

Language of The Law & The Letters



Words hold meaning, so do letters. Learn what each letter means, when, where, why, and how.

Learn to read and recite the Arabic letters in their root form, their form in the earliest Qur'ans, and in their form today.

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Published by The Freeing Arts.

Alif	أ	1
Baa	ب	2
Taa	ت	3
Thaa	ث	4
Jeem	ج	5
Haa	ح	6
Khaa	خ	7
Daal	د	8
Dhaal	ذ	9
Raa	ر	10
Zaay	ز	11
Seen	س	12
Sheen	ش	13
Saad	ص	14
Daad	ض	15
Ta	ط	16
Dha	ظ	17
'ayn	ع	18
Ghayn	غ	19
Faa	ف	20
Qaaf	ق	21
Kaaf	ك	22
Laam	ل	23
Meem	م	24
Noon	ن	25
Ha	ه	26
Waaw	و	27
Yaa	ي	28

I am grateful and thankful to Allah for everything I have, and I am grateful and thankful to Allah for giving me the ability to write this book.

I am grateful and thankful for my family and for everything they have done, and for being who they are. I hope that this book benefits you.

Finally, I am thankful to all those who have put in the hard work before me, you have made my job here much easier.

This work as well as all my work directly related to Allah's Book and its language is for you guys in this life and Allah willing for me in the next. I will never ask for payment when it comes to this type of work.

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Preface

In the name of Allah **بِسْمِ اللّٰهِ**

is how I will start. The idea of 'God' put simply is that of the creator of all creations. Of course the idea is much more than that, however for my point, this definition will serve. Therefore a man under this definition cannot be 'God', not even Jesus as he was created and born. 'God' is not created or born, nor does he father children, he creates.

The actual term 'God' that is today used in English is found in the Torah and Bible in its original language, referring to a false deity¹ which is not to be worshipped. The idea of 'god' as a generic term for someone or something being worshipped, in the Torah and Bible in its original language is 'Elah.'² The idea of 'god' in what is called 'Biblical Hebrew', Aramaic, Syriac (which used to be called 'old Arabic' by Arabs), and Arabic, is 'Elah'³. Dialects may differ very slightly, but the root-word remains the same⁴. So, in the Torah, Bible and Qur'an the idea of the one and only true and deserving 'Elah' (that which is worshipped) and The Creator of all of creation is called 'The Elah.' The Arabic for the definite article 'The' is 'Al', giving us the term 'Allah' and is the name used by Arab Jews and Christians before the revelation of the Qur'an and was the name of our creator in the Biblical Hebrew and Aramaic Bible, having only a slight difference in pronunciation due to dialect.⁵ In fact, the word 'Allah' was also found in the Old English Bibles.⁶

'The Arabic languages' as they used to be called not so long ago are today called 'Semitic languages.' They used to mostly be an oral language (at least from what we know today) comprised of a clear standardized system which made its words fixed in time and incorruptible, due to this, dialects may change how words are said and pronounced, even spelled, due to writing convention when words and sounds are said together, but words are rooted in a two, three, sometimes but rarely four letter root-word which a word can come from. These root letters are consonants only, and the root-words they make are preserved in full in the Arabic

¹ See appendix for proof

² See appendix for proof

³ See appendix for proof

⁴ See appendix for proof

⁵ See appendix for proof

⁶ See appendix for proof

language but is not the case in the others⁷. The 'Al Elah' when put together and pronounced in those languages becomes 'Allah', or very similar to this pronunciation depending on their dialects, in fact honest Hebrew speakers do say that the more accurate their pronunciation is of Biblical Hebrew and its letters, the more it sounds like Arabic, and that Biblical Hebrew (not modern Hebrew) and Aramaic are almost identical languages, and that Arabic and Biblical Hebrew are very similar differing mostly only in their script.

A very important thing to know about these languages is that the vowels do change a word's meaning, as it does in English. The English word 'Chris', having the consonants 'k', 'R', 'S' can become the word 'Curse' depending on the vowels used. This fact has been taken advantage of and used by the insincere who claim to be worshipping The Creator. They take The Creator's name in vain ignorantly, it is very easy to do little research to know that what they claim is not based on evidence. They claim that the term 'Allah' means 'Curse', this is the least wicked of their claims, they have even claimed that 'Allah' is really Satan, a demon or a moon God.⁸ They should carefully study and follow their scriptures and refrain from spreading falsehood, pleading ignorance will not save them from their act of profaning the name of their Creator, this is if they indeed believe in their Creator.

In this book, the term I use for the idea of 'The Creator of all creations' will be 'Allah' instead of using 'The God' as the English have wrongly translated, I will use the original name found in the scriptures, the name that goes back to Musa (Moses), and most likely to Ibrahim, and which goes back to Adam, at least I am convinced that it does. My evidence is that, as it is called in the Qur'an 'a clear Arabic tongue'⁹, the most important aspect of our ability to speak is our ability to communicate with our maker. And when we study the most essential words used to call him, no other language has kept their root-meaning, which holds a word's most fundamental essence, its logical, philosophical, and functional meaning. The words used to call our maker hold their intrinsic value, which can only be fully found in the Arabic language today, but I'm sure that at one point all the other Semitic languages also held this.

Archaeological and Genetic findings place Afro-Arabia to be the place which held all of us before we migrated and populated the rest of the Earth taking with us the

⁷ This is due to the language being normalized and apart of the daily lives of the users of it and not confined to scholars or priests. This may also be one of the reasons for its name, as 'Arab' means 'pure' or 'free of fault' in its root, which could be referring to the Language's purity in terms of the preservation of the original language, not only in its standardized system of root-words but also its grammar, and in this book we will see that it is also its letters.

⁸ See appendix for evidence that disprove these ignorant claims.

⁹ Qur'an: Al Nahl (16) Ayah 103 (16 : 103), Al Shu'ara' (26) Ayah 185 (26 : 185)

language we learned from our Maker, as complex language can only be taught¹⁰. Therefore, all the other languages on Earth would have at one point also held this intrinsic meaning of the words used to call our Creator (and the intrinsic meaning to all words in its scope) in the original language of mankind¹¹, but only Arabic remains pure and clear to its roots without the need to borrow from any other language in order to meet all the essential needs of its users, and why Allah used it to communicate the Qur'an and sealing its place even further.

It is amazing to see the will of our creator. Those who take his name in vain, don't even know his name, and ironically call on the names of false deities, the same act they accuse others of. Those who are sincere in their hearts will be guided and would never take The Creator's name in vain. Would a sincere one make claims against The Creator without making sure they can back it up with due diligence and evidence in the court of Allah? We are to call Allah by the best of names. I chose to use the word 'Allah' here as it encompasses all of his qualities or names. Calling him 'The Creator' for example only expresses one aspect of his.

If this work in anyway distorts the true meaning of Allah's book and its message ('Hadith' rooted terms and definitions are not authentic terms and definitions, they are written hundreds of years after the death of the Prophet Muhammad and are not protected by Allah) then leave it, my only aim is to preserve the true meaning of The Book and its language.

I want us to start paying attention to the words we use in our thoughts and in our speech. If we were to write up a contract, would we not make sure that we understood what each word meant before signing and agreeing to it and its terms and conditions? The Qur'an holds the most important contract you will ever come by, your soul and freedom in this life and the next are on the line.

Also, some definitions may be word for word out of dictionaries, and if so, no plagiarism is intended, the goal is to identify the definitions of root-words, and if the dictionary gave a good enough definition and I was unable to or did not see

10 The Mughal Emperor Akbar (1542-1605) of India showed by means of isolating a group of newborn babies and raising them using mute wet nurses, that they could not make one intelligible sound, even by four years of age. Today it has been established that children after being born must be exposed to a language and taught by others, and are unable to generate a complete language of their own.

11 which would have changed over time depending on the changes made to words, and the language in general by the group using it over generations, as well as the effect different environments have on speech, such as being cold and having snow hit your face as you speak for most of the year as opposed to climates that are warm and calm for example. The Qur'an from Allah enlightens us by telling us that just like if we were to live and grow up generation after generation in an environment that changes our skin colour, so too is the effect on our language, as we were originally one community, having one language, one skin colour, then we spread out in the Earth. archaeological and genetic findings today confirm this. Qur'an: (Z : Z13), (30 : Z0), (30 : ZZ).

the need to rewrite it into my own words, then I left it as is, rarely though, but It does occur throughout this book. Dictionaries and books used will be in English (this way you are able to verify my claims, whether you know Arabic or not) and will be found at the end of this book along with other resources. If there are any errors found in this book and you have evidence, then do let me know, I would be grateful.

The English words used in this book are from modern English. This is so that the reader may understand what is being conveyed. Modern English words used may mean something else in Legal English, and they may have a definition other than what their root-words and affixes combined mean, unlike Classical Arabic, where the root-words and affixes still apply today.

Finally, I am of the understanding that the fundamentals are what truly matter. And that no matter how advance one is in an area of knowledge, if the foundation is weak then ones standing is compromisable. Therefore, rather than studying Arabic the conventional way, I have opted for my preferred method of learning, which is to study the seed and roots which the 'basics' are born out of. Simply put, this book is a study of the 'basics of the basics', or 'advanced basics.' The root of the matter. The foundation from which you can build on in terms of the Arabic Language, the Language of the Qur'an.

Allah willing, may your learning of the Arabic language seem easy and be successful, and what is successful? Understanding Allah's book and accepting the true terms and conditions of the covenant with him. This will turn into purpose, taking action, and reaching your full potential, the true heroes journey in this life, and eternal bliss in the next.

Opening

The first Semitic¹² language is the root language to most languages in use today, if not all, as The Middle East is the home and origin of writing, and the location which conforms to archaeological and genetic findings today which places our earliest ancestors in Africa and the Arabian peninsula before spreading out all over the Earth. The Semitic letters from thousands of years ago are still used today in Arabic, as opposed to their diluted forms or the outright corruption of them in other languages. An example you can look into is the letter 'A' in English, the final form of this 'A' is made by first using the ancient Semitic letter's simplified form and then flipping that letter upside down, literally on its head (see the section on form and meaning for more information). We will look into the letters in detail later.

Also, there are entire books written on retracing words back to Arabic. A quick example I can give is the word 'Earth' in English, which can be traced all the way back to 'Ard' in Arabic by studying the languages in-between it and Arabic and studying its change over time. It can even still be found in its original form in some English words such as 'orchard' (orch-Ard), where 'orch' symbolizes the herb, and 'Ard' the land or earth.¹³ This can be done in detail for all languages and Arabic words. I want to propose that there is more to the Qur'an being in the Arabic tongue than just the mere fact that the first receivers of it were Arabic speakers, it is a mercy from Allah¹⁴ that they were Arabic speakers. Yes,

¹² The name 'Semitic languages' as it is known as today used to be called 'The Arabic languages' not so long ago. Arabic still holds the entire original standardized root-word system, grammar, and letters, of the original Semitic language compared to the others which do not. This is due to the language being normalized and apart of the daily lives of the users of it and not only confined to scholars or priests (the priest class hate this fact, because in order for their jobs to exist they need to be the translators and interpreters of what Allah says, sounds a lot like lawyers, attorneys, judges and Law does it not?). This may also be one of the reasons for its name, as 'Arab' means pure or free of fault, in its root, (The technical root-meaning 'ayn-Raa-Baa means 'something that is facilitated with ease and perfection' and from the same root 'a great quantity of pure water', which could be referring to the Language's purity in terms of the preservation of the original language. Also, the Qur'an compares itself to rain and water.

¹³ Etymologicon Universale: or Universal Etymological Dictionary volume 1 by De Walter Whiter

¹⁴ When I say 'Allah' throughout this book, I mean to say what the average man thinks he is saying when he says 'The God', but the word 'God' is not what we think it to mean, 'God' is a name for a false deity

it is because they were Arabic speakers, but in addition to that, a language that carries Allah's words cannot be a corrupt one, it must be pure. In the Qur'an we are told that it is in a language that is Arabic without any crookedness or deviation¹⁵. Arabic is a language preserved and uncorrupted, firm in its Semitic roots at the time of revelation. Moses received revelation and The Law in a Semitic language and so did Muhammad in the final revelation to all mankind.

In Surah¹⁶ ٥٥ 'Al Rahman' Ayat¹⁷ 1 to 4, we are told that Allah taught the Qur'an, he created man and taught him 'Al Bayan.' The word 'Bayan' means clearness, plainness, evident or obviousness, clarity, manifest fact, manifestation, information, declaration, announcement, statement, eloquence, and demonstration. From this I understand that Allah taught us that which is true, pure, clear, factual, and which can be expressed fully, perfectly and clearly. As seen also in the Qur'an when Adam was told to give the names of all things and was able to by using clear speech, fully comprehensible by others, and taught to him by Allah.

I am not saying that Arabic is a holy language enforced on us, what I am saying is that it is for our own best interest. A language which is unchanging, fixed, standardized and evidence based, is a language for those who have standards, be it in thought (as language is a tool of thought), commerce, law, doctrine, etc. A language at the mercy of the whims of men and women, ever changing, has no standards, 'good' can mean that which is harmful or of poor quality, and 'bad' can mean that which is beneficial and of good quality. In areas requiring standards, such as faith, business, administration, governing, law, culture, etc., a standardized language that is fully installed in the minds of its users, meaning that it is normalized in the areas mentioned above and used by those in them and not only by the heads, rulers, clergy, or priesthood, is a must.

referenced even in the Bible (see preface and appendix). I am using Arabic and the original word found in the scriptures in the original languages to say what the average man and woman today think they are saying when they say 'The God' in English when meaning The Creator. In the Qur'an, the word 'Allah' is defined in Al Fatihah (1) Ayat 1-4 (١ : ١ - ٤), Al Baqarah (2) Ayat 216 - 217 (٢ : ٢١٦ - ٢١٧), Al Baqarah (2) Ayah 255 (٢ : ٢٥٥), Al Imran (3) Ayah 2 (٣ : ٢), Al Ikhlas (112), Al A'raf (7) Ayah 54 (٧ : ٥٤), and Al Sajdah (32) Ayah 4 (٣٢ : ٤), also See page 232 & 233.

15 Qur'an Surat Al-Zumar (39) Ayah 28 (٣٩ : ٢٨)

16 Surah: or 'Surat' commonly translated as 'chapter', also See page 108.

17 Ayah: also 'Ayat', is often translated as 'verse' or 'verses', also See page 108.

A quick example of this is if we take a look at the language used in commerce. What is sold to the consumer today under the name 'Genuine leather' is not the genuine leather the average man or woman thinks they are buying. In fact, what is truly genuine leather or the leather they think they are buying, is sold under the names 'Full grain' or 'Top leather.' 'Genuine leather' is the leftovers of the manufacturing process of 'Full grain' or 'Top grain' called 'splits' which have been shipped to China where they then take that material and pour plastics, oils, etc., on it, embossing it and stamping it in order to make it look like the much higher quality and strength 'Full grain' or 'top leather', the product the consumer thinks he is buying in the first place. This is just one example. Other quick examples are 'Milk', 'Fruit juice', 'Honey', or all kinds of oils and foods. What we want is milk from cattle, juice from fruit, or honey that is healing, etc., but what we get is a corrupted version of the healthy, balanced, pure food we think we are buying, whether due to pasteurisation which strips them from their nutrients, probiotics, and healthy enzymes that we need, or the additions of sugars, harmful oils, hormones and other substances found in the end product sold. This problem is found in food, medicine, all over the place, even in the news, media, and culture. The lack of a standardized language which is used and normalized by the masses can lead to the lack of standards in areas that require strict standards.

Legal English 'Legalese' or the language of the law used in English speaking countries, is a standardized language comprised of Law-Latin, Norman-French, and English that was originally used in court cases throughout the years. However since that language is only understood by lawyers and judges and other law related professions, the average man or woman is forced to be dependent on them. Additionally, words that the average man or woman use in their daily lives are also used in law but with entirely different meaning to that found in plain English. For example the term 'avoid' in English means to 'escape' or 'evade' but in law means 'make void' or 'undo', another example is the word 'determine' which means to 'ascertain' where as in law means 'to terminate.'

This language of law although standardized in its own way, is not ideal and forces the users of it to use archaic words and phrases not

matching the language of the current society. It also creates extremely long run-on sentences and convoluted language in order for it to be precise and seemingly incorruptible. Many users of 'Legalese' are pushing for the reform of this language in favour of plain English. Plain English seems to be as accurate and more compact at first glance if carefully used, with the additional benefit of not needing run-on sentences and convoluted language. However, the changing meaning of the English words makes it difficult to reference old court cases and decisions, as plain English is a system of 'cognitive conceptual redefinition', meaning that even if the words themselves of things don't change, the word's meaning changes. For example the term 'radical' in plain English today means something extreme, but originally from Latin, used to mean 'rooted' as in something going back to the original, fundamental, or basic thing. Another example is the word 'awful.' 'Awful' today is taken negatively, where as it used to mean 'worthy of awe' and can still be seen in the word itself 'awe-ful.' A standardized language is one where the systems of communication such as speaking, writing, and reading are measured against it for accuracy. The reality is that the current English language of the law is not satisfactory and is often re-translated into plain English (a non standardized language) in order to be comprehended. Also, this language is not 'normalized', meaning that it is not the actual language of the people. This creates 'information asymmetry', meaning that it creates a condition where the group with more information can take advantage of the group with less information. Those with more or better information have this due to the additional 'communication networks'¹ open to them, in this case, through this 'legalese' language. This gives them advantage over the rest. Over time this asymmetry of information can create a group holding power and authority, and another that is unable and dependant.

English needs 'legalese' in order to access and comprehend older court cases, etc., where as if you learn Classical Arabic you can access and understand the Arabic used throughout all time. If you learn the script of the time, you are able to easily know what is written thousands of years ago, due to it being the same language, unchanged. With English

¹ Language creates a barrier between you and the ability to gain access to the information. This is seen in religion, as well as for example in governments placing restrictions on 'communication networks' such as internet or website access.

you are lucky if the language stays the same for a few years before it is “updated.”

Claiming that it is hard, unfair, and not normal for us to learn a foreign or non-native language that extends over many countries is disingenuous. We have had in the past and still have to this day a bridge, link, or common language that is accepted and used by the majority for trade, and other areas mentioned earlier. English is a ‘lingua franca’ today, and which is not usually a native language but a third language between two parties who have their own languages. English however is not standardized and is, therefore, not ideal for law and other areas mentioned above. As evident by the ‘junk’ being sold as value today and imported to every nation using this ‘lingua franca’, junk such as ‘Cultural Marxism’, ‘Collectivism’, ‘Feminism’, ‘Hedonism’, ‘Sexual liberation’ (what it is sold as but in reality being ‘Sexual perversion’), and so forth.

Therefore claiming that we don’t need to learn Arabic to understand the Qur’an for example is true to an extent, it is Allah who guides. You find fluent Arabic speakers who do not understand the Qur’an, and you also find those who know no Arabic who do (17:46, 18:57, 6:25). This is because they are sincere and not because of accurate translations. They have been guided despite having to depend on translations and middlemen. But, if we learned English and it was not our native tongue, then what we are basically saying is, not that we don’t want to learn a new language, we are saying that we are willing to learn a new language for what we think is important, but not for what really is.

We were created different and unique (49:13), some nations have a language which creates good standards, some not so good. Even if the standards of a nation appear to be the best, we are told that we are the best of nations in terms of our standards if we uphold the guidance of the Qur’an, which is in a clear Arabic tongue (3:110). It is understood that all translations of the Arabic Qur’anic text are only interpretations. Many who claim to follow the Qur’an alone without any other sources beside it, have merely just swapped out the Persian created ‘AHadith’ literature¹⁵ and other books with its interpretations of what the Qur’an

¹⁵ ‘Hadith’ in Arabic means narrative, narration, story, or account. The ‘Ahadith’ or ‘Hadith’ literature are a collection of peoples accounts believed to be the sayings and actions of the Prophet Muhammad, as well as events related to the Qur’an. However, they were created over one hundred and fifty years after the death of the Prophet Muhammad, who did not know of what today is being ascribed to him nor did

and its words mean, for their own desires. The 'Qur'an alone' follower may seem to be picking and choosing interpretations made by others that best match their own ideas of what things should be, not what is. They choose that which is the least in terms of having to go against their own biases and societal norms, or the path that is least demanding on them in this life, revolting against the dogmatic ways of the traditional Muslim with his strict rituals and traditions. The only true way to be independent and free from middlemen, and to fully comprehend the Qur'an, is to sincerely want to know what Allah is saying, and to learn the language he used. Whether we are non Arabic speakers or Arabic speakers, this applies to all of us.

Now, the Arabic word 'Kitab' is usually translated as 'book' and has the root Kaaf-Taa-Baa which contains the meaning of something being etched in, inscribed, carved in, stitched, seamed, or written. A physical book (as well as writing in general in the past) is something that is fixed. A letter, word, sentence, or chapter in a book is fixed in its place and cannot be moved around or changed. This is also why the word 'Kitab' is also used for 'law', 'decree', 'contract', or 'covenant', and why the same root-word is used to express 'leaving behind a written will.' This can also be found in English, for example "to book a meeting."

Allah revealed to Adam the names of all things, which is the law of identity, which simply means that every thing has an identity, and that, that specific thing is unlike another thing, there are no contradictions, meaning that $A = A$, and cannot be $A = A$ and $A = \text{not } A$, at the same time. Put another way, A, cannot be, not A, if all conditions are the same. A cat cannot be a cat and not a cat at the same time, it is either a cat or it is not a cat, even if others agree that a cat is a dog, the reality stays the same. This is the means by which we use our reason in order to differentiate between reality and non reality. If our thoughts and ideas do not conform to reality then we know that we are not operating from reason or fact, and are not operating from truth.

Semitic languages are unique and incorruptible if you know how they work, 'A' still equals 'A', thus, it is no surprise that Allah has chosen them

he clear or approve what is in them, nor that they be taken as doctrine in partnership with the Qur'an. This is ironically an innovation made by men, the same act they accuse others who do not follow or adhere to it of committing.

as languages of The Law. So, the example I give to illustrate how the Arabic letters work is the example of the original Arabic numerals,

0 1 2 3 4 5 6 7 8 9

where the number zero symbol had no angles, the number one had one angle, two had two angles, three had three angles, and so forth. The way it works is that each number symbol intrinsically held its meaning within itself. Every symbol by the 'Semitic' speaking men and women originally had a purpose and a duty to be valuable intrinsically in order to remain pure in its identity.

An example to further illustrate this is by using an analogy comparing modern English to Classical Arabic. Modern English is more like the paper money in your pocket, or the digital money in your bank account, its value today comes from outside of the money itself, Classical Arabic in this analogy is like gold where its value is held intrinsically, its value comes from within itself, from reality rather than from opinion or consensus.

(This is true only if the Arabic is kept pure and free from religious, insincere, and corrupt influence on meaning by ignoring the actual Arabic, also this does not mean that Latin or English do not have words that still contain the letters and their true original meaning within the word, the example above is of modern English.)

A fraudulent language is one that manipulates the words used by its users so that the words themselves conceal reality and hide the truth. The fastest way from point A to point B is a straight line, and that is accomplished by using clear, truthful language. If someone intends for you to not reach point B, then they will divert you from it, and that is where fraudulent language comes in. For example, in order to change something about yourself you must first come to terms with the truth of where you are at. Unless you accept reality, you will not change. If I'm obese and call myself "big-boned" then I'm not going to change. Unless

I know that point A is being obese and point B is being thin, I will not have direction.

If your words are pure and to their true meaning, then you will be using a language of truth, if your language is corrupt then you are using a language filled with contradiction and are therefore subconsciously living in incongruity, in in-alignment and are handicapping your full potential. Additionally, when it comes to law, using corrupted language can make it easy for those who want to take advantage of you, do so.

Semitic languages can convey far more meaning in far fewer words, compared to other languages. Even without discussing grammar. It is the case due to the fact that not only does a word hold meaning, that word itself can be broken down into its root-word (a three letter word) which gives you greater meaning, and that root-word can again be broken down into its parent root-word, a two letter word which gives you meaning (some roots remain at three consonants), and yet again that parent root (as well as any root) can be broken down into its root letters which also give you meaning. A word in this fashion does not just mean a name we call something by, it is a name that holds the meaning, function, affect, explanation and even visual information for the imagination to use, of the thing being named. Not only that, but the Arabs understood that if they wanted to preserve their language they had to take words that are coming in from the outside and 'Arabise' them so that they meet this criteria (admittedly this may not be as potent as the other original Arabic words). That is why it is said that when you are studying Arabic you are not just studying a language, but rather, you are studying the universe.

Finally, our subconscious mind thinks in images and emotion (this is also where our memory, habits, etc., are found), whereas our conscious mind thinks in words. The Semitic language letters are rooted in pictures that make up a letter's meaning, and additionally carry a 'mathematical code', so to speak, made up of a precise physical and auditory fingerprint which can identify and hold additional meaning of a letter, this way when we think, speak, and take action, we are using one-hundred percent of our mind, our conscious and subconscious, our mind and heart, both logical and creative, conceptual and concrete,

objective and emotive. Surely being aligned and balanced in such a fashion will lead to optimal efficiency and result in terms of what you would want out of a language.

An overview of the written Qur'an

Part one

Before we get into the topic of the elements that make up the Qur'anic text, I must make some things clear which have unfortunately been distorted today. In doing so, you will also see the process of how to study the Qur'an and its language alone in order to answer questions you might have, instead of getting them from external sources. The reason this needs to be clarified first before we take a look at the components that make up the written text we have today, is because the narrative^{Z0} of how the Qur'an was written down and compiled found within the Qur'an itself does not match the narrative that is accepted as fact today.

In Surah 52:30 till the end of the Surah, we see the use of 'Am' (ام) which is technically translated as 'or' in English and functions like it, except when it is found in the Qur'an as the initiating word of a sentence. When it is so, then it does not function as the English 'or' in the sense that it is introducing the alternative to a question, such as "right 'or' wrong." The function of this 'Am' is to provide an argument, which is then answered. It also serves as a marker for us in order to easily compile and make use of those short, concise, and easy to remember, questions and answers that we might have and face.^{Z1} The reason I bring this up is that, for example with 52:32 in mind, some people may claim that their reason does not allow them to accept the Qur'an alone without the Hadith^{ZZ} literature for example, that they have

Z0 Narrative, narration, story, account, in Arabic is called 'Hadith.'

Z1 The list of this form of 'Am' which functions as QnA: Z : 10B, Z : 133, Z : 140, Z : Z14, 4 : 53, 4 : 54, 6 : 143, 6 : 144, 6 : 144, 8 : 16, 10 : 31, 10 : 38, 11 : 13, 11 : 35, 13 : 16, 13 : 33, 18 : 8, 21 : 21, 21 : 24, 21 : 43, 23 : 68, 23 : 68, 23 : 70, 23 : 72, 24 : 50, 25 : 44, 27 : 60, 27 : 61, 27 : 62, 27 : 63, 27 : 64, 28 : 4, 30 : 35, 32 : 3, 34 : 8, 35 : 40, 37 : 150, 37 : 156, 38 : 8, 38 : 10, 38 : 28, 38 : 8, 38 : 43, 42 : 8, 42 : 21, 42 : 24, 43 : 16, 43 : 21, 43 : 78, 43 : 80, 45 : 21, 46 : 4, 46 : 8, 47 : 24, 47 : 28, 52 : 30, 52 : 32, 52 : 33, 52 : 35, 52 : 36, 52 : 37, 52 : 38, 52 : 38, 52 : 40, 52 : 41, 52 : 42, 52 : 43, 53 : 24, 53 : 36, 54 : 43, 54 : 44, 67 : 20, 67 : 21, 68 : 37, 68 : 38, 68 : 41, 68 : 46, 68 : 47, 72 : 25.

ZZ Meaning 'Narrations' which are written 150 to 300 years after the death of the prophet and ascribed to him and the Qur'an. This is Similar to the Talmud being ascribed to the Torah (Pentateuch or five books of Moses) and Musa (Moses).

studied and cannot come to that conclusion and say you have to study what they have in order to understand the truth. This is false. If the root or the foundation which their whole 'Deen' (doctrine) is built upon is erroneous, such as that for example $1+1=3$, then I don't need to study for years in order to know that their narrative (Hadith), that which they stand on is not sound.

According to most Muslims today, the Prophet was illiterate or unlettered, and the Qur'an was not compiled by him or was in its full form when he was alive, that it was later collected and compiled by others after his death the same way the 'Hadith' literature were compiled. The evidence for these claims come from the Hadith literature and the scholars. Now, the Qur'an is the standard; it is the judge for us who are submitted to the will of Allah, correct? Therefore let us take a look at what it has to say.

The mistaken conclusion that the prophet was illiterate or unlettered was born out of the incorrect definition of the word 'ummi' found in the Qur'an.

We will quickly go through the Ayat that include this term and demonstrate how we find the correct definition. The detail is included here in order to demonstrate how to do this yourself for any word definition.

This word 'ummi' is found at Z:7B, Z:20, Z:75, 7:157, 7:158, and 6Z:Z:

And among them are 'ummiyoon' who do not know the Law except by hearsay/vain desires, and they only conjecture.

(Z:7B)

'ummiyeen' and 'ummiyoon' are plural for 'ummi', in this Ayah we find that those who are called 'ummiyoon' are those who do not know the Law.

If they debate with you, then say: "I have submitted myself to Allah, as well as those who follow me." And say to those who are in possession of the law and the 'ummiyeen': "Have you submitted?" If they have submitted then they are guided, and if they turn away, then you are only to deliver, and Allah is Seer over the servants.

