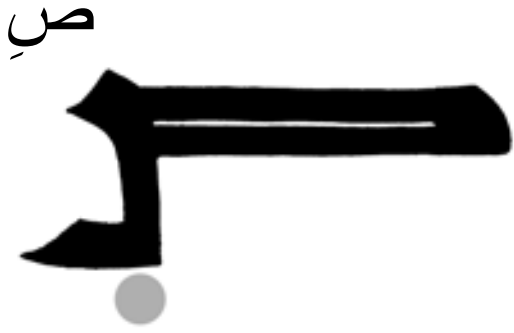


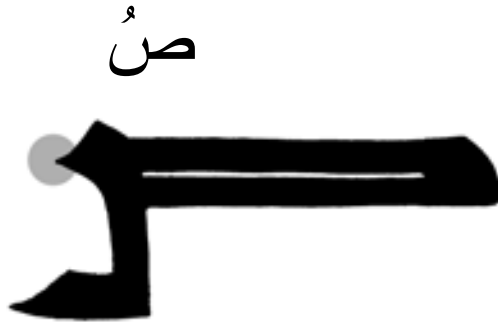
صِ



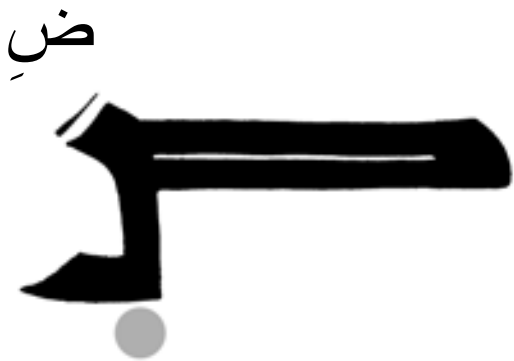
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صُ



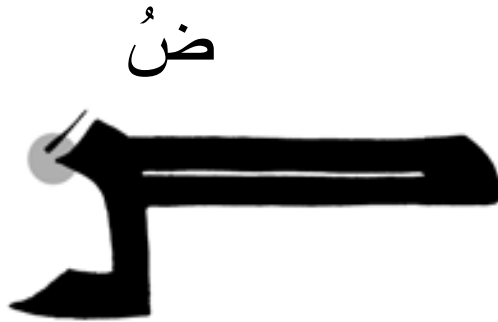
ضِ

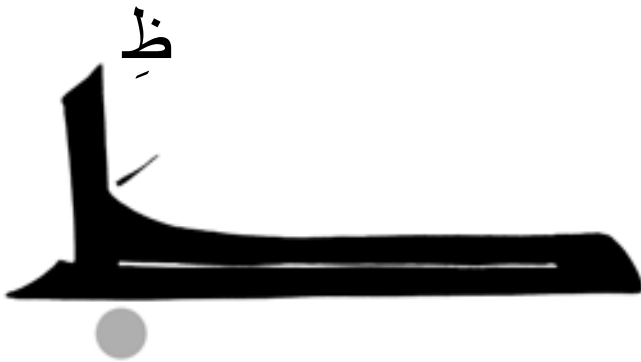
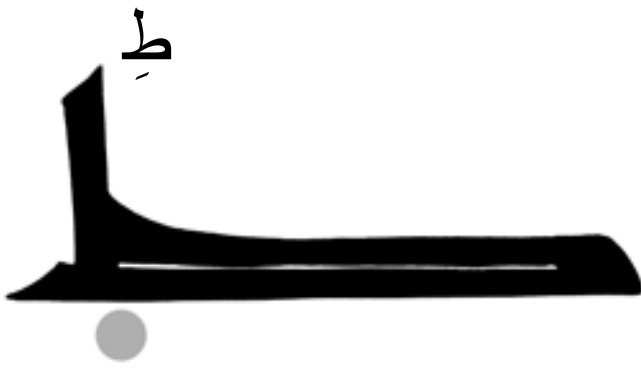


