



THE PRINCIPLES OF DICTATION

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The Principles of Dictation¹

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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:

<https://ia802701.us.archive.org/35/items/144749-2/144749-2.pdf>

These are the rules of dictation:

First Principle: In Regards to Writing Alif (أ)

Alif (أ) 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 (أ) in every situation. For example:

بَاعَ	قَالَ
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Second: That it is at the end of the word. Sometimes it is written in the form of an alif (أ) and sometimes time it is written in the form of a yaa (ي).

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

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

أَوْلَا	كَلَّا
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Exempted from that are the following words:

حَتَّى	عَلَى	إِلَى	بَلَى
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As long as they are not connected to the (مَا) used for questioning. If they are connected to it, then they are written in the form of alif , (مَا). For example:

حَتَّمَا	عَلَّمَا	إَلَّمَا
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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

ذَا	قُمْنَا
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Exempted from that is:

مَتَّى	أَنْتَى
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The word (أُولَى) is a demonstrative noun. (الْأُلَى) is a relative noun. So it is written as a yaa (ي).

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

أَمْرِيكَا

Exempted from that are the following words:

بُخَارِي	كِسْرِي	عَيْسِي	مُوسِي
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So they are written as a yaa (ي)

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

العَصَا	دُعَاء
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5. That the alif (أ) is preceded by a yaa (ي). For example:

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

يَحْيَى

[Second]: Alif (أ) is written in the form of a yaa (ي) in three places:

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

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

سَعَى	الْفَتَى
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Second Principle: In Regards to the Hamzah (الهمزة)

The Hamzah (الهمزة) 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 (أ) in every situation. For example:

أَكْرَمَ أَبوكَ إِكْرَامًا

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 (و) with a Damma (ُ) and a Shaddah (ّ). For example:

النَّبِئِ

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

مَلِيءٌ دُعَاءٌ قُرُوءٌ دِفْعَاءٌ

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

خَطْبًا كَبِيرًا شَيْئًا مَذْكُورًا

[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 (و) with a Damma (ُ) and a Shaddah (ّ). So it is written:

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

التَوَاطُؤُ

B. Upon an alif (أ) like in the example:

قَرَأَ

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

قُرِيَ

3. If the Hamzah is in the middle of the word, then sometimes it is written as an alif (أ), sometimes as a waw (و), sometimes as a yaa (ي), and sometimes separately.

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

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

رَأْسٌ

2. Or if it has a Fatha (◌َ) after a letter that has a Fatha (◌َ) or it comes after (حرف صحيح ساكن)³. For example:

يَسْأَلُ سَأَلَ

[Second]: It is written as waw (و):

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

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

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

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

مَرْءُوسٌ

[Three]: It is written as yaa (ي)

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

مُسَيِّنِينَ	مَسَائِلِ	أَسْئَلَةِ	مَيِّنِ	سُنُلِ	سُنْمِ
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2. If it is written with a Fatha (◌َ) or Damma (◌ُ), or with a Sukun (◌ْ) after a Kasrah (◌ِ) or yaa (ي) which is non-vowelized. For example:

مَسِيُونِ	مَسِيَانِ	بِنْرِ	فُونِ	مِنَّةِ
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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 (ي). For example:

سَمَوَعَلِ	مَرَوَعَةٍ	تَسَاعَلِ
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2. Or if there is a second alif (أ) after it and it is not possible to join it to what came before it. For example:

جُزْءَانِ

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

خَطَّانِ

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

The Feminine Taa (تاء التانيث) 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:

فُضَاة

2. In the feminine singular. For example:

شَجْرَةٌ

Exempted from that is:

أُخْتٌ بِنْتٌ

For verily they are written open.

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

1. A verb. For example:

قَامَتْ

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

مَسَلِمَات

2. Or a particle (حرف). For example:

لَا تَ	لَعَلَّتْ	رُبَّتْ	تُحَمَّتْ
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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:

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

فاطمة بنت محمد (ﷺ)	عمر بن الخطاب
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2. The alif (أ) in:

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

قالوا

4. Waw (و) in:

أولات	أولي	أولو	أولئك
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5. Waw (و) in the name 'Amr (عمرو) which is a proper noun and is not in accusative case with a Tanween. For example:

عمرو بن العاص

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

رَأَيْتَ عَمْرًا

6. Weak letters (حروف العلة)⁴ if there is a letter with a Sukun (◌ْ) after it. For example:

سَعَى الْفَتَى يَدْعُو اللَّهَ

⁴ The weak letters are alif, yaa, and waw

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

1. The alif (أ) in the following words:

- A. Allah (الله)
- B. Deity (إله)
- C. However (لكن)
- D. Three hundred (ثلاثمائة)
- E. (ذا) along with the Laam of distance (لا البعد). For example:

ذَكَ

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

ذَاكَ

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

هَذَا

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

هَاتِيكَ هَاتَانِ

- 2. One of the two waws (و) in (طاوس) and (داود)
- 3. The article (ال) that occurs between two Laams. For example:

لِلَّذِينَ لِلَّهِو لِلَّتَيْنِ

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

الَّذِي الَّذِينَ

Unlike the dual. For example:

الَّذَانِ

Or the feminine plural. For example:

الَّذَاتِ

So the Laam is written.

And Allah Knows Best
All Praise is due to Allah

Written on:
13/8/1386 H





دارالصفی