(3:20)

Here we see that the prophet is to address two groups, those given the Law and the 'ummiyeen.' We can conclude from this Ayah that the 'ummiyeen' have not been given the scriptures/the Law.

And from among the people of the law are those whom if you entrust him with a large amount he gives it back to you, and there are those whom if you entrust with one gold coin he will not return it to you unless you are standing over him. That is because they said: "We have no obligation towards the 'ummiyeen'" They say about Allah lies while they know.

(3:75)

Here we see that those who previously received the Law consider those who have not as 'ummiyeen.'

He is the One who sent to the 'ummiyeen' a messenger from among themselves, to recite to them His revelations, and to purify them, and teach them the law and wisdom. And before this, they were clearly astray.

(62:2)

Here we see that the messenger was from among the 'ummiyeen' a community that had not yet received the Law from Allah. (Ironically, and this is known to Muslims, the Arabs at the time were known to have been a community that prided themselves in their language and poetry skills.)

"Those who follow the 'ummi' messenger prophet whom they find written for them in the Torah and the Injeel (Gospel?); he orders them to kindness, and prohibits them from vice, and he makes lawful for them the good things, and he makes unlawful for them the evil things, and he removes their burden and the shackles that are upon them. So those who believe in him, and support him, and help him persevere, and follow the light that was sent down with him; these are the successful ones."

(7:157)

Say: "O people, I am a messenger of Allah to you all. The One who has the sovereignty of the heavens and the earth, there is no Elah except He; He gives life and causes death." So believe in Allah and His 'ummi' messenger prophet, who believes in Allah and His words; and follow him that you may be guided.

(7:158)

The word 'ummi' has been accepted to mean 'illiterate' or 'unlettered' with no real Qur'anic evidence to support this definition. Even before looking to see what the word 'ummi' means in Classical Arabic, we are able to clearly see its true meaning. The evidence supports the definition of 'ummi' to mean 'those who have not received the Law, those who are called 'gentiles' and 'goyam' today by those who have received earlier scriptures containing the Law.

We will now look at the classical Arabic meaning of the word 'ummi':

The root of the word 'ummi' is Alif-Meem-Meem and means 'mother.'

From this root we get the word 'ummah' and means 'people' or 'nation.'

The plural of 'ummah' is 'al-umam' and means 'the peoples' or 'the nations.'

'umm' as an adjective becomes 'ummi' and means 'motherly.'

'ummah as an adjective becomes 'ummi' and means 'of the people or nations.'

From the Classical Arabic we can reason that 'ummi' means one who is 'of the nations.' This means one who is from among the rest of mankind, not those who have previously received the Law.

I think that the Qur'an and its language is enough evidence to conclude this matter, but if you want further evidence:

The literal Hebrew word for 'gentiles' is 'goyam' when plural and 'goy' when singular, and means 'people' or 'nation.'

The word 'gentile' in Greek the language of Mathew is éthnos' which means 'peoples' or 'nations.'

Therefore, as we can see, the word 'ummi' means 'of the nations', those who have not received the Law. And this means that there is no reason to assume that the prophet was illiterate or unlettered, not Qur'anically at least.

Now, we are going to examine how the Qur'an was compiled with this new perspective in mind.

Here are the Ayat which contain information regarding the writing and compilation of the Qur'an:

O you who heed warning/attained to faith/believe: ask not about things
if revealed to you would grieve you

But if you ask about them while the Qur'an is being sent down they will
be revealed to you.

Allah pardoned those. And Allah is forgiving, forbearing.

(5:101)

Indeed it is We who have sent down the Reminder, and indeed it is We
who will preserve it.

(15:9)

And when thou recitest/read the Qur'an: Seek thou refuge in Allah from
the accursed shaytan

(16:99)

(He has no warrant against those who heed warning/have attained to
faith/believe and in their lord place their trust.

(16:99)

His warrant is but against those who take him for ally

And those who ascribe a partnership to him.)

(16:100)

And when we change by a proof (Ayah) the place of a proof (Ayah).

And Allah knows best what he sends down in stages

They say: Thou art but inventing.

The truth is: most of them know not.

(16:101)

Say thou: The Spirit of Holiness brought it down from thy lord aright

That it might strengthen those who heed warning/have attained to
faith/believe

And as guidance

And glad tidings for the submitted.

(16:102)

And they said: "Fictional tales of old! He wrote them down while they
were being dictated to him morning and evening."

(25:5)

Those who have rejected the Reminder when it came to them; and it is
an Honorable Book/decreed.

(Vanity cannot reach it from before it or from after it)

A successive revelation from one wise, praiseworthy.

(41:41)

Qaaf, By the glorious Qur'an!

(50:1)

Do not move your tongue with it to make haste.

(75:16)

It is for Us to gather and relate it.

(75:17)

So when We relate it, you shall follow its revelation.

(75:18)

Then it is for Us to explain it.

(75:19)

No, indeed! It is a reminder

(80:11)

So whoso wills might remember it

(80:12)

In honoured writings

(80:13)

Exalted, purified

(80:14)

By the hands of scribes

(80:15)

Noble, virtuous.

(٢٠:١٤)

Recite thou/read

And thy lord is the Most Noble

(٢٤:٣)

Who taught by the pen

(٢٤:٤)

Taught man what he knew not.

(٢٤:٥)

A messenger from Allah reciting purified scripts.

(٢٤:٧)

In which are upright laws

(٢٤:٣)

From these Ayat we see that the Qur'an is always mentioned as a complete entity by itself, a book, unlike the Bible or the Hadith which are collections of many different speakers over time. Allah even swears by the Qur'an, in Surah ٥٠ Ayah 1.

These Ayat point to the fact that Qur'an was compiled while the Prophet was alive and written by scribes. Also, we find that the compilation process was done by the prophet himself, he was told to put Ayah's in their final spots within the book (١٤:٢٤-١٠٧). Additionally, we have physical manuscripts (pages from the Qur'an) from around the time the prophet was alive.

Hearsay is not admissible as evidence, especially when it contradicts the actual words of the Qur'an. In the court of Allah, the evidence you will have to stand on will be "we found our forefathers following it" (i.e. the Hadith). The Hadith literature is undoubtedly hearsay, there is no way to prove that Prophet Muhammad said or did anything claimed by the Persian written Hadiths created 150 to 300 years after his death. The Prophet Muhammad was not there to approve any of it, where as the Qur'an is approved by Allah and his Messenger. The only time the word 'Hadith' is mentioned in any positive light in the Qur'an is when it is referring to the Qur'an, and the only time the 'Sunna' (the way) is mentioned in the Qur'an, it is mentioned as the 'Sunna' of Allah or 'Allah's way', or mentioned as a warning of the 'Sunna' or 'way' of the past generations (8:38, 15:13, 17:77, 18:55, 33:38, 33:67, 35:43, 40:85, 48:23), and not 'the way' of the Prophet Muhammad as the Hadith books claim. Likewise, the out of context often misquoted "obey Allah and the messenger" does not mean that we are to obey the Hadith and the version of the 'Sunna' found in it of the prophet, neither does the often out of context and misquoted "ask those that have knowledge" mean to follow what we do not know. It really doesn't take much work to see that those are inaccurately quoted and out of context. Allah says that he has sent down the best narration (Hadith) in Surah 38 Ayah 23, and "these are the revelations of Allah, we recite to you truthfully, in which narration (Hadith) after Allah and his revelation do they believe in?" (45:6). It is clear as day that in the Qur'an Allah is telling us that we should not believe narrations (Hadith) after Allah's revelation (i.e. The Qur'an). Both the topics of 'Hadith' and 'Sunna' are clear in the Qur'an. We have to believe Allah's words and not treat them lightly. We are warned not to in the Ayat right after 45:6.

We must read the Qur'an for ourselves and take into consideration the intended meaning of the Ayat and their context, without middlemen (this will also mean that if you are reading most translations you may want to avoid all annotations, and most parentheses, as well as certain inserted erroneous definitions such as 'Salat' to mean 'five daily ritual prayers', etc.). Therefore, always compare the translation to the actual Arabic text and look up the root-word meaning, as you would for the Torah or Bible. This will all be covered later. Most importantly though is

that we must be sincere and desire the truth, no matter the cost, in order that we may receive guidance.

In the court of Allah the evidence for not following the 'Hadith' literature is sound, as it would be following only what you are able to prove, rather than hearsay. If the 'Hadith' did not alter the message of Allah, and claim that, "Allah said, 'this or that' " without authority, then perhaps I would not have included the matter in this book. However, it does alter the Message and the 'Deen' (doctrine) drastically, exceeding bounds to the point of actually abrogating Ayat from Allah's book, a transgression that is unacceptable.

The Hadith have also become a gatekeeper or additional barrier one is forced to cross before reaching Allah's true message. I have seen people turn away after becoming curious of Allah's message only because what they found did not seem to be from Allah, which is true, as this Deen (doctrine) they found today called 'Islam' is a hybrid between the Qur'an (from Allah) and Hadith literature (from men), which deterred them and many others from reaching Allah's book. Only few are able to do the work that is required to cross that barrier, and get past the Sunni, Shia, etc., religions standing in the way of it. Of course this is all apart of Allah's plan, I am only pointing out what is. Allah's book is perfect and is therefore used to entice others with in order to get them into their religions, mixing Qur'an with Hadith, as bait and switch, instead of completely adhering, following closely, or implementing the book and Deen of Allah entirely, which will make us Muslims united under Allah (٣:١٠٣ & ٣: ١٤). What is actually implemented, adhered to, and followed closely are the Hadith books and other sources which divide us. The Qur'an has been practically abandoned outside of being recited during prayer sessions.

“my Lord, my people have abandoned this Qur'an” (٢٥:٣٠).

The prophet's people, us, claim that the Qur'an is not fully detailed, “But how do we pray without the 'Hadith'?” Well the messenger himself stood in front of the people when he was alive and told them “Shall I seek other than Allah as judge when he is the one who sent down to you the book/law in detail?...” (٤:١١٤).

We must trust Allah and his prophet when they tell us that the Qur'an contains all the details needed for our salvation.

Consider this, without the Hadith literature's input on the Qur'an, the Qur'an becomes perfectly coherent and straight with no contradictions, easy to comprehend. However, when taken with the Hadith, the Qur'an becomes hard to unravel and requires the Hadith and its scholars to unravel the knots it created for you. The Qur'an becomes disjointed due to this external narrative being inserted into it, and that is why the response to being told to follow Allah's book alone is met with claims like "without the Hadith we can not know how to follow the Qur'an." Taking two different books and inserting, or forcing, the narrative of one onto the other will naturally cause confusion.

Say thou: What thing is greatest in witness? Say thou: Allah is witness between me and you. And this Qur'an is given me as instruction that I might warn you there with and whom it reaches. Do you bear witness that there are other Elahs with Allah? Say thou: I bear not witness. Say thou: He is but One Elah

And I am innocent of that to which you ascribe a partnership.

(E:16)

And when it is said to them: Follow what Allah has sent down

They say: Nay: we follow that wherein we found our fathers.

Even though their fathers did not reason and were not rightly guided?

(Z:170)

Part two

Now, with that out of the way, we can begin. The Qur'an has got its own writing system or orthography, and differs from modern Arabic writing in terms of its spelling, signs, and symbols. The root words remain unchanged, keeping in mind of course that scribes who copied the original Qur'an over time, etc., were only men and errors are naturally to be expected, especially at a time where there were no automatic grammar or spell-checker tools. I'm sure that I have errors in this book despite having these tools and months of editing, and it's nowhere near the size of the Qur'an, or written by hand. However, the message is unchanged and reached us unchanged as Allah promised, no matter if a scribe might of missed or added anything, it would not alter the message we are meant to receive, as evident by the different readings of the Qur'ans found today.

The Written Qur'an today is made up of four elements. Each element was built on top of the other organically over time due to necessity.

1. The letters

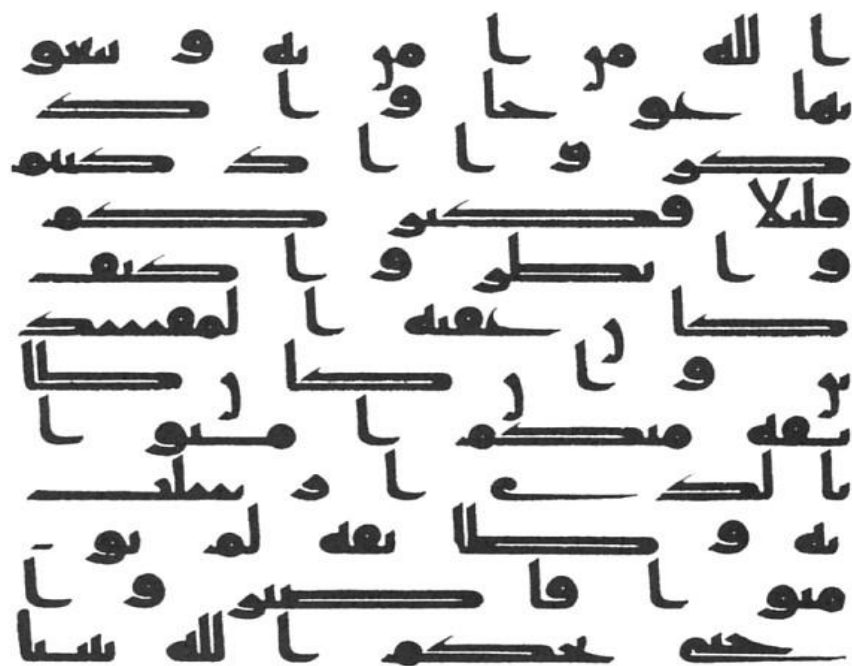
The first element is the consonantal text of the Qur'an. The first Qur'ans written used only consonants, without any diacritics (dots) on the letters, or vowel signs for short vowels (Fatha َ , pronounced "Fat-Ha", Kassa ِ , and Dumma ُ), or long vowels (ا , و , ي), or any other signs and symbols that we see today in modern Qur'ans.

The reason for only using consonants is that the Arabs at the time (and still today) memorized the Qur'an by heart, and used the text as a support, they already knew what a word was, so similar letters would not be confused, they also knew how to pronounce each word as it was their mother tongue.

It was written in what is called 'Mashq script' which was the first script used to document the Qur'an, after which a version of 'Mashq' derived in the city of Kufa, modern day Iraq, referred to as 'Kufi', became the

official Arabic script for centuries until its replacement by the modern 'Naskh' style script we use today.

The earliest Qur'ans found today are believed to have been standardized by Uthman ibn Affan, also known as the third of the 'Rashidun' ('Rightly Guided') leaders after Muhammad, in around six-hundred and fifty AD, in order to preserve the original text after seeing differences in pronunciation after it had reached different regions of the Earth. Therefore, the first element of the Qur'an is the consonantal text that is believed to be prepared by Uthman, which is also the Qur'an which we compare modern Qur'ans to, for accuracy and authenticity.



The Uthman Qur'an, Surah 7 (Ala'araf), Ayah 65 and 67

Z. Letter dotting

The second element is the addition of the diacritic system, more specifically at this point, the dotting of the letters, this is called I'jam (إِجَام), which was introduced later in order to better distinguish letters, for example the Jeem, Haa, and Khaa (ج, ح, خ) all have the same form, the only difference visually becomes the dotting. The dotting system is

similar in most countries today, however Morocco and Egypt have small differences with certain letters.

3. Vowel signs

The third element to be added was the vowel points called 'Ad-Dhubt' (الضبط), this includes all the signs for correct pronunciation, and is mostly not part of Arabic writing outside of the Qur'an. The vowel system today is the same in function as it was back then, however the symbols evolved over time, and some countries use different signs and symbols for the same thing.

The vowel points or signs have the names, 'Fatha' (Arabic meaning 'opening'), 'Dumma' (meaning 'gathering' or 'compressing'), and 'Kassra' (meaning 'breaking' or 'drawing apart'), and are referring to the shape your mouth makes with your lips when pronouncing a letter. A letter without them means your mouth remains static (in Arabic called having 'Sukoon' or 'stillness' in English). Short vowels are called 'moves' or 'movements' (Harakat) in modern Arabic.

The original vowel points used to be dots rather than lines (as found today), in a different coloured ink to that used for the dots on the consonants, such as red ink, to better distinguish between the two. A dot above a letter represented 'Fatha' (a short "a" sound), a shorter version of today's long vowel Alif (ا). A dot below represented a 'Kassra' (a short "e"/ "i" sound), a shorter version of today's long vowel Yaa (ي), and a dot in front represented 'Dumma' (a short "o"/ 'U' sound) a shorter version of today's long vowel Waaw (و). Today the Fatha is a line above the letter (َ), the Kassra is a line below the letter (ِ), and a symbol that looks like a Waaw above the letter for the Dumma (ُ).

We also have 'Tanween' (usually translated as to 'n' or 'n-ing') signs, which are basically the 'Fatha', 'Dumma', or 'Kassra' symbols doubled and only found at the end of a word, for grammar purposes. They indicate that the vowel sound is combined with a vowelless Noon (ن) 'Sakina' ("N" sound) and today the symbols are: ً (doubled 'Fatha') which indicates a letter's sound + "an", and this symbol ٌ also found as

و (the doubled 'Dumma') indicates the letter sound + "un" / "on", and this symbol ِ (the doubled 'Kassra') indicates the letter sound + "in". So for example if a word ends with a Baa (ب) + (و) giving you بَو , then the end of that word will sound like "ban."

Today we also have the 'Shadda' sign (sign of emphasis) that looks like a small letter Seen ّ on top of a letter, and which indicates that you should double the letter, and that the first letter of the two is vowelless.

The vowel marks are yet another mercy from Allah^{Z3}. The accurate reading of Arabic is made accessible and simplified by the vowel signs, to the point where non Arabic speakers memorize, read, and recite the Qur'an so well, without even knowing what any word they recited actually means, which is not the point of reading the Qur'an, but one thing is clear, Arabic has been made easy for mankind to learn. To those who can already read and recite, I suggest that you focus on comprehension, study classical Arabic morphology, grammar, and rhetoric, finally, learn what the Qur'an is saying from within itself, the terms used by Allah^{Z4} are defined in the Qur'an by the one who sent it down.

4. Punctuation marks

The fourth and last element is a rather new one added about two-hundred to two-hundred and fifty years ago, and it is punctuation marks, or rules and signs for stopping and pausing. This is mostly for non Arabic speakers as punctuation in classical Arabic is usually evident from grammar and rhetoric. These systems differ in different countries and in the Indian subcontinent for example you can find the signs to be over used and contradictory at times.

Having now gone through the four elements that make up the Qur'anic written text, there are a few things to remember, you can make use of the original consonantal text to figure out if a letter is added or omitted to a modern Qur'an, they should not be, however some are, and spelling differs from country to country, in some countries there is an Alif in a

^{Z3} See note 14

^{Z4} See note 14

word that has no Alif in another country, also, in Egypt 'Yaa' has no dots for example, whereas it has dots in other countries, or in Morocco you will find that instead of two dots on the letter Qaaf there is only one, therefore it is best to go back to the original source and use modern texts that conform to it.

Also, as I have mentioned at the beginning, the text of the Qur'an are written by men who are fallible, Muslims in the past knew this, and understood that Allah will preserve the Qur'an's message, not the actual writing conventions of each scribe, the specific pronunciation, or whether there are man-made errors such as spelling or vowel errors, or words missing or added depending on each scribes work. It is only a recent phenomenon where Muslims claim that the Qur'an is preserved 100% without a letter out of place. This type of thinking will only benefit those who want to lead mankind astray, because if they prove to you that a Qur'an written by a scribe over a thousand years ago had words missing or added compared to today's Qur'an, however, without effecting the intended message of the reminder, those who are of weaker faith or who lack knowledge will take this as meaning that the Qur'an has been altered just like the other scriptures. This is because they believe that Allah told them that the Qur'anic text will not have any errors in it even though the scribes after the time of Muhammad who were copying the original text were men. Those people may end up rejecting the message entirely due to this belief. What is preserved is the message, the actual guidance that we need from Allah. If the text is perfect without any blemishes then great, but if not, are you then going to reject the message? Because that is what most are setting themselves up for.

Absolutely, we have revealed the reminder, and, absolutely, we will preserve it.

Qur'an 15:9

This is an honourable Qur'an. In a protected book/decreed. None can grasp it except the sincere/purified. A revelation from the Lord/Master of the worlds.

Qur'an 56:77-80

Indeed, it is a glorious Qur'an. upon a protected tablet.
Qur'an 85:21-22

The Arabic Letters and their ancient roots

The term 'Alphabet' is made by joining the first two Semitic letters together, 'Alif' and 'Beyt' originally, and later 'Alpha' and 'Beta' by the time they reached Greece. The other name for the letters was 'Huruf' (حروف), a letter being a 'Harf' (حرف) and means 'edge.' This is due to the fact that the original scripts of the Semitic letters used to be written on many different materials and thus can be carved in and etched. And so for example to write using a knife on a piece of wood, the simplest way would be to have letters be made up of straight lines and angles for the most part. Therefore, their name 'Huruf' is due to their forms being made up of edges which was the most user-friendly letter form at the time. (The original Arabic written numerals were also made up of edges and used them to hold their intrinsic value within their forms, as we saw in the opening chapter.)

Now, Semitic letters convey meaning through:

Sound (phonetic): The first letter of the name of a letter provides a sound value that is then used to make words and sentences. For e.g. Alif = "A."

The sound itself carries shades of meaning as well, for e.g. a light or heavy sounding letter when pronounced changes the meaning of a word.

Form (Pictographic): The original letters were in picture writing. A pictogram represented something concrete found in the physical natural world, for e.g., a hand or an eye.

Meaning (Mnemonic): The meaning of the pictogram in terms of function, rather than the appearance of what the letter symbolizes. For e.g. hands cupped, can hold and envelope things.

Name: Pictograms are associated with consonants, which make up the name of the letter. The name of the letter 'Alif', for example, has the meaning of the pictogram that it represents, but it also has the meaning of that root and parent root-word itself.

There are two roles these letters can take. One is as 'building blocks' for words, in Arabic called 'Mabani' or 'Mabna' (مبنى). This group of letters are called 'Huruf al hija' (حروف الهجاء). 'Huruf al hija' in English translates to 'letters of the alphabet', and 'hija' translates to today's 'spelling.' The second role a letter can have is to provide grammatical meaning.

When letters are joined from right to left to form a word, meaning is conveyed using the above-mentioned ways, creating a word which has layers and shades of meaning. Grammar is also included and used to create meaning.

When looking at letter meaning in a word or a sentence, it's vital to also take into consideration grammar and context. An example is that just like the way we communicate emotion through body language, no one gesture or tell is taken in isolation, the gestures are taken in clusters and in context. For example, someone scratching their nose can mean that they may be lying (the more subtle adult version of a child holding their hands in front of their mouth out of fear, in an attempt to hold the lie back, or as realization of it leaving their mouth), however, if what they are saying is congruent with their body language besides that nose scratch, it can simply mean that their nose was itchy. Another example is if someone has their arms crossed while you are speaking to them, it can mean that they are in disagreement with what you have to say and are closing themselves off from you, but if its freezing cold and you are outside, then it's most likely that they are feeling cold and trying to keep warm. So keep in mind to look at the meaning from a holistic approach, look at all the above ways a letter may convey meaning but also take into account meaning conveyed through grammar and context.

The most important thing to remember when studying the Qur'an is that, the Qur'an is its own dictionary in most cases, so first check how a word-root, and also that specific word itself, is used throughout the

whole of the text, and work your way from there, if there are any incongruity then work to try and identify that which is unclear. This does not mean to take every word literally, take it how it is intended to be taken, whether a metaphor or not, use your reason. Avoid using external religious sources for identifying word meaning, as it's a way The Shaytan^{Z5} alters the meaning of the protected text. The added benefit of knowing how the root letters work is just an added tool in your toolbox in order to decipher true meaning from false, and not the be all end all.

Z5 can be found translated as 'Satan' in English but must be defined Qur'anically.

Anatomy of speech

Language is the foundation thought and reason are built upon. Allah^{ZB} has blessed us with the ability to hear and to speak. Speech is not our only form of communication, however in order to communicate a thought, argument or idea as clearly as possible, we must first acknowledge the mechanics of speech.

Speech can be broken down into four parts or processes. Respiration, phonation, resonance, and articulation. We will be using the knowledge taught in this segment on speech to breakdown how each Arabic letter sound is created by us when we speak or recite a word in the Qur'an or in speech in general. Each letter's qualities and attributes phonetically vary depending on how we use these four processes to make them. A letter's quality and attribute actually contribute to its meaning and consequently to a words meaning that has that letter in it.

1. Respiration

Once we know what we want to say a motor plan is created and our breathing changes. The sound we make for speaking uses breath as its energy source, and unlike at rest where the exhale is passive, the exhale becomes active, the air is squeezed out by the diaphragm as its being pushed up and by the contraction of the abdominal muscles.

Z. Phonation or Voicing

We are created to have vocal chords or vocal folds that sit at around the middle of the neck above the trachea which is above the lungs. The air after inhaling, and on the exhale for speaking, passes from the lungs to the vocal chords or vocal folds which are pushed together and forced to open by the air. This action of the air opening them causes

ZB See note 14

them to vibrate at an extremely fast pace which is what creates the sound.

3. Resonance

Why don't we all sound the same when we speak? The reason for your distinct voice is not just your vocal chords. The sound that was created has to then flow up through your cavities in your head before it leaves you. These cavities are your throat, your mouth, your nose or nasal cavity, and the interior cavity from your chest area to your mouth. These cavities can also be manipulated by you and as a result change your voicing sounds.

4. Articulation

The final process in creating speech is articulation. When we want to say a word, we use our articulators, which are mainly the tongue, palate or roof of the mouth, cheeks, teeth, and the lips, to shape the sound we want with our mouth by touching or "articulating" them with each other.

So to put this all together, the four things that must occur in order to speak is that, one, your lungs create support for your voice in the form of energy, two, phonation must occur to create the sound, three, the sound then resonates in the different cavities in your body, and four, articulation occurs to shape the desired sound for a given language.

Arabic letters' phonetic qualities, attributes, and meaning

The sound of the Semitic letter is derived from taking the first letter sound of the letter name.

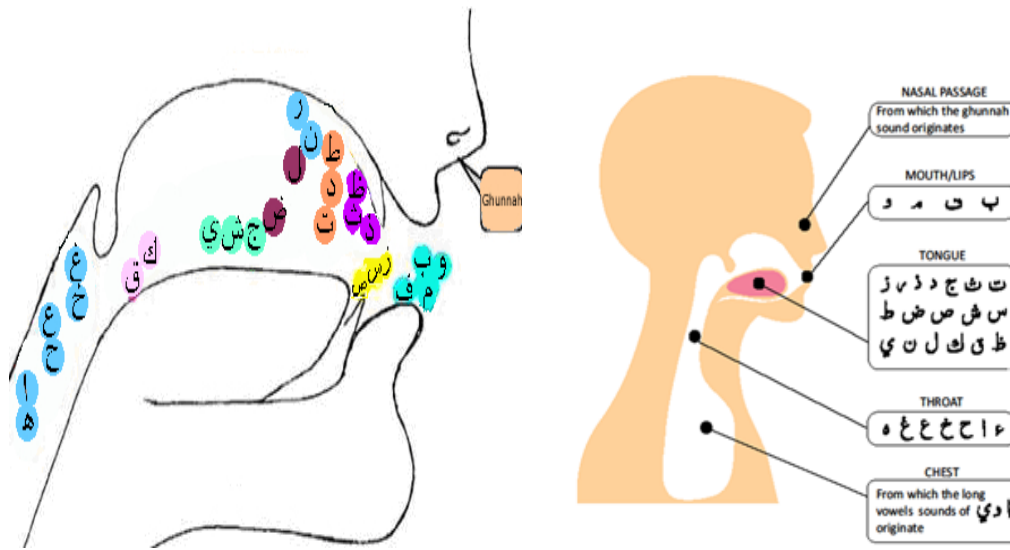
The Arabic letters and their attributes, qualities and characteristics originate and exit the body from five locations when spoken. Those points of origin for articulation to take place, also called 'exit-points', are called 'Makhaarij' (مخارج) in Arabic.

Each letter has its own unique characteristics, qualities and attributes which make it what it is, these are called 'Sifaat' (صفات) in Arabic. Each letter must have at least five characteristics or attributes in order to be correctly differentiated from another letter and be correctly pronounced. Taking away a quality, attribute, or a characteristic of a letter at the least will take the purity away from the letter sound making it unclear when heard, and at the worst making the letter cease to exist altogether, because even if a letter has five characteristics already, it might need more in order to be sound. Also, keep in mind that some letters share the same exit-points and the only thing differentiating them is their qualities, attributes, and characteristics. Most attributes and characteristics are permanently attached and apart of the letter, but there are a few that are applied to specific letters in certain conditions.

The first place or exit-point is called, 'Al Jawf' (الجوف) in Arabic, which is the interior cavity or empty space that begins from the chest area and reaches all the way to the mouth cavity. Three letter sounds originate from there, the 'Alif' (ا), 'Waaw' (و), and 'Yaa' (ي). These letters come as a long vowel and as a consonant and will have this exit-point when they are acting as a long vowel. (We will go in depth on the letter exit-points, their attributes, and how to correctly pronounce each letter in the next chapter.)

first exit-point is the lip and the lower teeth connecting for the 'Faa' (ف) and second exit-point is the two lips pressed or coming together for the 'Baa', 'Meem' and 'Waaw' (ب , م and و).

The last is called 'Al Khayshoom' (الخيشوم), which means the nasal passage, and is used by two letters in order to make their sound, the 'Noon' and 'Meem' (ن and م).