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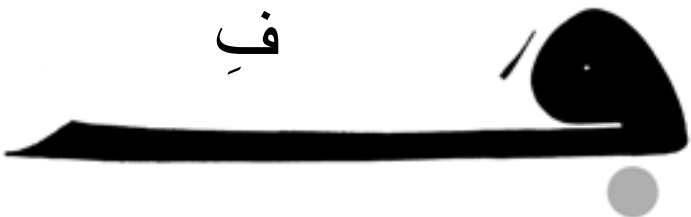
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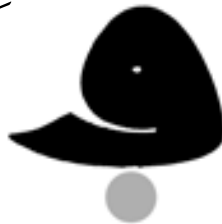
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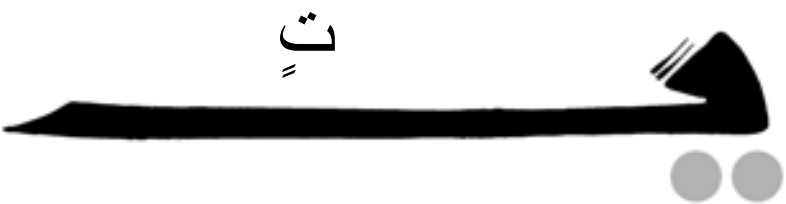
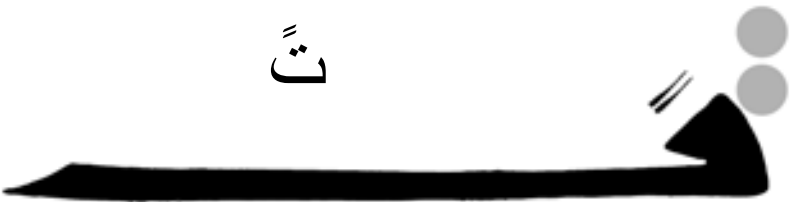
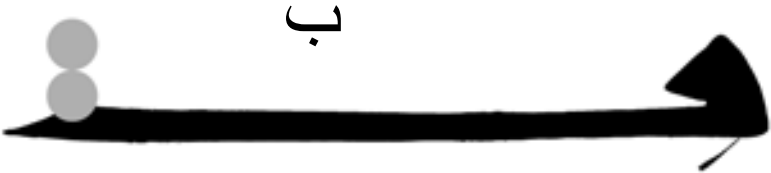
