked Maajid to describe his trip to the mountain and he said: Mount Hafeet lies on the southern edge of the city of al-Ain in which there are many lush parks and its streets are beautified with green trees It is filled with beautiful scenery which attracts tourists and visitors. Cars travel at its base and slowly climb to its high peak. The road leading to it is smoothly paved, going up and down. When I reached its peak, I the air felt pure and clean, but it was colder than the city air. I saw the city of al-Ain in front of me as if I were looking at it from an airplane. At the top there were wide terraces and car parks. I cannot forget the picture of this mountain at night as cars were travelling on it with their lights on, like stars swimming in a dark sky.

## الأبطال الصغار

أَحَبُّ الْمُسْلِمُونَ الْجِهَادَ ، وَتَسَابَقُوا إِلَيْهِ ، وَفِي حَيَاةِ الْمُسْلِمِينَ أَبطالٌ كَثِيرُونَ ، مِنْهُمْ الشَّبَابُ وَمِنْهُمْ الصَّغَارُ . نَقَرُ فِي غَزْوَةِ بَدْرٍ عَنْ عُمَيْرِ بْنِ أَبِي وَقَّاصٍ ، ذَلِكَ الْفَتَى الصَّغِيرُ الَّذِي كَانَ يَتَوَارَى عَنْ الرَّسُولِ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - حَتَّى لَا يَرُدَّهُ مِنْ مَيْدَانِ

الْقِتَالِ لِأَنَّ قَلْبَ الرَّسُولِ - عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ - كَانَ يَفِيضُ رَحْمَةً ، وَكَانَ يَحْرِصُ عَلَى سَلَامَةِ الصَّغَارِ . لَكِنَّهُ رَأَاهُ شَدِيدَ الْحِمَاسَةِ لِقِتَالِ الْكُفَّارِ ، فَعَطَفَ عَلَيْهِ وَأَذِنَ لَهُ بِالْجِهَادِ .

وَوَظَّهَرَ فِي غَزْوَةِ أُحُدٍ بَطْلَانَ صَغِيرَانَ ، هُمَا : سَمُرَةُ بْنُ جُنْدُبٍ ، وَرَافِعُ بْنُ خَدِيجٍ . وَكَانَا يَتَنَافَسَانِ عَلَى شَرَفِ الْجِهَادِ مَعَ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَرَأَاهُمَا صَغِيرَيْنِ فَرَدَّهُمَا رَحْمَةً بِهِمَا ، فَحَزَنَ الْبَطْلَانُ الصَّغِيرَانَ . وَجَاءَ وَالِدُ رَافِعٍ إِلَى الرَّسُولِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - وَقَالَ : يَا رَسُولَ اللَّهِ، إِنَّ ابْنِي يُحْسِنُ الرَّمْيَ وَيُجِيدُ تَصْوِيبَ السَّهَامِ إِلَى الْأَعْدَاءِ ، فَأَذِنَ لَهُ الرَّسُولُ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ سَمُرَةُ: يَا رَسُولَ اللَّهِ، لَقَدْ أَذِنْتَ لِرَافِعٍ وَرَدَدْتَنِي ، دَعْنَا نَتَصَارَعَ . فَتَصَارَعَا فَتَغَلَّبَ سَمُرَةُ فَأَذِنَ لَهُ الرَّسُولُ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ . وَالتَقَى الْبَطْلَانُ الصَّغِيرَانَ فِي مَيْدَانِ الْجِهَادِ تَحْتَ رَايَةِ الْإِسْلَامِ .

## Young Heroes

Muslims love "Jihaad" and they often compete to take part in it. There are many heroes in Muslim history, among them youths and children. We read in the battle of Badr about 'Umayr ibn Abee Waqqaas, a young man who used to hide from the Messenger's (ﷺ) sight so that he would not send him back from the battlefield. The Prophet (ﷺ) used to look out for the safety of the children due to his great compassion for the young. However,

when he saw that 'Umayr was very eager to fight the disbelievers, he felt sorry for him and allowed him to take part in the Jihaad.

Two young heroes also arose in the battle of Uhud. They were : Samurah ibn Jundub and Raafi' ibn Khudayj. They competed with each other to get the honor of participating in Jihaad along with the Messenger of Allaah (ﷺ), but he considered them to be too young and compassionately sent them back to their parents. The two young heroes were very sad.

Raafi''s father came to the Messenger (ﷺ) and said, "O Messenger of Allaah, my young boy is very good at spear throwing and firing arrows at the enemy. So the Messenger (ﷺ) allowed him to go. Samurah said, "O Messenger of Allaah! You have allowed Raafi' and refused me. Allow us to wrestle." They wrestled and Samurah defeated Raafi', so the Messenger (ﷺ) allowed him to go also. And the two young heroes met on the battlefield of Jihaad under the banner of Islaam.

## SAYINGS OF PROPHET MUHAMMAD ﷺ

(١) عَنْ عُمَرَ بْنِ الْخَطَّابِ قَالَ : سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ :

"إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى ."

1. 'Umar ibn al-Khattaab said: I heard the Messenger of Allaah (ﷺ) say : "*[Surely] actions are judged [solely] by their intentions and everyone will be rewarded according to his intention.*"<sup>1</sup>

<sup>1</sup> *Sahih Al-Bukhari*, vol.1, p.1, no.1 and *Sahih Muslim*, vol.3, p.1056, no.4692.

(٢) عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :

" مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكَلِّمْ خَيْرًا أَوْ  
لِيَصْمُتْ " .

2. Aboo Hurayrah stated that the Messenger of Allaah (ﷺ) said:  
"Let whoever believes in Allaah and the Last Day either  
speak good or keep silent."<sup>2</sup>

(٣) عَنْ أَبِي هُرَيْرَةَ قَالَ :

" إِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : أَوْصِنِي،  
قَالَ : " لَا تَغْضَبْ " ، فَرَدَّدَ مِرَارًا ، قَالَ : " لَا تَغْضَبْ " .