Knowing this information (in-depth in the following pages) will not only allow correct recitation but will also add a layer by which you can see a letter's meaning through, which will also add another layer by which you see a word's meaning through, and so forth.

In summary, letter sounds originate and exit from certain points in the body, from 'Al Jawf' (the interior chest to mouth cavity), 'Al Halq' (the throat), 'Al Lisaan' (the tongue), 'Al shafataan' (the lips), and lastly although not an origin and exit-point technically but which is a location that certain letters will use to exit from as well, as part of their attribute, 'Al Khayshoom' (the nasal passage).



Alif

The first Semitic letter 'Alif', produces the English 'A' sound, as in the glottal stop 'A' sound in the word 'Alif', or the 'A' sound in the English 'Alpha', notice that when saying those words you contract the vocal chords, again, notice when saying "uh-O!" for example, how it will produce that same glottal stop.

The Alif, however, contains this 'A' sound, and also the "AA" sound similar to the 'A' in the English word 'Car' or 'Mad' as opposed to 'Apple' in the other form, and natives knew which Alif sound to pronounce accordingly.

Now, when non natives started learning Arabic an easy way to teach was to break the Alif down into different symbols, each symbol holds a quality or characteristic of the Alif depending on the condition it's being used in when pronouncing. That is why you see different symbols to pronounce Alif sounds, such as the 'Hamza' (ء) which in itself is not a letter but represents the glottal stop found in Alif. This is always the Alif form you find at the beginning of words, but is not only found there, it can be found at any part of a word, and depending on where it is put on a letter and what vowel marks are attached to it, can symbolize the sounds of a short "A", "U"/"O", or "I"/"E."

Again, today's 'Hamza' and 'Alif' in the long vowel form make up the ancient letter Alif.

A side-note, you will see an Alif not in the beginning of a word, and not preceded by a 'Fatha' (َ) in order to make it a long vowel in the word, this type of Alif is not pronounced, but is still apart of meaning, they call this Alif 'the separating Alif' since it indicates the end of a word when seen after the letter 'Waaw.'

You might also come by ‘Hamzatul Wasl’ (همزة الوصل - أ) or the ‘linking Hamza’ in English, it is a symbol that looks like an Alif (ا) with a small Saad (ص) on top of it. It represents two functions and is created for ease of recitation. It is there since Arabic words do not start in a vowelless (Sukoon) state, so when starting a word that is vowelless the ‘Hamzatul wasl’ is in place of a Hamza and when found in between words it is used for linking them together by being skipped and not being pronounced, but it’s there so that if you run out of breath you can start on it without skipping it, turning it into a Hamza again. In the consonant only Qur’an the word “Allah” for example uses an ‘Alif’ but of course there are no vowels (short vowels) written down in the original Qur’anic text, and you as an Arab speaker at the time, are supposed to know how to pronounce it yourself using the correct vowels.

In most modern Qur’ans you will find a Hamzatul wasl (linking Hamza) instead of the original Alif, and knowing the rules of the Hamzatul wasl means that you will know what vowel sign to use to pronounce the Hamza and why. You can get a set of rules to go by that are shallow and can be applied effectively for recitation purposes (found on page 308), or use a Qur’an that already has the vowel signs in place for you, but in order to know why a vowel sign is used, a deeper level of comprehension is required, it’s not much though, just basic Arabic grammar.

Below is an example of Hamzatul Wasl used in the word “Allah”:

الله

Finally, you might also come by an ‘Alif Maqsurah’ (الالف المقصورة - ي), a ‘limited or restricted Alif’, at the end of certain words. It has the shape of a Yaa (ي) without the dots, and which functions and sounds like an Alif at the end of a word, but is not a real letter, however if you wanted to find the root of a word and have an ‘Alif Maqsurah’, then the original letter is a Yaa (ي) it only sounds like an Alif in pronunciation, that’s why

it is called a limited or restricted Alif and has the body of a Yaa. The reason for the Alif Maqsurah is because the Yaa, having no dots at the time, had different ways of being pronounced and when dotting was being added to the Qur'anic text the scribes wanted a way to differentiate the different sounds.

The Alif comes from two exit-points depending on which sound or condition of the Alif we are using. The Alif in all its shades of expression comes from the deepest initial places in the body.

If we use the glottal stop sound of the Alif the exit-point will come from the deepest part of the throat, squeezing the vocal chords.

Example of the Alif in Hamza condition (both the Alif found in the beginning and the Alif at the end in the Arabic word for 'read' (اقرأ) are Hamzas):

أقرأ.

The Alif comes from 'Al Jawf' (the interior chest to mouth cavity) when operating as a long vowel, giving you the "AA" sound, similar to the English 'A' in 'car', which is sounded twice as long (minimum) to the other forms Alif comes in, the length of which is dependent on your pace of speaking or reciting. This Alif is called Alif 'Madd' (to stretch or lengthen the sound) in Arabic, and is never the Alif found at the beginning of a word.

Example of Alif in vowel (Madd) condition:

قَالَ.

The Hamza form of the Alif has the attached or permanent attribute of what is called in Arabic 'Al Jahr' (الجر) literally meaning "to be apparent" in English, and which technically means the complete blocking or trapping of the breath or air, so that when pronouncing a letter with this attribute you do not run your breath on it, this is because the letter has a strong point of origin and uses it in

combination with its other attributes as energy source, which is why it is considered a strong letter, sometimes also called a 'voiced' letter, thus being apparent.

This attribute is the opposite of what is called 'Al Hams' (الهمس), literally meaning 'concealment' in Arabic, which technically means to fully run the breath or air when pronouncing a letter. This is because of weakness in the letter's point of origin since it cannot rely on its exit-point for energy, which is why such a letter is considered a weak letter. The attribute of 'Al Hams' also called 'whispering' in English, has this name because you are able to hear the effect the air has on the letter sound, just like words when whispered. The amount of breath varies depending on the letters' other attributes. There are 10 letters that have this attribute, they are Taa (ت), Thaa(ث), Haa(ح), Khaa(خ), Seen(س), Sheen(ش), Saad(ص), Faa(ف), Kaaf(ك), and Ha(ه). On any letter other than those 10, you do not fully run the breath and instead block it.

A way to test if you are giving the right attribute to a letter when it comes to breath, is to put your hand in front of your mouth and say the letter sound, if you feel a blast or a strong current of air on your palms then you are giving the attribute of 'Al Hams' (whispering) if you don't then you are giving the letter the attribute of 'Al Jahr' (apparent).

We looked at the attributes that relate to the running or trapping of the breath or air when saying the letter, now let's look at the same idea but for the sound.

When pronouncing the Hamza, right after you touch its exit you must fully block or trap the running of the sound of the letter, cutting the sound off at the place of the exit. This attribute or quality is called 'Al Shidda' (الشدة) in Arabic and means 'strength' or 'force', as well as meaning 'strict' or 'stern' and is technically explosive, as in hard and fast in pronunciation. This attribute is a permanent quality of Hamza. The quality or attribute opposite this is called 'Al Rikhaawa' (الرخوة) meaning 'weakness' or 'looseness' where you fully run the sound of the letter you are pronouncing leaving no gap between the letter and the next, and the letter sound is heard until the beginning of the sound of the next letter. In between those two attributes sits the attribute of 'Al

Tawassut' (التوسط) or 'moderation' in English. There are five letters having this attribute, Laam (ل), Noon(ن), 'ayn(ع), Meem (م), and Raa(ر).

When Hamza is pronounced, if you try to continue to run the sound, you will be unable to, you will have to turn it into more than one Hamza in order to pronounce it, and if you just hold the sound instead of cutting it off after its exit, the Hamza will not exist. So there is a gap in sound between a letter with the attribute of 'Al Shidda' (strength, force, sternness, tension or explosiveness) and the next letter in a word.

The gap length in sound made by the attribute of 'Al Shidda' (strength, force, sternness, tension or explosiveness) is not the same for all letters, some letters make a larger gap than others. This is due to other attributes also having an affect on the sound.

There are eight letters that carry this attribute, the Alif (أ), Baa (ب), Taa (ت), Jeem (ج), Daal (د), Ta (ط), Kaaf (ك), and Qaaf (ق).

The Alif naturally has the attribute of being a light letter, in Arabic called a letter of 'Tarqeeq' (ترقيق) meaning that you physically make your tongue thinner, like a birds tongue, when pronouncing it. The Alif, however, also has the attribute of what is called 'Al Tafkheem' (ال تفخيم) in Arabic, in certain conditions. Meaning that in certain cases the Alif is a heavy or full mouthed letter, the opposite of 'Tarqeeq' where you make your tongue thinner, in this case when you pronounce it as a heavy letter you physically make your tongue thicker.

So when is the letter Alif thin/light, and when is It thick/heavy?

The Alif is light at all times except when it comes after a letter which has the attributes of being permanently heavy and pronounced by lifting the back of the tongue, these two attributes are called 'Al Tafkheem' (making heavy or thick) and 'Al Ist'ila' (الإستعلاء) which means 'elevating' or 'elevation.' The Alif is also heavy if it comes after the letter Laam or Raa when they are in their 'Tafkheem' (heavy) condition.

The letters that are always pronounced heavy are, Khaa(خ), Saad (ص), Daad (ض), Ta (ط), Dha (ظ), Ghayn (غ), and Qaaf (ق), and the letters that are pronounced heavy only in certain conditions are the Alif (ا), Raa (ر), and Laam (ل).

The Alif is a letter that has the attribute of 'Al Istifaa' (الإستفال) literally meaning 'lowering' or 'dropping', this is because when you pronounce the Alif you must lower the back of your tongue, the opposite of 'Al Isti'laa' (elevating the tongue) letters, which are, Khaa (خ), Saad (ص), Daad (ض), Ta (ط), Dha (ظ), Ghayn (غ), and Qaaf (ق), besides these seven letters the remaining Arabic letters all have the attribute of 'Al Istifaa' (being lowered).

The Alif carries the attribute of 'Al Infitaah' (الإفتاح) which means opening, meaning that there is an opening between the tongue and the upper palate (except if touching the letters' exit-point). The opposite of this attribute is that of 'Al Itbaaq' (الإطباق) or 'closure' in English, literally meaning 'adhesion', where when a letter is pronounced the tongue touching the roof of the mouth will create an enclosure between parts or even most of the tongue and the upper palate of the mouth. Only four letters carry the attribute of 'Itbaaq' (closure), the Saad (ص), Daad (ض), Ta (ط), and Dha (ظ).

Finally, the Arabic letters are divided into two groups evenly, the Sun letters and the Moon letters. Phonetically, the Sun letters are those that use the flexible part of the tongue when being pronounced, and the Moon letters are those that do not.

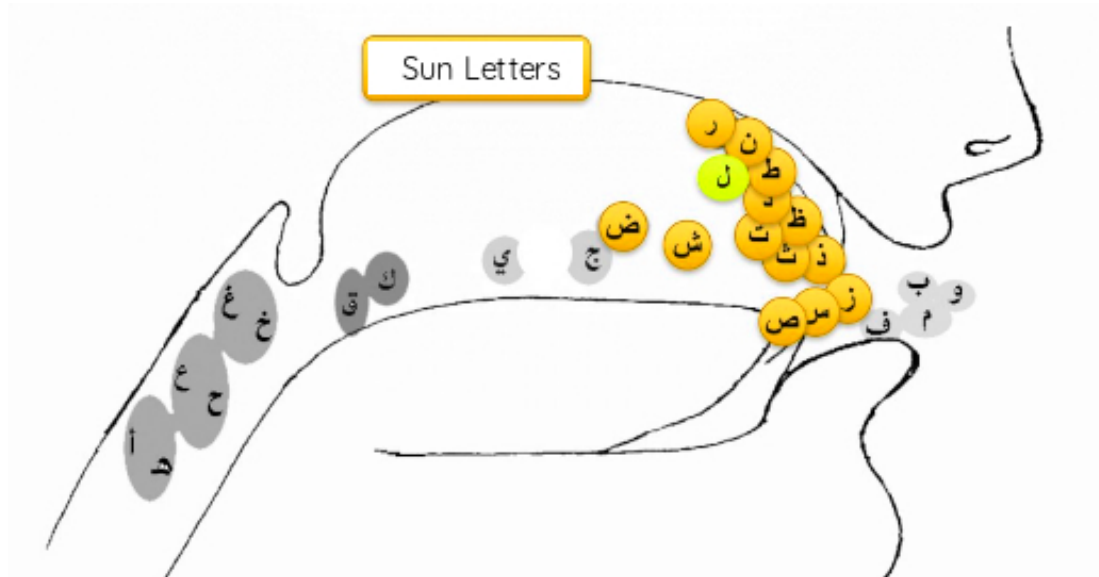
The names 'Sun' and 'Moon' letters have to do with how the definite article (ال) 'Al', is pronounced in combination with the letter coming right after it.

It is accepted to skip the Laam (ل) 'L' sound in the definite article 'Al' (ال), if a Sun letter comes right after it, as in the word الشَّمْسُ 'The Sun', where 'Al-Shams' becomes 'ASh-Shams', and you instead double the letter sound that follows the Laam (ل), but for letters that do not use the flexible part of the tongue, the Laam (ل) in 'Al' (ال) can never be skipped, as in the word الْقَمَرُ 'The Moon' (Al Qamar). This rule has to do with making speech as fluid and easy as possible.

The Alif is a Moon letter and below are the two groups:

The Sun letters : ن, ل, ط, ظ, ص, ش, س, ز, ر, ذ, د, ث, ت.

The Moon letters: ه, و, م, ك, ق, ف, غ, ع, خ, ح, ج, ب, أ.



Unique qualities and meaning:

The unique qualities and attributes of a letter give us a sense of its meaning when it comes to sound, especially focusing on the attributes that are necessary for its existence.

(Making meaning out of letter sounds and the conclusions that I make are only an example of how to do so yourself, this is not the final say on the topic, I do not think that they are the only conclusions or even that they are the right ones necessarily, and I will update this information as I learn more.

I will also add that not knowing this information will not be any hindrance to your reading and understanding of the Qur'an, also, I

would suggest taking the clear and obvious letter sound meanings, such as for the Alif and Sheen, and study the less obvious ones further.)

Alif is the Initial letter in the Arabic as well as in the body originating from the bottom of the throat as well as the chest cavity. Alif is the first strong letter, as it has both the attribute of 'Al Jahr' (apparent) as well as having the attribute of 'Al Shidda' (strength or force). It is also the first letter to have both, 'Tarqeeq' (lightness) which it is most of the time, and also 'Tafkheem' (heaviness) when it is in certain conditions. The Alif is also the first of the Moon letters.

Meaning: Having to do with being initial or first from within, first from the source or origin, as well as final/last if considered from the outside in, and Strength. For example 'the first most' or 'the strongest' or 'the strongest most weakest' put another way 'the weakest.'

ا Alif

Exit-point: 'Al Jawf' (Cavity from the chest to the mouth) and the bottom of 'Al-Halq' the throat.

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq'(lightness or thinness) and sometimes 'Al Tafkheem' (heaviness or thickening), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), and is a Moon letter.

Meaning: Initial or final, and Strength.

ب

Baa

The second Arabic letter is 'Baa' or 'Beyt' (we will discuss the reason for the name later, and I will only be using the modern name for the letters in this section), and is equivalent to the letter 'B' in English phonetically.

The 'Makhrāj' or exit-point²⁷ of the letter Baa is from between the two lips called 'Al shafataan' in Arabic, this is the final point of exit as opposed to the Alif being from the first. Two letter exits originate from between the lips. The first is the two lips joined together, and the other is between the bottom lip and the upper teeth joined together. The Baa comes from the former, where the two lips come together.

This letter has the attribute of 'Al Jahr' (apparent)²⁸ requiring the trapping of the breath or air, so that when pronouncing you do not run your breath on it.

Baa also has the attribute of 'Al Shidda' (strong or explosive)²⁹, being a strong letter requiring you to block or trap the sound as soon as you pronounce the letter from its exit-point.

Baa has the attribute of 'Al Tarqeeq' (lightness or thinness).³⁰ For light letters you must give a bit of a smile when pronouncing, but without exaggerating the movement, just a split second, and without moving your face or mouth too much.

The letter Baa has the attribute of 'Al Istifaa' (lowering or at the bottom)³¹ where in order to pronounce the letter you must lower the

²⁷ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

²⁸ See page 38 & 39

²⁹ See page 39

³⁰ See page 40 & 44

³¹ See page 41

back of the tongue, the opposite of ‘Al Isti’laa”(elevation)³² where you must elevate the back of the tongue.

The letter Baa has the attribute of being a letter of ‘Infitaah’ (opening)³³ where the tongue and the roof of the mouth are not touching to make an enclosure (‘Itbaaq’), the only connection or joining allowed is if it is an exit-point (‘Makhraj’)³⁴ for the letter.

The letter Baa has the attribute of being a letter of **الْقَلْقَالَةُ** ‘Al Qalqala’ (vibration or unrest) meaning that we bounce or make an echo on these letters in order to break the tension caused by them, if they come in ‘Sukoon’ (سكون), vowelless form.

There are only five letters of ‘Qalqala’ and they are Baa (ب), Daal (د), Jeem (ج), Ta (ط), and Qaaf (ق), this attribute along with most, if not all, are there in order to make pronunciation easier when it comes to the letter and for the sound to flow better with the rest of the letters. The example I give is that of driving a manual car, where you shift gears gradually and in certain order for the car to move as smoothly and efficiently as possible. Shifting from one to two, then two to four is fine and will be a smooth ride (as long as you match the revs), but shifting from one to four and not matching the rpm will cause a sudden stop and driving like that will not be efficient, very jerky, and a rough ride at the least. If you know these attributes, you will be smooth and efficient in your speech and will be correctly pronouncing each letter.

Baa is a moon letter.³⁵

³² See page 40

³³ See page 41

³⁴ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

³⁵ See page 41 & 42

Unique qualities and meaning:

Baa is the last strong letter (or the first strong letter if we are starting from the outside of the body inward) being from the exit-point³⁶ of the lips. Baa has the attributes of 'Al Jahr' (apparent)³⁷, 'Al Shidda' (strength or force)³⁸, and 'Al Qalqala' (vibration, bounce or unrest)³⁹.

Meaning: Having to do with Initial boundary or final strength, meaning strength coming from the outermost line of defence, strength coming from a boundary between the outside and the inside. A medium, as in a form. For example "a house."

ب Baa

Exit-point: 'Al shafataan' (The lips).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Infitaah' (opening), 'Qalqala' (vibration, bounce, echo, or unease), and is a Moon letter.

Meaning: Initial or final, Strength, boundary or medium.

³⁶ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁷ See page 38 & 39

³⁸ See page 38

³⁹ See page 45

ت

Taa

Taa is like the English letter 'T' in sound, as in the word 'Tea.'

Taa comes from the tip of the tongue which has five different exit-points⁴⁰. Taa shares the same eighth furthest exit-point⁴¹ away from the back of the tongue, as two other letters, the Daal, and Ta, again, what separates it from them is its unique combination of attributes, that is what makes it what it is. The tip of the tongue must touch the roof of the mouth just behind the upper teeth in order to pronounce the Taa.

You will also find this letter in a second form called 'Taa Marbutah' (تاء مربوطة), literally meaning a tied Taa, because its form is like taking a regular Taa and tying it up (ة), and can be found written as the modern letter Ha (هـ) but with two dots at the end of a word. This is because it can be pronounced as a Taa or a Ha. This Taa is generally used to indicate a feminine word (not all feminine words will have this), and will usually have the Ha sound if you stop on the word, however, if it has a vowel sign on it and you are not stopping on the word then it is pronounced as a Taa.

The Taa has the permanent attribute of 'Al Hams' (whisper)⁴² meaning to fully run your breath when pronouncing it, the opposite of 'Al Jahr' (apparent)⁴³ where the breath is completely trapped after the letter's exit-point. When pronouncing the Taa you use less air than some other letters such as the Faa but the difference is that you shoot the air out in one shot rather than a steady stream of air due to the difference in mouth movement and place of exit.

40 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

41 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

42 See page 38

43 See page 38 & 39

So, the Taa shares the same exit-point⁴⁴ as the Daal, notice however that Daal is a letter of 'Al Jahr' (apparent)⁴⁵ so we fully block or trap the running of the breath whereas the Taa is the opposite.

Taa also has the attributes of 'Al Shidda' (strength, force or explosiveness)⁴⁶ requiring the full trapping or blocking of sound after it exits, and the attribute of 'Al Tarqeeq' (lightness or thinness)⁴⁷, so remember to make your tongue thin and to make a bit of a smile when pronouncing the letter, as well as giving the attributes of 'Al Istifaa' (lowering)⁴⁸ so lower the back of your tongue to the floor of your mouth when pronouncing it, and 'Al Infitaah'(opening)⁴⁹ so keep a separation between the tongue and the roof of the mouth after touching the letter's exit-point.

Taa is a Sun letter.⁵⁰

Unique qualities and meaning:

The Taa comes from the eighth exit-point⁵¹ on the tongue, or the third exit-point⁵² away from the outermost exit on the tip (being the 10th). Taa Sharing this exit-point⁵³ with Ta and Daal appears to be sharing the same pattern of sound and letter qualities as the exit-point⁵⁴ for the Thaa, Dha, and Dhaal, the 10th exit-point⁵⁵, where the Taa is related to the Thaa, the Daal is related to the Dhaal, and the Ta related to the Dha.

The Taa and Thaa are similar in every way except their exit-point⁵⁶ and its effect on their attributes. Their example is like the example of taking identical twin babies and separating them at birth, and you have one

44 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

45 See page 38 & 39

46 See page 38

47 See page 40 & 44

48 See page 41

49 See page 41

50 See page 41 & 42

51 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

52 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

53 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

54 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

55 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

56 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

grow up in Africa and the other In Sweden, the twin in Africa will be darker in skin tone compared to the twin in Sweden due to the effect growing up under the sun has on him.

The Taa is the first of a set (Taa and Thaa) if counted from the inside of the tongue outwards, or the second of a set if counted from the outside in, meaning Taa is from the eighth exit-point⁵⁷ of the tongue, and Thaa is from the 10th and last exit-point⁵⁸.

Its uniqueness comes from it being the only letter from this exit and having 'Al Hams' (whispering)⁵⁹ and is weak because it requires more breath to carry it. It is also the only letter from this exit-point that does not have the attribute of 'Al Qalqala'(vibration, bounce, uneasiness, or echo)⁶⁰ due to it not being as tense, it is a light letter, a letter of lowering and an open letter.

Meaning: Having to do with being one of a pair, dual, or two, that are weak in foundation, or less apparent. The meaning also contains qualities of firmness as opposed to being loose or soft, as well as the quality of being ahead or following. Possibly also having meaning to do with flexibility.

ت Taa

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Infitaah' (opening), and is a Sun letter.

Meaning: Pair/dual/two, not apparent or weak, firm, ahead or following, and may have meaning of flexibility.

⁵⁷ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

⁵⁸ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

⁵⁹ See page 38

⁶⁰ See page 45



Thaa

The letter Thaa is like the “th” sound found in the English word ‘three.’

Thaa comes from the outer last part of the tip of the tongue (10th exit-point⁶¹ of the tongue). The tip is slightly outside the mouth while the tongue is touching the upper tips of the teeth (central incisors) when pronouncing the letter.

Thaa is a letter with the attributes of ‘Al Hams’ (whispering)⁶² when it comes to breath and is a letter of ‘Al Rikhaawa’ (looseness)⁶³ when it comes to sound. With the tongue, it has the attributes of ‘Al Tarqeeq’⁶⁴ making it a light letter, of ‘Al Istifaa’ (lowering)⁶⁵ and ‘Al Infitaah’ (opening).⁶⁶

Thaa is a Sun letter.⁶⁷

Unique qualities and meaning:

Thaa is from the last exit-point⁶⁸ of the tip of the tongue, and 10th and last exit of the tongue in general, or the first from the tongue if counting from the outside of the tongue inwards. Thaa, Dha and Dhaal (letters of the 10th exit-point⁶⁸) are similar in sound pattern to the letters

⁶¹ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁶² See page 38

⁶³ See page 38

⁶⁴ See page 40 & 44

⁶⁵ See page 41

⁶⁶ See page 41

⁶⁷ See page 41 & 42

⁶⁸ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁶⁸ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

of the eighth exit-point⁷⁰, meaning that they share the same qualities and only differ in their exit-point and its effect on them, as if they are the same letters but from a different location.

Thaa's uniqueness comes from it being the only letter from this exit and having 'Al Hams' (whispering)⁷¹ making it weak because it requires more breath to carry it, it is a loose or soft letter, a light letter, a letter of lowering and an open letter.

Meaning: Having to do with being one of a pair, that are weak in foundation, or less apparent. Also having to do with being loose or soft as opposed to firm. Meaning also contains qualities of being ahead or following. Finally, since Thaa is a Sun letter⁷², it can possibly hold meaning of flexibility.

ث Thaa

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Infitaah' (opening), and is a Sun letter.

Meaning: Pair/dual/two, not apparent or weak, loose or soft, ahead or following, and may have meaning of flexibility.

⁷⁰ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

⁷¹ See page 35

⁷² See page 41 & 42

ج

Jeem

Jeem is like the letter J sound found in the word ‘John.’

Jeem comes from the middle of the tongue which is the third exit-point⁷³.

Attributes that make up the Jeem are ‘Al Jahr’ (apparent)⁷⁴ when it comes to breath, ‘Al Shidda’ (strength or force)⁷⁵ when it comes to sound, ‘Tarqeeq’ (lightness or thinning)⁷⁶ of the tongue and giving a slight smile when articulating, as well as ‘Al Istifaal’ (lowering)⁷⁷ of the back of tongue, and ‘Infitaah’ (opening)⁷⁸. Jeem is also one of the five letters of ‘Al Qalqala’ (vibration, unease, or bounce)⁷⁹.

Jeem is a Moon letter.

Unique qualities and meaning:

Three letters come from the middle of the tongue, the Jeem (ج), sheen (ش) and Yaa (ي), of the three in this exit-point⁸⁰, the Jeem is a strong letter like the Yaa, but the only one with the attributes of ‘Al Shidda’

⁷³ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁷⁴ See page 38 & 39

⁷⁵ See page 38

⁷⁶ See page 40 & 44

⁷⁷ See page 41

⁷⁸ See page 41

⁷⁹ See page 45

⁸⁰ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

(strength, force, sternness) that is creating tension and 'Al Qalqala' (vibration, bounce, echo, uneasiness)^{B1} in order to release some of that tension.

Meaning: Meaning contains the quality of strength in foundation or apparent, and magnitude.

ج Jeem

Exit-point: Middle of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Infitaa' (opening), 'Al Qalqala' (vibration, bounce, echo, or uneasiness), and is a Moon letter.

Meaning: Strength or apparent, and magnitude.

^{B1} See page 45

ح

Haa

The letter Haa sound is similar to the sound you make when you are breathing deep and heavy, for example when you are exhausted after sprinting. You might also make this sound after drinking something cool on a hot summer day, it's the 'H' sound when making the "Ahh" sound right after the drink is gulped down.

Haa comes from the middle of the throat, and has the attributes of 'Al Hams' (whispering)^{٤٢}, 'Al Rikhaawa' (looseness)^{٤٣}, 'Al Tarqeeq' (lightness or thinness)^{٤٤}, 'Al Istifaal' (lowering)^{٤٥}, 'Al Infitaah' (opening)^{٤٦}, and It is also a Moon letter.^{٤٧}

Unique qualities and meaning:

Haa is one of two letters that come from the middle of the throat, 'ayn being the other. They are both letters that are light and open, but the Haa is differentiated by having the attributes of 'Al Hams' (whispering)^{٤٨} making it a weaker letter foundationally, and 'Al Rikhaawa' (looseness)^{٤٩} making it loose or soft.

The letter Haa and Khaa are similar sounding letters and are one exit-point^{٥٠} apart. This appears to be a similar case to that found between

٤٢ See page ٣٨

٤٣ See page ٣٨

٤٤ See page 40 & 44

٤٥ See page 41

٤٦ See page 41

٤٧ See page 41 & 42

٤٨ See page ٣٨

٤٩ See page ٣٨

٥٠ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

the eighth exit-point^{ḥ1} on the tongue and the 10th where the letters of those exit-points^{ḥ2} seem related in sound, differing only in where they come from and the effect that has on them. The Haa, in this case, is lighter, and has the attribute of lowering compared to the Khaa (which comes from the upper throat) being heavier and more emphatic as well as having the attribute of elevation.

Meaning: Weakness in foundation or being unapparent, lightness, lowering, and loose or soft.

ح Haa

Exit-point: Middle of 'Al-Halq' (the throat).

Attributes: 'Al Hams' (Whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Infitaah' (opening), and is a Moon letter.

Meaning: Lightness, weakness or unapparent, looseness or softness, and lowering.

^{ḥ1} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

^{ḥ2} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

خ

Khaa

The letter Khaa is like the sound you make when clearing your throat or the sound you hear when biting into an apple. It is like the Russian letter 'x' in the word 'Хорошо' pronounced 'Kharasho' meaning 'good' in English or the 'ch' found in the German word 'Nacht' meaning 'night' in English.

Khaa comes from the top of the throat, and has the attributes of 'Al Hams' (whispering)³³, 'Al Rikhaawa' (looseness)³⁴, 'Al Tafkheem' (heaviness)³⁵, 'Al Isti'laa'' (elevation)³⁶, 'Al Infitaa'h' (opening)³⁷, and is a Moon letter³⁸.