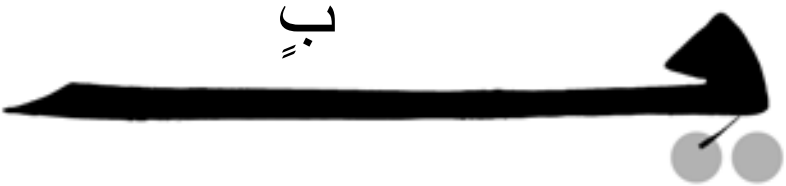
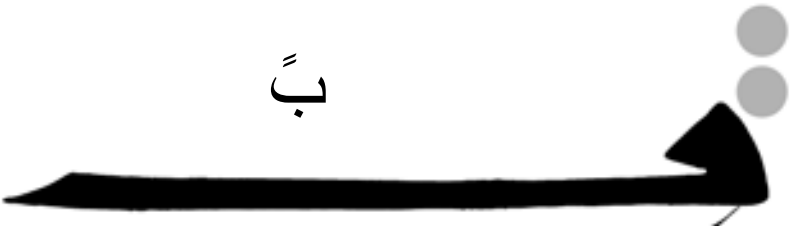
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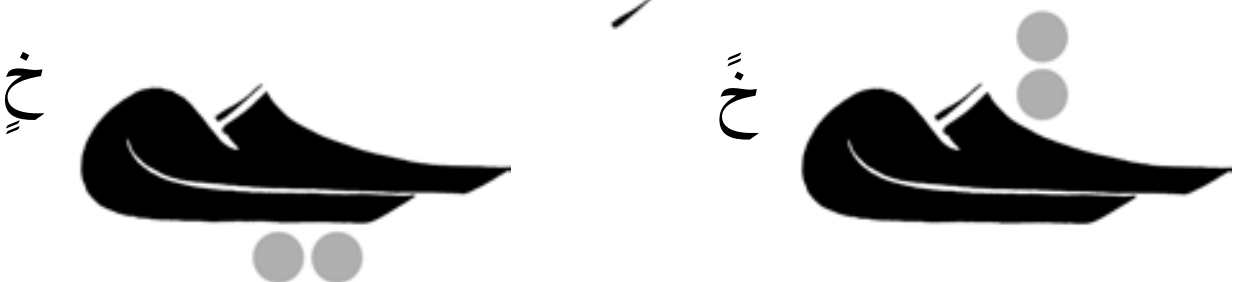
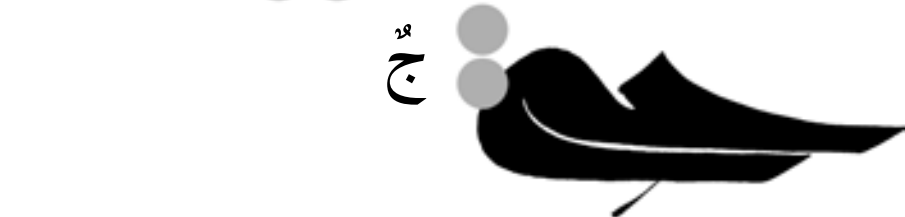
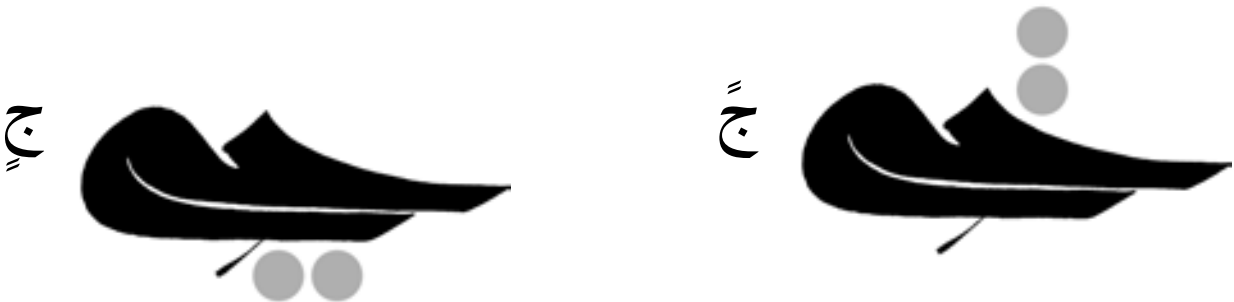
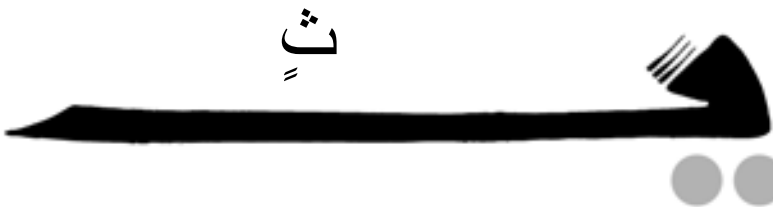
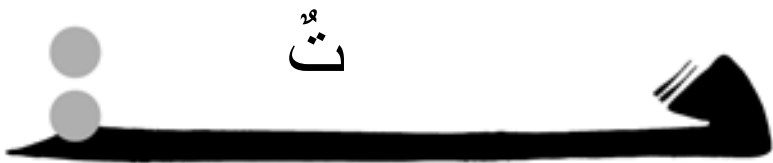


