

THE PRINCIPLES OF DICTATION

WRITTEN BY

TRANSLATED BY

AL-'UTHAYMEEN

SHAIKH MUHAMMAD BIN SALIH FAISAL BIN ABDUL QAADIR BIN HASSAN ABU SULAYMAAN



قواعد في الإملاء

The Principles of Dictation¹

Written by:

Shaikh Muhammad bin Salih al-'Uthaymeen (May Allah have mercy upon him)

Translated by:

Faisal bin Abdul Qaadir bin Hassan Abu Sulaymaan

دارالصافي

¹ The original Arabic text used for this translation is the Maktabah Abdurrahman print published in 1430 H with the annotations of Mustafa Mahmud al-Azhari. It can be found here:

These are the rules of dictation:

First Principle: In Regards to Writing Alif (1)

Alif () has two positions:

First: That it is in the middle of the word. In that case, you write it in the form of an alif $(\dot{1})$ in every situation. For example:

Second: That it is at the end of the word. Sometimes it is written in the form of an alif (\dot{b}) and sometimes time it is written in the form of a yaa (\mathcal{L}) .

[First]: It is written in the form of alif (i) in five places:

1. If the word is a particle (حرف). For example:



Exempted from that are the following words:



As long as they are not connected to the $(\begin{cases} \begin{cases} \begin{cases}$



2. That the word is a (مبني) noun². For example:

² A (مبني) noun is a non-declinable noun. For example:

A. Pronouns

B. Demonstrative Nouns



Exempted from that is:



The word (أُولى) is a demonstrative noun. (الألى) is a relative noun. So it is written as a yaa (ي).

3. That the word is a non-Arabic word. For example:



Exempted from that are the following words:



So they are written as a yaa (ي)

4. That it is a three letter word and the origin of the alif (i) is a waw (3). For example:



5. That the alif (\dot{b}) is preceded by a yaa (φ). For example:



Exempted from that are proper nouns. They are written as a yaa (ي). For example:



[Second]: Alif (†) is written in the form of a yaa (\mathcal{Q}) in three places:

- 1. What is exempted from that which has preceded and is written as an alif (\dot{b}) .
- 2. If it is in verbs and actions which are declinable and are four letters or more. For example:



3. If it is in a verb or noun which is declinable and the third of the three letters was overturned from a yaa (ع). [That is: originally it was a yaa, but it is written as an alif]. For example:





Second Principle: In Regards to the Hamzah (الهمزة)

The Hamzah (الْهُمْزَةُ) has three positions: at the beginning of a word, the end of a word, and the middle of a word.

1. If it is in the beginning of a word, then it is written in the form of an alif (\dot{b}) in every situation. For example:

2. If it is in the end of a word, then sometimes it is written separately and other times upon a letter corresponding to the vowel before it.

[First]: It is written separately:

1. If before it there is a (9) with a Damma (2) and a Shaddah (3). For example:



2. If it occurs after a non-vowelized letter. For example:

|--|

Exempted from that: is if the Hamzah is in accusative case, with a tanween (تَنْوِينُ after a non-vowelized letter, and it is possible to connect it. In that case, it is written on a yaa (ع). For example:



[Second]: It is written on a letter in accordance to the vowel before it, if the letter before it is vowelized and is not a waw (3) with a Damma (2) and a Shaddah (2). So it is written:

A. Upon a waw (9) like in the example:



B. Upon an alif $(\dot{1})$ like in the example:



C. Upon a yaa (2) like in the example:



3. If the Hamzah is in the middle of the word, then sometimes it is written as an alif $(\mathring{\mathbf{J}})$, sometimes as a waw (\mathbf{J}) , sometimes as a yaa (\mathbf{J}) , and sometimes separately.

[First]: It is written as an alif ():

1. If it has a Sukun (*) after a letter with a Fatha (*). For example:



2. Or if it has a Fatha (-) after a letter that has a Fatha (-) or it comes after (حرف صحیح ساکن)³. For example:



[Second]: It is written as waw (9):

1. If it has a Fatha (-) or Sukun (-) after a Damma (-). For example:

³ A non weak letter which has a Sukun (-)



2. Or it has a Damma (+) after a Damma (+), Fatha (+), or a letter that has a Sukun (+). For example:



Some of them [i.e. those who write Arabic] write Hamzah separately in the following:



[Three]: It is written as yaa (ي)

1. If it is in genitive case and this applies to all situations. For example:

مُسْيئيْن	مسائِل	أسئلة	مِئِين	سئيل	سئئِم
		· ·	!		