3. Aboo Hurayrah said : "A man asked the Prophet (ﷺ) for  
advice and he said, 'Do not become angry.' The man  
repeated his request several times, and each time the Prophet  
replied, 'Do not become angry.'<sup>3</sup>

(٤) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ :

" لَا ضَرَرَ وَلَا ضِرَارَ " .

4. Ibn 'Abbaas related that the Messenger of Allaah (ﷺ) said :  
"Do not harm others nor harm yourselves."<sup>4</sup>

<sup>2</sup>Sahih Al-Bukhari, vol.8, p.29, no.47 and Sahih Muslim, vol.1, p.32, no.75.

<sup>3</sup>Sahih Al-Bukhari, vol.8, p.88, no.137.

<sup>4</sup>Collected by Ibn Maajah and authenticated in Saheeh Sunan Ibn Maajah, vol.2, p.39, no.1896.

(٥) عَنْ النَّوَّاسِ بْنِ سَمْعَانَ عَنِ النَّبِيِّ ﷺ قَالَ :  
 " الْبِرُّ حُسْنُ الْخُلُقِ ، وَالْإِثْمُ مَا حَاكَ فِي نَفْسِكَ وَكَرِهْتَ  
 أَنْ يَطَّلَعَ عَلَيْهِ النَّاسُ " .

5. An-Nawwaas ibn Sam‘aan narrated that the Prophet (ﷺ) said :  
 : “**Righteousness is good character and wrongdoing is what wavers in your soul and what you dislike people finding out about.**”<sup>5</sup>

(٦) عَنْ أَبِي تَمِيمٍ بْنِ أَوْسٍ الدَّارِيِّ أَنَّ النَّبِيَّ ﷺ قَالَ :  
 " الدِّينُ النَّصِيحَةُ " .

6. Aboo Tameem ibn Aus ad-Daaree quoted the Prophet (ﷺ) as saying:  
 : “**Religion is good advice.**”<sup>6</sup>

(٧) عَنْ جَابِرٍ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :  
 " كُلُّ مَعْرُوفٍ صَدَقَةٌ وَإِنَّ مِنَ الْمَعْرُوفِ أَنْ تَلْقَى أَخَاكَ  
 بِوَجْهِ طَلِقٍ " .

7. Jaabir reported that Allaah’s Messenger (ﷺ) stated, “**Every good deed is a form of charity, and to meet your brother with a smiling face is a good deed.**”<sup>7</sup>

<sup>5</sup> *Sahih Muslim*, vol.4, pp.1358-9, no.6196.

<sup>6</sup> *Sahih Muslim*, vol.1, pp.37-8, no.98.

<sup>7</sup> Collected by Ahmad and at-Tirmitheh, and authenticated in *Saheeh Sunan at-Tirmitheh*, vol.2, p.188, no. 1605.

(٨) عَنْ ابْنِ عَبَّاسٍ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : " نِعْمَتَانِ مَغْبُوءٌ فِيهِمَا كَثِيرٌ مِنَ النَّاسِ : الصِّحَّةُ وَالْفَرَاغُ ."

8. Ibn 'Abbaas related that Allaah's Messenger (ﷺ) said :  
 "There are two blessings about which most people are deceived : health and spare time."<sup>8</sup>

(٩) عَنْ أَبِي هُرَيْرَةَ :

أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ : حُجِبَتِ النَّارُ بِالشَّهَوَاتِ وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ .

9. Aboo Hurayrah quoted the Messenger of Allaah (ﷺ) as saying :  
 "The hell fire is veiled by desires and paradise is veiled by dislikes."<sup>9</sup>

(١٠) عَنْ أَبِي هُرَيْرَةَ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : الدُّنْيَا سِجْنُ الْمُؤْمِنِ وَجَنَّةُ الْكَافِرِ .

10. Aboo Hurayrah reported that Allaah's Messenger (ﷺ) had said, "This world is a prison for the believer and paradise for the disbeliever."<sup>10</sup>

<sup>8</sup> *Sahih Al-Bukhari*, vol.8, p.282, no.421.

<sup>9</sup> *Sahih Al-Bukhari*, vol.8, p.327, no.494 and *Sahih Muslim*, vol.4, p.1476, no.6778.

<sup>10</sup> *Sahih Muslim*, vol.4, p.1529, no.7058.

(١١) عَنْ ابْنِ عُمَرَ قَالَ :

أَخَذَ رَسُولُ اللَّهِ ﷺ بِمَنْكِبِي فَقَالَ : " كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ " .

11. Ibn 'Umar reported that Allaah's messenger (ﷺ) took hold of his shoulders and said, "*Be in this world like a stranger or a traveller.*"<sup>11</sup>

(١٢) عَنْ أَبِي هُرَيْرَةَ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : " الدُّنْيَا مَلْعُونَةٌ مَلْعُونَةٌ مَا فِيهَا إِلَّا ذِكْرُ اللَّهِ وَمَا وَالَاهُ وَعَالِمًا وَمُتَعَلِّمًا " .

12. Aboo Hurayrah quoted Allaah's Messenger (ﷺ) as saying, "*This world and its contents are cursed except for the remembrance of Allaah, whatever helps to remember Allaah, the scholar and the student.*"<sup>12</sup>

(١٣) عَنْ النُّعْمَانِ بْنِ بَشِيرٍ قَالَ :

قَالَ رَسُولُ اللَّهِ ﷺ : " .. اتَّقُوا اللَّهَ وَاعْدِلُوا بَيْنَ أَوْلَادِكُمْ " .

<sup>11</sup> *Sahih Al-Bukhari*, vol.8, p.284, no.425.