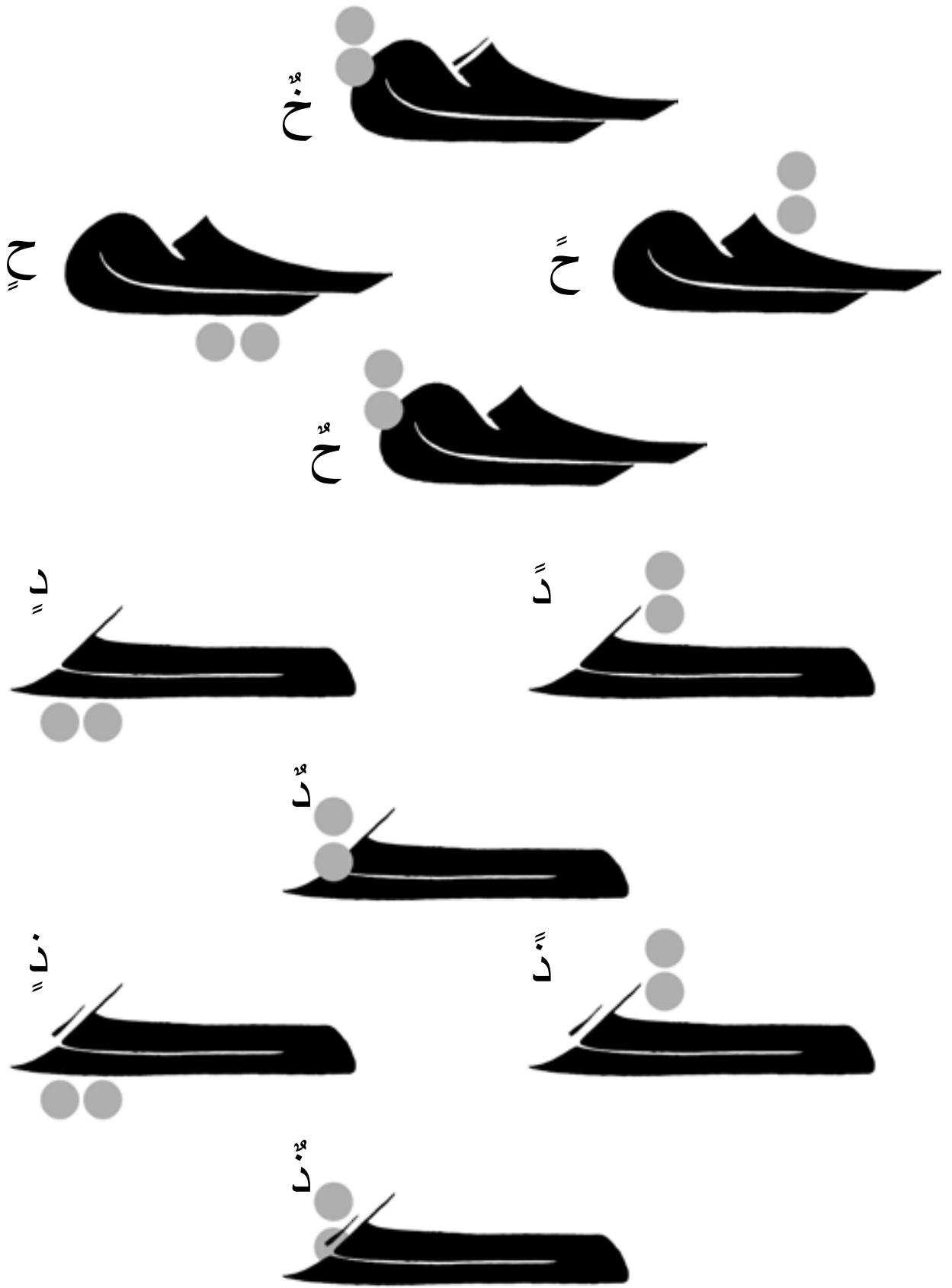


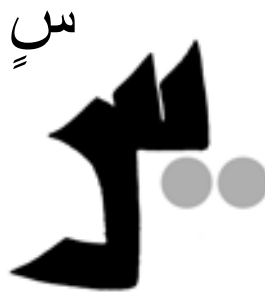
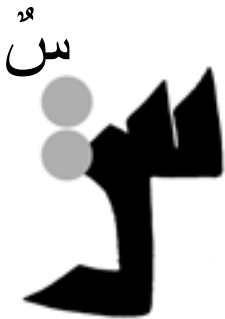
Arabic has another pronunciation pattern that needs to be signaled in the text. This is the addition of a final nūn with preceding vowel to the ends of nouns and adjectives to show the case. Since it adds the nūn to the same three short-vowel sounds whose markers were explained above, these short-vowel markers can simply be doubled to show the endings, “an” (accusative), “in” (genitive), and “un” (nominative). This marker is called the tanwīn, and its color is the same minium red as the short-vowel markers.

Study the pages showing the locations of these tanwīn.

