

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

NOTES ON TRANSCRIPTION AND PRONUNCIATION OF THE ARABIAN

- There are three short vowels in Arabic: a (ا) like in "us" {*al*}, i (ي) like in "in" {*bi-smi-llāh*} and u (و) like in "neighbourhood" {*kullu*}.
- A line on top of a vowel (ā) indicates the vowel is pronounced long, e.g. a long ā (اَ) is pronounced somewhat like *father* {*Allāh*}; long ī (يَ) as in *here* {*dīn*}; long ū (وُ) as in *flute* {*maḥmūd*}. [(ā is 'alif maqṣūra' = اِ as in 'alā)]
- A stroke (ˆ) on top of a syllable means that the syllable is stressed. e.g. *Muḥammad*
- *ai* and *au* (stress on ái and áu, arab. اِيّ-, اُوّ-) are pronounced e.g. as in *fine* and as in *how*. Sometimes, however, *ai* is more pronounced like *remain*. You always say, for instance 'aláikum or 'iláhi. This is actually a matter of customary usage - *báina* is pronounced like *remain*, *šáii* like *fine*, *háula* like *how*. The syllable *aiy* is often pronounced more like *eiy* as in 'iláyya.
- A line below a consonant (x) indicates that it is a fricative:
 - ṭ (ط) is a voiceless th as in *thick* {*maṭaluhum*}
 - ḍ (ذ) is a voiced th in *these* {*dālika*}
- A dot beneath a consonant means that it is emphatic. These emphatic consonants are typical of Arabic and serve to darken the surrounding vowel (mostly the following vowel but sometimes the vowel in front) as in *širāṭa-l-...*
 - ḍ (ض) emphatic d darkens the a eg. in *dālīn*
 - ṭ (ط) emphatic t as in *širāṭa-l-mustaqīm*
 - ṣ (ص) emphatic voiceless s {*šamad*}
 - ẓ (ظ) emphatic voiced th {*yánzuru*}
 - (by | the tip of the tongue is bended back a little {*allāh*})
- The Arabic Language has three different kinds of h:
 - h (ه) is like an English h and is articulated in every position within the word (never mute) - *īhdina* as in *ahead*, *húwa* as in *hat*
 - ḥ (ح) as in the Scottish word *loch* (or German *Bach*) *ḥáirun*
 - ḥ (ح) to form this ḥ you draw the throat muscles close together forming a small opening through which air flows while articulating e.g. *al-ḥamdu*.

Sounds which are common in English are:

- y (ي) simple y as in *yes* {*iyáka, yáum*}
- s (س) voiceless s as in *seat* {*salám*}
- z (ز) voiced s like *zoo* {*zálzala*}
- š (ش) simple sh as in *shine* {*šams*}
- w (و) simple w as in *weather* {*wa*}

- ğ (ج) a voiced fricative as in *jewel*, *german* {ğamíla}
- ‘ (ء) Arabic *hamza* (‘) is a consonant indicating a pause between or before strong vowels (*re’enter*). English as well as the other Germanic languages have no equivalent to it since these pauses are a fundamental part of the spoken language and need not be individually indicated: ‘*in*, ‘*and*, {*ra’áita*}. In Romance languages e.g. French, vowels are softened to allow a connection of consecutive words (= *un_ami*). A separation here would be like hamza: *un’ami*. It also occurs directly before a consonant, like in arabic *mu’mín*. Here you make a break before pronouncing the second m.

Other Arabic sounds:

- r (ر) the r formed with the tip of the tongue vibrating at the front teeth. {*rahmān*}
- ğ (غ) the uvular r which is formed with the uvula but avoiding vibration as in *ğáiri-l-mağdúbí*
- q (ق) is a k that is pronounced at the back of the throat, e.g. *qur’ān*, since here the u is formed in the front of the mouth it is drawn back and consequently darkened - so that you nearly hear an o: *kor’ān*
- ‘ (ع) is a fricative which is formed by pressing the throat muscles very close together so that the air must be pressed out: ‘*ain*, ‘*aláhi*
- A doubled consonant serves to prolong the consonant (and not to change the quantity of preceding vowels). This is done by keeping the consonant voiced for a longer period and then continuing to speak. {*Muğámmad*}
- Plosives (b,d,ḍ,t,ṭ,k,q) are prolonged in the way that you articulate them, but before opening your closed mouth you stop for a moment, like in Italian *tutti* {*rabbí*}.

The following lowered letters in smaller print -: a, an, i, in, u, un, ta, n - are endings which can be but not must be spoken (especially after a pause in speech) as in: *yáumi-d-dín_i*. If you do not read a lowered n you must pronounce a preceding a longer. You can thus read *kaṭíra_n* either as *kaṭírá* or as *kaṭíran*. The occasionally found lowered i is a conjunction vowel which appears when a word ends with a plosive and the following word begins with one as well e.g. *ḥúliqat-d-dúnyā*. Although it is lowered and printed small you read it.