<sup>12</sup> Collected by Ibn Maajah and authenticated in *Saheeh Sunan Ibn Maajah*, vol.2, p.395, no.3320.

13. An-Nu'maan ibn Basheer related that the Messenger of Allaah (ﷺ) said, "... *Fear Allaah and be fair with your children.*"<sup>13</sup>

(١٤) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :

" مَنْ سَنَّ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ وَمَنْ سَنَّ سُنَّةً سَيِّئَةً فَعَلَيْهِ وَزْرُهَا وَوَزْرُ مَنْ عَمِلَ بِهَا إِلَى يَوْمِ الْقِيَامَةِ " .

14. Jareer ibn 'Abdillaah al-Bajalee quoted the Messenger of Allaah (ﷺ) as saying, "*Whoever begins a good way will have its reward and the reward of whoever follows it until the Day of Judgement. But, whoever begins an evil way will carry its sin as well as the sin of whoever follows that way until the Day of Judgement.*"<sup>14</sup>

(١٥) عَنْ أَبِي ذَرٍّ جُنْدُبِ بْنِ جُنَادَةَ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ :

" اتَّقِ اللَّهَ حَيْثُمَا كُنْتَ، وَأَتَّبِعِ السَّيِّئَةَ الْحَسَنَةَ تَمَحُّهَا، وَخَالِقِ النَّاسَ بِخُلُقٍ حَسَنٍ "

15. Aboo Tharr, Jundub ibn Junaadah, reported that the Messenger of Allaah (ﷺ) said, "*Fear Allaah wherever you*

<sup>13</sup> *Sahih Al-Bukhari*, vol.3, p.459, no.760 and *Sahih Muslim*, vol.3, p.859, no.3965.

<sup>14</sup> *Sahih Muslim*, vol.2, p.487, no.2219.

*may be, follow evil deeds by doing good deeds and the good deeds will erase them, and have good manners when dealing with people.*"<sup>15</sup>

(١٦) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ قَالَ :

" مَنْ سَلَكَ طَرِيقًا يَلْتَمِسُ فِيهِ عِلْمًا، سَهَّلَ اللَّهُ لَهُ بِهِ طَرِيقًا إِلَى الْجَنَّةِ " .

16. Aboo Hurayrah narrated that the Prophet (ﷺ) said, *"Whoever follows a path seeking knowledge, Allaah will make his path to paradise easy."*<sup>16</sup>

(١٧) عَنْ ابْنِ عَبَّاسٍ قَالَ إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ :

" إِنَّ اللَّهَ تَجَاوَزَ عَنْ أُمَّتِي الْخَطَأَ، وَالنَّسْيَانَ، وَمَا اسْتُكْرَهُوا عَلَيْهِ " .

17. Ibn 'Abbaas related that the Messenger of Allaah (ﷺ) said, *"Allaah has forgiven my followers' accidental mistakes, their forgetfulness and what they are forced to do."*<sup>17</sup>

(١٨) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ :

<sup>15</sup> Collected by at-Tirmithi and authenticated in *Saheeh Sunan at-Tirmithi*, vol.2, p.191, no.1618.

<sup>16</sup> *Sahih Muslim*, vol.4, p.1417, no.6518.

<sup>17</sup> Collected by Ibn Maajah and authenticated in *Saheeh Sunan Ibn Maajah*, vol.1, p.347, no.1662.

" مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ، وَذَلِكَ أَضْعَفُ الْإِيمَانِ . "

18. Aboo Sa'eed al-Khudree quoted Allaah's Messenger (ﷺ) as saying, "Whoever among you sees wrong should stop it with his hands. If he is unable, let him speak out against it. And if he is still unable, let him stop it with his heart for that is the lowest level of faith."<sup>18</sup>

(١٩) عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :

" إِيَّاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ وَكُلُّ بَدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ . "

18. Al-'Irbaad ibn Saariyah narrated that Allaah's Messenger (ﷺ) said, "*Beware of innovations in religious affairs. For surely every innovation is a cursed innovation, every cursed innovation is misguidance and every form of misguidance leads to hell.*"<sup>19</sup>

(٢٠) عَنْ أَبِي هُرَيْرَةَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :

" مَنْ سُئِلَ عَنْ عِلْمٍ فَكْتَمَهُ، أَلْجَمَهُ اللَّهُ يَوْمَ الْقِيَامَةِ بِدِجَامٍ مِنْ نَارٍ . "

<sup>18</sup> Sahih Muslim, vol.1, p.33, no.79.

<sup>19</sup> Sunan Abu Dawud, vol.3, p.1294, no.4590 and Sunan Ibn-i-Majah, vol.1, pp.21-2, no.42 and authenticated in Saheeh Sunan Abee Daawood, vol.3, p.871, no.3851.

20. Aboo Hurayrah related that the Messenger of Allaah (ﷺ) said, ***“Whoever is asked about some knowledge and hides it will be branded by Allaah on the Day of Judgement with a branding iron of fire.”***<sup>20</sup>

(٢١) عَنْ الْحَسَنِ بْنِ عَلِيٍّ قَالَ : حَفِظْتُ مِنْ رَسُولِ اللَّهِ ﷺ :

" دَعُ مَا يَرِيكَ إِلَى مَا لَا يَرِيكَ "

21. Al-Hasan ibn ‘Alee stated that he memorized from the Messenger of Allaah (ﷺ): ***“Leave what makes you uncertain for what you are certain about.”***<sup>21</sup>

(٢٢) عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :

" مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَعْنِيهِ "

22. Aboo Hurayrah narrated that the Messenger of Allaah (ﷺ) said, ***“Part of being a good Muslim is avoiding what does not concern him.”***<sup>22</sup>

(٢٣) عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ ﷺ قَالَ :

" لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ "

<sup>20</sup> Collected by Ahmad, Ibn Maajah and Abu Daawood (*Sunan Abu Dawud*, vol.3, p.1038, no.3650) and authenticated in *Saheeh Sunan Abee Daawood*, vol.2, p.696, no.3106.