Unique qualities and meaning:

Khaa shares the same exit-point³⁹ as the Ghayn, the top of the throat, and is differentiated by its attributes of 'Al Hams'(whispering)¹⁰⁰, making it a weak letter in its foundation, however Khaa is a heavier and more emphatic Haa sound, which comes from the middle of the throat.

Meaning: Having to do with weakness or being unapparent, elevation, emphasis, and heaviness.

³³ See page 38

³⁴ See page 38

³⁵ See page 40

³⁶ See page 40

³⁷ See page 41

³⁸ See page 41 & 42

³⁹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

¹⁰⁰ See page 38

خ Khaal

Exit-point: Top of 'Al-Halq' (the throat).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Infitaah' (opening), and is a Moon letter.

Meaning: Weak or unapparent, elevation, heaviness, and emphasis.



The letter Daal is like the English letter ‘D’, as in ‘David.’

Daal comes from placing the tip of the tongue (specifically the eighth exit-point¹⁰¹ of the tongue) behind the upper teeth.

Daal’s attributes are that of being or having, ‘Al Jahr’ (apparent)¹⁰², ‘Al Shidda’ (strength or force or sternness)¹⁰³, ‘Al Tarqeeq’ (lightness or thinness)¹⁰⁴, ‘Al Istifaal’ (lowering)¹⁰⁵, ‘Al Infitaah’ (opening)¹⁰⁶, and “Al Qalqala (vibration, bounce, echo, or uneasiness)¹⁰⁷.

Daal is a Sun letter.¹⁰⁸

Unique qualities and meaning:

The Daal comes from the eighth exit-point¹⁰⁹ on the tongue, and shares this exit-point¹¹⁰ with the Taa and Ta.

101 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

102 See page 38 & 39

103 See page 39

104 See page 40 & 44

105 See page 41

106 See page 41

107 See page 45

108 See page 41 & 42

109 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

110 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

The Thaa, Dha, and Dhaal, letters of the 10th exit-point, are similar in sound pattern as the letters of the eighth exit-point¹¹¹, meaning that they share the same qualities and only differ in their exit-point¹¹² and the effect it has, as if they are the same letters but from a different location. The Taa is related to the Thaa, the Daal to the Dhaal, and the Ta to the Dha. The Daal is identical to the Dhaal and the difference in attribute is simply due to the physical location in the mouth having an affect on the letter.

Daal's uniqueness comes from its location and its resulting attribute on the letter. It appears to be in a set or paired up, where the Dhaal is its equal and differing only in where they come from, and as a result the change in their attributes. The Daal is the Stronger of the two, and is more apparent and impact-full.

Meaning: Having to do with dual, pair, or two, and being strong forceful or impact-full. There is also meaning related to being ahead or following, and possibly having meaning of being flexible.

ﺩ Daal

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Infitaah' (opening), 'Al Qalqala' (vibration, bounce, echo, or uneasiness), and is a Sun letter.

Meaning: Dual/pair/two, strong, forceful or impact-full, being ahead/in front or following/behind, and may have meaning of flexibility.

¹¹¹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

¹¹² See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.



Dhaal

The letter Dhaal sounds like the “th” sound found in the word ‘that’ or ‘there’, notice the difference between the “th” sound made in ‘that’ and the “th” sound in the word ‘three’ for the letter ‘Thaa.’

Dhaal comes from the tip of the tongue (and specifically from the 10th and last exit-point¹¹³ on the tongue), where the tip of tongue is touching the upper teeth and is slightly outside the mouth.

Attributes of Dhaal are, ‘Al Jahr’ (apparent)¹¹⁴, ‘Al Rikhaawa’ (looseness)¹¹⁵, ‘Al Tarqeeq’ (lightness or thinning)¹¹⁶, ‘Al Istifaal’ (lowering)¹¹⁷ and ‘Al Infitaah’ (opening)¹¹⁸.

Dhaal is also a Sun letter.¹¹⁹

¹¹³ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

¹¹⁴ See page 38 & 39

¹¹⁵ See page 38

¹¹⁶ See page 40 & 44

¹¹⁷ See page 41

¹¹⁸ See page 41

¹¹⁹ See page 41 & 42

Unique qualities and meaning:

Dhaal, Thaa and Dha are all letters of the 10th exit-point of the tongue, and are similar in sound pattern as the letters of the eighth exit-point¹²⁰, meaning that they share the same qualities and only differ in their exit-point, as if they are the same letter but from a different location. The Thaa is related to the Dhaal, the Daal to the Dhaal, and the Ta to the Dha. The Daal is identical to the Dhaal, and the differing attributes are simply due to the physical location in the mouth of the exit-point¹²¹ having an effect on the letter.

Dhaal's uniqueness comes from its location and its resulting attributes on the letter. It appears to be in a set or paired up with the Daal and differing only in where they come from, and the resulting change that causes on the sound. Dhaal is the weaker of the two, and is less apparent and impact-full.

Meaning: Having to do with dual, pair, or two, and of being in front or behind, and the qualities of being less, in terms of sternness, force or strength. There is also meaning related to lowering, and possible meaning of flexibility may also exist.

ذ Dhaal

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Infitaah' (opening), and is a Sun letter.

Meaning: Dual/pair/Two, looseness, ahead/in-front or following/behind, being less in terms of sternness, force or strength, lowering, and may have to do with flexibility.

¹²⁰ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

¹²¹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.



Raa

The letter Raa sounds like the Spanish rolled ‘R’, however it is a slight roll and barely noticeable.

The letter Raa is the first letter from the tip of the tongue (sixth tongue letter). If you use the tip of the tongue, flip it over and connect it to the roof of your mouth, and then start from the back you will not be able to make any letter sound until you reach about the middle of the roof of the mouth. This is where Raa comes from.

Raa has the attributes of ‘Al Jahr’ (apparent)¹²², and ‘Al Tawassut’ (moderation)¹²³ where you partially run and partially trap the sound when pronouncing Raa. The gap between Raa and the next letter sound is less than a letter having the attribute of ‘Al Shidda’ (strength or force)¹²⁴ but more than ‘Al Rikhaawa’ (looseness)¹²⁵, the gap might not be noticeable by the average person but a trained ear can pick it up, so keep the tongue on the upper palate, the exit-point¹²⁶ of Raa, when pronouncing, and do not bounce on the letter, as opposed to Hamza for example where it is not possible to hold the sound, as well as letters that have the quality of ‘Al Qalqala’ (vibration, bounce, echo, or uneasiness)¹²⁷.

¹²² See page 38 & 39

¹²³ See page 38 & 40

¹²⁴ See page 38

¹²⁵ See page 38

¹²⁶ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

¹²⁷ See page 45

Raa also has the quality of occasionally having the attribute of ‘Al Tafkheem’ (heaviness or thickness)¹²⁹, and occasionally having the attribute of ‘Al Tarqeeq’ (lightness or thinness)¹²⁹.

It is heavy when:

The Raa has a ‘Fatha’ (‘a’ vowel sign َ)¹³⁰ or ‘Dumma’ (‘u’ / ‘o’ vowel sign ُ)¹³¹, for example:

رَسُولٌ and رُسُلِي

if the Raa is ‘Sakin’ (also called being in ‘Sukoon’ or having no vowel sign, and can be conveyed by placing the symbol ْ on top of a letter, however the modern computer font version of Sukoon looks like °)¹³² and the letter before it has a ‘Fatha’ (‘a’ vowel sign َ)¹³³ or a ‘Dumma’ (‘u’ / ‘o’ vowel sign ُ)¹³⁴, for example:

قُرْءَانٌ and أَرْسَلْنَا

if the Raa and the letter before it both are ‘Sakin’ (vowelless °)¹³⁵ and the letter before them has a ‘Fatha’ (‘a’ vowel sign)¹³⁶ or ‘Dumma’ (‘u’ / ‘o’ vowel sign)¹³⁷, for example:

حُسْرٌ and وَالْعَصْرِ

(letters are also in ‘Sukoon’ or vowelless¹³⁸, if you stop on them),

¹²⁹ See page 40

¹²⁹ See page 40 & 44

¹³⁰ See chapter: An overview of the written Qur’an - Part two.

¹³¹ See chapter: An overview of the written Qur’an - Part two.

¹³² See chapter: An overview of the written Qur’an - Part two.

¹³³ See chapter: An overview of the written Qur’an - Part two.

¹³⁴ See chapter: An overview of the written Qur’an - Part two.

¹³⁵ See chapter: An overview of the written Qur’an - Part two.

¹³⁶ See chapter: An overview of the written Qur’an - Part two.

¹³⁷ See chapter: An overview of the written Qur’an - Part two.

¹³⁸ See chapter: An overview of the written Qur’an - Part two.

if the Raa is 'Sakin' (vowelless °) ¹³⁸ and the letter before it is a 'Hamzatul Wasl' (linking Hamza) ¹⁴⁰, for example:

اَزَّصَى and اَزَّجِي

or if the Raa is 'Sakin' (vowelless °) ¹⁴¹ and the letter before it has a 'Kassra' ('e'/'i' vowel sign ِ) ¹⁴² and the letter before that letter is one of the seven permanent 'Al-Tafkheem' (heaviness or thickening) ¹⁴³ or 'Isti'laa' (elevation) ¹⁴⁴ attribute letters, or the letter after the Raa is one of those letters then it also has 'Al Tafkheem' (heaviness or thickening) ¹⁴⁵ as an attribute,

for example:

لَيْلِمِرَّصَاد

The Raa has the attribute of 'Al Tarqeeq' (lightness or thinness) ¹⁴⁶ in these four conditions:

If Raa has a Kassra ('e'/'i' vowel sign ِ) ¹⁴⁷, for example:

قَرِحُوا

if the Raa is 'Sakin' (vowelless °) ¹⁴⁸ and the letter before has a 'Kassra' ('e'/'i' vowel sign ِ) ¹⁴⁹ and is not one of the seven letters that permanently have the attribute of 'Al Tafkheem' (heaviness or thickness) ¹⁵⁰, for example:

¹³⁸ See chapter: An overview of the written Qur'an - Part two.

¹⁴⁰ See page 37 & 305

¹⁴¹ See chapter: An overview of the written Qur'an - Part two.

¹⁴² See chapter: An overview of the written Qur'an - Part two.

¹⁴³ See page 40

¹⁴⁴ See page 40

¹⁴⁵ See page 40

¹⁴⁶ See page 40 & 44

¹⁴⁷ See chapter: An overview of the written Qur'an - Part two.

¹⁴⁸ See chapter: An overview of the written Qur'an - Part two & page 63.

¹⁴⁹ See chapter: An overview of the written Qur'an - Part two.

¹⁵⁰ See page 40

فِرْدَاوسِ

(a side-note, a common mistake some make is not giving the Raa its correct attribute in terms of running or trapping of the sound, which is the attribute of 'Al Tawassut' ¹⁵¹ for Raa, meaning that you should hold the exit-point of the Raa for a bit, while pronouncing the letter. So the common mistake made is using the attribute of 'Al Shidda' (strength or force) ¹⁵² instead of 'Al Tawassut' (moderation) ¹⁵³. The Arabic word above is 'Firdaws' for 'Paradise' in English, the correct pronunciation is Firdaws, the incorrect and common way to pronounce is to bounce or add the attribute of 'Al Qalqala' (vibration, bounce, echo) ¹⁵⁴ due to not giving Raa the attribute of 'Al Tawassut' (moderation) ¹⁵⁵, so wrongly it becomes Fir-daws, where there is a gap in sound between the letter Raa and Daal. The attribute related to the running or trapping of sound is one of the most important.)

if the Raa is 'Sakin' (vowelless °) ¹⁵⁶ and the letter before it is a Yaa that is also in 'Sukoon' (vowelless state) ¹⁵⁷, for example:

قَدِيْرٌ

if the Raa and the letter before are both 'Sakin' (vowelless) ¹⁵⁸ but the letter before that letter has a 'Kassra' ('e' / 'i' vowel sign َ) ¹⁵⁹, for example:

¹⁵¹ See page 38 & 40

¹⁵² See page 38

¹⁵³ See page 38

¹⁵⁴ See page 45

¹⁵⁵ See page 38

¹⁵⁶ See chapter: An overview of the written Qur'an - Part two & page 63.

¹⁵⁷ See chapter: An overview of the written Qur'an - Part two & page 63.

¹⁵⁸ See chapter: An overview of the written Qur'an - Part two & page 63.

¹⁵⁹ See chapter: An overview of the written Qur'an - Part two.

السُّخْرُ

and finally, if the Raa and the letter before it both are ‘Sakin’ (vowelless)¹⁶⁰ and the letter before the Raa has a ‘Kassra’ (‘e’/ ‘i’ vowel sign ِ)¹⁶¹ but is one of the seven permanent letters that have the attribute of ‘Al Tafkheem’ (heaviness)¹⁶², then you have the option to give the Raa the attribute of ‘Al Tafkheem’ (heaviness)¹⁶³ making pronunciation easier, but if you choose you can give it the attribute of ‘Al Tarqeeq’ (lightness or thinning)¹⁶⁴ making it light instead, for example:

قَطْرٌ and مِصْرٌ.

The Raa also has the attributes of ‘Al Istifaa’ (lowering)¹⁶⁵, and ‘Al Infitaah’ (opening)¹⁶⁶.

There is an attribute called ‘Al Inhiraaf’ (drifting or inclination) and is unique to the Raa and the Laam (ل) letters. It is defined as the drifting or escaping of the sound from the original letter’s exit-point¹⁶⁷ towards another letter’s exit-point¹⁶⁸ as it is being pushed out. So when pronouncing the Raa, its sound should start from its point of origin, the tip of the tongue, and then drift and be pushed out from the exit-point of the Laam (ل), which is the edge of the tongue, and the edge of the tongue will allow the sound to escape out. A common mistake is to make the sound drift to the middle or back of the tongue.

Another unique attribute to know, however this time, in order to avoid, belongs only to the letter Raa and is ‘At Takreer’ (repetition) which is the repetitive rolling of the tongue when pronouncing the letter Raa. Adding this attribute to the Raa makes you pronounce many Raas in a

¹⁶⁰ See chapter: An overview of the written Qur’an - Part two & page 63.

¹⁶¹ See chapter: An overview of the written Qur’an - Part two.

¹⁶² See page 40

¹⁶³ See page 40

¹⁶⁴ See page 40 & 44

¹⁶⁵ See page 41

¹⁶⁶ See page 41

¹⁶⁷ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

¹⁶⁸ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

row and not just one. So for the ‘Firdaws’ example given earlier, adding this attribute makes you say “Fir’r’rdaws”, etc. What you must do instead is have the tongue on the exit-point of the Raa, and not flipping or turning the tongue over, or jabbing the roof of the mouth like a boxer does a speed bag, this will turn the Raa into the Spanish rolling ‘R’ and to more than one Raa in Arabic, so hold the tongue on the Raa’s exit-point.

Raa is a Sun letter¹⁶⁸.

Unique qualities and meaning:

The letter Raa is the first letter from the tip of the tongue (sixth tongue letter). It’s Apparent and strong, but moderate in its force. Raa can be both heavy and light, is lowering, as well as open, and has the attribute of ‘deviating’ or ‘drifting’¹⁷⁰ where in order to pronounce Raa you have to use the exit-point¹⁷¹ of another letter for the exit of its sound.

Meaning: Having to do with qualities of leading and commanding, movement, moderation, adaptation, lowering, and openness.

ر Raa

Exit-point: First exit-point on the Tip of ‘Al Lisaan’ (the tongue).

Attributes: ‘Al Jahr’ (apparent), ‘Al Tawassut’ (moderation), ‘Al Tarqeeq’ (lightness or thinness) and ‘Al Tafkheem’ (heaviness or thickening), ‘Al Istifaal’ (lowering), ‘Infitaah’ (opening), ‘Inhiraaf’ (deviation or drifting), and is a Sun letter.

Meaning: Leading and commanding, movement, moderation, openness, lowering, adaptation, and flexibility.

¹⁶⁸ See page 41 & 42

¹⁷⁰ See page 66

¹⁷¹ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Zaay

The letter Zaay is like the English letter ‘Z’ in the word ‘Zebra.’

Zaay comes from the ninth exit-point¹⁷² of the tongue, which is where the tip of the tongue is placed at the back of the bottom teeth.

Attributes of Zaay are ‘Al Jahr’ (apparent)¹⁷³, ‘Al Rikhaawa’ (looseness)¹⁷⁴, ‘Al Tarqeeq’ (lightness or thinness)¹⁷⁵, ‘Al Istifaal’ (lowering)¹⁷⁶, ‘Al Infitaah’ (opening)¹⁷⁷, and a unique attribute that belongs only to the Zaay and two other letters (the Seen and the Saad) called ‘Al Safeer’ (Whistling) which is when a letter has a sharp whistling sound similar to a birds whistle found in nature, and is said to be from an actual specific bird. Also, the Zaay is closer to the sound bees make than the other two letters with this attribute. This attribute is made by constricting the air flow using your tongue and the top palate, but remember that the Zaay has the attribute of ‘opening’ so do not create an enclosure. The aim is to reduce the amount of open space for the air to flow through between the tongue and the palate.

Zaay is a Sun letter.¹⁷⁸

¹⁷² See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

¹⁷³ See page 38 & 39

¹⁷⁴ See page 38

¹⁷⁵ See page 40 & 44

¹⁷⁶ See page 41

¹⁷⁷ See page 41

¹⁷⁸ See page 41 & 42

Unique qualities and meaning:

Zaay shares the same exit-point¹⁷⁸ as the Seen and the Saad, and its differentiating attribute is that it is the only letter of the three that has the attribute of ‘Al Jahr’ (apparent)¹⁸⁰ making it a strong letter. These are also the only letters with the attribute of ‘Al Safeer’ (whistling)¹⁸¹, making them the whistling letters due to the air being constricted as it flows and leaves the mouth through a narrow path.

Meaning: Having to do with qualities of being apparent or strength, as well as constriction or small separation, and sharpness. Also, Zaay may have meaning to do with being flexible.

ج Zaay

Exit-point: The ninth exit-point on the Tip of ‘Al Lisaan’ (the tongue).

Attributes: ‘Al Jahr’ (apparent), ‘Al Rikhaawa’ (looseness), ‘Al Tarqeeq’ (lightness or thinness), ‘Al Istifaal’ (lowering), ‘Infitaah’ (opening), ‘Al Safeer’ (whistling), and is a Sun letter.

Meaning: Being apparent or strength, constriction or small separation, sharpness, and may have to do with flexibility.

¹⁷⁸ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

¹⁸⁰ See page 38 & 39

¹⁸¹ See page 66



The letter Seen is like the English letter 'S' in the English word 'seen' as in to 'see.'

The Seen is very similar to the letter Zaay and will share a lot of similar traits; it too comes from the ninth exit-point¹⁸² on the tongue, located at the tip and which will be placed at the back of the bottom teeth. The Seen and Sheen seem to be related in sound, however, due to the Seen's exit-point¹⁸³, it has a unique attribute shared only by letters that come from there.

It has the attributes of 'Al Hams' (whispering)¹⁸⁴ opposite to that of the letter Zaay being 'Al Jahr' (apparent)¹⁸⁵, 'Al Rikhaawa' (looseness)¹⁸⁶, 'Al Tarqeeq' (lightness or thinness)¹⁸⁷, 'Al Istifaal' (lowering)¹⁸⁸, and 'Al Infitaah' (opening)¹⁸⁹. Similar to the Zaay, it has the attribute of 'Al Safeer' (Whistling)¹⁹⁰, however it has the weakest whistle out of the whistling letters.

Seen is a Sun letter.¹⁹¹

¹⁸² See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

¹⁸³ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

¹⁸⁴ See page 38

¹⁸⁵ See page 38 & 39

¹⁸⁶ See page 38

¹⁸⁷ See page 40 & 44

¹⁸⁸ See page 41

¹⁸⁹ See page 41

¹⁹⁰ See page 68

¹⁹¹ See page 41 & 42

Unique qualities and meaning:

Seen has differing attributes to Zaay in terms of breath only, and differs from the Saad in terms of tongue attributes.

It is a letter of 'Al Hams' (whispering)^{١٤٢} making it a weak letter, and is light and open mouthed. Seen also has the unique attribute of 'Al Safeer' (whistling)^{١٤٣} and makes a sharp whistling sound, like the Zaay and Saad, and thus the sound and air flows out rather than first spreading throughout the mouth like the Sheen does before leaving.

Meaning: Possibly having to do with dual, pair, or two. Seen has qualities of not being apparent or weakness, lightness, lowering, as well as constriction or small separation, sharpness, and flowing. It is also a Sun letter and thus may also have to do with flexibility.

س Seen

Exit-point: Ninth exit-point on the Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Infitaah' (opening), 'Al Safeer' (whistling), and is a Sun letter.

Meaning: Dual/pair/two, not apparent or weak, constriction or small separation, sharp, lowering, flowing, and may have to do with flexibility.

^{١٤٢} See page ٤٤

^{١٤٣} See page ٤٤

ش

Sheen

The letter Sheen is like the English “Sh” sound found in the word ‘Shine.’

This letter comes from the middle of the tongue, which is the third exit-point¹⁸⁴ on the tongue. The Seen and Sheen seem to be related in sound, however, due to the Sheen’s exit-point¹⁸⁵, it has a unique attribute not shared by any other letter.

The attributes of Sheen are ‘Al Hams’ (whispering)¹⁸⁶, ‘Al Rikhaawa’ (looseness)¹⁸⁷, ‘Al Tarqeeq’ (lightness or thinness)¹⁸⁸, ‘Al Istifaal’(lowering)¹⁸⁹, ‘Al Infitaah’ (opening)^{Z00}, and an attribute that is reserved only for the letter Sheen, ‘Al Tafashi’ (diffusion or spreading), where when pronouncing the letter, you must spread both the air and sound beginning from its exit-point^{Z01} until it leaves your mouth.

Sheen is a Sun letter.^{Z02}

¹⁸⁴ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

¹⁸⁵ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

¹⁸⁶ See page 38

¹⁸⁷ See page 38

¹⁸⁸ See page 40 & 44

¹⁸⁹ See page 41

^{Z00} See page 41

^{Z01} See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

^{Z02} See page 41 & 42

Unique qualities and meaning:

Sheen seems to be related to the Seen but is the only letter to have the attribute of 'Al Tafashi' which means diffusion or spreading.

Meaning: Possibly having to do with dual, pair, two, also having to do with spreading. For example the Arabic word for Sun "Shams" has this letter, and the sun spreads its light, its heat, its energy, its rays, etc. And in terms of it possibly being apart of a pair, the sun is also paired up with the Moon.

ش Sheen

Exit-point: Middle of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Infitaah' (opening), 'Al Tafashi' (spreading or diffusion), and is a Sun letter.

Meaning: Dual/pair/two, and spreading. There may also be meaning related to flexibility.



The letter Saad sounds like a heavier more emphatic ‘Seen’, this sound doesn’t exist in English, but a way to see the difference would be if you take the word ‘say’ in English and replace the English ‘S’ (which is like the letter Seen) with letter Saad, the word ‘say’ in that case would then sound similar to the English word ‘sigh’ instead.

The Saad comes from the same exit-point^{Z03} on the tip of the tongue as the Zaay, and Seen (ninth on the tongue) placed at the back of the bottom teeth. Saad seems to be related to the Daad in sound however due to their exit-points^{Z04}, they are differing and both left with unique and rare attributes.

Saad’s attributes are ‘Al Hams’ (whispering)^{Z05}, ‘Al Rikhaawa’ (looseness)^{Z06}, ‘Al Tafkheem’ (heaviness)^{Z07}, ‘Al Isti’laa” (elevation)^{Z08}, and ‘Al Itbaaq’ (closure)^{Z09}, literally meaning adhesion, where when a letter is pronounced the tongue touching the roof of the mouth will create an enclosure between parts or even most of the tongue and the upper palate of the mouth. Only four letters carry the attribute of ‘Itbaaq’ (closure)^{Z10}, the Saad (ص), Daad (ض), Ta (ط), and Dha(ظ).

Z03 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Z04 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Z05 See page 38

Z06 See page 38

Z07 See page 40

Z08 See page 40

Z09 See page 41

Z10 See page 41

Saad also has the attribute of 'Al Safeer' (whistling)^{Z11}, and is the strongest of the three whistling letters (Zaay, Seen, and Saad).

Saad is a sun letter.^{Z12}

Unique qualities and meaning:

Saad shares the same exit-point^{Z13} as Zaay and Seen, and also shares the attribute of 'Al Safeer' (whistling)^{Z14} but where it has the strongest whistling sound out of them. It differentiates itself by having 'Al Hams' (apparent)^{Z15} and being weaker than the Zaay, and also having 'Al Tafkheem' (heaviness)^{Z16} being heavier more emphatic than the two, and 'Itbaaq' (closure)^{Z17}.

Saad and Daad seem to be related and If they are, the Saad is the weaker, less apparent of the two.

Meaning: Having to do with qualities of constriction, sharpness, enclosure, elevation, and heaviness or emphasis. Also, possible meaning of dual/pair/ two, as well as flexibility, may exist.

ص Saad

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa'' (elevation), 'Itbaaq' (closure), 'Al Safeer' (Whistling), and is a Sun letter.

Meaning: constriction, sharpness, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to flexibility as well as dual/ two/pair.

Z11 See page 66

Z12 See page 41 & 42

Z13 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z14 See page 66

Z15 See page 36

Z16 See page 40

Z17 See page 41



Daad

The letter Daad sounds like a heavier more emphatic letter Daal or English letter 'D.'

Daad comes from the edges and sides of the tongue (fourth exit-point^{Z1B} on the tongue) and uses both sides of the tongue (but can be said using only one side as well and will sound the same) and a bit of the edge of the tongue. Daad seems to be related to the Saad in sound, however, due to their exit-points^{Z1B}, they are differing and both are left with unique and rare attributes.

Daad has the attributes of 'Al Jahr' (Apparent)^{ZZ0}, 'Al Rikhaawa' (looseness)^{ZZ1}, 'Al Tafkheem' (heaviness or thickness)^{ZZZ}, 'Al Isti'laa'' (elevation)^{ZZ3}, 'Al Itbaaq' (closure), and a unique attribute that only the Daad has called 'Al Istitaalah' (prolongation or extension) which literally means prolongation and technically is the extension of the exit-point^{ZZ4} of the letter Daad to the exit-point of the letter Laam (ل), meaning that when pronouncing it you will touch the exit-point of Daad and Laam simultaneously and the sound will flow from one to the other from all the sides of the tongue to the edges. This will make a sound that is similar to the sound frogs make, or a sound sometimes heard in the ears when swimming underwater.

Z1B See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z1B See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

ZZ0 See page 38 & 39

ZZ1 See page 39

ZZZ See page 40

ZZ3 See page 40

ZZ4 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Daad is a Sun letter.^{ZZ5}

Unique qualities and meaning:

Daad may be related to Saad, and therefore apart of a set. It shares many of the same attributes except those that an exit-point^{ZZ6} would change. It is the stronger of the two due to having the attribute of 'Al Jahr' (apparent)^{ZZ7}. It has the attributes of 'Al Tafkheem' (heaviness or thickening)^{ZZ8}, 'Al Isti'laa' (elevation)^{ZZ9}, as well as 'Al Itbaaq' (enclosure)^{ZZ0}. It is the only letter with the attribute of 'Istitalah' (prolongation or extension)^{ZZ1}.

Meaning: Having to do with being apparent or strength, heaviness or emphasis, elevation, as well as enclosure or constriction, and extension. Also, possibly having to do with dual, pair, or two, as well as side, due to its exit-point^{ZZ2}, and flexibility due to being a Sun letter^{ZZ3}.

ض Daad

Exit-point: Edges & sides of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa' (elevation), 'Itbaaq' (closure), 'Istitalah' (prolongation or extension), and is a Sun letter.

Meaning: Apparent or strength, constriction, extension, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to side, flexibility, as well as dual/two/pair.

^{ZZ5} See page 41

^{ZZ6} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

^{ZZ7} See page 38 & 39

^{ZZ8} See page 40

^{ZZ9} See page 40

^{ZZ0} See page 41

^{ZZ1} See page 76

^{ZZ2} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

^{ZZ3} See page 41 & 42



Ta sounds like a heavier more emphatic letter Taa (or the English letter 'T').

Ta comes from the tip of the tongue area and from the same exit as the Taa and Daal letters (which is the eighth exit from the tongue), and you place the tip of the tongue behind the upper teeth. The Ta does not come from the lips, so avoid making the common mistake that is being taught today where they tell you to make a rounded mouth, or a scary or angry face while saying "Ta" or any of the other heavy letters, the only time you do anything like that to your lips is if there is a Dumma (vowel sign indicating joining or gathering of the lips)^{Z34} or if it is apart of the letter's attributes.

Ta seems to be related to the Dha in sound, however, due to their exit-points^{Z35} they are differing and both left with unique and rare attributes.

The attributes of Ta are 'Al Jahr' (apparent)^{Z36}, 'Al Shidda' (strength or force)^{Z37}, 'Al Tafkheem' (heaviness or thickness)^{Z38}, 'Al Isti'laa'' (elevation)^{Z39}, 'Al Itbaaq' (closure)^{Z40}, and 'Al Qalqala' (vibration or bounce)^{Z41}.

Ta is a Sun letter.^{Z42}

^{Z34} See chapter: An overview of the written Qur'an - Part two.