- A hyphen between two words means that those words can be read as one. (The stress on the syllables then change accordingly.) *Fa-nṣab* is pronounced *fan/ṣab*. The words following the hyphen are usually imperatives. When reading slowly, these words can be again dissolved by using a fitting (a, i, u, depending on the verb) vowel at the beginning of the second word. *fa-nṣab* can be then read *fa inṣab*.
- The article *al* is usually connected to the following word in fluid speech. The vowel *a* is dropped and the "l" is connected to the following consonants *t, ṭ, ṭ, d, ḍ, ḍ, s, ṣ, ṣ, z, ḏ, n, r*. This is the reason for transcriptions such as {*yaúmi-d-dín_i* < "*yaumi al dīni*"}, {*wa-t-tíni wa-z-záitūn_j* < "*wa al tīni wa al zaitūni*"}, {*bí-smi-lláhi-r-rahmāni-r-rahím_j* < "*bi ismi allahi al rahmāni al rahími*"}. In slow reading the vowel *a* can be read here as well whereby the connection to the last letter remains: *wa huwa-s-samí‘u-l-‘alim* > *wa huwa as-samí‘u al-‘alim*.
- Regarding word stress: A word can be stressed within the last three syllables. The stress is usually on the last long syllable but never on a long ending vowel {‘*Álī*, but not ‘*Alí*}. A syllable is considered long when it contains 1) a long vowel (ā, ī, ū) {*ṣirāta*}, 2) a diphthongue {‘*aláhim*} or 3) two consecutive consonants {*hámdu*}. If all three last syllables are short, the

third before last syllable is stressed *{ta'húduhu}*. Word stress can shift, however, depending on if a word is spoken with or without an ending: *ḥuṭámatu* or *ḥúṭama*.

Notes on the recitation of the Holy Qur'ān

Apart from the "Notes on the transcription of the Arabian" you have to know the following:

There are seven different ways to recite the Holy Qur'ān. To learn this you need a special instruction. Here only the points are mentioned that have affect on the transcription:

Basicly there are two different ways of reciting the suras: On the one hand you can read two or more verses following without any stop between them. Or, on the other hand, you can make a break after every single verse. Whereas the first way asks for a great skill and a special instruction, the second one is good for learning the text itself. Because of this, in the layout of the transcribed text, respect has been taken to the second way:

1. Lowered word-endings:

If you read more than one verses following as a unit, all the words will be read totally with all their endings. Only before you make a break you don't articulate the last ending. Endings being not read in this case are lowered a little in the transcription. So, for example, you can read the two beginning verses of the sura Quraiš (106) in the two following different ways:

- (1) li-'iláfi qúraiš_in
- (2) 'iláfihim ríḥlata-š-šitá'i wa-ṣ-ṣaif_i

- a) as a unit: li-'iláfi quráišin 'iláfihim ríḥlata-š-šitá'i wa-ṣ-ṣaifi ...
- b) single: li-'iláfi quráiš (break) 'iláfihim ríḥlata-š-šitá'i wa-ṣ-ṣaif (break)

2. Word stress / accent:

As the an Arabian word can only be stressed on one of the last three syllables¹, the word stress can change, depending on reading either the whole word or the "stop"-form (without the ending) of the word:

- e.g.: al-ḥúṭama ("stop"-form),
but al-ḥuṭámatu (whole form).

In the transcription the word-stresses marked in the words with lowered endings belong to the "stop"-form of the words. If you recite more than one verses as a unit, you don't read the "stop"-form and have to take care that the word stress can change,

e.g. sura Al-Humaza (104), āyāt 5-6 :

- (5) wa mā 'adráka mā-l-ḥúṭama_{tu}
- (6) nāru-!!áhi-l-múqada_{tu}

- "stop"-form: wa mā 'adráka mā-l-ḥúṭama (break) nāru-!!áhi-l-múqada (break)
whole form: wa mā 'adráka mā-l-ḥuṭámatu nāru-!!áhi-l-mūqádatu

3. Smaller printed vocals in the beginning of the verses:

Like the endings mentioned above, the smaller printed vocals occasionally occuring in the beginning of some verses are elements that can change, depending on the way of recitation. The Arabic text here shows alif with waṣla (ٱ). That means that the smaller printed vocals will

¹ as a rule: on the last long syllable. If all syllables are short, the word stress lies on the last but two syllable, cf. "Regarding word stress" in the "Notes on the trascription of the Arabian".

be read after a break in recitation but will not be read if you recite two verses continuously. In this case the ending vocal of the verse before will be read instead.

e.g. sura Quraiš (106), verses 3-4:

- (3) fal-yá^obudū rābba hāḍā-l-baiti
 (4) allaḍī 'aṭ^oamahum min ḡū^oin wa 'āmānahum min ḥāufi^o

"stop"-form: fal-yá^obudū rābba hāḍā-l-bait (break)
 állaḍī 'aṭ^oamahum min ḡū^oin wa 'āmānahum min ḥāuf (break)

as a unit: fal-yá^obudū rābba hāḍā-l-baiti-llaḍī ^oamahum min ḡū^oin
 wa 'āmānahum min ḥāufi^o ...