<sup>21</sup> Collected by an-Nasaa’ee and at-Tirmitheh and authenticated in *Saheeh Sunan at-Tirmitheh*, vol.2, p.309, no.2045.

<sup>22</sup> Collected by at-Tirmitheh and authenticated in *Saheeh Sunan at-Tirmitheh*, vol.2, pp.268-9, no.1886.

23. Anas ibn Maalik recollected that the Messenger of Allaah (ﷺ) said, **“None of you truly believes until he loves for his brother what he loves for himself.”**<sup>23</sup>

(٢٤) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ :

" الرَّجُلُ عَلَى دِينِ خَلِيلِهِ، فَلْيَنْظُرْ أَحَدُكُمْ مَنْ يُخَالِلُ "

24. Aboo Hurayrah recounted that the Messenger of Allaah (ﷺ) said, **“Man follows the religion of his friends, so be careful whom you choose as friends.”**<sup>24</sup>

(٢٥) عَنْ صُهَيْبِ بْنِ سِنَانَ قَالَ : قَالَ رَسُولُ اللَّهِ ﷺ :

" عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ لَهُ خَيْرٌ ، وَلَيْسَ ذَلِكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ : إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ " .

25. Suhayb ibn Sinaan related that the Messenger of Allaah (ﷺ) said, **“The affair of the believer is amazing! His whole affair is good and that is only in the case of the believer. When good times come to him, he is thankful and it is good for him. If bad times befall him, he is patient and it is good for him.”**<sup>25</sup>

<sup>23</sup> *Sahih Al-Bukhari*, vol.1, p.19, no.12 and *Sahih Muslim*, vol.1, p.31, no.72.

<sup>24</sup> Collected by at-Tirmithi and Aboo Daawood (*Sunan Abu Dawud*, vol.3, p.11350, no.4815) and authenticated in *Saheeh Sunan Abee Daawood*, vol.3, p.917, no.4046.

<sup>25</sup> *Sahih Muslim*, vol.4, p.1541, no.7138.

يَأْتِيهَا الَّذِينَ ءَامَنُوا أَنفِقُوا مِمَّا رَزَقْنَاكُمْ مِّن قَبْلِ أَن يَأْتِي  
يَوْمٌ لَا بَيْعٌ فِيهِ وَلَا خُلَّةٌ وَلَا شَفِيعَةٌ ۗ وَالْكَافِرُونَ  
هُمُ الظَّالِمُونَ ﴿٢٥٥﴾ اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَىُّ الْقَيُّومُ  
لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۗ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ  
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ  
وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ  
وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا  
وَهُوَ الْعَلِيُّ الْعَظِيمُ ﴿٢٥٦﴾ لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ  
الرُّشْدُ مِنَ الْغَىِّ ۚ فَمَن يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدِ  
أَسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انفِصَامَ لَهَا ۗ وَاللَّهُ سَمِيعٌ  
عَلِيمٌ ﴿٢٥٦﴾ اللَّهُ وَلِيُّ الَّذِينَ ءَامَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ  
إِلَى النُّورِ ۗ وَالَّذِينَ كَفَرُوا أَوْلِيَآؤُهُمُ الطَّاغُوتُ يُخْرِجُونَهُمْ  
مِّنَ النُّورِ إِلَى الظُّلُمَاتِ ۗ أُولَٰئِكَ أَصْحَابُ النَّارِ ۗ هُمْ فِيهَا  
خَالِدُونَ ﴿٢٥٧﴾

# SELECTIONS FROM THE QUR'AN

## *Soorah al -Baqarah (The Cow) 2*

*In the Name of Allah, the Most Beneficent, the Most Merciful*

**254** O believers, spend from what I<sup>26</sup> have provided for you before there comes a day in which there will be no bargaining, friendship or intercession.<sup>27</sup> It is the disbelievers who are the real wrong-doers.<sup>28</sup> **255.** Allaah, there is no God but He, the Living, the Eternal.<sup>29</sup> Neither slumber nor sleep overtakes Him.<sup>30</sup> All that is in the heavens and earth belong to Him. Who can intercede (on behalf of others) before Him except by His permission? He knows what is front of them and what is behind them. They will not grasp any of His knowledge except what He wills. His foot-stool extends over the heavens and earth, and He is not made tired by governing them. He is the transcendent, the magnificent. **256.** There is no compulsion in religion.<sup>31</sup> Surely, the right path is distinct from the wrong path. Whoever disbelieves in false gods and believes in Allaah has grasped the most trustworthy hand-hold which will never break. And Allaah hears and knows all.

---

<sup>26</sup> 'We' used in the Arabic text is known as the 'royal we' or the 'majestic we'. It refers to Allaah and means I.

<sup>27</sup> Allaah advises the believers to spend from the wealth which He has given them in charity, before they die and are judged. On the Day of Judgement, there will be no bargaining, favors done by friends or intercession to avoid punishment. Only man's good deeds will benefit him on that Day.

<sup>28</sup> The evil of disbelief is the greatest possible evil. In comparison to disbelief, all other sins and wrongdoings are insignificant.

<sup>29</sup> Allaah attributes to Himself life to emphasize that He is not an abstract philosophical concept as perceived by Greek and other philosophers, but a real, existing God. However, His living cannot be compared to human life, for His is eternal; without beginning or end, while the life of His creation is finite; with beginning and end.

<sup>30</sup> This part of the verse corrects the lie recorded in the Bible that God became tired after creating the world. Genesis 2:2, "And on the seventh day God finished his work which he had done, and he rested on the seventh day from all his work which he had done." (*Holy Bible*, Revised Standard Version [Nelson, 1951], p.2).

<sup>31</sup> No one can be compelled to believe in Islaam. Belief by choice is the only faith acceptable to God.