^{Z35} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

^{Z36} See page 38 & 39

^{Z37} See page 39

^{Z38} See page 40

^{Z39} See page 40

^{Z40} See page 41

^{Z41} See page 45

^{Z42} See page 41 & 42

Unique qualities and meaning:

The Ta shares its exit-point^{Z43} with the Taa and Daal, and differentiates itself by its attributes of ‘Al Jahr’ (apparent)^{Z44} compared to the Taa having ‘Al Hams’(whispering)^{Z45}, making Ta more apparent and thus stronger in sound, as well as the attributes of ‘Al Isti’laa’ (elevation)^{Z46}, and ‘Al Itbaaq’ (closure)^{Z47}. It also has ‘Al Qalqala’ (vibration, bounce, echo, or uneasiness)^{Z48} as does the Daal, making it a more focused and intense sound.

The Ta shares the same link the rest of the letters of the eighth exit-point^{Z48} have with those of the 10th exit-point^{Z50}. The Ta seems to be related to the Dha, differing only in attributes affected by exit-points^{Z51}. The Ta differs in that it has the attribute of ‘Al Shidda’ (strength or force)^{Z52} and is more tensed, focused or impact-full as a sound, and thus a stronger letter.

Meaning: Having to do with strength in foundation, focus, and intensity and elevation. Also, possibly having to do with duality, pair, two, and ahead or behind, as well as having meaning to do with flexibility.

Z43 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Z44 See page 38 & 39

Z45 See page 38

Z46 See page 40

Z47 See page 41

Z48 See page 45

Z49 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Z50 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Z51 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Z52 See page 38

طTa

Exit-point: Tip of 'Al Lisan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Itbaaq' (closure), 'Al Qalqala' (vibration, bounce, echo, uneasiness), and is a Sun letter.

Meaning: Apparent or strength, focus, intensity, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to flexibility as well as dual/two/pair.



Dha

There is no equivalent sounding letter in English to the letter Dha, however it sounds like a heavier more emphatic Dhaal. Dha seems to be related to the Ta in sound, however, due to their exit-points^{Z53}, they are differing and both left with unique and rare attributes.

The letter Dha comes from the last exit-point^{Z54} on the tip of the tongue (10th exit-point on the tongue) sharing it with the letters Dhaal and Thaa. The tip of the tongue is slightly outside the mouth and touching the front teeth when pronouncing.

The attributes of Dha are, 'Al Jahr' (apparent)^{Z55}, 'Ar-Rhikhaawa' (looseness)^{Z56}, 'Al Tafkheem' (heaviness or thickness)^{Z57}, 'Al Isti'laa' (elevation)^{Z58}, and 'Itbaaq' (closing or closure)^{Z58}.

Dha is a Sun letter.^{Z60}

Z53 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z54 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z55 See page 38 & 39

Z56 See page 38 & 39

Z57 See page 40

Z58 See page 40

Z58 See page 41

Z60 See page 41 & 42

Unique qualities and meaning:

Dha shares its exit-point^{Z61} with the Thaa, and Dhaal and is differentiated by having attributes of 'Al Jahr' (apparent)^{Z62} as opposed to 'Al Hams' (whispering)^{Z63} of the Thaa, 'Al Tafkheem' (heaviness or thickening)^{Z64}, 'Al Isti'laa' (elevation)^{Z65} and 'Al Itbaaq' (closure)^{Z66}.

Dha shares the same link the rest of the letters of the 10th exit-point have with those of the eighth exit-point^{Z67}. Dha seems to be related to the Ta, differing only in attributes affected by exit-points^{Z68}. The Ta however differs in that it has the attribute of 'Al Shidda' (strength or force)^{Z69} and is more tensed, focused, or impact-full of a sound, and thus a stronger letter. The letters of the eighth exit seem to be the stronger versions of the letters of the 10th exit.

Meaning: Having to do with being apparent or strength, elevation, heaviness or emphasis, and enclosure. There is also possible meaning of duality, pair, or two, as well as meaning related to something or some idea of being in front or behind, and flexibility.

Z61 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z62 See page 38 & 39

Z63 See page 38

Z64 See page 40

Z65 See page 40

Z66 See page 41

Z67 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z68 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z69 See page 38

ذ Dha

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Itbaaq' (closure), and is a Sun letter.

Meaning: Apparent or strength, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to flexibility, as well as dual/ two/pair.

ع
'ayn

The letter 'ayn sound is not found in the English language, not on purpose at least. The sound is made by contracting the muscles in the middle of the throat and therefore sounds similar to the sound made by someone being choked.

An easy way to explain this sound is to tell you to take a look at the English accent of former U.S. governor and actor Arnold Schwarzenegger, the sound he makes in-between his words or when he is in a movie scene where he is struggling, for example in a fight or an escape scene, that sound that he is famous for, the “ ‘aagh ”, is very similar to the sound made when saying the letter 'ayn.

The letters 'ayn and Ghayn appear to be related in sound where Ghayn is the heavier thicker version.

'ayn comes from the middle of the throat and shares the same exit-point^{Z70} as the letter Haa.

The attributes of 'ayn are 'Al Jahr' (apparent)^{Z71}, 'Al Tawassut' (moderation)^{Z72}, 'Al Tarqeeq' (lightness or thinness)^{Z73}, 'Al Istifaal' (lowering)^{Z74}, and 'Al Infitaah' (opening)^{Z75}.

'ayn is a Moon letter^{Z76}.

Z70 See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Z71 See page 38 & 39

Z72 See page 38 & 40

Z73 See page 40 & 44

Z74 See page 41

Z75 See page 41

Z76 See page 41 & 42

Unique qualities and meaning:

‘ayn shares the middle throat exit-point^{Z77} with the Haa, and is differentiated by having the attributes of ‘Al Jahr’ (apparent)^{Z78} making it a strong apparent letter compared to Haa’s ‘Al Hams’(whispering)^{Z78} attribute, and ‘Al Tawassut’ (moderation)^{Z80} compared with Haa’s ‘Rikhaawa’ (looseness)^{Z81} making Haa again weaker by being softer as a letter than ‘ayn.

The letters ‘ayn and Ghayn appear to be related in sound where Ghayn is the heavier thicker version, having attributes of ‘Al Tafkheem’ (heaviness and thickening)^{Z82} and ‘Al Isti’laa’ (elevation)^{Z83}, however ‘ayn has the attribute of moderation in sound ‘Al Tawassut’^{Z84} as opposed to complete looseness, ‘Rikhaawa’^{Z85}, in the Ghayn letter.

Meaning: Having to do with the middle, balance, moderation, being apparent, as well as meaning of dual, two, or pair.

ع ‘ayn

Exit-point: Middle of ‘Al-Halq’ (the throat).

Attributes: ‘Al Jahr’ (apparent), ‘Al Tawassut’ (moderation), ‘Al Tarqeeq’ (lightness or thinness), ‘Al Istifaa’ (lowering), ‘Al Infitaa’ (opening), and is a Moon letter.

Meaning: Middle, balance, moderation, being apparent, as well as meaning of dual/two/pair.

^{Z77} See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

^{Z78} See page 38 & 39

^{Z78} See page 38

^{Z80} See page 38 & 40

^{Z81} See page 38

^{Z82} See page 40

^{Z83} See page 40

^{Z84} See page 38 & 40

^{Z85} See page 38



Ghayn

The letter Ghayn does not have a similar sounding letter in English, however, a similar sound can be found in the French letter ‘R’, as in ‘Arrêtez.’ The Ghayn sound is made naturally by you when gargling. It is a sound in between the English letters ‘G’ and ‘R.’

The exit-point^{ZB6} of Ghayn is the top of the throat and is the same exit-point^{ZB7} for the letter Khaa, however Ghayn has the opposite attribute to Khaa when it comes to the running of breath.

Ghayn has the attribute of ‘Al Jahr’ (apparent)^{ZB8} compared to Khaa’s attribute of ‘Al Hams’ (whispering)^{ZB9}.

Ghayn also has the attributes of ‘Al Rikhaawa’ (looseness)^{ZB0}, ‘Al Tafkheem’ (heaviness or thickening)^{ZB1}, ‘Al Isti’laa” (elevation)^{ZB2}, and ‘Al Infitaah’ (opening)^{ZB3}, and is a Moon letter^{ZB4}.

ZB6 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

ZB7 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

ZB8 See page 38 & 39

ZB9 See page 38

ZB0 See page 38

ZB1 See page 40

ZB2 See page 40

ZB3 See page 41

ZB4 See page 41 & 42

Unique qualities and meaning:

Since both the Ghayn and Khaa come from the same exit-point^{ز٤٥}, the upper throat, the differentiating attribute for Ghayn is 'Al Jahr' (apparent)^{ز٤٦}.

The letters 'ayn and Ghayn appear to be related in sound where Ghayn is the heavier thicker version, having attributes of 'Al Tafkheem' (heaviness or thickening)^{ز٤٧} and 'Al Isti'laa' (elevation)^{ز٤٨}, however 'ayn has the attribute of moderation in sound 'Al Tawassut' ^{ز٤٩} as opposed to complete looseness 'Rikhaawa' ^{٣٠٠} in the Ghayn letter.

Meaning: Having to do with meaning of above, the apparent, heaviness, looseness, softness, or less firm, as well as possible meaning of dual/two/pair.

ع Ghayn

Exit-point: Top of 'Al-Halq' (the throat).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa' (elevation), 'Al Infitaa'h' (opening), and is a Moon letter.

Meaning: Above, the apparent, heaviness, looseness or less firm, as well as possible meaning of dual/two/pair.

^{ز٤٥} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

^{ز٤٦} See page ٣٤ & ٣٥

^{ز٤٧} See page 40

^{ز٤٨} See page 40

^{ز٤٩} See page ٣٤ & 40

^{٣٠٠} See page ٣٤

ف
Faa

The letter Faa sounds like the English letter 'F', as in 'final.'

The letter Faa comes from the exit-point³⁰¹ of 'Al shafataan' (the lips), and more specifically from between the bottom lip and the upper teeth.

Its attributes are, 'Al Hams'(whispering)³⁰², 'Al Rikhaawa' (looseness)³⁰³, 'Al Tarqeeq' (lightness or thinness)³⁰⁴, 'Al Istifaal' (lowering)³⁰⁵, and 'Al Infitaah' (opening)³⁰⁶, and is a Moon letter.³⁰⁷

Unique qualities and meaning:

The Faa is the only letter that comes from this exit-point.³⁰⁸(the lip and the upper teeth). It is the last weak letter from the exit-point³⁰⁹ of the lip due to it having the attribute of 'Al Hams' (whispering)³¹⁰.

Meaning: Having to do with weakness or being unapparent, and the last part between the inside and out, or first from the outside in, and opening.

³⁰¹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁰² See page 38

³⁰³ See page 38

³⁰⁴ See page 40 & 44

³⁰⁵ See page 41

³⁰⁶ See page 41

³⁰⁷ See page 41 & 42

³⁰⁸ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁰⁹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³¹⁰ See page 38

ف Faa

Exit-point: 'Al shafataan' (The lips).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaaah' (opening), and is a Moon letter.

Meaning: Weakness or unapparent, last or first, and opening.

ق

Qaaf

The letter Qaaf's sound is closest to the letter sound of 'Q' or 'K' in English, however it is coming from a deeper place than the K sound, from the back of the tongue (the first exit-point³¹¹ of the tongue). This exit-point³¹² is found closer to the throat than the next exit-point³¹³ which is also at the back of the tongue, which makes the English 'K' or 'Q' sound.

Qaaf has the attributes of 'Al Jahr' (apparent)³¹⁴, 'Al Shidda' (strength or force)³¹⁵, 'Al Tafkheem' (heaviness or thickening)³¹⁶, 'Al Isti'laa'' (elevation)³¹⁷, 'Al Infitaah' (opening)³¹⁸, 'Al Qalqala' (vibration, bounce, echo, or uneasiness)³¹⁹, and is a Moon letter.³²⁰

Unique qualities and meaning:

Qaaf is the first letter to have its exit-point³²¹ come from the tongue, from the back, and is a strong and heavy letter, and has the attribute of 'Al Qalqala' (vibration, bounce, echo or unease)³²² due to the intensity or

³¹¹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³¹² See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³¹³ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³¹⁴ See page 38 & 39

³¹⁵ See page 38

³¹⁶ See page 40

³¹⁷ See page 40

³¹⁸ See page 41

³¹⁹ See page 45

³²⁰ See page 41 & 42

³²¹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³²² See page 45

hardness in sound. A similar sounding letter to Qaaf is its neighbour Kaaf, a lighter, weaker, more easy sound.

Meaning: Strength or apparent, heaviness, elevation, intensity and opening. Qaaf may also have meaning to do with being initial or first or back, as in behind.

ق Qaaf

Exit-point: Root of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Al Infitaah' (opening), 'Al Qalqala' (vibration, bounce, echo, or uneasiness), and is a Moon letter.

Meaning: Strength, heaviness, elevation, intensity, opening, and initial or first or back/behind.



The letter Kaaf is like the English letter ‘K’ or the letter ‘C’ as in ‘Cave.’

Its exit-point^{٣٢٣} is the back of the tongue, which is the second exit-point^{٣٢٤} of the tongue.

The attributes of Kaaf are ‘Al Hams’ (whispering)^{٣٢٥}, ‘Al Shidda’ (strength or force)^{٣٢٦}, ‘Al Tarqeeq’ (lightness or thinness)^{٣٢٧}, ‘Al Istifaal’ (lowering)^{٣٢٨}, ‘Al Infitaah’ (opening)^{٣٢٩}, and is a Moon letter^{٣٣٠}.

Unique qualities and meaning:

Kaaf’s exit-point^{٣٣١} is second in the tongue after Qaaf, and is a strong but light letter, and has the attribute of lowering and opening. It is similar to the Qaaf but lighter, weaker, and more easy sounding.

^{٣٢٣} See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

^{٣٢٤} See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

^{٣٢٥} See page ٣٨

^{٣٢٦} See page ٣٨

^{٣٢٧} See page 40 & 44

^{٣٢٨} See page 41

^{٣٢٩} See page 41

^{٣٣٠} See page 41 & 42

^{٣٣١} See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

Meaning: Weakness or in not being as apparent, lightness, lowness, opening, as well as having to do with similarity, dual, pair, or two. Kaaf may also have meaning of following, after, or second.

ك Kaaf

Exit-point: Root of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), and is a Moon letter.

Meaning: Weakness or unapparent, lightness, lowness, opening, similarity or dual/pair/two, and possible meaning of following/after/second.

ل

Laam

The letter Laam is similar to the letter ‘L’ in English, as in ‘Lord.’

Laam comes from the edges and sides of the tongue, more specifically the fifth exit-point³³² of the tongue, which means that it uses the edges of the tongue (closer to the tip) mostly with some side tongue, and placed at the top of the roof of the mouth.

Attributes of Laam are ‘Al Jahr’ (apparent)³³³, ‘Al Tawassut’ (moderation)³³⁴, ‘Al Tafkheem’ (heaviness or thickening)³³⁵ in certain conditions, and otherwise naturally having the attribute of ‘Al Tarqeeq’ (lightness or thinness)³³⁶. Laam is only heavy if there is a ‘Fatha’³³⁷ or ‘Dumma’³³⁸ on the letter before the word “Allah”, for example:

قَرَّادَهُمُ اللّٰهُ or خَتَمَ اللّٰهُ

Other attributes of Laam are ‘Al Istifaal’ (lowering)³³⁹, ‘Al Infitaaḥ’ (opening)³⁴⁰, ‘Al Inhiraaf’ (deviation or drifting)³⁴¹ where the sound of the Laam deviates, drifts, or escapes from its original exit-point³⁴², the

³³² See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

³³³ See page 38 & 39

³³⁴ See page 38 & 40

³³⁵ See page 40

³³⁶ See page 40 & 44

³³⁷ See chapter: An overview of the written Qur’an - Part two.

³³⁸ See chapter: An overview of the written Qur’an - Part two.

³³⁹ See page 41

³⁴⁰ See page 41

³⁴¹ See page 66

³⁴² See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

edge of the tongue, upon starting when saying the Laam, to then moving towards and touching the exit of the Noon (ن) which is the tip of the tongue, and then lowering the tip as it exits the mouth. Laam also has the unique attribute, shared only with the Daad, of 'Al Istitaalah'(prolongation or extension)³⁴³.

Laam is a Sun letter. ³⁴⁴

Unique qualities and meaning:

Laam does not share an exit-point³⁴⁵ with any other letter and is the fifth exit-point³⁴⁶ out of the 10 found in the tongue. It has the unique attributes that only a few letters possess, namely 'Al Inhiraaf' (drifting or deviation)³⁴⁷, 'Istitaalah' (prolongation or extension)³⁴⁸, and 'Al Tawassut' (moderation)³⁴⁹.

Meaning: Having to do with movement, extension, adaptability, lightness and heaviness, moderation, balance, strength or being apparent, and being open.

ل Laam

Exit-point: Sides & Edges of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness), 'Al Tafkheem' (heaviness or thickening) only in certain cases, 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Inhiraaf' (deviation or drifting), 'Al Istitaalah' (prolongation or extension), and is a Sun letter.

Meaning: Movement, extension, adaptability, possible meaning of flexibility, lightness, some heaviness, moderation, balance, strength or apparent, and being open.

³⁴³ See page 76

³⁴⁴ See page 41 & 42

³⁴⁵ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁴⁶ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁴⁷ See page 66

³⁴⁸ See page 76

³⁴⁹ See page 38 & 40



Meem sounds like the English letter 'M', as in 'Might.'

Meem's exit-point³⁵⁰ is 'Al shafataan' (the lips).

Its attributes are 'Al Jahr' (apparent)³⁵¹, 'Al Tawassut' (moderation)³⁵², 'Al Tarqeeq' (lightness or thinness)³⁵³, 'Al Istifaal' (lowering)³⁵⁴, 'Al Infitaah' (opening)³⁵⁵, and an attribute belonging only to the Meem and Noon letters, called 'Al Ghunna' (nasalization), and is the nasal sound that comes out of the nasal cavity (Al Khayshoom). If you say "Meem" as in the English word "Meme" and then try to say it again, but this time having your nose pinched together so that no air can escape, you will not be able to make the 'M' sound, this shows the importance of this attribute to this letter. The same thing with the letter Noon, try saying the English word "Noon" as in "its Noon time", you will not be able to make the 'N' sound if you have your nasal passage closed. The air needs to flow through all cavities in order to pronounce these sounds.

This attribute exists naturally in those letters but since this attribute is specific to the Meem and Noon, it can be used to make reading or recitation flow smoother by emphasizing it over other aspects of the letter, and hiding other aspects. This is in order to not have breaks in the stream of sound and to connect words together better, sound-wise, just like the car and the manual gear-stick shift analogy, where you go

³⁵⁰ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁵¹ See page 38 & 39

³⁵² See page 38 & 40

³⁵³ See page 40 & 44

³⁵⁴ See page 41

³⁵⁵ See page 41

from second gear to third instead of second to fifth, however this type of application of 'Al Ghunna' (nasalization) is not mandatory.

The specific conditions for the application of this rule are quite a few, so, firstly:

You can apply it when there is a 'Shadda' (ّ)³⁵⁶ on the Meem or Noon, or secondly,

when you make 'Idgham' (merging) using 'Al Ghunna' (nasalization)³⁵⁷ with the next letter that is Waaw or Yaa and has no 'Shadda' (ّ)³⁵⁸, with a 'Noon' that is 'Sakin' (vowelless)³⁵⁹ or a 'Tanween'³⁶⁰, for example:

"Waman ya'mal" = WamaeiYa'mal, the 'N' sound and the Yaa sound merge together using the nasalization attribute instead of the full 'Noon' sound.

The third condition is if there is a Noon 'Sakin' (vowelless)³⁶¹ and after it is any of the fifteen 'Ikhfaa' (hiding) letters (ص , ذ , ث , ك , ج , ش , ق , س , د , ط , ز , ف , ت , ض , ظ),

another condition is that you will substitute Noon 'Sakin' (vowelless)³⁶² or 'Tanween'³⁶³ with a Meem (م) and it will be recited with 'Idgham' (merging) and 'Ikhfaa' (hiding) of the Noon if there is a Meem 'Sakina' (vowelless)³⁶⁴ after it.

Another condition is if there is a Baa after a Meem 'Sakin' (vowelless)³⁶⁵, this is called 'Ikhfa' shafawi' (hiding of the lips) for example:

"La'allakoom biliqaa = La'allakooeebiliqaa where you hide the full 'Meem' and emphasise 'Al Ghunna' (nasalization) instead,

³⁵⁶ See chapter: An overview of the written Qur'an - Part two.

³⁵⁷ See page 86

³⁵⁸ See chapter: An overview of the written Qur'an - Part two.

³⁵⁹ See chapter: An overview of the written Qur'an - Part two.

³⁶⁰ See chapter: An overview of the written Qur'an - Part two.

³⁶¹ See chapter: An overview of the written Qur'an - Part two.

³⁶² See chapter: An overview of the written Qur'an - Part two.

³⁶³ See chapter: An overview of the written Qur'an - Part two.

³⁶⁴ See chapter: An overview of the written Qur'an - Part two.

³⁶⁵ See chapter: An overview of the written Qur'an - Part two.

or finally, if there is Baa after a Noon 'Sakin' (vowelless)³⁶⁶ or 'Tanween'³⁶⁷, for example:

Min **b**'d = mi**mb**a'd, the Meem is closer to the Baa's exit-point than the Noon is, so you can use the Meem's 'Ghunna' (nasalization)³⁶⁸ instead.

Meem is a Moon letter.

Unique qualities and meaning:

Meem is the Last moderate letter in the body, or the first moderate letter from the outside in, its exit-point³⁶⁸ is the lips. It has the unique attribute of 'Al Ghunna' (nasalization) shared only with the Noon.

Meaning: Final or Initial, strong or being apparent, moderation, lightness, open, and being comprehensive, encompassing or overarching.

م Meem

Exit-point: 'Al shafataan' (the lips).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Ghunna' (nasalization), and is a Moon letter.

Meaning: Final or initial, strong or apparent, moderation, lightness, open, and comprehensive, encompassing or overarching.

³⁶⁶ See chapter: An overview of the written Qur'an - Part two.

³⁶⁷ See chapter: An overview of the written Qur'an - Part two.

³⁶⁸ See page 86

³⁶⁸ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.



The letter Noon sounds like the English letter 'N', as in the English word 'Noon.'

Noon comes from the tip of the tongue, and specifically from the seventh exit-point³⁷⁰ of the tongue, touching the roof of the mouth, slightly further and closer to the teeth than the exit-point³⁷¹ of the Raa.

The attributes of Noon are 'Al Jahr' (apparent)³⁷², 'Al Tawassut' (moderation)³⁷³, 'Al Tarqeeq' (lightness or thinness)³⁷⁴, 'Al Istifaa' (lowering)³⁷⁵, 'Al Infitaah' (opening)³⁷⁶, 'Al Ghunna' (nasalization)³⁷⁷, and is a Sun letter³⁷⁸.

Unique qualities and meaning:

Noon comes from the tip of the tongue and does not share its exit-point (seventh on the tongue) with another letter. It is one of the few letters

³⁷⁰ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁷¹ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

³⁷² See page 38 & 38

³⁷³ See page 38 & 40

³⁷⁴ See page 40 & 44

³⁷⁵ See page 41

³⁷⁶ See page 41

³⁷⁷ See page 46

³⁷⁸ See page 41 & 42

to have 'Al Tawassut' (moderation)^{٣٧٥} and one of two to have 'Al Ghunna' (nasalization)^{٣٨٠}.

Meaning: Strength or being apparent, lightness, lowering, opening, moderate or balance, and overarching, comprehensive, or encompassing. Noon can also possibly hold meaning of flexibility.

ن Noon

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Ghunna' (nasalization), and is a Sun letter.

Meaning: Strength or apparent, lightness, lowering, opening, moderate or balance, overarching/comprehensive/encompassing, and can possibly hold meaning of flexibility.

^{٣٧٥} See page ٣٨ & 40

^{٣٨٠} See page ٤٤



The letter Ha, unlike the letter Haa, is similar to the English letter ‘H’ as in ‘Heaven.’

Ha comes from the bottom of the throat and is the second letter after Hamza. Its attributes are ‘Al Hams’ (whispering)^{٣٤١}, ‘Al Rikhaawa’ (looseness)^{٣٤٢}, ‘Al Tarqeeq’ (lightness or thinness)^{٣٤٣}, ‘Al Istifaal’ (lowering)^{٣٤٤}, ‘Al Infitaah’ (opening)^{٣٤٥}, and is a Moon letter^{٣٤٦}.

Unique qualities and meaning:

Ha comes from the bottom of the throat, and from the deepest place a letter can come from without it being a vowel. Its exit-point^{٣٤٧} is second to Alif. It’s a letter with the attribute of ‘Al Hams’ (whispering)^{٣٤٨} compared to Alif which has ‘Al Jahr’ (apparent)^{٣٤٩}, making Ha weaker or not as apparent, it is also having ‘Al Rikhaawa’ (looseness)^{٣٥٠}, ‘Al

^{٣٤١} See page ٣٤

^{٣٤٢} See page ٣٤

^{٣٤٣} See page 40 & 44

^{٣٤٤} See page 41

^{٣٤٥} See page 41

^{٣٤٦} See page 41 & 42

^{٣٤٧} See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

^{٣٤٨} See page ٣٤

^{٣٤٩} See page ٣٤ & ٣٤

^{٣٥٠} See page ٣٤

Tarqeeq' (lightness or thinness)^{٤٤١}, 'Al Istifaal' (lowering)^{٤٤٢}, and 'Al Infitaah' (opening)^{٤٤٣}.

Meaning: Having to do with source or origin, weakness or not being apparent, looseness or softness, lightness, lowering and opening. Ha can also possibly hold meaning of second or the other.

Ha

Exit-point: Bottom of 'Al-Halq' (the throat)

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), and is a Moon letter.

Meaning: Source or origin, weakness or not being apparent, looseness or softness, lightness, lowering and opening. Possible meaning of second/the other.

^{٤٤١} See page 40 & 44

^{٤٤٢} See page 41

^{٤٤٣} See page 41

و

Waaw

The letter Waaw is similar to the ‘W’ in the English word ‘Way’ however just like the Alif and the Yaa, it functions as a consonant and as a long vowel³⁸⁴. As a long vowel³⁸⁵ it makes the “oo” sound, similar to that in the English word ‘food.’ (We will also look at another sound the Waaw makes when in a specific condition due to one of its attributes.)

The Waaw as a vowel will always come right after a letter that is having a ‘Dumma’ (which is a short ‘o’/”u” version of the long vowel)³⁸⁶, and when this is the case, the exit-point³⁸⁷ of the Waaw will be from ‘Al Jawf’³⁸⁸, the area of the chest to the mouth cavity (the technical name for this type of Waaw is Waaw in ‘Madd’ condition, which means to stretch or lengthen the sound, sometimes also called in ‘Jawf’ condition and will be a minimum of double the length in sound as the regular short vowel. The length will depend on your own reading and reciting pace.

Example of Waaw in ‘Madd’ (to stretch or lengthen the sound) condition:

قُولُوا

³⁸⁴ See chapter: An overview of the written Qur’an - Part two.

³⁸⁵ See chapter: An overview of the written Qur’an - Part two.

³⁸⁶ See chapter: An overview of the written Qur’an - Part two.

³⁸⁷ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

³⁸⁸ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

The Waaw as a consonant comes from the Lips ‘Al shafataan.’

The attributes of Waaw are ‘Al Jahr’ (apparent)³⁹⁸, ‘Al Rikhaawa’ (looseness)⁴⁰⁰, ‘Al Tarqeeq’ (lightness or thinness)⁴⁰¹, ‘Al Istifaa’ (lowering)⁴⁰², ‘Al Infitaah’ (opening)⁴⁰³, and a unique attribute shared only with one other letter (Yaa), which is ‘Al Leen’ (softness)⁴⁰⁴ and is a soft vowel sound made when the Waaw (or Yaa) is ‘Sakin’ (vowelless)⁴⁰⁵ and the letter before it has a ‘Fatha’ (short ‘A’ vowel sign َ)⁴⁰⁶ and means that you must pronounce softly by not pressing your lips tightly, so it would sound similar to the ‘ow’ sound in the English ‘how’, notice the soft sound and articulation of ‘how’ compared to ‘food.’

Waaw is a Moon letter.⁴⁰⁷

Unique qualities and meaning:

Waaw coming from the lips is the last letter to have the attribute of ‘Al Rikhaawa’ (looseness)⁴⁰⁸ and is the attribute differentiating it from the other letters coming from that same exit-point⁴⁰⁹. As a vowel, Waaw comes from the first deepest place a sound can come from in the body, ‘Al Jawf’ (the chest to the mouth cavity)⁴¹⁰ which it shares with the other long vowel letters, the Alif and Yaa. Waaw is only one of two

³⁹⁸ See page 38 & 39

⁴⁰⁰ See page 38

⁴⁰¹ See page 40 & 44

⁴⁰² See page 41

⁴⁰³ See page 41

⁴⁰⁴ Arabic diphthong

⁴⁰⁵ See chapter: An overview of the written Qur’an - Part two.

⁴⁰⁶ See chapter: An overview of the written Qur’an - Part two.

⁴⁰⁷ See page 41 & 42

⁴⁰⁸ See page 38

⁴⁰⁹ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁴¹⁰ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

letters to have the attribute of 'Al Leen' (softness)⁴¹¹ and is the last letter having this quality, counting from the inside out, and the first from the outside in.

Meaning: Having to do with being apparent or strong, final or initial, loose and soft, light, and open.

9 Waaw

Exit-point: 'Al Jawf' (chest to mouth cavity) & 'Al shafataan'(the lips)

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Leen' (softness) and is a Moon letter.

Meaning: Apparent or strong, final or initial, loose and soft, light, and open.