4. Assimilations (not marked completely in the transcription) :

In some ways of recitation assimilations may occur, e.g. the assimilation of 'n' to 'm' before a 'b' directly following. E.g. "ḍanb" can be read as "ḍamb", "hillun bi-" as "ḥillum bi". In the Arabian text this is marked by a small mīm (م) printed above the n, in the transcription it is marked by the sign " ṁ ". It may also occur at the end of a sura, when its last letter is an 'n'. The reason for this is, that there is a way of recitation that reads all the Qur'ān as one, without stopping between the suras. For every sura (apart from sura 9, At-Tauba) begins with "bi-millāhi-r-raḥmāni-r-raḥīmi", that is, with a "b". So in this case the ending "n" of the one sura would be assimilated to the beginning "b" of the following sura and so be read as "m". But if you make a break before the recitation of the next sura, you only read the "stop"-form of the last word in the preceding sura, that means you read the last word without the endings "un", "in" or "an",

e.g. sura Aṣ-Ṣamadīya (112, end) and sura Al-Falaq (113, beginning):

- sura 112: ... (3) lám yálid wa lám yūlad
 (4) wa lám yáku^ṁ láhu kúfuwan 'áḥadu^ṁ
 sura 113: bí-smi-llāhi-r-raḥmāni-r-raḥīmi
 (1) qúl 'a^oūdu bi-rábbi-l-fálaqi

you can read it without a break:

.... lám yálid wa lám yūlad wa lám yáku-lláhu kúfuwan
 'áḥadu^ṁ bí-smi-llāhi-r-raḥmāni-r-raḥīmi qúl 'a^oūdu bi-rábbi-l-fálaqi

or with a break after the preceding sura:

.... lám yálid wa lám yūlad
 wa lám yáku^ṁ láhu kúfuwan 'áḥad (break)
 bí-smi-llāhi-r-raḥmāni-r-raḥīmi
 qúl 'a^oūdu bi-rábbi-l-fálaqi

In the same way there is a kind of assimilation of an ending -n to a following r-, l- or m-. In the Arabian text this is marked by putting a šadda (ّ) above the following initial consonant r-, l- and m-. In the transkription this possible assimilation is indicated by the signs ṁ, ṁ and ṁ, e.g.:

yáku^ṁ láhu: instead of "yakun lahu" you can read "yáku-lláhu",
 mi^ṁ rabbi: instead of "min rabbi" you can read "mi-rrabbi" and
 mi^ṁ másad: instead of "min másad" can be read "mi-mmásad".

(attention: so the sign ṁ indicates two different kinds of assimilation:

- 1) n+b > m+b
 2) -n m- > -∅ -mm-,

but always the 'n' changes to 'm' in any way!)

There is also a possibility of an assimilation of a final -n to a following initial y- or w- (in some ways of recitation even beyond the boundaries of a verse). In the Arabian text this is indicated by a special (hardly recognizable) form of the endings "un", "in" and "an". In the transcription you will be only reminded of this possible assimilation, if it occurs in a group of assimilated word, e.g.: " 'aḥ laḥ yaḥūra". This means, that you can read this group of words instead of "an lan yaḥūra" as "a-lla-yyaḥūra". The assimilation to an initial "w-" is shown by ť.

If the final and the initial consonant of two following words are the same "n" or "m", you can read both the words not separated but as a unit, e.g.: "rabbihim min" as "rabbihimmin". In the Arabian text there is a šadda on the initial "m-" or "n-" to remind you, the transcription does not show anything for this case.

5. Signs of breaks (ʿalamāt al-waqf) in the text:

In the Holy Qurʿān different kinds of breaks are marked, which are indicated in the transcription as well. There are breaks that are necessary (lāzim), others are allowed (ǧāʿiz) and sometimes they are forbidden (mamnūʿ). The breaks that are allowed are divided into three categories:

1) al-waqf al-ǧāʿiz, ǧawāzan mustawiya-ṭ-ṭarafain: 'a permissible break, having the same value to both sides': In Arabian these cases are marked by a small ǧīm (ج). Here there is no preference to one of the alternatives: you can stop here or continue reciting the text as well. In the transcription these possible breaks are marked by the lowered ending of the last word before the possible break followed by a small circle: o

e.g. sura An-Naṣr (110), āya 3:

fa-sábbih bi-ḥámdi rábbika wa-stáǧfirhu o 'ínnahu kána tauwábaḥ

here you can read the following:

with a break: fa-sábbih bi-ḥámdi rábbika wa-stáǧfirh (break) 'ínnahu kána tauwábā (break)

without a break: fa-sábbih bi-ḥámdi rábbika wa-stáǧfirhu 'ínnahu kána tauwában ...