(١٠٥) سُورَةُ الْفِيلِ مَكِّيَّةٌ  
وَآيَاتُهَا خَمْسٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 أَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِأَصْحَابِ الْفِيلِ ﴿١﴾ أَلَمْ يَجْعَلْ كَيْدَهُمْ  
 فِي تَضَلُّبٍ ﴿٢﴾ وَأَرْسَلَ عَلَيْهِمْ طَيْرًا أَبَابِيلَ ﴿٣﴾ تَرْمِيهِمْ  
 بِحِجَارَةٍ مِنْ سِجِّيلٍ ﴿٤﴾ فَجَعَلَهُمْ كَعَصْفٍ مَأْكُولٍ ﴿٥﴾

(١٠٦) سُورَةُ قُرَيْشٍ مَكِّيَّةٌ  
وَآيَاتُهَا ثَلَاثٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 لَا يَلْفُ قُرَيْشٍ ﴿١﴾ إِذْ لَفَّهِمْ رِحْلَةَ الشِّتَاءِ  
 وَالصَّيْفِ ﴿٢﴾ فَلْيَعْبُدُوا رَبَّ هَذَا الْبَيْتِ ﴿٣﴾ الَّذِي  
 أَطْعَمَهُمْ مِنْ جُوعٍ وَآمَنَهُمْ مِنْ خَوْفٍ ﴿٤﴾

(١٠٧) سُورَةُ الْمَاءِ مَكِّيَّةٌ  
وَآيَاتُهَا سِتٌّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 أَرَأَيْتَ الَّذِي يُكَذِّبُ بِالْدينِ ﴿١﴾ فَذَلِكَ الَّذِي يَدُعُّ

**Soorah al -Feel (The Elephant) 105***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** Have you not seen how your Lord handled those with the elephant?<sup>32</sup> **2.** Did He not cause their plan to fail **3.** by sending against them flocks of birds, **4.** which struck them with clay stones<sup>33</sup> **5.** and left them like chewed-up straw.<sup>34</sup>

**Soorah al-Quraysh (The Quraysh Tribe)106***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** For the comfort of the Quraysh<sup>35</sup> **2.** they were accustomed to caravans safely setting out in winter and in summer,<sup>36</sup> **3.** So let them worship the Lord of this house<sup>37</sup> **4.** Who has protected them from hunger by feeding them, and kept them safe from fear.<sup>38</sup>

**Soorah al-Maaoon (The Small Kindnesses) 107***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** Have you seen the one who denies accountability?<sup>39</sup> **2.** That is the one who

<sup>32</sup> In the year of Prophet Muhammad's birth, an Ethiopian general by the name of Abraha al-Ashram led an invading army from Yemen to Makkah in order to destroy the Ka'bah. The army had elephants in its ranks.

<sup>33</sup> The people of Makkah fled and Allaah sent flocks of birds which pelted Abraha's army with baked clay stones and destroyed them completely.

<sup>34</sup> Another possible rendering would be: "like eaten straw and stubble found in the dung of animals".

<sup>35</sup> Prophet Muhammad (ﷺ) belonged to the Quraysh tribe which was considered to be the noblest tribe of Arabia. The Quraysh were the custodians of the Ka'bah, the central religious shrine of Arabia, and Makkah was a part of their tribal lands. The territory of Makkah was considered sacred and war or personal feuds were prohibited there. Consequently, the Quraysh were very secure and safe.

<sup>36</sup> The prestige of custodianship of the Ka'bah enabled them to obtain covenants of security from neighbouring territories. Thus, their winter trade journeys to the warmth of Yemen in the south and their summer journeys to the cooler regions of Syria in the north were safe.

<sup>37</sup> The 'Lord of the house' is Allaah for whom the first house of worship (the Ka'bah) was built by Prophet Abraham and son, Ishmael, in Makkah.

<sup>38</sup> Because of the financial success of their trade caravans, many people were drawn from distant lands to engage in trade with the Quraysh in Makkah. Consequently, food was plentiful and Makkah was secure from warfare or tribal feuds.

٢) وَلَا يُحِضُّ عَلَىٰ طَعَامِ الْمَسْكِينِ ٣)  
 فَوَيْلٌ لِلْمُصَلِّينَ ٤) الَّذِينَ هُمْ عَنْ صَلَاتِهِمْ  
 سَاهُونَ ٥) الَّذِينَ هُمْ يُرَاءُونَ ٦) وَيَمْنَعُونَ  
 الْمَاعُونَ ٧)

(١٠٨) سُورَةُ الْكَوْثَرِ مَكِّيَّةٌ  
 وَأَيَّانَهَا ثَلَاثٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ١) فَصَلِّ لِرَبِّكَ وَأَنْحَرْ ٢)  
 إِنَّ شَانِئَكَ هُوَ الْأَبْتَرُ ٣)

pushes away the orphan, 3. and does not encourage feeding the poor.<sup>40</sup> 4. So woe to those worshippers 5. who are careless in their prayers, 6. Those who do good deeds only to be seen,<sup>41</sup> 7. and yet refuse the simplest of kindnesses.<sup>42</sup>

## **Soorah al-Kawthar (A River in Paradise)108**

*In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** Verily, I have granted you a river in paradise,<sup>43</sup> 2. so turn to your Lord in prayer and sacrifice.<sup>44</sup> 3. Surely it is your enemy who will [ultimately] be degraded.<sup>45</sup>

<sup>39</sup> The Arabic term *deen* may mean either (1) the Judgment to come; responsibility in the moral and spiritual world, for all actions done by men, or (2) faith, religion, the principles of right and wrong in spiritual matters, which often conflict with selfish desires.

<sup>40</sup> Those who exploit the weak (eg. taking rights of orphans) and discourage others from charity could not possibly believe in the Day of Judgement.