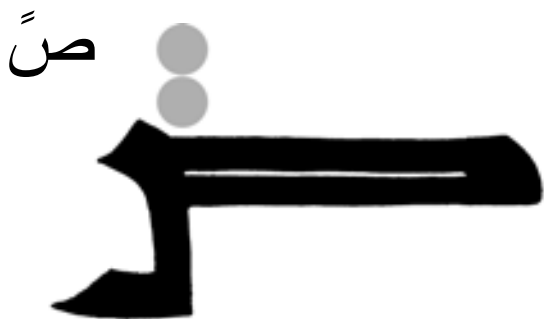




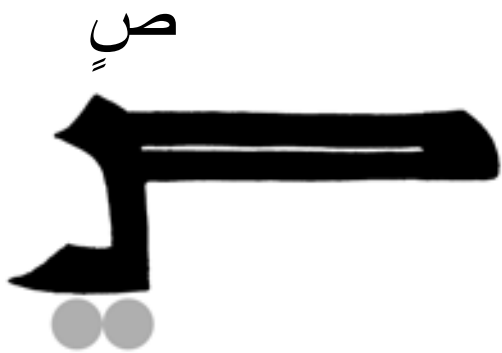




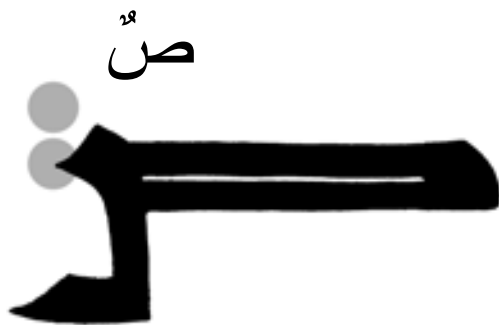
طَّ



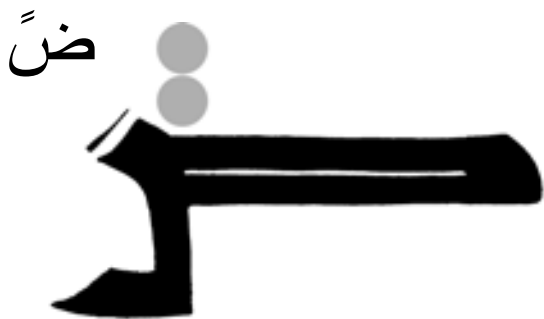
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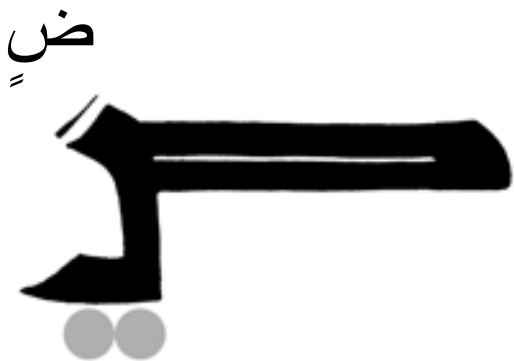
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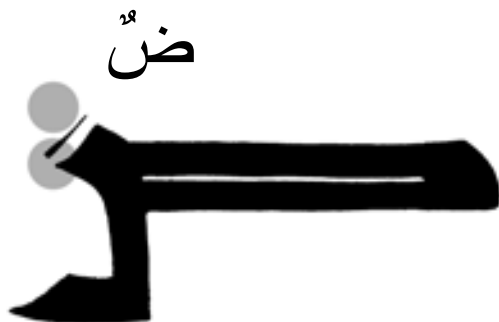
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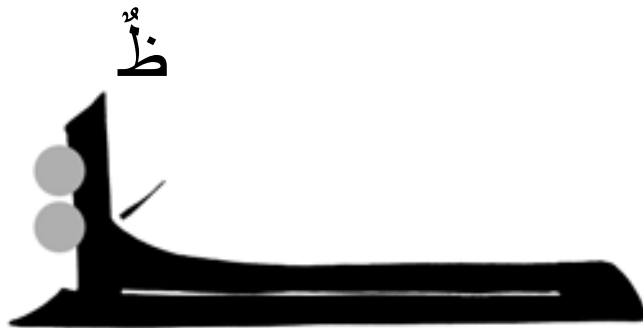
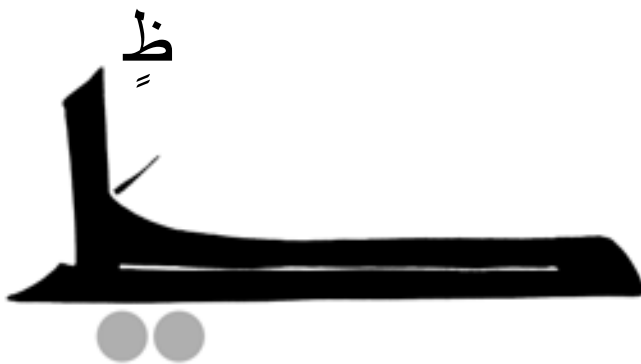
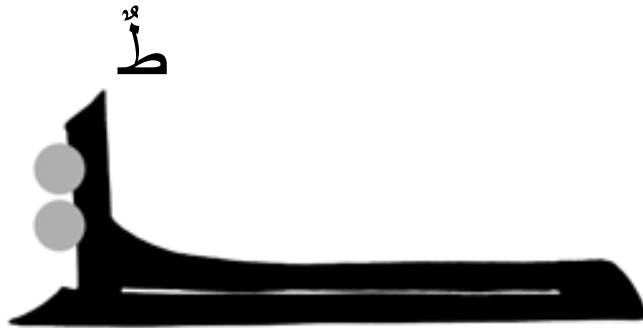
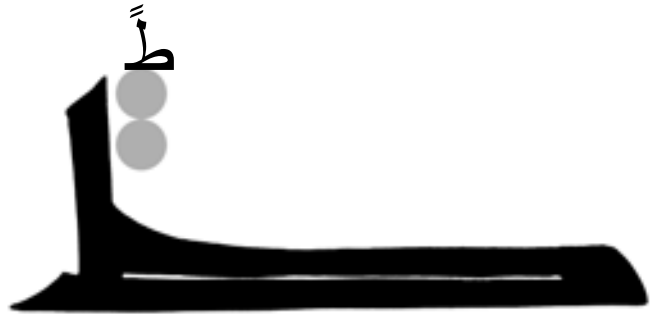
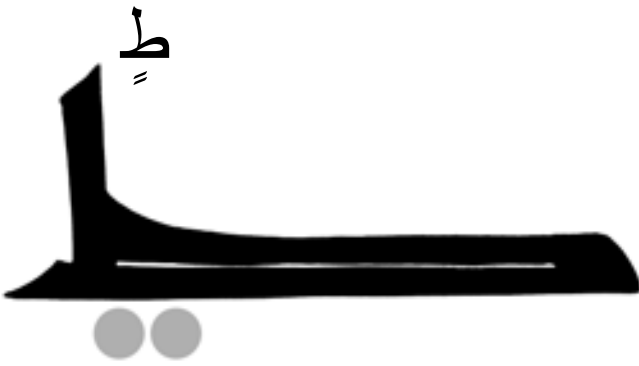