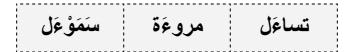
2. If it written with a Fatha (-) or Damma (-), or with a Sukun (-) after a Kasrah (-) or yaa (2) which is non-vowelized. For example:



And that there is no letter with a sukun after a yaa (ي).

[Four]: It is written separately:

1. If it is written with a Fatha (-) after a letter of elongation (madd) which is written on other than a yaa (2). For example:



2. Or if there is a second alif $(^{i})$ after it and it is not possible to join it to what came before it. For example:

جُزْءَان

If it is possible to join it to what is before, then it is written upon a yaa (ي). For example:



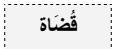


Third Principle: In Regards to Writing the Feminine Taa (تاء التأنيث)

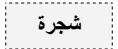
The Feminine Taa (تاء التأنيث) is written sometimes open (مفتوحة) and other times closed (مربوطة

[First]: It is written closed (مربوطة):

1. In the broken plural (جمع تكسير). For example:



2. In the feminine singular. For example:



Exempted from that is:



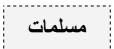
For verily they are written open.

[Second]: It is written open if it is connected to:

1. A verb. For example:



Or to the feminine sound plural (جمع مؤنث سالم). For example:



2. Or a particle (حرف). For example:





Fourth Principle: In Regards to What is Written and Not Pronounced

That which is written and not pronounced includes:

1. Hamzatul-Wasl when connecting words. Exempted from that is the Hamzah in the words:



If they are between two proper nouns in one line, then it is removed. For example:



2. The alif $(\mathring{1})$ in:



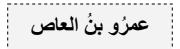
3. The alif after the waw (واو الجماعة المتطرفة) of congregation used in verbs (واو الجماعة المتطرفة) [i.e. when addressing congregations]. Like:



4. Waw (**9**) in:



5. Waw (**9**) in the name 'Amr (**9**) which is a proper noun and is not in accusative case with a Tanween. For example:



The difference between it and (عُمَنَ) is if it is in accusative case with a Tanween, then the waw (ع) is removed. For example:



6. Weak letters (حروف العلة) if there is a letter with a Sukun (-) after it. For example:





⁴ The weak letters are alif, yaa, and waw

Fifth Principle: In Regards to What is Pronounced but not Written

1. The alif (1) in the following word	1.	The alif () in the following word	ls:
---------------------------------------	----	-----------------------------------	-----

- A. Allah (الله)
- B. Deity (41)
- C. However (نكن)
- D. Three hundred (ثنثمائة)
- E. (الْعُ الْبُغْدِ). For example:



If there is no Laam, it is written. For example:



F. (الله) for notification if it is connected to a demonstrative noun that does not begin with a taa (الله). For example:



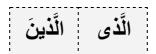
If it begins with a taa (علم), then it is written:



- 2. One of the two waws (عاول in (طاوس) and (حاود)
- 3. The article (り) that occurs between two Laams. For example:



4. The Lam of a singular relative noun or masculine plural. For example:



Unlike the dual. For example:



Or the feminine plural. For example:

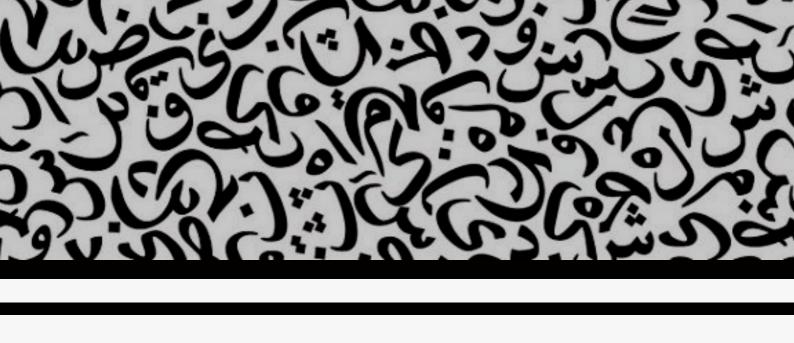


So the Laam is written.

And Allah Knows Best All Praise is due to Allah

Written on: 13/8/1386 H





دارايصاني