⁴¹¹ See page 104

ي
Yaa

Yaa is similar in sound to the letter ‘Y’ in the English word ‘yarrow’, however just like the Alif and the Waaw, Yaa also acts as a long vowel, and when it is so, it will be in a ‘Sukoon’ (vowelless)⁴¹² state and always after a letter that has its shorter version, of ‘Kassra’ (‘e’/ ‘i’ vowel sign)⁴¹³.

The long vowel Yaa sounds like “ee” as in the “ee” in the English word ‘Keep’ and is twice as long as its short version, the ‘Kassra’⁴¹⁴ which sounds like the ‘i’ in the English word ‘bit’, and just like the Waaw it also shares an attribute that makes it have one more additional sound.

When the Yaa is a long vowel, it comes from the cavity in the chest to the mouth area, ‘Al Jawf’⁴¹⁵, and is called a ‘Madd’ (to stretch or lengthen the sound) or ‘Jawf’ letter.

Example of Yaa in ‘Madd’ (to stretch or lengthen the sound) condition:

قِيلَ

Yaa as a consonant comes from the middle of the tongue and shares the same exit-point⁴¹⁶ as Jeem, and Sheen, which is the third exit-point⁴¹⁷ of the tongue.

⁴¹² See chapter: An overview of the written Qur’an - Part two.

⁴¹³ See chapter: An overview of the written Qur’an - Part two.

⁴¹⁴ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁴¹⁵ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁴¹⁶ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁴¹⁷ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

The attributes of Yaa are, ‘Al Jahr’ (apparent)^{41B}, ‘Al Rikhaawa’ (looseness)^{41B}, ‘Al Tarqeeq’ (lightness or thinness)⁴²⁰, ‘Al Istifaal’ (lowering)⁴²¹, ‘Al Infitaah’ (opening)⁴²², and the unique attribute of ‘Al Leen’ (softness)⁴²³, which means that you do not put pressure on the exit-point⁴²⁴ of the Yaa and instead say the vowel sound softly and with ease. The conditions for this attribute to be active is to have a ‘Fatha’ (short ‘A’ vowel sign َ)⁴²⁵ before the Yaa which is in a ‘Sukoon’ (vowelless)⁴²⁶ state. The sound made is similar to the “ai” in the English word ‘bait.’

Yaa is a moon letter.⁴²⁷

Unique qualities and meaning:

Yaa shares the same exit-point⁴²⁸ as the Jeem and the Sheen, and differentiates itself by having the attribute of ‘Al Jahr’ (apparent)⁴²⁹ compared to the Sheen’s ‘Al Hams’ (whispering)⁴³⁰, and ‘Al Rikhaawa’ (looseness)⁴³¹ compared to the Jeem’s ‘Al Shidda’ (strength or force)⁴³², as well as being the only letter of the three having the attribute of ‘Al

41B See page 38 & 39

41B See page 38

420 See page 40 & 44

421 See page 41

422 See page 41

423 See page 104

424 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

425 See chapter: An overview of the written Qur’an - Part two.

426 See chapter: An overview of the written Qur’an - Part two.

427 See page 41 & 42

428 See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

429 See page 38 & 39

430 See page 38

431 See page 38

432 See page 38

Leen' (softness)⁴³³. The Yaa in long vowel form comes from 'Al Jawf' (the chest to mouth cavity) and is the first or deepest exit-point⁴³⁴.

Yaa is one of three soft letters that have long vowel forms, the Alif from the throat area, Yaa from the middle of the tongue, and Waaw from the lips, the three combined touching every organ of speech, where Alif is at one end, Waaw the other, and Yaa being in the middle.

Meaning: Core, inner, deepest, strength or being apparent, looseness and softness, lightness, lowering, opening, and possibly middle.

ي Yaa

Exit-point: 'Al Jawf' (chest to mouth cavity) & middle of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Leen' (softness), and is a Moon letter.

Meaning: Core, inner, deepest, strength or apparent, looseness and softness, lightness, lowering, opening, and possibly middle.

⁴³³ See page 104 & 104

⁴³⁴ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Putting It All Together

To practice and become more aware of the right way to recite the letters, we will go through, expose and fix the most common errors made. We will recite Al Fatihah, the first Surah of the Qur'an, but first we will recite a few Ayahs from Al 'Alaq, Surah six, (Ayahs one to five).

(Note: 'Surah' is commonly translated as chapter but in Arabic means eminence, exalted rank, step or degree (that exists within an integrated system), rampart, a protective barrier, wall, or bank around a castle, hill-fort, settlement, or any fortified site. So if 'Surah' means something enclosed or surrounded by a barrier, such as a fence or wall, then, in a book the word 'chapter' can be used in place of 'Surah' in English, but that is not all of the meaning conveyed by the word 'Surah', as the entire Qur'an can also be described as a 'Surah', additionally, a system of rules, laws, order or teachings such as social or political systems may also be described as a 'Surah.'

'Ayah' is commonly translated as verse, however it means sign, proof, wonder, value, reminder, that which is distinct and specific, something that can clearly be identified, pointer, indicator, or guide, therefore, everything that we are able to sense in creation can be an 'Ayah.')

We will then end by using what we have learned so far to break down a word into its phonetic letter meaning.

Al 'Alaq

أَقْرَأْ بِأَسْمِ رَبِّكَ الَّذِي خَلَقَ
خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ
أَقْرَأْ وَرَبُّكَ الْأَكْرَمُ
الَّذِي عَلَّمَ بِالْقَلَمِ
عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

We went over the attribute of 'Al Hams' (whispering)⁴³⁵ and identified that when it comes to breath, letters with this attribute mean that we must fully run our breath to carry them, the amount varies depending on the letter's other attributes. The letters with this attribute are 10; they are Taa, Thaa, Haa, Khaa, Seen, Sheen, Saad, Faa, Kaaf, and Ha. On any letter other than those 10, you do not fully run the breath and instead block it.

For example:

Ayah 1 of Surah Al 'Alaq

⁴³⁵ See page 38

أَقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

Iqra/ bi-ismi rabbika allathee khalaqa

In “Iqra” if you run the breath on the Qaaf instead of giving it its correct attributes of ‘Al Jahr’ (apparent)⁴³⁶ and ‘Al Qalqala’ (bounce, echo, vibration)⁴³⁷ your letter sound would be incorrect.

⁴³⁶ See page 38 & 39

⁴³⁷ See page 45

Al Fatihah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
الرَّحْمَنِ الرَّحِيمِ
مَلِكِ يَوْمِ الدِّينِ
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

A common error made is when it comes to the running of sound of the letter when pronouncing it, specifically for the moderate letters, letters having the attribute of 'Al Tawassut' (there are five letters having this attribute, Laam, Noon, 'ayn, Meem, and Raa.)^{43B}, where the running of sound is partially run and partially blocked, so there will be a gap in sound between a moderate letter and the next letter, unlike a letter having 'Al Rikhaawa' (looseness)^{43B}, however unlike a letter with the

^{43B} See page 38 & 40

^{43B} See page 38

attribute of ‘Al Shidda’ (strength, force, or sternness)⁴⁴⁰ that gap will be smaller and you must remember to run and not bounce the sound. This error is more easily noticed on vowelless (Sakin)⁴⁴¹ letters, and thus easier to practice on.

We will first look at the second Ayah of Surah Al Fatihah:

Ayah two of Al Fatihah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu lillahi rabbi alAAalameena

A common mistake is erroneously adding the attribute of ‘Al Qalqala’ (bounce, vibration, or echo)⁴⁴² to the Laam, bouncing the sound. So for this example, reciting this way would sound like “Ala-hamdu” instead of “Alhamdu.” Again, Instead of ‘Al’ in “Alhamdu” it becomes “Ala”, “Ala-hamdu.” You can avoid this mistake by giving Laam its correct attributes, and Laam has the attribute of ‘Al Tawassut’ (moderation)⁴⁴³.

The second example:

Ayah five of Al Fatihah

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

Iyyaka naAAabudu wa-iyyaka nastaAAeenu

440 See page 38

441 See chapter: An overview of the written Qur’an - Part two.

442 See page 45

443 See page 38 & 40

In the following Ayah, we have “eeyaka na’budu wa-eeyaka nasta’een.” The common mistake is to bounce on the ‘ayn in “na’budu”, but ‘ayn is not a letter having the attribute of ‘Qalqala’ (vibration, bounce)⁴⁴⁴, another mistake is to not show the ‘ayn and make it a letter having the attribute of ‘Al Shidda’ (strength, sternness, tension)⁴⁴⁵ where you do not run the sound.

Remember to run the sound from the correct exit-point⁴⁴⁶, and that ‘ayn is a letter having the attribute of ‘Al Tawassut’ (moderation)⁴⁴⁷ so you have to run the sound, it doesn’t matter how long, as long as it is consistent throughout your recitation and it having a shorter gap in sound between it and the next letter than of letters with the attribute of ‘Al Shidda’ (strength, sternness, tension)⁴⁴⁸.

Another common mistake is for the attribute belonging to Meem and Noon, of ‘Ghunna’ (nasalization)⁴⁴⁹ from Al Khayshoom (the nasal passage) being added to letters that do not have this attribute. Reading from the nose should be avoided unless the letters have this attribute, the reason for this is that if you read from your nose a lot of letter sounds especially those with the attribute of ‘Al Hams’ (whispering)⁴⁵⁰ will not show clearly, this is due to letting air out from your nose and mouth at the same time.

Second Ayah of Al Fatihah

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

Alhamdu lillahhi rabbi alAAalameena

⁴⁴⁴ See page 45

⁴⁴⁵ See page 38

⁴⁴⁶ See chapter: Arabic letters’ Phonetic qualities, attributes, and meaning.

⁴⁴⁷ See page 38 & 40

⁴⁴⁸ See page 38

⁴⁴⁹ See page 86

⁴⁵⁰ See page 38

In order to know if we are reciting correctly, hold or pinch your nose, blocking off the nasal passage so that no air can pass through it, and start to recite the Ayah above “Al hamdu lillahi rabbil ‘alameen” however, keep opening and re-blocking the nose while reciting, if you noticed a change in sound while you recited, except for the Noon and Meem, then you were reciting incorrectly. The ‘Madd’ (elongation or stretching of the sound) created by the Kassra (short ‘E’, ‘I’ vowel)⁴⁵¹ and the Yaa (long “ii”, “ee” vowel)⁴⁵² at the end of the Ayah, makes it easier to practice. We have time to focus the Ghunna sound to only be there, and nowhere else in the Ayah. Once mastered, you can apply this method throughout the whole Qur’an if you suspect that you may be using Ghunna (nasalization)⁴⁵³ where it doesn’t belong.

In the sixth Ayah of Al Fatihah “Ihdinassiratalmustaqeem”, the Ha in “Ihdina” will incorrectly have the attribute of ‘Al Shidda’ (strength, sternness, tension)⁴⁵⁴ and be barely heard, or have the attribute of ‘Al Tawassut’ (moderation)⁴⁵⁵ and ‘Al Qalqala’ (bounce)⁴⁵⁶ and have a gap in sound “Ih-dina.” The correct attribute of Ha, when it comes to sound, is that of ‘Al Rikhaawa’ (looseness)⁴⁵⁷ and means that you must fully run the sound of the letter until the next letter. The same error is made for the Seen in “almustaqeem”, so instead of “almustaqeem, you find some reciting “almus-taqeem.”

Ayah six of Al Fatihah

أَهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Ihdina alssirata almustaqeema

⁴⁵¹ See chapter: An overview of the written Qur’an - Part two.

⁴⁵² See chapter: An overview of the written Qur’an - Part two.

⁴⁵³ See page 35

⁴⁵⁴ See page 38

⁴⁵⁵ See page 38 & 40

⁴⁵⁶ See page 45

⁴⁵⁷ See page 38

Another error made when it comes to sound is seen in the letter Ghayn in the example below:

Ayah seven of Surah Al Fatihah

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ

Sirata alatheena anAAamta AAalayhim ghayri almaghdoobi AAalayhim wala alddalleena

Many give Ghayn the attribute of ‘Al Qalqala’ (bounce or echo)⁴⁵⁸ so instead of “Ghayril maghdoobi”, it becomes “Ghayril magh-adoobi”, which is not correct. Another mistake here is that Ghayn is given the attribute of ‘Al Shidda’ (strength, sternness, tension)⁴⁵⁹ when it has ‘Al Rikhaawa’ (looseness)⁴⁶⁰, and thus the Ghayn is read too fast and therefore barely heard, you must run the sound on the Ghayn and leave no gap in between it and the next letter, “Ghayril maghdoobi”, if there is a gap, for example “Ghayril Magh-doobi”, then it can not maintain its attribute of ‘Al Rikhaawa’ (looseness)⁴⁶¹ and will instead either have ‘Al Shidda’ (strength, sternness, tension)⁴⁶² or ‘Al Tawassut’ (moderation)⁴⁶³.

The next very common error that occurs is to make letters that have the attribute of ‘Al Tafkheem’ (heaviness or thickening)⁴⁶⁴ have ‘Dumma’ (‘o’, ‘u’ short vowel sound sign ُ)⁴⁶⁵ which creates gathering of the lips, when there is no ‘Dumma’ (‘o’, ‘u’ short vowel sound sign ُ)⁴⁶⁶.

When this is done, the letter Saad, for example, becomes “SWaad”, so from the Ayah above “Sirata” is incorrectly recited as “SWirata” even

⁴⁵⁸ See page 45

⁴⁵⁹ See page 38 & 39

⁴⁶⁰ See page 38

⁴⁶¹ See page 38

⁴⁶² See page 38 & 39

⁴⁶³ See page 38 & 40

⁴⁶⁴ See page 40

⁴⁶⁵ See chapter: An overview of the written Qur’an - Part two.

⁴⁶⁶ See chapter: An overview of the written Qur’an - Part two.

though it has a 'Kassra' ('i' or 'e' short vowel sound sign ِ)⁴⁶⁷. The same happens with the Daad in "Wala ddaalleen", it is mistakenly read and recited "Wala ddaWlleen", even though it has a 'Fatha' (short 'a' vowel sound sign َ)⁴⁶⁸.

Again, the same thing can be seen in the first Ayah of the Qur'an with the letter Raa. This is very common with heavy letters especially when they have a 'Fatha' (short 'a' vowel sound sign َ)⁴⁶⁹ or a Kassra ('i' or 'e' short vowel sound sign ِ)⁴⁷⁰, so pay attention to that and do not move your mouth when it is not called for, and give every letter its correct attributes.

First Ayah of Surah Al Fatihah, and of the entire Qur'an:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi alrahmani alraheemi

⁴⁶⁷ See chapter: An overview of the written Qur'an - Part two.

⁴⁶⁸ See chapter: An overview of the written Qur'an - Part two.

⁴⁶⁹ See chapter: An overview of the written Qur'an - Part two.

⁴⁷⁰ See chapter: An overview of the written Qur'an - Part two.

Arabic letters' phonetic qualities, attributes, and meaning, an example:

The word **أقرأ** (Iqra') means "read" or "recite" in request or command form (the Imperative **الأمر**), as in being told to "read" or "recite" in English, lets see what meaning it holds in its sound.

It starts with Alif, so it has the meaning of Initial or final, and Strength, it has Qaaf so it has meaning of strength, heaviness, elevation, intensity, echo and opening. It has Raa, meaning leading and commanding, movement, moderation, openness, lowering, adaptation, and flexibility. It again then ends with Alif, meaning Initial or final, and Strength.

From this I can make out that there is an initial starting point of something coming from something or someone demonstrating strength, which has an echo effect, that can lead, command, cause movement, adaptation, and flexibility and that it, is a starting point of something.

Is that what "read" as a request or command means? Something initially started that came from a position of strength, maybe by someone commanding or telling you to do something, which then, that thing can then influence and have an echo effect, and is a starting point of something? Whether my attempt is correct or not, checking if a word is corrupted or not by its sound fingerprint is something pretty amazing, Alhamdulillah **الْحَمْدُ لِلَّهِ**.⁴⁷¹

⁴⁷¹ Meaning: Praise and gratitude belongs to Allah, & See note 14.

الله

The word Allah starts with the letter Alif and ends with Ha. It starts apparent, strong, stern, explosive in sound, without breath, and exits from the bottom of the throat, to the Laam, the outer most letter able to be both heavy and light. It becomes heavy as the tongue prostrates. The sound floods and flows as it fills and exits the mouth just to return back, this time into the deepest part of the chest, filling it with breath, but being less apparent.

Arabic letter names, forms, and meaning

If I was to create a new language, I would name its letters by the sound they made, for example, I would have 'Aa', 'Bb', 'Tt', or 'Aaa', 'Baa', 'Taa', and instead of Laam, I would have 'Ll' or 'Laa', etc., however, this would make sense only if the language had a letter system that is solely phonetically based, whether the letters themselves held meaning in the sound or not, but this is not the case for Semitic letters.

Semitic letters hold meaning in many forms beside their sound value. They got their names from things found in creation (the visible reality around us), and represented those things in picture form (pictographic) when written down as letters. That is the foundation Arabic letters developed from.

The name or form of a letter, originally a pictogram, represented a concrete thing, such as the palm of a hand. That form or symbol, then held meaning in its function, for example the palm of the hand cups things, it envelopes, it holds, it encompasses, and so a word having this letter in it would have meaning to do with enveloping, holding, cupping, encompassing, etc., but that is not all, a letter's name itself holds meaning in its root and parent root-word as well.

A quick example to demonstrate how this works, is if we add the pictogram for Alif which means authority, strength, and power, and has the pictogram of an Ox to symbolize this meaning, and Baa, which means house, family, and inside, and has the pictogram of a tent, as it was the house of the Semitic^{47Z} tribes, those two letters when combined from right to left, make up the word 'Ab' for 'father' or 'patriarch' in English, and have the meaning of the authority, or strong one of the household, family, or the inside.

^{47Z} what we today call them, also see page 1note 1Z.

A letter's pictogram originally would have the same form in a word, whether found at the beginning (Initial), middle (medial), or the end (final). Today in Arabic, the letter form slightly changes depending on where in the word it is found. Arabic letters join together from right to left (and from top to bottom) to make a word (an example of letters joining together is seen in English cursive script), although some do not join but which others can join to and therefore will only have initial and final form, such as the Alif.

Pictograms found today indicate that ancient Semitic letters when written were not twenty-eight symbols as the Arabic letters are today. They were fewer in number like the early Arabic scripts of the Qur'an. Today's forms are the same letters, but simplified, the same way Daal and Dhaal used to share the same symbol but which today are differentiated using dotting. This makes reading easier for non-Arabic and Arabic speakers today. So there will be some ancient letters that make up two of today's Arabic letters just like the earlier Arabic scripts. Additionally those two letters may actually be the same ancient letter only coming from different exit-points⁴⁷³. Also, It seems that when Arabic letters are derived from the same pictogram they will divide up attributes of that pictogram between each other, where each letter will have a share of the original meaning that would make up that letter.

Also, keep in mind that when looking at the name of the letters for generating meaning, root words may have different meaning depending on their pronunciation, even though it is seemingly the same root-word.

⁴⁷³ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.



Alif or Al

The original meaning for Alif or Al was 'Ox', thus the Ox head was the symbol or pictogram used.

The Ox was a symbol of strength, power, and authority, as it was the strongest animal among the livestock of the ancient tribes and nations. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Medial & Final



Isolated & initial form



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :

Medial & Final



Isolated & initial form



Exception in medial and final form for both scripts, and will look virtually identical in form, is when the Alif comes after Laam :



Today's form (Naskh script) :

Medial & Final



Isolated & initial form



Medial & final form for Alif after a Laam :



Alif ألف has the root أ , ل , ف , and means one of a kind, friend, constant companion or fellow, a yoke-fellow, to get accustomed to, to join/bring together/gather/unite or reconcile, to tame or to become tame, protection, a specific vein that reaches from the inside of the upper arm to the forearm, and a thousand.

Alif comes from the parent root-word 'Al' ال and is found as the Arabic definite article equivalent to the English 'the' and in Arabic used to give the meaning of totality and completeness of a concept, category, or subject, and including all degrees and levels of it. It is also used in expressing perfection, as well as having meaning of most or maximal. Finally ال indicates a thing or concept that is already known and mentioned prior.

What about when it is not as a prefix and is a word by itself? 'Al' ال means relationship, to manage, to rule or to govern, to hold authority, to be beforehand/first/foremost, beginning, a group among mankind, nationality, family, lineage, dynasty, to be destined, to be bound, and to be certain.

Alif or Al became the letter 'A' in today's English. Try to see if meaning of the Semitic letters still transferred to the English by looking at what words mean, and what letters are used. I suggest that we start using more of the words that still hold the original letter meanings, especially when it comes to law.

ا

Alif or Al

Form : ا (Today) ← ل (Mashq+Kufi) ← ا (Ox head)

Meaning (Mnemonic): The Ox was a symbol of strength, power, and authority, as it was the strongest animal among the livestock of the ancient tribes and nations. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

Name: Alif ألف has the root ا , ل , ف , and means one of a kind, friend, constant companion or fellow, a yoke-fellow, to get accustomed to, to join/bring together/gather/unite or reconcile, to tame or to become tame, protection, a specific vein that reaches from the inside of the upper arm to the forearm, and a thousand.

Alif comes from the parent root-word 'Al' ال and is found as the Arabic definite article equivalent to the English 'the' and in Arabic used to give the meaning of totality and completeness of a concept, category, or subject, and including all degrees and levels of it. It is also used in expressing perfection, as well as having meaning of most or maximal. Finally ال indicates a thing or concept that is already known and mentioned prior.

What about when it is not as a prefix and is a word by itself? 'Al' ال means relationship, to manage, to rule or to govern, to hold authority, to be beforehand/first/foremost, beginning, a group from among mankind, nationality, family, lineage, dynasty, to be destined, to be bound, and to be certain.



Baa or Beyt

The original meaning for Baa, which had the ancient name Beyt, was 'house', thus the symbol or pictogram used for this letter was of a nomadic tent, and specifically the floor-plan of a nomadic tent that was divided into two sections, one for the men and the other for the women, and where the entrances to the outside and to the women area were both from the men's section, as the ancient tribes had. Other versions of the letter can be found and were simply the floor plan of a tent minus the details.

The pictograms represented house, family, as in 'The house of Ibrahim', 'in' or inside, due to a family being within a house, and meaning of 'with.' Thus, when the letter is used in a word, that word will hold some meaning of that in it.

The original pictograms:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Final



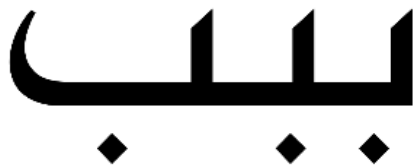
Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Beyt **بيت** has the root **ب, ي, ت**, and means in, at, or by night, meaning action that is taking place at night, and another meaning is 'house' or 'tent'.

Baa **با** means marital intercourse, marriage, accommodation for the night, hotel, and 'wild bee-hive'.

Bi **ب** or Baa by itself found as a prefix means at, with, during, in, by, for, to, into, upon, or by reason of, with the help of, according to, as well as continuous or habitual action.

Beyt became the letter 'B' in today's English.

ب

Baa or Beyt

Form: **ب** (Today) ← **ب** (Mashq+Kufi) ← **ب** **ب**

(Floor plan of tent)

Meaning (Mnemonic): The pictogram symbolized 'house', family, with, and in or inside.

Name: In Arabic Baa has meaning of marital intercourse, marriage, accommodation for the night, hotel, and wild bee-hives.

Bi means at, with, during, in, by, for, to, into, upon, or by reason of, with the help of, according to, as well as continuous or habitual action.

And Beyt means in/at/by night, meaning action that is taking place at night, and also the more common meaning of 'house' or 'tent'.

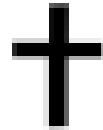


Taa or Taw

The original meaning for Taa, Taw, or Tav (as well as Thaa or Thaw, since it is derived from the same ancient letter) was 'tally sticks' (for counting), or two crossed sticks used as marking signs to indicate a location, thus the symbol or pictogram used for this letter was two crossed sticks indicating a mark.

The pictogram represented meaning such as, mark, cross 'x' or sign, signature, signal, monument, and the joining of two things. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Taa ت means this, that, or in order, and as a preposition is used to make an oath by something (specifically, to denote an oath by using the name of Allah, for example Z1:57 In the Qur'an).

Taw تَو is also the name for Taa and means sign of the cross. Taw spelled using two consonants, ت and و , has the meaning of alone and single.

Taa became the letter 'T' in today's English.

ت

Taa or Taw

Form: ت (Today) ← → (Mashq+Kufi) ← → + (Mark)

Meaning (Mnemonic): The pictogram symbolized meaning such as, mark, cross 'x' or sign, signature, signal, monument, and the joining of two things.

Name: In Arabic Taa ت means this, that, or in order, and as a preposition is used to make an oath by something (specifically, to denote an oath by using the name of Allah, for example Z1:57 In the Qur'an).

Taw تَو is also the name for Taa and means sign of the cross. Taw spelled using two consonants, ت and و , has the meaning of alone and single.



Thaa or Thaw

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The pictogram represented meaning such as, mark, cross 'x' or sign, signature, signal, monument, and the joining of two things. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial





Thaa or Thaw **ثو** has meant piles of stones used as a road mark in the desert (what the modern letter looks like) as well as furniture of a house. When written as **ثاي** it has the meaning of road mark, and scars or scar of a wound, and meaning related to corruption, as in destruction, murder, crime, etc.

Thaa became the letter 'T' in today's English.

ث

Thaa or Thaw

Form: **ث** (Today) ←  (Mashq+Kufi) ←  (Mark)

Meaning (Mnemonic): The pictogram symbolized meaning such as, mark, cross 'x' or sign, signature, signal, monument, and the joining of two things.

Name: In Arabic Thaa or Thaw **ثو** has meant piles of stones used as a road mark in the desert (what the modern letter looks like), as well as furniture of a house. When written as **ثاي** it has the meaning of road mark, scars or scar of a wound, and meaning related to corruption, as in destruction, murder, crime, etc.

ج

Jeem or Jam

The original pictogram of the letter was of a foot, and symbolized the movement and gathering of the animals in order for them to drink at a water hole. The name of Jeem could have been 'Jam' the parent root for Jamal, meaning camel.

The pictogram represented walking and gathering. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Final



Medial



Isolated



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final

Medial

Initial



Today's form (Naskh script) :



Isolated



Final

Medial

Initial



Jeem's ancient name was most likely 'Jam', Jamal's parent root-word.

Jamal **جمال** in Arabic means to gather, collect, or assemble, and camel. The parent root for Jamal, Jam **جم** in Arabic means when something becomes much, abundant, filled up, plenty, or collected, and was originally used for water becoming abundant, when it collected or in a well for example.

Additionally, Jam **جام** meant a cup, as well as abundance, and resting and recovering from fatigue, and its parent root 'Ja' **جا** meant coming, and also meant to call camels to drink from a water hole by yelling "جی جی".

Jeem became the letter 'G' and possibly 'J' and 'C' in today's English.

ج

Jeem or Jam

Form: ج (Today) ←  (Mashq+Kufi) ←  (Foot)

Meaning (Mnemonic): The pictogram symbolized meaning such as walking and gathering.

Name: Jeem's ancient name was most likely 'Jam', Jamal's parent root-word.

Jamal **جمال** in Arabic means to gather, collect, or assemble, and camel. The parent root for Jamal, Jam **جم** in Arabic means when something becomes much, abundant, filled up, plenty, or collected, and was originally used for water becoming abundant, when it collected or in a well for example.

Additionally, Jam **جام** meant a cup, as well as abundance, and resting and recovering from fatigue, and its parent root 'Ja' **جا** meant coming, and also meant to call camels to drink from a water hole by yelling "جی جی".

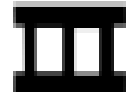
ح

Haa or Het

The original pictogram of the letter was of a wall or fence and possibly also of a thread. This ancient letter would become Haa and Khaa, and the possibility for this pictogram to be both a wall/fence and a thread fits perfectly into the development of the Semitic language. The pictogram symbolized the dividing barrier inside of a nomadic tent, which was divided up into two parts, the men's, and women's side. The meaning could also extend to the wall separating the outside from the inside. The name of this letter originally was most likely 'Het' and 'Khet'.

The pictogram represented meaning of separation, to disconnect, to protect, and outside, as the wall protected and separated those inside the tent from outside. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Haa's ancient name was most likely 'Het' حائط, and in Arabic means wall, inner wall, enclosure, and also meant garden, since a garden may be enclosed by walls.

Its root-word (حوط) حاط, means to protect, defend and guard, as well as to enclose, surround, to encompass, and to encompass knowledge, as in to comprehend.

The root-word حط means to put down something, to unload something and place it down, and for something to be lowered down.

Haa or Het became the letter 'H' in today's English.

ح

Haa or Het

Form: ح (Today) ←  (Mashq+Kufi) ←  (Wall or thread)

Meaning (Mnemonic): The pictogram represented meaning of separation, to disconnect, to protect, and outside, as the wall protected and separated those inside the tent from outside.

Name: Haa's ancient name was most likely 'Het' حائط, and in Arabic means wall, inner wall, enclosure, and also meant garden, since a garden may be enclosed by walls.

Its root-word (حوط) حاط, means to protect, defend and guard, as well as to enclose, surround, to encompass, and to encompass knowledge, as in to comprehend.

The root-word حط means to put down something, to unload something and place it down, and for something to be lowered down.