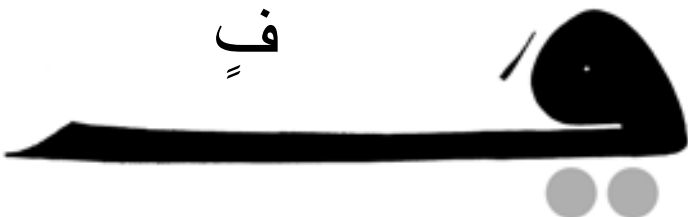
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فَ فَ

فَ فَ

فَ فَ

فَ فَ

كَا كَا

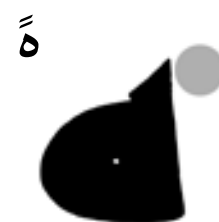
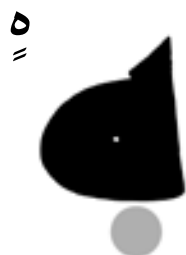
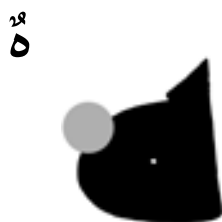
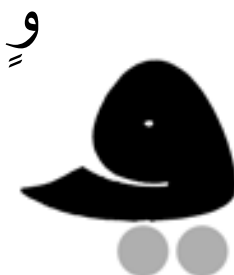
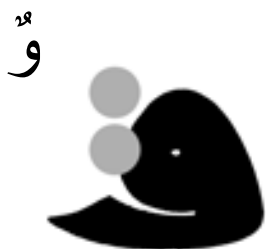
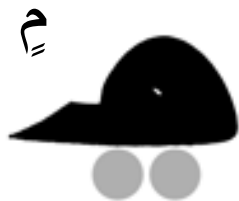
كَا كَا

كَا كَا

كَا كَا

كَا كَا

كَا كَا





Shaddah, Hamzah, Sukun, Waslah

Arabic has three more pronunciation patterns that must be signaled. These are indicated by large round dots of the same size as the short-vowel markers. To avoid confusion, they were added in different colors from the short-vowel markers. However, where the short-vowel markers were always minium red, the pronunciation markers could be a range of different colors. The system would be consistent in individual manuscripts, but could differ from one manuscript to another. One typical system was to use green for the shaddah, white for the hamzah (this stood out clearly on the buff colored parchment), and yellow for the sukun. Note that Primary Kufic has no marker for the waslah: it was simply designated by the standard alif.

The first pronunciation pattern is the doubling of a consonant that either extends its length (as in, for example, “nn”) or makes it more emphatic (as in, for example, “bb”). Since every Arabic consonant assumes a following short-vowel unless otherwise signaled, the vowel-markers explained above can be given different colors to alert the reader both to the short-vowel itself and the fact that its preceding letter should be lengthened or emphasized. This marker is called the shaddah.

The second pronunciation pattern is the glottal stop which is associated with any of the three long vowels, alif, wāw and yā’. Since these long vowels have alphabetic letters, they can be looked on as “honorary consonants”. Then it may be seen that the marker works like the tanwīn and shaddah and exploits the fact that every consonant is followed by a short-vowel. It, too, is placed where that short-vowel marker would be. This marker is called the hamzah.

The third pronunciation pattern is the lack of a short-vowel after a consonant. Arabic assumes that there will be such a short-vowel and therefore the reader needs a strong signal when there is not. This need is quite common, in fact. This marker is called the sukun.