<sup>41</sup> See also chapter *an-Nisaa* (4):142 in which Allaah describes the hypocrites “When they stand up to pray, they stand lazily, only to be seen by men, and they do not remember Allaah much.”

<sup>42</sup> Hypocrites make a great show of hollow acts of goodness, devotion, and charity. But they fail when requested to do little acts of neighbourly help or charity; the thousand little courtesies and kindnesses of daily life which cost little but mean so much.

<sup>43</sup> *Al-Kawthar* literally means “good in abundance”. It is the abundant bounty which Allaah bestowed on Prophet Muhammad (ﷺ). This includes a river in paradise by the same name which Allah has promised the Prophet (ﷺ). Anas ibn Maalik related that after the Prophet’s (ﷺ) ascension he said, “I saw a river in paradise whose banks were made of hollow pearls. When I asked angel Gabriel what it was, he replied, ‘This is *al-Kawthar*.’” [*Sahih Al-Bukhari*, vol.6, p. no.488].

<sup>44</sup> Allaah uses the Prophet (ﷺ) who He is addressing in this chapter as an example to humankind. He reminds them that He has promised an eternal reward in paradise for the righteous, therefore, they should sincerely dedicate their prayers and sacrifices to Him alone. The Arabic term *nahr* literally means ‘animal sacrifice’, however, animal sacrifice is only a symbol behind which is a deep spiritual meaning. Feeding the poor develops generosity and compassion, and the willing sacrifice of our wealth and property confirms our belief that all wealth comes from God alone. See chapter *al-Hajj* (22):37 wherein Allaah describes the symbolism “It is not their meat nor their blood that reaches Allah, but it is your piety that reaches Him.”

<sup>45</sup> The Arabic word *abtar* literally means ‘cut off’ or ‘having no offspring’. When the Prophet’s two male children died, the pagan Makkans made fun of him because he did not have any male children to carry on his line. However, the Prophet (ﷺ) ultimately became the most outstanding figure in human history, while his powerful enemies and detractors among the pagan Makkans are today relatively unknown figures. And in the next life only the believers will be honored with paradise.

(١٠٩) سُورَةُ الْكَافِرُونَ مَكِّيَّةٌ  
وَأَيَّانَهَا سِتُّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ يَا أَيُّهَا الْكَافِرُونَ ﴿١﴾ لَا أَعْبُدُ مَا تَعْبُدُونَ ﴿٢﴾  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٣﴾ وَلَا أَنَا عَابِدٌ مَّا عَبَدْتُمْ ﴿٤﴾  
وَلَا أَنْتُمْ عَابِدُونَ مَا أَعْبُدُ ﴿٥﴾ لَكُمْ دِينُكُمْ وَلِيَ دِينِ ﴿٦﴾

(١١٠) سُورَةُ النَّازِعَاتِ مَكِّيَّةٌ  
وَأَيَّانَهَا ثَلَاثٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا جَاءَ نَصْرُ اللَّهِ وَالْفَتْحُ ﴿١﴾ وَرَأَيْتَ النَّاسَ يَدْخُلُونَ  
فِي دِينِ اللَّهِ أَفْوَاجًا ﴿٢﴾ فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ  
إِنَّهُ كَانَ تَوَّابًا ﴿٣﴾

**Soorah al-Kaafiroon (The Disbelievers) 109***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** Say: "O disbelievers! **2.** I do not worship what you worship **3.** and you do not worship what I worship<sup>46</sup> **4.** And I do not worship the way in which you worship **5.** nor do you worship in the way that I worship.<sup>47</sup> **6.** You have your religion and I have mine."<sup>48</sup>

**Soorah an-Nasr (The Help) 110***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** When Allaah's help and victory comes **2.** and you see people entering Allaah's religion in droves,<sup>49</sup> **3.** glorify your Lord with praise and ask His forgiveness. Verily, He is oft-forgiving.<sup>50</sup>

---

<sup>46</sup> The Prophet (ﷺ) and his followers are instructed to address all disbelievers and clarify that only in Islaam is God alone worshipped. Though other religions claim to worship God, in practise they worship God's creation. Their belief that God is present in their idols or that He takes on human or animal forms does not make their objects of worship deserving worship.

<sup>47</sup> Worship in Islaam is based on divine revelation found in authentic scripture and in the recorded instructions of the last Prophet of God (ﷺ). It has remained unchanged over the past 1,400 years. In other religions, acts of worship have been invented by men and modified over the centuries.

<sup>48</sup> All other religions represent aspects of the religion of disbelief which is totally distinct from the true religion of God, Islaam.

<sup>49</sup> The Prophet (ﷺ) migrated from Makkah to Madeenah, a persecuted man. In Madeenah all the forces of truth and righteousness rallied round him, and the subsequent efforts by the pagan Makkans to destroy him and his community failed utterly. Gradually the territories of the Arabian peninsula aligned themselves with him and Makkah fell in a bloodless military victory. Following the conquest of Makkah, whole tribes and tracts of country gave their allegiance to him collectively, and before his ministry was finished, the soil was prepared for the rapid conquest of much of the now world of Islaam.

<sup>50</sup> The lesson to be learned from this small example of world history is not man's self-glory, but humility; not an appeal to man's selfishness or self-sufficiency, but a realisation of Allaah's Grace and Mercy, and the abundant outpouring of Allaah's Praises in word and conduct. Every human being should humble himself before Allaah, confess his human frailties, and seek Allaah's grace. Man should attribute any success that he gets in his work, not to his own merits, but to the goodness and mercy of Allaah. But the Prophet of Allaah (ﷺ) also had another duty and privilege, to pray for grace and forgiveness for his people in case any of them had exulted in their victory or done anything that they should not have.