ح

Khaa or Khet

The original pictogram of the letter was of a wall or fence and possibly also of a thread. This ancient letter would become 'Haa' and 'Khaa', and the possibility for this pictogram to be both a wall/fence and a thread fits perfectly into the development of the Semitic language. The pictogram symbolized the dividing barrier inside of a nomadic tent, which was divided up into two parts, the men's, and women's side. The meaning could also extend to the wall separating the outside from the inside. The name of this letter originally was most likely 'Het' and 'Khet'.

The pictogram represented meaning of separation, to disconnect, to protect, and outside, as the wall protected and separated those inside the tent from outside. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Khaa's ancient name was most likely Khet **خيط**, and in Arabic means thread, string, yarn, twine, fibre, cord, filament, and **خاط**, meaning to sew, thread, stitch together, or to couple together.

The meaning of separation remains in this letter, the best example is in the Qur'an Surah Z Ayah 187 (Z:187), where Allah tells us that during our fast, we are to fast when the white thread of dawn becomes distinct from the black thread. So in this clear example we see this word being used to divide the dawn from night.

The root-word **خط** means to draw or mark a line, streak, or stripe, writing, outlining, and dividing, such as a boundary, etc.

Khaa or Khet became the letter 'H' in today's English.

ح

Khaa or Khet

Form: ح (Today) ←  (Mashq+Kufi) ←  (Wall or thread)

Meaning (Mnemonic): The pictogram represented meaning of separation, to disconnect, to protect, and outside, as the wall protected and separated those inside the tent from outside.

Name: Khaa's ancient name was most likely Khet **خيط**, and in Arabic means thread, string, yarn, twine, fibre, cord, filament, and **خاط**, meaning to sew, thread, stitch together, or to couple together.

The meaning of separation remains in this letter, the best example is in the Qur'an Surah Z Ayah 187 (Z:187), where Allah tells us that during our fast, we are to fast when the white thread of dawn becomes distinct from the black thread. So in this clear example we see this word being used to divide the dawn from night.

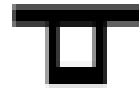
The root-word **خط** means to draw or mark a line, streak, or stripe, writing, outlining, and dividing, such as a boundary, etc.



The original pictogram for Daal, and most likely for Dhaal as well, was of a door, specifically the door to a tent. The Semitic tribes would have a curtain hang down from a horizontal pole covering the entrance to the tent, this picture shows the door to that tent.

The pictogram represented meaning of to hang down, as well as movement. The curtains to the door would hang down, and the men, women, and children would move in and out of the tent.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Medial & Final



Isolated & Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :

Medial & Final



Isolated & Initial



Today's form (Naskh script) :

Medial & Final



Isolated & Initial



Daal **دال** in Arabic means to walk or run quickly or walk sluggishly using short steps. The word **دلت** Daleth also means to walk with short steps, from this root we also get meaning of to cover or wrap up. The root-word **دل** from Daal and Daleth, means good manners, mind and heart, as well as to direct, guide, show, point out, or to give a clue. If this root is doubled as in **دادا** then it means to dangle or to hang down.

Interestingly the word **دافرة** dafira means the curtain of a door, and the root-word **دفر** means to push back or drive away. **دف** from the above root words as a root has the meaning of flapping of a birds wings, side-leaf of a double door or window, cover, as in the two sides of a book, and moving quickly or slowly, heat, warmth, warm garment of wool or hair, and door.

Daal became the letter 'D' in today's English.

د

Daal

Form:  (Today) ←  (Mashq+Kufi) ←  (Door)

Meaning (Mnemonic): The pictogram represented meaning of to hang down, as well as movement. The curtains to the door would hang down, and the men, women, and children would move in and out of the tent.

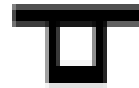
Name: Daal **دال** in Arabic means to walk or run quickly or walk sluggishly using short steps. The word **دلت** Daleth also means to walk with short steps, from this root we also get meaning of to cover or wrap up. The root-word **دل** from Daal and Daleth, means good manners, mind and heart, as well as to direct, guide, show, point out, or to give a clue. If this root is doubled as in **دادا** then it means to dangle or to hang down.

ذ
Dhaal

The original pictogram for Dhaal, and most likely for Daal as well, was of a door, specifically the door to a tent. The Semitic tribes would have a curtain hang down from a horizontal pole covering the entrance to the tent, this picture shows the door to that tent.

The pictogram represented meaning of to hang down, as well as movement. The curtains to the door would hang down, and the men, women, and children would move in and out of the tent.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Medial & Final



Isolated & Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :

Medial & Final



Isolated & Initial



Today's form (Naskh script) :

Medial & Final



Isolated & Initial



Dhaal ذال in Arabic means to walk quickly, lightly and proudly, from that root we have 'Dhal' ذل which has meaning of low condition, to be low, to lower, gentleness, to be lowly, humbleness, to be degraded, debased, or to become weak, and to yield. If this root is doubled as In ذذل then it means to dangle or to hang down.

Dhaal became the letter 'D' in today's English.

ذ

Dhaal

Form: ذ (Today) ← ذ (Mashq+Kufi) ← د (Door)

Meaning (Mnemonic): The pictogram represented meaning of to hang down, as well as movement. The curtains to the door would hang down, and the men, women, and children would move in and out of the tent.

Name: Dhaal ذال in Arabic means to walk quickly, lightly and proudly, and from that root we have 'Dhal' ذل which has meaning of low condition, to be low, to lower, gentleness, to be lowly, humbleness, to be degraded, debased, or to become weak, and to yield. If this root is doubled as In ذذل then it means to dangle or to hang down.



Raa or Ra'as

The original pictogram for Raa was of a man's head. The pictogram represented meaning of head, top, chief, man, beginning, and first, as the head of a man is the first body part from the top down.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Medial & Final



Isolated & Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :

Medial & Final



Isolated & Initial



Today's form (Naskh script) :

Medial & Final



Isolated & Initial



The ancient Arabic name for Raa would have been Ra'as **رأس** and means head, head of, as in chief, leader, etc., as well as top, peak, beginning, first, and upper end of a road. From the root-word **رأس** we get the root **رس** and means beginning, prelude and first.

Raa or Ra'as became the letter 'R' in today's English.


Raa or Ra'as

Form:  (Today) ←  (Mashq+Kufi) ←  (Head)

Meaning (Mnemonic): The pictogram represented meaning of top, first, beginning, head, man, and chief, as the head is located at the top of the body of man and the first body part from the top down.

Name: Ra'as **رأس** in Arabic means head as well as head of, as in the chief, leader, top, peak, beginning, upper end of a road, etc. From Ra'as we get the root **رس** and means the beginning or start of something, and first.

ز

Zaay or Zayn

The original pictogram for Zaay may have been a tool used for agriculture, the mattock.

The pictogram may have represented meaning such as weapon, since the mattock could cut, and food, as the tool was used for crops and harvest.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Medial & Final



Isolated & Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :

Medial & Final



Isolated & Initial



Today's form (Naskh script) :

Medial & Final



Isolated & Initial



Zayn meant to adorn, grace, or garnish. Zinn زن might be the ancient Arabic name for Zayn, and was the name of a small pea-like vegetable, and also meant oats. Both are linked to the meaning of food and harvest. The modern form of Zayn looks to be some sort of pea-like vegetable where the dot is like a pea and the body is like the pod. Additionally, Zann زن means to buzz, the way insects such as bees do.

Zaay or Zayn became the letter 'Z' in today's English.

ز

Zaay or Zayn

Form: ز (Today) ←  (Mashq+Kufi) ←  (Mattock)

Meaning (Mnemonic): The pictogram may have represented meaning such as weapon, since the mattock could cut, and food, as the tool was used for crops and harvest.

Name: Zayn meant to adorn, grace, or garnish. Zinn زن might be the ancient Arabic name for Zayn, and was the name of a small pea-like vegetable, and also meant oats. Both are linked to the meaning of food and harvest. The modern form of Zayn looks to be some sort of pea-like vegetable where the dot is like a pea and the body is like the pod. Additionally, Zann زن means to buzz, the way insects such as bees do.

س
Seen

The original pictogram for Seen was most likely of two front teeth. The pictogram represented meaning such as sharp, press, as the teeth would when chewing, eat, devour, two, pair, both, second one, and again.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Final



Medial



Isolated



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Seen **سين** meant teeth, and lock of hair, and 'Sin' **سن** which is likely the ancient Arabic name for Seen, meant to sharpen, to sharpen the appetite, to get hold of using the teeth, to bite, to clean the teeth, to mould, to mount a spearhead, to spear, to establish a law, to observe a law, and to guide others to follow a law.

Seen became the letter 'S' in today's English.

س

Seen

Form: **س** (Today) ← **س** (Mashq+Kufi) ← **س** (Teeth)

Meaning (Mnemonic): The pictogram represented meaning such as sharp, press, as the teeth would when chewing, eat, devour, two, pair, both, second one, and again.

Name: Seen **سين** meant teeth, and lock of hair, and 'Sin' **سن** which is likely the ancient Arabic name for Seen, meant to sharpen, to sharpen the appetite, to get hold of using the teeth, to bite, to clean the teeth, to mould, to mount a spearhead, to spear, to establish a law, to observe a law, and to guide others to follow a law.

ش

Sheen

The original pictogram for Sheen and Seen was most likely of two front teeth. Although there is a good chance that Sheen had another pictogram, either that of hair or a thorn/fish-bone.

The pictogram of teeth represented meaning such as sharp, press, as the teeth would when chewing, eat, devour, two, pair, both, second one, and again.

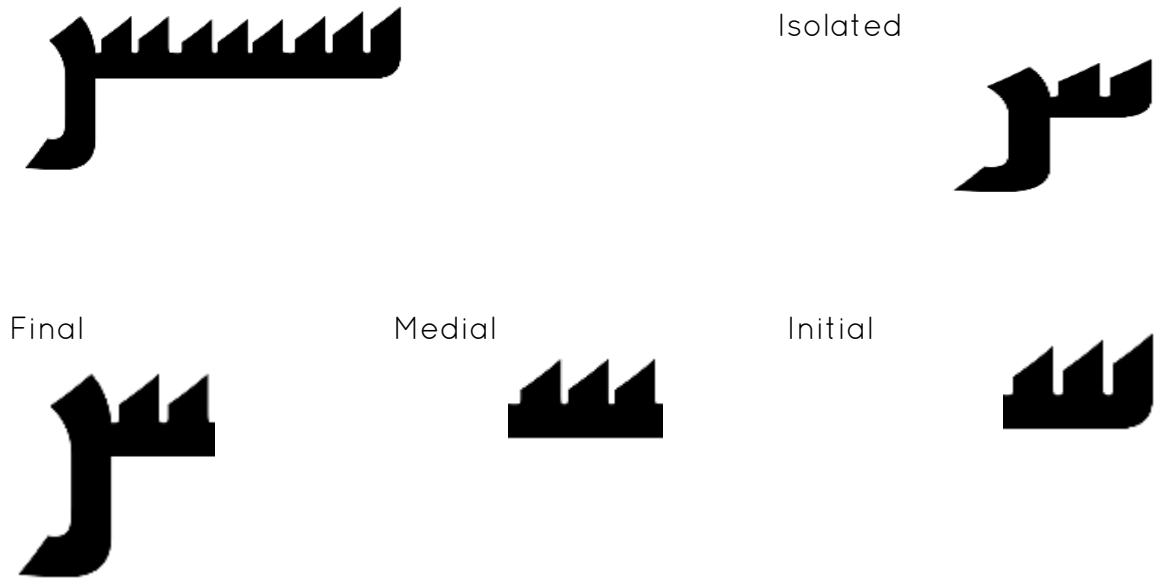
If the pictogram was of a thorn or a fish-bone, then it would represent meaning of sharpness, piercing, and holding, as well as support, as thorns attach to clothing and hair, and fish-bones are the supporting structure of the fish, as well as the fact that fish-bones are designed in a way where they are sharp and can get stuck in the windpipe and cause pain.

If the pictogram was of hair then it would represent meaning of insulation, heat, cooling, protection, and growth, as hair insulates our head and provides heat, cools our head when the sweat evaporates, protects us from sun damage, and generally grows abundantly.

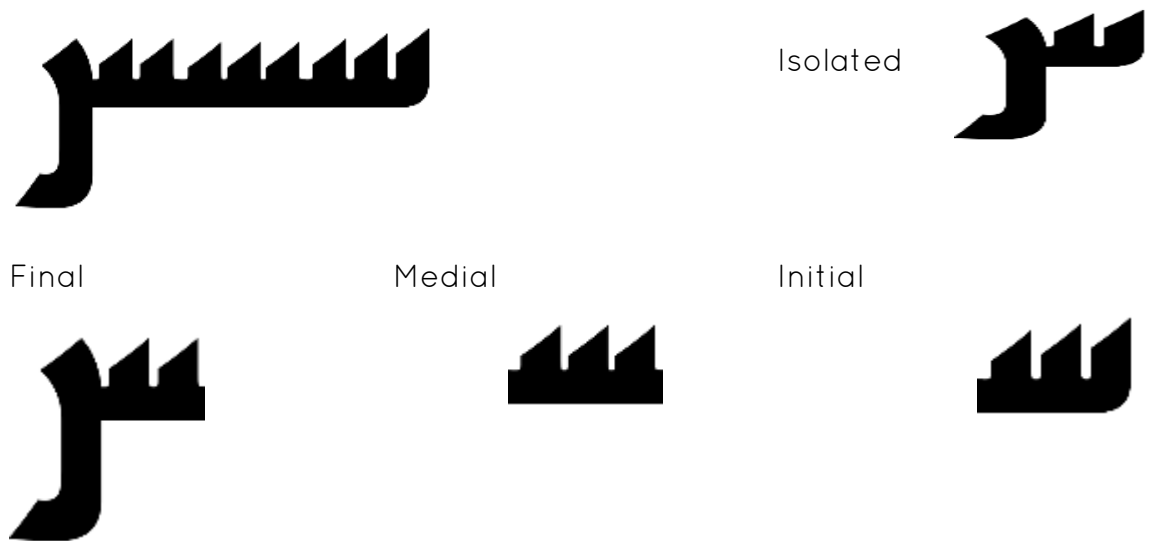
The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Today's form (Naskh script) :

شششش

Isolated

ش

Final

ش

Medial

ش

Initial

ش

Since Sheen may be one of three possible pictograms, we will go through all possibilities.

Sheen **شين** means to disfigure, mar, deform, damage, spoil, or disgrace, and **شن** means to scatter, as in to pour water scatteringly, we also find **شن** shin, which means to dry up (specifically taken from the meaning of an old withered skin bag), to pour out slowly, dripping, and drops.

The root-word for hair is **شعر** and means hair, as well as awareness, sensation, noticing, perception, knowledge, poetry, verse, trees, plants, and vegetation. From **شعر** we get the root **شع** which means to spurt out, disperse, and spread in all directions. Additionally, **ش** and **ر** from that root, **شر**, means wrongdoing, wickedness, malice, damage, injury, etc.

The root-word for thorn is **شوك**, and means prickle, thistle, spine, sting, and to prick or wound or be pricked or wounded by a thorn, sharpness, fork, and can even mean fish-bones. Fish bones are usually not eaten, and due to their design, are sharp and may get caught in the windpipe and cause pain. Fish-bones are the support structure of the fish and would therefore also convey meaning of support.

From **شوك**, the root-word **شو** means to come before or to get in advance of.

Additionally, **ش** and **ك** from that root, **شك**, means hesitation, uncertainty, doubt, split, schism, inner wound, and commotion.

Sheen became the letter 'S' in today's English.

ش
Sheen



(Hair)



(Thorn/Fish-bone)

Form  (Today) ←  (Mashq+Kufi) ←  (Teeth)

Meaning (Mnemonic): The original pictogram for Sheen and Seen was most likely of two front teeth. Although there is a good chance that Sheen had another pictogram, either that of hair or a thorn/fish-bone.

The pictogram of teeth represented meaning such as sharp, press, as the teeth would when chewing, eat, devour, two, pair, both, second one, and again.

If the pictogram was of a thorn or a fish-bone, then it would represent meaning of sharpness, piercing, and holding, as well as support, as thorns attach to clothing and hair, and fish-bones are the supporting structure of the fish, as well as the fact that fish-bones are designed in a way where they are sharp and can get stuck in the windpipe and cause pain.

If the pictogram was of hair then it would represent meaning of insulation, heat, cooling, protection, and growth, as hair insulates our head and provides heat, cools our head when the sweat evaporates, protects us from sun damage, and generally grows abundantly.

Name: Since Sheen may be one of three possible pictograms, we will go through all possibilities.

Sheen **شين** means to disfigure, mar, deform, damage, spoil, or disgrace, and **شن** means to scatter, as in to pour water scatteringly, we also find **شن** shin, which means to dry up (specifically taken from the meaning of an old withered skin bag), to pour out slowly, dripping, and drops.

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From **شوك**, the root-word **شو** means to come before or to get in advance of.

Additionally, **ش** and **ك** from that root, **شك**, means hesitation, uncertainty, doubt, split, schism, inner wound, and commotion.



Saad

The original pictogram for Saad was either of a man laying on his side, or an ancient hunting tool used to hunt deer.

The pictogram represented meaning such as side, hunt or chase, since a man would be laying on his side trying to conceal himself during a hunt, as well as net or snare or an ancient hunting tool used to hunt deer, since they are used by the hunter, and also of meaning stronghold, tower, or fortress, as they typically were built on the side of mountains, in order to have a secure place to lay and wait, and meaning path or trail, which is what leads up to that stronghold. The last meaning is game, which is what is hunted.

The original pictogram:



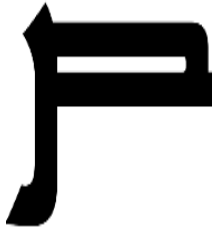
The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



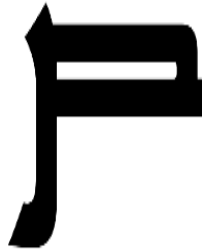
The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Saad **صَاد** in Arabic means to stalk, chase, trap, ensnare, or catch when hunting game, fish, or other animals, and also means game, the thing that is hunted, fish included.

Sa **صَا** in Arabic means the fluid that surrounds an embryo, and Sad **صَد** means to turn away, to hinder, to refuse, to prevent, a tract or path between a valley, as well as mountain chain, river bed, and side.

Saad became the letter 'S' in today's English.

ص
Saad

Form: **ص** (Today) ← **𐤅** (Mashq+Kufi) ← **𐤅** (Man laying on side)

Meaning (Mnemonic): The pictogram represented meaning such as side, hunt or chase, since a man would be laying on his side trying to conceal himself during a hunt, as well as net or snare or an ancient hunting tool used to hunt deer, since they are used by the hunter, and also of meaning stronghold, tower, or fortress, as they typically were built on the side of mountains, in order to have a secure place to lay and wait, and meaning path or trail, which is what leads up to that stronghold. The last meaning is game, which is what is hunted.

Name: Saad **صَاد** in Arabic means to stalk, chase, trap, ensnare, or catch when hunting game, fish, or other animals, and also means game, the thing that is hunted, fish included.

Sa **صَا** in Arabic means the fluid that surrounds an embryo, and Sad **صَد** means to turn away, to hinder, to refuse, to prevent, a tract or path between a valley, as well as mountain chain, river bed, and side.

ض
Daad

The original pictogram for Daad was derived from the same pictogram as Saad, which was of a man laying on his side or an ancient hunting tool used to hunt deer.

The pictogram represented meaning such as side, hunt or chase, since a man would be laying on his side trying to conceal himself during a hunt, as well as net or snare, since they are used by the hunter, and also of meaning stronghold, tower, or fortress, as they typically were built on the side of mountains, in order to have a secure place to lay and wait, and meaning path or trail, which is what leads up to that stronghold.

The original pictogram:



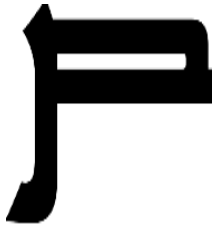
The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



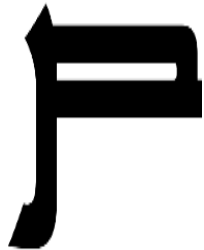
The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



To lie on the side as the pictogram shows, in Arabic would be Daj'a ضجع. From its parent root ضج we can find this root being used to mean poisoning of birds or beasts of prey, among other meaning.

Daad صاد in Arabic means to become opposed to, contrary, to separate by incompatibility, to pursue different opposing paths, or to become inconsistent with a way. Dad ضد means adversary or contrary, to overcome, to hinder, and to turn someone away from something.

ض

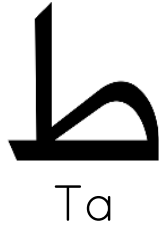
Daad

Form: ض (Today) ← ض (Mashq+Kufi) ← ض (Man laying on side)

Meaning (Mnemonic): The pictogram represented meaning such as side, hunt or chase, since a man would be laying on his side trying to conceal himself during a hunt, as well as net or snare, since they are used by the hunter, and also of meaning stronghold, tower, or fortress, as they typically were built on the side of mountains, in order to have a secure place to lay and wait, and meaning path or trail, which is what leads up to that stronghold.

Name: To lie on the side as the pictogram shows, in Arabic would be Daj'a ضجع. From its parent root ضج we can find this root being used to mean poisoning of birds or beasts of prey, among other meaning.

Daad صاد in Arabic means to become opposed to, contrary, to separate by incompatibility, to pursue different opposing paths, or to become inconsistent with a way. Dad ضد means adversary or contrary, to overcome, to hinder, and to turn someone away from something.



The original pictogram for Ta seems to be of a container made out of mud or clay. The pictogram also highly resembles a game which is, or is like, 'Quoits', where one has to throw a ring from a certain distance on to a, or multiple, spikes or stakes that is, or are, placed in an area of moist clay.

The pictogram represented meaning such mud, clay, and storing or containing.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial






The ancient name for Ta was Ta or Tat/Tawt, or Tath/Teth, or possibly Taf.

Ta ط or طاة Ta't in Arabic means mud or clay, as well as the ط root having meaning of lowering or depressing of something, as in a hallow, or cavity dug in the ground, or a bowl. Ta' طاء means to come and go, as in to leave and to return. Taf طاف means much walking. Ta'f طاف also means circulation or going round, the ox used to turn a mill, patrolling men or guards, watch-men, vision, and apparition.

Tat طاط means slenderness, length, strong, combativeness, and Tawt طوط means snake, notice how the more modern letter looks like a snake coiled up raising its head.

Tath طاث is the name of a game which is or is like 'Quoits', where one has to throw a ring from a certain distance on to a, or multiple, spikes or stakes that is, or are, placed in an area of moist clay.

ط
Ta

Form:  (Today) ←  (Mashq+Kufi) ←  (Mud/clay container)

Meaning (Mnemonic): The pictogram represented meaning such mud, clay, and storing or containing.

Name: The ancient name for Ta was Ta or Tat/Tawt, or Tath/Teth, or possibly Taf.

Ta ط or طاة Ta't in Arabic means mud or clay, as well as the ط root having meaning of lowering or depressing of something, as in a hollow, or cavity dug in the ground, or a bowl. Ta' طاء means to come and go, as in to leave and to return. Taf طاف means much walking. Ta'f طاف also means circulation or going round, the ox used to turn a mill, patrolling men or guards, watch-men, vision, and apparition.

Tat طاط means slenderness, length, strong, combativeness, and Tawt طوط means snake, notice how the more modern letter looks like a snake coiled up raising its head.

Tath طاث is the name of a game which is or is like 'Quoits', where one has to throw a ring from a certain distance on to a, or multiple, spikes or stakes that is, or are, placed in an area of moist clay.



Dha or Dhaf

Dha is derived from the same original pictogram for Ta and seems to be of a container made out of mud or clay. The pictogram also highly resembles a game which is, or is like, 'Quoits', where one has to throw a ring from a certain distance on to a, or multiple, spikes or stakes that is, or are, placed in an area of moist clay.

The pictogram represented meaning such mud, clay, and storing or containing.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial




Initial



The later developed Dha from the same ancient letter as Ta would possibly be named Dhaf **ظاف** or Dhawf **ظوف** which means to take or to lay a hold of something or someone, as well as to repel or drive away, and from which we get the root Dhf **ظف** , which means a miserable life or long famine, as well as meaning to follow a track continuously.

ظ

Dha or Dhaf

Form: **ظ** (Today) ← **ط** (Mashq+Kufi) ←  (Mud/clay container)

Meaning (Mnemonic): The pictogram represented meaning such mud, clay, and storing or containing.

Name: The later developed Dha from the same ancient letter as Ta would possibly be named Dhaf **ظاف** or Dhawf **ظوف** which means to take or to lay a hold of something or someone, as well as to repel or drive away, and from which we get the root Dhf **ظف** , which means a miserable life or long famine, as well as meaning to follow a track continuously.



'ayn

'ayn's original pictogram was of an eye.

The pictogram represented meaning such as, to watch, see, pay attention, heed, cover (as in shading the eyes from the sun), furrow (as caused between the eyes when squinting), affliction, worry, poverty, humbleness, occupation (as one paying attention to a task), knowledge (as the eyes are the windows of knowledge), and abode (as in a place watched over with care). It also represented the meaning of spring or source as it may be considered the eye of the landscape.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



'ayn عین in Arabic means eye, as in the organ, as well as the eye of something such as a needle, spring, source, essence, flow, gush, fountain-head of water, watchman, scout, or lookout, to set eyes on something, too seek and get information, choice, and private property. The root 'ye عي means to be weak, unable, lack the power or ability, and be ill. The root 'yn عن means to become evident, to appear in view, to occur, from, instead of, for, with regard to, in accordance with, on account of, after, upon, in, about, and also has meaning of abuse.

'ayn became the letter 'O' in today's English.

ع
'ayn

Form: ع (Today) ←  (Mashq+Kufi) ←  (Eye)

Meaning (Mnemonic): The pictogram represented meaning such as, to watch, see, pay attention, heed, cover (as in shading the eyes from the sun), furrow (as caused between the eyes when squinting), affliction, worry, poverty, humbleness, occupation (as one paying attention to a task), knowledge (as the eyes are the windows of knowledge), and abode (as in a place watched over with care). It also represented the meaning of spring or source as it may be considered the eye of the landscape.

Name: 'ayn عین in Arabic means eye, as in the organ, as well as the eye of something such as a needle, spring, source, essence, flow, gush, fountain-head of water, watchman, scout, or lookout, to set eyes on something, too seek and get information, choice, and private property. The root 'ye عي means to be weak, unable, lack the power or ability, and be ill. The root 'yn عن means to become evident, to appear in view, to occur, from, instead of, for, with regard to, in accordance with, on account of, after, upon, in, about, and also has meaning of abuse.

ع
Ghayn

Ghayn developed from the same original pictogram as ‘ayn, which is of an eye.

The pictogram represented meaning such as, to watch, see, pay attention, heed, cover (as in shading the eyes from the sun), furrow (as caused between the eyes when squinting), affliction, worry, poverty, humbleness, occupation (as one paying attention to a task), knowledge (as the eyes are the windows of knowledge), and abode (as in a place watched over with care). It also represented the meaning of spring or source as it may be considered the eye of the landscape.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



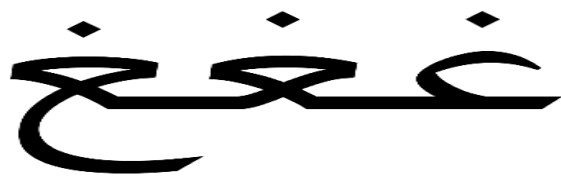
Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Ghayn غين in Arabic means covered or concealed, be worried, be oppressed by debt, afflicted, thirst, be covered by clouds, and thin clouds.

Ghy غي means despair, error, leading into error, seduction, precipitation, anything desirable, to plant a flag, and a standard.

Ghayn became the letter 'O' in today's English.

غ
Ghayn

Form: غ (Today) ←  (Mashq+Kufi) ←  (Eye)

Meaning (Mnemonic): The pictogram represented meaning such as, to watch, see, pay attention, heed, cover (as in shading the eyes from the sun), furrow (as caused between the eyes when squinting), affliction, worry, poverty, humbleness, occupation (as one paying attention to a task), knowledge (as the eyes are the windows of knowledge), and abode (as in a place watched over with care). It also represented the meaning of spring or source as it may be considered the eye of the landscape.

Name: Ghayn غين in Arabic means covered or concealed, be worried, be oppressed by debt, afflicted, thirst, be covered by clouds, and thin clouds.

Ghy غي means despair, error, leading into error, seduction, precipitation, anything desirable, to plant a flag, and a standard.

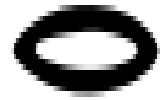
ف

Faa

The original pictogram for Faa is of a mouth.

The pictogram represented meaning of speaking, words, blowing (as in the functions of the mouth), as well as scattering (a side effect of blowing), and edge, as in the edge of the lips, and things with edges such as beards, swords, areas, here, and region.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Isolated



Final

Medial

Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Faa فاه originally فوه meant mouth, as well as orifice, and 'Fam' فم and 'Fa' فا mean the same thing and the same word from the original فوه. Fah also has meaning to do with, to speak, as well as width of the mouth. The root Fw فو also means mouth. Fey في means my mouth or orifice.

Faa became the letter 'P' in today's English.

ف
Faa

Form: ف (Today) ← ف (Mashq+Kufi) ← ○ (Mouth)

Meaning (Mnemonic): The pictogram represented meaning of speaking, words, blowing (as in the functions of the mouth), as well as scattering (a side effect of blowing), and edge, as in the edge of the lips, and things with edges such as beards, swords, areas, here, and region.