Examples to Copy

الارض

الارض والارض
الجبال والارض

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فى

جنت

فى جنت فى جنت

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اصحاب

اصحاب اصحاب

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4
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المشمه

المشمه المشمه

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المقربون

المقربون المقربون

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على

من

على من على من

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قليل

قليل قليل

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ولدن

ولد

مخلدون

مخلدون

اباريق

اباريق

معين

معين

فكهه

فكهه

يتخيرون

يتخيرون

طير

طير

لحم

لحم

يشتهون

يشتهون

المكتون

سألهما فورا

جزاء

جزاء

يعملون

لهم يعملون

يسمعون

لهم يسمعون

تأثيما

فهلما سلمتا

سلما

فيها

اليمين

سألهما

قيلا

فهلما

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مخضود

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ظل

طلح

مسكوب

ظ ل ط

كثيره

ظ ل ط

مقطوعه

ظ ل ط

فجعلنهن

ظ ل ط

ابكارا

ممنوعه

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مرفوعه

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انشائهن

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اليمين

أهـ فـ كـ

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الاولين

أهـ فـ كـ

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الآخرين

أهـ فـ كـ

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الشمال

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فى سموم

أهـ فـ كـ

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حميم

أهـ فـ كـ

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بارد

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كريم
ثقل

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مترفين

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يصرون

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يقولون
عظما
على

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العظيم

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لمجموعون

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اليوم

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مياقت

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معلوم

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الضالون

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شجر

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فَقَدَرُوا مِائَةً مِنْ
فَشْرَبُونَ

مِنْ
عَلَيْهِ

بِالْحَمِيمِ

تَخْلُقُونَهُ

هَذَا
نَحْنُ

الَّذِينَ

شَرَبُوا

أَفَرَيْتُمْ

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بَيْنَكُمْ

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الموت

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بِمَسْبُوقِينَ

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تَعْلَمُونَ

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النشاه

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فَلَوْلَا

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لَجَعَلَنَّهُ

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تَحْرَثُونَ

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حَطَمْنَا

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فظلتم

فَظَلْتُمْ

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الماء

أَنْزَلْنَا

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الذى

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انزلتموه

أَنْزَلْتُمُوهُ

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جعلنه

جَعَلْنَاهُ

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تشكرون

وَأَنْتُمْ تَشْكُرُونَ

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التي

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فسبح

فَسَبِّحْ

لقسم

لِقَسْمٍ

عظيم

عَظِيمٍ

القران

الْقُرْآنِ

كتب

كُتِبَ

مكون

مَكُونٍ

يمسه

يَمَسُّهُ

العلمين

الْعُلَمَاءِ

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الحديث

سَأَلْتُ عَنْهُ

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مدهنون

مَمْدُونٌ

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تجعلون

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رزقكم

رَزَقَكُمْ

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تنتظرون

تَنْتَظِرُونَ

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اليه

إِلَيْهِ

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اقرب

أَقْرَبُ

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منكم

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تَبْصِرُونَ فَادْرِكُوا

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غَيْرِ

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مَدِينِينَ

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تَرْجِعُونَهَا

لَوْ سِئَرُوا هَلَسُوا

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صَادِقِينَ

سَطَطُوا فَادْرِكُوا

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فاسلم

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نعيم

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المكذبين الضالين

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و

ربنا و ابعث فيهم رسولا منهم / يتلوا عليهم ايتك

هنا هـ ا ا لا فاهم هـ س هـ لا هـ
يتلوا ا ا عليهم ا يتك
هنا هـ ا ا لا فاهم هـ س هـ لا هـ
يتلوا ا ا عليهم ا يتك

ربنا اتنا فى الدنيا حسنه / و فى الاخره حسنه

ربنا اتنا فى الدنيا حسنه
و فى الاخره حسنه
ربنا اتنا فى الدنيا حسنه
و فى الاخره حسنه

ربنا لا تواخذنا ان نسينا / او اخطانا

هـ يَا لَآ إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ
هـ يَا لَآ إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ

ربنا اغفر لنا ذنوبنا / و اسرافنا في امرنا

ربنا اغفر لنا ذنوبنا / و اسرافنا في امرنا
ربنا اغفر لنا ذنوبنا / و اسرافنا في امرنا

ربنا ما خلقت هذا / بطلا سبحنك

هـ يَا هَا خَلَقْتَ هَذَا
بَطْلًا سُبْحٰنَكَ
هـ يَا هَا خَلَقْتَ هَذَا
بَطْلًا سُبْحٰنَكَ