(١١١) سُورَةُ الْمَسَدِ مَكِّيَّةٌ  
وَأَيَّانَهَا خَمْسُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ يَدَا أَبِي لَهَبٍ وَتَبَّ ① مَا أَغْنَىٰ عَنْهُ مَالُهُ وَمَا

كَسَبَ ② سَيَصْلَىٰ نَارًا ذَاتَ لَهَبٍ ③ وَأَمْرَاتِهِ حَمَالَةٌ

الْحَاطِبِ ④ فِي جِيدِهَا حَبْلٌ مِّن مَّسَدٍ ⑤

(١١٢) سُورَةُ الْاِخْلَاقِ مَكِّيَّةٌ  
وَأَيَّانَهَا اَرْبَعُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ هُوَ اللَّهُ أَحَدٌ ① اللَّهُ الصَّمَدُ ② لَمْ يَلِدْ وَلَمْ

يُولَدْ ③ وَلَمْ يَكُن لَّهُ كُفُوًا أَحَدٌ ④

**Soorah al-Masad (The Palm Fibre) 111***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** May the efforts<sup>51</sup> of Aboo Lahab come to nothing,<sup>52</sup> and so they have!<sup>53</sup> **2.** Neither his wealth nor his children will benefit him. **3.** For, he will be burnt in a blazing fire **4.** along with his wife, the slanderer,<sup>54</sup> **5.** who will have a chain of fire<sup>55</sup> around her neck.

**Soorah at-Tawheed (The Uniqueness of God) 112***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** Say: "He is Allaah,<sup>56</sup> [the] Unique.<sup>57</sup> **2.** Allaah, the Self-sufficient.<sup>58</sup> **3.** He does not give birth, nor was He born;<sup>59</sup> **4.** and there is none like Him."<sup>60</sup>

<sup>51</sup> Literally *yadaa* means 'the two hands' however. Ibn Katheer explained that this was a metaphor for human effort. [See Ibn Katheer's *Tafseer al-Qur'aan al-'Atheem*, vol.4, p.603]

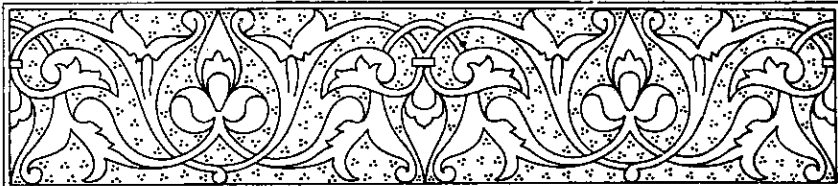
<sup>52</sup> *Aboo Lahab*, "Father of Flame", was the nick-name given to an uncle of Prophet Muhammad (ﷺ), because of his hot temper and his ruddy complexion. He was one of the harshest enemies of early Islaam. When the verse "And warn your near relatives" was revealed to the Prophet (ﷺ), he climbed on top of mount *Safaa* and called together the Quraysh. When they gathered, he began to warn them of the punishment for idolatry disbelief in his mission. Aboo Lahab cursed him saying, "May you come to nothing." Following that, this chapter was revealed. [See *Sahih Al-Bukhari*, vol.6, p.467, no.495].

<sup>53</sup> Aboo Lahab's efforts to thwart the spread of Islaam failed. The star of Islam rose higher and higher every day, and its persecutors dwindled in strength and power. Many of the leaders of persecution perished at the battle Badr, and Aboo Lahab himself perished a week after Badr, consumed with grief and his own fiery passions.

<sup>54</sup> Literally *hammaalah al-hatab* means 'carrier of wood'. However, the Qur'anic commentator and student of Ibn 'Abbaas, Mujaahid, stated that it referred to her practise of slandering the Prophet (ﷺ). [See *Sahih Al-Bukhari*, vol.6, p.469, chapter (356)] Aboo Lahab's wife was a woman as passionately opposed to the Prophet (ﷺ) as her husband. She used to tie bundles of thorns with ropes of twisted palm-leaf fibre and throw them at night in the paths which the Prophet (ﷺ) customarily took.

<sup>55</sup> Literally *hablun min masad* means 'a rope of palm-leaf fibre' like what she used to put in the Prophet's path. But, it will be from the hellfire, as explained by Mujaahid. [See *Sahih Al-Bukhari*, vol.6, p.469, chapter (356)].

<sup>56</sup> The Prophet (ﷺ) and his followers are here instructed to inform humankind about the true nature of God. His personal name is 'Allaah' which means, the only one deserving worship. It is different from *ilaaah* which means 'god', but which, like its English equivalent, may be made plural (eg. gods *aalihah*), feminine (eg. goddess *ilaaahah*). Furthermore, He is a personality, and not a mere abstract concept of philosophy.



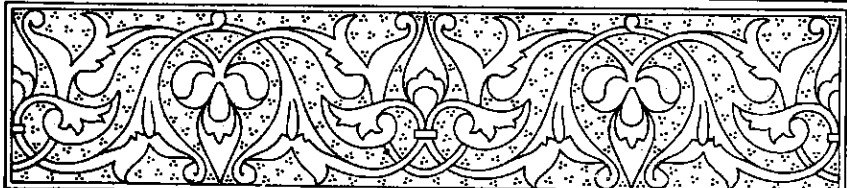
(۱۱۳) سُوْرَةُ الْفَبَاوِ مَكِّيَّةٌ  
وَآيَاتُهَا خَمْسٌ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ ﴿۱﴾ مِنْ شَرِّ مَا خَلَقَ ﴿۲﴾ وَمِنْ شَرِّ

غَاسِقٍ إِذَا وَقَبَ ﴿۳﴾ وَمِنْ شَرِّ النَّفَّاثَاتِ فِي الْعُقَدِ ﴿۴﴾

وَمِنْ شَرِّ حَاسِدٍ إِذَا حَسَدَ ﴿۵﴾



**Soorah al-Falaq (The Dawn) 113***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** Say: "I seek refuge<sup>61</sup> in the Lord of the dawn<sup>62</sup> **2.** from the evil of what He has created,<sup>63</sup> **3.** the evil of the night as it falls,<sup>64</sup> **4.** the evil of witches blowing on knots,<sup>65</sup> **5.** and from the evil of the envious one when he is jealous."<sup>66</sup>

<sup>57</sup> Allaah is not only a unity, but a unique unity. He is an indivisible unity. His oneness is different from the oneness of His creatures. This verse negates polytheism wherein people believe in many gods or worship others besides God.