2) al-waqf al-ǧāʿiz maʿa-l-kauni-l-waṣl 'ulā: The second kind of permissible breaks is characterized by the preference of continuing the recitation rather than making a break here. Although stopping here is not forbidden. In the Qurʿān you will find this sign: ط. In the transcription again you will find the last word before the possible break with a lowered ending, but - as a sign for this special break - followed by a line printed on the line: _

e.g. sura An-Nabā' (78), āya 39:

ǧálika-l-yáumu-l-ḥáqqu _ fa-man šá'a-ttáḥaḍa 'ílā rábbihi ma'ábaḥ

with a break: ǧálika-l-yáumu-l-ḥáqq (break) fa-man šá'a-ttáḥaḍa 'ílā rábbihi ma'ábā (break)

without a break: ǧálika-l-yáumu-l-ḥáqqu fa-man šá'a-ttáḥaḍa 'ílā rábbihi ma'ában

3) al-waqf al-ǧāʿiz maʿa-l-kauni-l-waqf 'ulā: The last kind of the permissible breaks is this one that gives preference to making a break, although the continuing recitation is not forbidden. But stopping here is considered as the better alternative. In the Arabian Text you will find here this sign: ق. In the transcription again the last word before the possible break shows a lowered ending, the break itself is indicated by a comma (,)

e.g. sura Al-Baqara (2), āya107:

'a-lam yáʿlam 'ánna-!lāḥa láhu múlku-s-samawáti wa-l-'arḍi, wa mā lákum min dúni-!lāḥi min walýin wa lā naṣírin

with a break: ... láhu múlku-s-samawáti wa-l-'arḍ (break) wa mā lákum min dúni-!lāḥi

without a break: ... láhu múlku-s-samawáti wa-l-'arḍi wa mā lákum min dúni-!lāḥi

4) A necessary break (al-waqf al-lāzim) is marked by a small mīm (◌ٴ) in the Arabian Text. In the transcription you will find here a lowered, smaller printed ending in the last word before the break, followed by a full stop (.)

e.g. sura Al-'An'ām (6), āya 36:

'innamā yastağību-l-lađīna yasma'ūna. wa-l-mautā
yab'atūhumu-llāhu tūmma 'ilāihi yurğ'a'ūna

must be read: 'innamā yastağību-l-lađīna yasma'ūn (break)

wa-l-mautā yab'atūhumu-llāhu tūmma 'ilāihi yurğ'a'ūna

5) The point where a break is prohibited (al-waqf al-mamnū') is marked by a small " ʻ " in the Qur'ān. The transcription tries to show you this by a conjunction line between the two words where a break is not allowed: (_)

e.g. sura An-Naḥl (16), āya 32:

allađīna tatawaffāhumu-l-malā'ikatu ṭayyibīna _ yaqulūna salāmun
'alaikum- dhūlū-l-ğānnata bi-mā kúntum ya'malūna

must be read without a break:

allađīna tatawaffāhumu-l-malā'ikatu ṭayyibīna yaqulūna
salāmun 'alaikum-dhūlū-l-ğānnata bi-mā kúntum ya'malūna

6) In a few cases there is a doubt to which part of the sentence a word belongs, so that two possible breaks are marked. In the Arabian text you find this sign " ۞ " above both of the two following words to indicate a possible break afterwards. In the transcription this is shown by a colon (:) after every word that could precede the break,

e.g. sura Al-Baqara, āya 2:

đālika-l-kitābu lā ġāiba: fīhi: hūdāh li-l-muttaqīna

that means that you can make a break here:

đālika-l-kitābu lā ġāiba (break) fīhi hūdāh li-l-muttaqīna

or here:

đālika-l-kitābu lā ġāiba fīhi (break) hūdāh li-l-muttaqīna

7) The last sign for a break that may occur is a small " ˆ ". In the Arabian text you will find here a small sīn (ˆ). That means that here you make a short break,

e.g. sura Al-Mutafiffīn (83), 14:

kállā _ bal ˆ rána 'álā qulúbihim mā kánū yaksibūna

you read like this:

kállā bal (break) rána 'álā qulúbihim mā kánū yaksibūna

8) After having read up to this sign (❀), you may do a sağda, e.g.: sura Al-'Inšiqāq, āya 21:

wa 'idā qúri'a 'alāihimu-l-qur'ānu lā yásğudūna ❀

So this means that you can make a sağda before you continue with reading āya 22.