ربنا انك من تدخل النار / فقد اخزيته

هـ يَا سَائِلًا مِنْكَ خَلِّ سَائِلًا هـ
هَقُّكَ سَائِلًا خُذْ يَلِّهِ

هـ يَا سَائِلًا مِنْكَ خَلِّ سَائِلًا هـ
هَقُّكَ سَائِلًا خُذْ يَلِّهِ

ربنا فاغفر لنا ذنوبنا / و كفر عنا سيئاتنا

رَبَّنَا فَارْحَمْنَا إِنَّكَ رَحِيمٌ رَحِيمٌ
وَ كُفِّرْ عَنَّا سَيِّئَاتِنَا
رَبَّنَا فَارْحَمْنَا إِنَّكَ رَحِيمٌ رَحِيمٌ
وَ كُفِّرْ عَنَّا سَيِّئَاتِنَا

اللهم ربنا انزل علينا / مائدته من السما

اللهم ربنا انزل علينا
مائدته من السما

ربنا انك تعلم ما نخفي و ما نعلن

هـ ر ب ن ا ن ك ت ع ل م م ا ن خ ف ي و م ا ن ع ل ن
هـ ر ب ن ا ن ك ت ع ل م م ا ن خ ف ي و م ا ن ع ل ن

ربنا افتح بيننا و بين قومنا بالحق

هـ بِنَا اِفْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ
هـ بِنَا اِفْتَحْ بَيْنَنَا وَ بَيْنَ قَوْمِنَا بِالْحَقِّ

قالوا انا الى ربنا منقلبون

قالوا انا الى ربنا منقلبون
قالوا انا الى ربنا منقلبون

ربنا اغفرلى و / لوالدى و للمومنين

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ

Glossary

Equipment

Qalam Traditionally, this is a pen cut from a reed, as demonstrated at the beginning of this book. However, the word can refer to any implement used for calligraphy, including a brush, modern pen, or pencil. In this text, however, it is always used to refer to the traditional reed pen.

Pen Knife Knife used for cutting the writing tip of the qalam

Ordinary Pen A ball-point, fiber-tip, or gel pen. Choose one with a smooth, generous flow of ink or gel.

Parts of the Qalam

Tip The writing surface of the qalam, known in the west as a nib. The same word is used in relation to the calligrapher's stroke. So, to avoid confusion in this text, we will always qualify this word as in "tip of the qalam" or "tip of the letter/stroke".

Upper Edge The side of the qalam tip that is uppermost when making a stroke using the normal qalam position. In a Primary Kufic qalam, this edge will be slightly dished. It is formed from the outer surface of the reed.

Lower Edge The side of the qalam tip that is lowermost when making a stroke using the normal qalam position. It is formed from the inner surface of the reed.

Parts of the letters

Baseline Imaginary or actual line on which the bodies of the letters are written.

Upper Baseline Imaginary line marking the upper limit of the tall letters. For Primary Kufic, this is five points above the baseline.

Lower Baseline Imaginary line marking the lower limit of the tails. For Primary Kufic, the lowest tail is three or three and a half points below the baseline, but these vary.

Stem Tall, vertical part of a letter such as an alif.

I'jām Light touches of the qalam forming short diagonal strokes above or below the letter outlines to differentiate otherwise similar consonants.

Tooth	Short, vertical stroke resting on the baseline. It is drawn downwards and always begins with a curved top.
Cup	Hollow part of the letter, formed by the meeting of a downward curved stroke and a horizontal, as in the letter nūn.
Head	The dense part of the letter at the top.
Body	The dense part of the letter in the middle or on the baseline.
Tail	Final part of a letter, which is drawn last and is often extended.
Top	The beginning of any stroke
Tip	The uppermost point of either end of any stroke. For example, the tip of a tooth is the upper point at the top of the stroke; the tip of a tail is the final point at the end of the stroke. The same word is used in relation to the writing surface of the qalam. So, to avoid confusion in this text, we will always qualify this word as in “tip of the letter/stroke” or “tip of the qalam”.
Leading serif	Slender diagonal line emphasizing or extending the tip of a stroke, as in the letters dāl, kāf, yā’, and ‘ayn. Mashq’Horizontal extension of the letter(s).

Diacriticals

Tashkil	Pronunciation guides or markers
Harakāt	Short-vowel markers
Fathah	Short-vowel marker for the “ah” sound (as in “bat”).
Kasrah	Short-vowel marker for the “ih” sound (as in “kitten”).
Dammah	Short-vowel marker for the “ooh” sound (as in “brook”).
Tanwīn	Marker indicating the declension case of a noun or adjective.
Sukun	Marker set above any consonant to show that it has no following short-vowel.
Hamzah	Marker representing the glottal stop (the word also refers to the alphabetic letter, which also represents the glottal stop).
Shaddah	Doubled or emphatic consonant marker.