<sup>58</sup> The leading scholars of the Qur'anic sciences have explained that the word *samad* means 'absolute master'. Absolute existence can only be attributed to Him; all other existence is temporal or conditional. He is also absolute in the sense that He is dependent on no person or thing, but all persons and things are dependent on Him. Ibn 'Abbaas and 'Ikrimah both stated that *as-Samad* meant 'the one to whom all creation turns for their needs. [See Ibn Katheer's *Tafseer al-Qur'aan al-'Atheem*, vol.4, p.609]

<sup>59</sup> Giving birth is the way that created beings continue to exist physically after their death. God does not die, thus a 'son' would be totally unnecessary and meaningless. If God were born, the one who caused Him to be born would be greater than He. It would also imply that there was a time when He did not exist. Both of these conclusions contradict the basic characteristics of God.

<sup>60</sup> God's attributes are unique. He is the Creator and not His creation. To consider Him to be one, but divisible is to make Him like His creation. He alone is One and indivisible. To give Him a father or son, is to make Him like His creation. He is infinite and cannot be imagined by finite human minds. Consequently, painting or carving images of God in human form is totally inappropriate.

<sup>61</sup> Only God can provide refuge from harm in this world. Because, nothing takes place in the universe without His permission. Consequently, to seek help and refuge in fortunetellers, charms and amulets is futile.

<sup>62</sup> The Lord of the dawn is Allaah, the Lord of creation [Ibn 'Abbaas was reported to have said that *falaq* here meant *khalq* (creation). See *Tafseer al-Qur'aan al-'Atheem*, vol.4, p.613]

<sup>63</sup> Allaah is good and what He has created is good. However, the good of a bone in a fish may become evil when stuck in the throat of a human being who cooked the fish and ate it. Such forms of evil may be termed 'relative evil'. Pure evil results when Allaah permits the evil choices of human beings to be manifest in the world. Since no evil can befall humans without God's permission, it is only appropriate to seek refuge in Him alone.

<sup>64</sup> Nightfall is a time when the forces of evil are most active. Most crimes are committed under the cloak of darkness. However, nothing can harm any of Allaah's creatures, except what He has destined to happen to them.

<sup>65</sup> From ancient times until the present, the evil practice of witchcraft and magic has contained in its rituals blowing on knotted string, hair, etc.. Not all magic is trickery. Some magic involves unseen forces of evil which can affect the affairs of this world. However, no harm can occur without God's permission. Therefore, refuge should be

(١١٤) سُورَةُ النَّاسِ مَكِّيَّةٌ  
وَأَيُّهَا سِتُّ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ بِرَبِّ النَّاسِ ﴿١﴾ مَلِكِ النَّاسِ ﴿٢﴾  
إِلَهِ النَّاسِ ﴿٣﴾ مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ ﴿٤﴾  
الَّذِي يُوسِّسُ فِي صُدُورِ النَّاسِ ﴿٥﴾ مِنْ الْجَنَّةِ  
وَالنَّاسِ ﴿٦﴾

**Soorah an-Naas (Mankind) 114***In the Name of Allah, the Most Beneficent, the Most Merciful*

**1** Say: "I seek refuge<sup>67</sup> in the Lord of mankind,<sup>68</sup> **2.** the King of mankind,<sup>69</sup> **3.** the God of mankind,<sup>70</sup> **4.** from the evil of the slinking whisperer<sup>71</sup> **5.** who whispers in the hearts of mankind, **6.** from among jinns and men."<sup>72</sup>

sought in Allaah from such forms of evil whenever they are encountered. In fact, this chapter and the one following it were revealed specifically to ward off evil.

<sup>66</sup> Those consumed in envy often transform their jealousy into spiteful action which seeks to destroy the happiness or the material or spiritual good enjoyed by people. Again, only God can protect humans from the evil effects of jealousy, so refuge should be sought in Him alone.

<sup>67</sup> The previous chapter pointed to the necessity of seeking Allaah's protection against external factors which might affect an individual. Here the need for protection from internal factors is pointed out

<sup>68</sup> Allaah is the Lord, Maker, and Cherisher of mankind. It is He who sustains man and cares for him; He provides him with all the means for his growth and development. Although human beings observe others looking after them and providing for them, it is actually God who sustains them through other humans. For, all those who help depend on others and those others depend on yet others. In the end provision comes from one source alone; Allaah.

<sup>69</sup> Allaah is the true king or ruler over humankind. He alone has authority to guide man's conduct because He alone knows completely the nature of man. Consequently, He has given human beings laws to live by. Laws governing their spiritual relationship with God, and laws governing their socio-economic interaction with other human beings. He is also the true ruler over man, because nothing can take place in man's world or the universe without His permission. And anything which He desires to take place, none can stop.

<sup>70</sup> Since Allaah is the creator and sustainer of the world and He alone has authority, only He deserves man's worship. To worship others besides Him is futile, for they can do nothing without His permission.

<sup>71</sup> Ibn 'Abbaas explained that the devil perches on the human heart. Whenever it becomes distracted and forgets Allaah, he whispers evil into man's heart. And whenever man remembers Allaah, the devil slinks away. See *Tafseer al-Qur'aan al-'Atheem*, vol.4, p.616].

<sup>72</sup> Those who whisper evil in human hearts are from both the invisible world of the Jinn as well as the visible world of men.