Name: Faa فاه originally فوه meant mouth, as well as orifice, and 'Fam' فم and 'Fa' فا mean the same thing and the same word from the original فوه. Fah also has meaning to do with, to speak, as well as width of the mouth. The root Fw فو also means mouth. Fey في means my mouth or orifice.

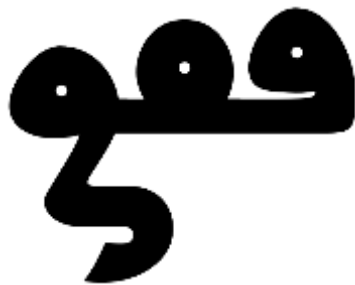
ق
Qaaf

The original pictogram for Qaaf is of the back of the head.
The pictogram represented meaning of that which is behind, and final or least.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



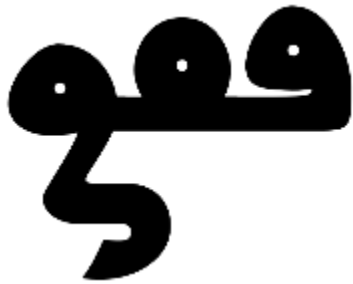
Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



The ancient name for Qaaf would be spelled Qafa **قفا**, and means the back or hind side of the head, the backside, to follow, to go behind, pursuit, and reverse.

Qaaf spelled **قوف** means the outer edge of the ear, and thus also edge, and border. It also means to follow ones track, or to track, and coming up with inferences from external sources and signs as to the interior state and realm.

Qaaf became the letter 'Q' in today's English.

ق
Qaaf

Form: ق (Today) ← ق (Mashq+Kufi) ← ϕ (Back of head)

Meaning (Mnemonic): The pictogram represented meaning of that which is behind, and final or least.

Name: The ancient name for Qaaf would be spelled Qafa **قفا**, and means the back or hind side of the head, the backside, to follow, to go behind, pursuit, and reverse.

Qaaf spelled **قوف** means the outer edge of the ear, and thus also edge, and border. It also means to follow ones track, or to track, and coming up with inferences from external sources and signs as to the interior state and realm.



Kaaf

The original pictogram for Kaaf was the palm of a hand.

The pictogram represented meaning of to encompass, and bowl, as the palm encompasses things, and sole, as in the bottom of the foot or 'the palm' of the foot.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated

Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial

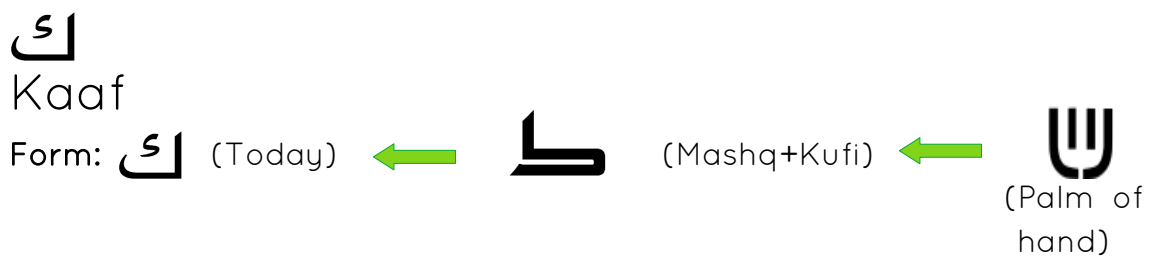


Initial



Kaaf كف in Arabic means the palm of the hand as well as hand, a glove, foot, sole, abundance, a handful, plenty, to desist, to abstain, to refrain, to have self-restraint, entirely, and altogether.

Kaaf became the letter 'K' in today's English.



Meaning (Mnemonic): The pictogram represented meaning of to encompass, and bowl, as the palm encompasses things, and sole, as in the bottom of the foot or 'the palm' of the foot.

Name: Kaaf كف in Arabic means the palm of the hand as well as hand, a glove, foot, sole, abundance, a handful, plenty, to desist, to abstain, to refrain, to have self-restraint, entirely, and altogether.

ل
Laam

The original pictogram for Laam was of a shepherd's staff. The pictogram represented meaning of to, or toward, as the staff was used to push or pull a member of the flock in the intended direction. The staff also stood for authority, as it was a sign of the shepherd's authority, teaching, guiding, learning (as the oxen had a yoke, and a staff on the shoulder would guide them), bind or tie, as in the attaching of the yoke on the oxen, and possible meaning of support, as the staff was used to lean on.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



In Arabic Laam لام means to gather, to agree, to unite two things, to be in harmony with, to be in union, to be joined, to cohere, to agree and fit well. The root La ل as a particle before a word means truly, indeed, certainly, as well as to introduce an oath, an utterance of wonder, or cry for help. La is also 'no', or 'not' in a specific grammatical condition.

Laam became the letter 'L' in today's English.

ل
Laam

Form: ل (Today) ← ل (Mashq + Kufi) ← ل (Shepherd's staff)

Meaning (Mnemonic): The pictogram represented meaning of to, or toward, as the staff was used to push or pull a member of the flock in the intended direction. The staff also stood for authority, as it was a sign of the shepherd's authority, teaching, guiding, learning (as the oxen had a yoke, and a staff on the shoulder would guide them), bind or tie, as in the attaching of the yoke on the oxen, and possible meaning of support, as the staff was used to lean on.

Name: In Arabic Laam لام means to gather, to agree, to unite two things, to be in harmony with, to be in union, to be joined, to cohere, to agree and fit well. The root La ل as a particle before a word means truly, indeed, certainly, as well as to introduce an oath, an utterance of wonder, or cry for help. La is also 'no', or 'not' in a specific grammatical condition.



Meem or Ma'

The original pictogram for Meem was of waves of water.

The pictogram represented meaning of sea, massiveness, grandness, might, chaos, all reflecting qualities of the sea such as its storms and sheer size. The sea was feared and was an uncharted or unknown place, therefore questioning and reasoning words that sought to grasp the unknown, such as who, what, when, where, why, and how, are also apart of this pictogram's meaning. Possible meaning of 'to come from' exists as well, as water does down a stream.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial

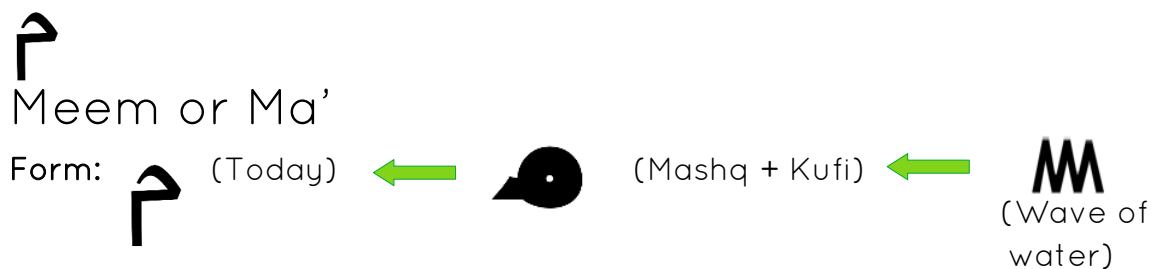


Initial



Mah or Ma' ماء in Arabic means water and other fluids, and is likely the ancient word for Meem. Ma' ماء means to flow, as in a liquid, and the root Ma ما means what, whatsoever, which, how, serenity, honour, and the root is found in the words who, where, when, and why. Mawj موج means waves.

Meem became the letter 'M' in today's English.



Meaning (Mnemonic): The pictogram represented meaning of sea, massiveness, grandness, might, chaos, all reflecting qualities of the sea such as its storms and sheer size. The sea was feared and was an uncharted or unknown place, therefore questioning and reasoning words that sought to grasp the unknown, such as who, what, when, where, why, and how, are also apart of this pictogram's meaning. Possible meaning of 'to come from' exists as well, as water does down a stream.

Name: Mah or Ma' ماء in Arabic means water and other fluids, and is likely the ancient word for Meem. Ma' ماء means to flow, as in a liquid, and the root Ma ما means what, whatsoever, which, how, serenity, honour, and the root is found in the words who, where, when, and why. Mawj موج means waves.



Noon, Nah, or Nabat

The original pictogram for Noon is of a seed sprout.

The pictogram represented meaning of continuation, perpetuation, life, heir, offspring, and to spread, as life is created from a seed and perpetuates itself through that seed generation after generation.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Isolated



Final



Medial



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial



Noon نون in Arabic means a type of giant fish, whale, riches, and wealth, however, I suspect Noon to have either been Nah ناه because it means to grow, as in a plant, or Nabat نبت as it means to sprout, to grow, to plant, to produce, to grow up, to rear, offspring, and vegetation. Na نا used as a prefix or suffix means us or we.

Noon became the letter 'N' in today's English.

ن

Noon, Nah, or Nabat

Form: ن (Today) ←) (Mashq+Kufi) ← (Seed sprout)

Meaning (Mnemonic): The pictogram represented meaning of continuation, perpetuation, life, heir, offspring, and to spread, as life is created from a seed and perpetuates itself through that seed generation after generation.

Name: Noon نون in Arabic means a type of giant fish, whale, riches, and wealth, however, I suspect Noon to have either been Nah ناه because it means to grow, as in a plant, or Nabat نبت as it means to sprout, to grow, to plant, to produce, to grow up, to rear, offspring, and vegetation. Na نا used as a prefix or suffix means us or we.

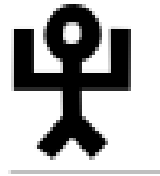


Ha

The original pictogram for Ha was of a man with his arms raised, possibly pointing at something.

The pictogram represented meaning of 'to praise', or "behold!", or breath or sigh, as a man looking at something in awe, and then pointing to show and tell someone else to witness, therefore there is also a meaning of revealing, revelation, and "look."

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Isolated



Final

Medial

Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final



Medial



Initial



Today's form (Naskh script) :



Isolated



Final



Medial



Initial

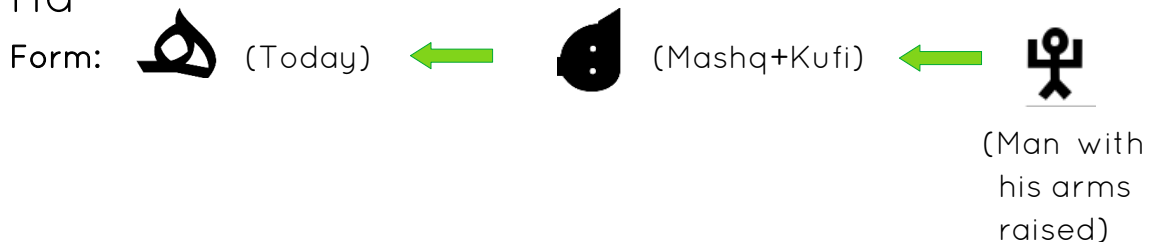


Ha ه in Arabic means, “Lo! Behold! Look! There!”, as well as meaning ‘it’, its, and her. Additionally, He ه means him or it, or his or its.

Ha became the letter ‘E’ in today’s English.



Ha



Meaning (Mnemonic): The pictogram represented meaning of ‘to praise’, or “behold!”, or breath or sigh, as a man looking at something in awe, and then pointing to show and tell someone else to witness, therefore there is also a meaning of revealing, revelation, and “look.”

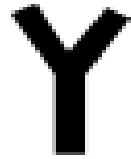
Name: Ha ه in Arabic means, “Lo! Behold! Look! There!”, as well as meaning ‘it’, its, her. Additionally, He ه means him or it, or his or its.



Waaw or Watad

The original pictogram for Waaw was of a tent peg, which used to be made out of wood and shaped so that the rope would not slip off. Two possible shapes exist, one is closer to the modern Waaw than the other. The pictogram represented meaning of securing, tying, binding, and adding or joining together, as the peg is used to secure or to bind the tent or other things together.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :

Medial & Final



Isolated & Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :

Medial & Final



Isolated & Initial



Today's form (Naskh script) :

Medial & Final



Isolated & Initial



'Watad' **وتد** is the Arabic word for peg, or stake, and means to drive in a peg or stake, and therefore is the most likely name for the letter. Wa **و** is used as 'by' in oaths, as well as meaning 'and', and 'also.'

Waaw or Watad became the letters 'U', 'V', 'W' and possibly 'F' in today's English.

و

Waaw or Watad



Meaning (Mnemonic): The pictogram represented meaning of securing, tying, binding, and adding or joining together, as the peg is used to secure or to bind the tent or other things together.

Name: 'Watad' **وتد** is the Arabic word for peg, or stake, and means to drive in a peg or stake, and therefore is the most likely name for the letter. Wa **و** is used as 'by' in oaths, as well as meaning 'and', and 'also.'

ي
Yaa or Yad

The original pictogram for Yaa is of an arm and a hand.

The pictogram represented meaning of works, to create, do, form, deeds, to worship, to give thanks (as in giving the hand as a gesture), shouting (due to placing the hands near the mouth to amplify the sound), and to cast, as in to cast a stone.

The original pictogram:



The first Arabic form used in the earliest Qur'ans (Mashq script) :



Final



Medial



Isolated



Initial



The later official Arabic script derived from Mashq called 'Mashq Kufi' or simply 'Kufi' :



Isolated



Final

Medial



Initial



Today's form (Naskh script) :



Isolated



Final

Medial

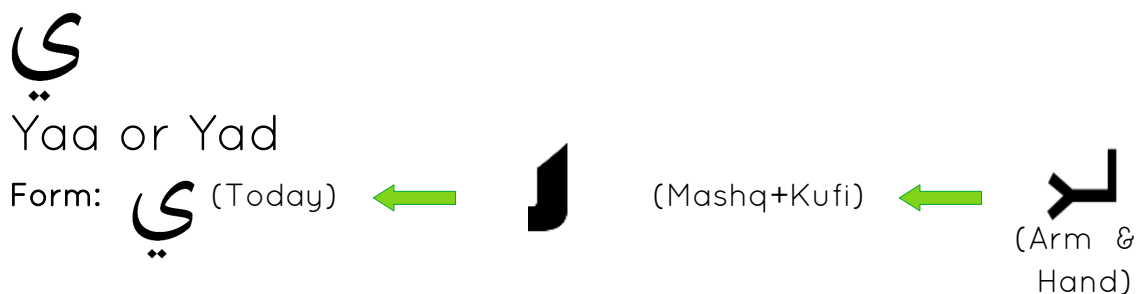


Initial



Yad يد is the actual name for today's letter Yaa, and means hand, the whole arm, power, influence, assistance, help, protection, bounty, possessions, wealth, promise, and benefit. In Arabic, Yaa (ي) is used to call someone, by getting their attention using 'O', as in "O Moses." Yaa as a suffix EE ي also means 'my', and 'me.'

Yaa or Yad became the letters 'I', and 'Y' and possibly 'J' in today's English.



Meaning (Mnemonic): The pictogram represented meaning of works, to create, do, form, deeds, to worship, to give thanks (as in giving the hand as a gesture), shouting (due to placing the hands near the mouth to amplify the sound), and to cast, as in to cast a stone.

Name: Yad يد is the actual name for today's letter Yaa, and means hand, the whole arm, power, influence, assistance, help, protection, bounty, possessions, wealth, promise, and benefit. In Arabic, Yaa (ي) is used to call someone, by getting their attention using 'O', as in "O Moses." Yaa as a suffix EE ي also means 'my', and 'me.'

Arabic letter names, forms, and meaning, an example:

The word **أقرأ** (Iqra') means "read" or "recite" in request or command form (the Imperative **الأمر**), as in being told to "read" or "recite" in English. Let's see what meaning it holds in its ancient form and its root letter meaning.



It starts with Alif, so it has the meaning of authority, leadership, relationship, to manage, to rule or to govern, to hold authority, to be beforehand/first/ foremost, beginning, a group from among mankind, ethnicity, family, lineage, dynasty, to be destined, to be bound, to be certain, something that is already known, and to bring together, join, gather, unite, or reconcile.

It has Qaaf, which has the meaning of behind or final or last, to follow, go behind, and pursue.

It has Raaf and means head as well as 'head of', as in the chief, leader, top, peak, beginning, upper end of a road, etc. From Ra'as we get the root **رس** and means the beginning or start of something, and first. The word then ends with Alif.

From this I can make out that there is meaning of beforehand, first, and authority, and meaning of following, going behind, or pursuing, and that it also has the meaning of beginning or the start of something, as well as then having the meaning of relationship, being bound or to join.

Is that what "read" in request or command form means? An authority or relationship, initiating something beforehand, such as being commanded to do something, that includes one to follow, as well as having to do with ones head, and to begin or start something that has one joined in a relationship somehow, and which may lead to certainty? This was my attempt; what meaning can you find?

A letter's grammatical meaning or one letter words

When studying classical Arabic grammar and morphology you will know why and when each letter means what it means grammatically, however, for now, we will look at what meaning a letter may have when found joined and helping a root-word, or as one letter words themselves.

Alif ا

Alif when assisting a root-word can mean, 'me' or I, and when at the beginning of a word can act as a question mark, as well as make a word a request or command (the Imperative **الأمر**), as well as maximize a word, as in "the most", and to make something past tense. And when it is a 'Hamzatul Izala' (**الهمزة الازالة**) is just like the English 'A' prefix in the word 'A-typical', meaning 'not typical.' This can be seen in the word 'A'rab' for example found in Surah **٢٤** Ayah **٢٧** which is incorrectly translated by some as 'Arabs' when meaning 'those who are unclear or pure.' The prefix 'A' or 'Alif +' (the root 'ayn-Raa-Baa') which has the meaning of 'clarity and perfection', and the same root meaning 'a great quantity of pure water.' We see this type of meaning displayed in Surah **٢٤** Ayah **٢٨** 'An Arabic (root 'ayn-Raa-Baa) Qur'an free from crookedness/deviation/distortion', meaning that it is clear, pure, and perfect (additionally the Qur'an is compared to rain and water, for example in Surah **١٦** Ayat **٤٤** to **٤٥**). Now, of course the 'A'rab' were Arabs as the prophet was sent to them, but this verse is not talking about 'Arabs', it is about those of them who had this quality of 'A'rab' among the Arabs and in Surah **٢٤** Ayah **١٠١** we know that they were a specific group who lived on the outskirts of the city where the Prophet Muhammad lived. The same Alif is seen for example in the word 'A'rid' in Surah **٤** Ayah **٤٣** being 'Alif' + ('ayn-Raa-Daad)' and meaning 'to ignore' or 'turn away from', which is the opposite of 'ayn-Raa-Daad as found in

Surah 10 Ayah 100, meaning 'to display.' Finally, adding Alif to the end of a word can make it 'dual' in masculine form.

Alif **أ** : Me/I, question, maximizing, past tense, request or command (the Imperative **الأمر**), antonym 'Hamzatul Izala' (**الهمزة الازالة**), and dual.

Baa **ب**

The original meaning of Baa is called 'Ilsaaq' (**إلصاق**) which means 'to adhere' or 'stick' to something. There are twelve more meanings that are derived from this, but this is the main meaning and when translated means 'in', 'with', and also 'by', such as in an oath. Baa can also be found not translated but will give emphasis if it is a 'Baa Al-Ta'keed' (**التأكيد**) which means 'Baa of emphasis.'

Baa **ب** : In, with, by, oath, and emphasis.

Taa **ت**

Taa means, I, you, she, and emphasizes the characteristic of a root-word.

Taa **ت** : I, you, she, and emphasis.

Raa **ر**

Raa means to See.

Raa **ر** : See.

Seen س

Seen means soon.

Seen س : Soon.

Faa ف

Faa means then and so.

Faa ف : Then, so.

Kaaf ك

Kaaf means like, or similar to, and when found at the end of a word means 'your.'

Kaaf ك : Like/similar to, and your.

Laam ل

Laam means, for, and surely.

Laam ل : For, surely.

Meem م

Meem found at the beginning of a word means that it is the characteristic of that root-word, so something or someone having the characteristic of it. Meem can also make that root-word a location or place. Meem can also mean tool, as in a tool that does what that root-word is.

Meem م : Characteristic, location/place, tool.

Noon ن

Noon at the beginning of a word means 'we', and at the end of a word makes female plural, as well as honourable, great, absolute, and emphasising a command with future tense.

Noon ن : We, female plural, honourable, great, absolute, emphasis of a command in future tense.

Ha ه⁴⁷⁴

Ha means his or her.

Ha ه : His, her.

⁴⁷⁴ Ha can also take this form in modern Arabic: ه .

Waaw و

Waaw means 'and', and 'as well.' When placed inside of a root-word, it will maximize the meaning and also make it abundant or extreme.

Waaw و : And, as well, maximum, abundant or extreme.

Yaa ي

Yaa at the beginning of a word means 'he' or they, and at the end of a word, 'my', and within the root-word (not being a root letter) meaning constantly.

Yaa ي : He, they, my, constantly.

A letter's grammatical meaning or one letter words, examples:

The word **أقرأ** (Iqra') means "read" or "recite" in request or command form (the Imperative **الأمر**), as in being told to "read" or "recite" in English. It is in request or command form due to the Alif found at the beginning of the word.

Also, in the first Surah⁴⁷⁵ of the Qur'an, Al Fatihah⁴⁷⁶, in Ayah⁴⁷⁷ one, and also in the third Ayah⁴⁷⁸, we have great examples of the letters Alif and Yaa in practice.

First Ayah of Surah Al Fatihah, and of the entire Qur'an & third Ayah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Bismi Allahi alrrahmani alrraheemi

الرَّحْمَنِ الرَّحِيمِ

Alrrahmani alrraheemi

Alot of translators translate "Alrrahman Alrraheem", as "the Entirely Merciful, the Especially Merciful", or "The Most Gracious, the Dispenser

475 See page 108

476 See page 112, & note 14

477 See page 108

478 See page 108

of Grace”, or “The Almighty, the Merciful”, out of not wanting to be redundant.

However, due to the fact that Arabic can house a lot more meaning in far fewer words ‘Alrrahman’ in English would mean something like ‘The one who is being extremely loving and caring, right now, but that, that extreme love and care can be taken away.’ This is because grammatically, the ‘-An’ at the end of ‘Alrrahman’ makes a root-word, in this case Raa, Haa, and Meem, meaning ‘womb’, ‘mercy’, ‘love’ and ‘care’, etc., have meaning of extreme, right now, and being temporary. So this suggests that one can do something to warrant losing that extreme love and care from Allah.⁴⁷

The more accurate translation to the Arabic for ‘Alrraheem’ would be, ‘the one who is loving and caring’, meaning that It is a constant characteristic or trait of his, the Yaa assisting the root-word makes this so, and just like someone who is funny, is not being funny when they are simply walking, it is still a constant quality of theirs, this is what that translation means, we say “so-and- so is funny” we don’t mean that they are making funny jokes and gestures twenty-four seven, we mean that they are naturally funny, someone may be generous, but when they are just sitting there, they may not be doing anything, even though they have the attribute of being generous. Another way to translate it can also be “the one who is constantly/endlessly loving and caring.”

Therefore, ‘Alrrahman’ can be referring to this life as it is temporary, and ‘Alrraheem’ to the next as it is eternal.

So, from the grammatical meaning we get by adding the supporting letters to the root Raa, Haa, and Meem, a short and rough English translation of “Alrrahman Alrraheem” found in Ayah’s 1 and 3, would then be translated as “The extremely loving and caring, the endlessly loving and caring.”

(The above translations and examples are not in-depth and just surface level.)

⁴⁷ See note 14

Putting It All Together

We can check the validity of the intrinsic meaning or value of each letter just like we do gold. If we know its attributes and qualities, and find that what we are looking at meets those expectations then we can be sure that what we have is gold.

When we look at all the ways a letter conveys meaning we find congruity and no contradictions. Take, for example, the letter Faa, meaning mouth. It has the attributes and qualities that match that meaning, in terms of its exit-point^{4E0} and attributes, for example it being the first letter coming from the mouth and the only letter that requires an organ to touch the mouth.

^{4E0} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

ا
Alif

The first Semitic letter 'Alif', produces the English 'A' sound, as in the glottal stop 'A' sound in the word 'Alif' or the 'A' sound in the English 'Alpha', and also the 'AA' sound similar to the 'A' in the English word 'Car' or 'Mad' as opposed to 'Apple' in the other form (Hamza)⁴⁸¹, and natives knew which Alif sound to pronounce accordingly.

Alif or Ai became the letter 'A' in today's English.

Exit-point: 'Al Jawf' (Cavity from the chest to the mouth) and the bottom of 'Al-Halq' the throat.

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness) and sometimes 'Tafkheem' (heaviness or thickening), 'Al Istifaa' (lowering), 'Al Infitaah' (opening), and is a Moon letter.

Phonetic meaning: Initial or final, and Strength.

Form: ا (Today) ← ل (Mashq+Kufi) ← ا (Ox head)

Meaning (Mnemonic): The Ox was a symbol of strength, power, and authority, as it was the strongest animal among the livestock of the ancient tribes and nations. Thus, when the letter is used in a word, that word will hold some meaning of that in it.

Name meaning: Alif ا has the root ا , ل , ف , and means one of a kind, friend, constant companion or fellow, a yoke-fellow, to get accustomed

⁴⁸¹ See page 36

to, to join/ bring together/gather/unite or reconcile, to tame or to become tame, protection, a specific vein that reaches from the inside of the upper arm to the forearm, and a thousand.

Alif comes from the parent root-word 'Al' **ال** and is found as the Arabic definite article equivalent to the English 'the' and in Arabic used to give the meaning of totality and completeness of a concept, category, or subject, and including all degrees and levels of it. It is also used in expressing perfection, as well as having meaning of most or maximal. Finally **ال** indicates a thing or concept that is already known and mentioned prior.

What about when it is not as a prefix and is a word by itself? 'Al' **ال** means relationship, to manage, to rule or to govern, to hold authority, to be beforehand/first/foremost, beginning, a group from among mankind, nationality, family, lineage, dynasty, to be destined, to be bound, and to be certain.

Grammatical meaning : Me/I, question, maximizing, past tense, request or command (the Imperative **الأمر**), antonym 'Hamzatul Izala' (**الهمزة الازالة**), and dual.

ب

Baa




The second Arabic letter is 'Baa' or 'Beyt', and is equivalent to the letter 'B' in English phonetically.

Beyt became the letter 'B' in today's English.

Exit-point: 'Al shafataan' (The lips).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Istifaal' (lowering), 'Infitaa'h' (opening), 'Qalqala' (vibration, bounce, echo, or unease), and is a Moon letter.

Phonetic meaning: Initial or final, Strength, boundary or medium.

Form: ب (Today) ←  (Mashq+Kufi) ←  
(Floor plan of tent)

Meaning (Mnemonic): The pictogram symbolized 'house', family, with, and in or inside.

Name meaning: In Arabic Baa has meaning of marital intercourse, marriage, accommodation for the night, hotel, and 'wild bee-hives'.

Bi means at, with, during, in, by, for, to, into, upon, or 'by reason of', 'with the help of', 'according to', as well as continuous or habitual action.

And Beyt means in/at/by night, meaning action that is taking place at night, and also the more common meaning of 'house' or 'tent'.

Grammatical meaning: In, with, by, oath, and emphasis.

ت

Taa

Taa is like the English letter 'T' in sound, as in the word 'Tea' and became the letter 'T' in today's English.

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Istifaal' (lowering), 'Infitaah' (opening), and is a Sun letter.

Phonetic meaning: Pair/dual/two, not apparent or weak, firm, ahead or following, and may have meaning of flexibility.

Form: ت (Today) ←  (Mashq+Kufi) ←  (Mark)

Meaning (Mnemonic): The pictogram symbolized meaning such as, mark, cross 'x' or sign, signature, signal, monument, and the joining of two things.

Name meaning: In Arabic Taa ت means this, that, or in order, and as a preposition is used to make an oath by something (specifically, to denote an oath by using the name of Allah, for example Z1:57 In the Qur'an).

Taw تَوْ is also the name for Taa and means sign of the cross. Taw spelled using two consonants, ت and و, has the meaning of alone and single.

Grammatical meaning: I, you, she, and emphasis.

ث


Thaa

The letter Thaa is like the “th” sound found in the English word ‘three.’ Thaa became the letter ‘T’ in today’s English.

Exit-point: Tip of ‘Al Lisaan’ (the tongue).

Attributes: ‘Al Hams’ (whispering), ‘Al Rikhaawa’ (looseness), ‘Al Tarqeeq’ (lightness or thinness), ‘Istifaa’ (lowering), ‘Infitaah’ (opening), and is a Sun letter.

Phonetic meaning: Pair/dual/two, not apparent or weak, loose or soft, ahead or following, and may have meaning of flexibility.

Form: ث (Today) ←  (Mashq+Kufi) ←  (Mark)

Meaning (Mnemonic): The pictogram symbolized meaning such as, mark, cross ‘x’ or sign, signature, signal, monument, and the joining of two things.

Name meaning: In Arabic Thaa or Thaw ثو has meant piles of stones used as a road mark in the desert (what the modern letter looks like), as well as furniture of a house. When written as ثاي it has the meaning of road mark, scars or scar of a wound, and meaning related to corruption, as in destruction, murder, crime, etc.

ج

Jeem

Jeem is like the letter J sound found in the word 'John.'

Jeem became the letter 'G' and possibly 'J' and 'C' in today's English.

Exit-point: Middle of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Istifaal' (lowering), 'Infitaah' (opening), 'Al Qalqala' (vibration, bounce, echo, or uneasiness), and is a Moon letter.

Phonetic meaning: Strength or apparent, and magnitude.

Form: ج (Today) ←  (Mashq+Kufi) ←  (Foot)

Meaning (Mnemonic): The pictogram symbolized meaning such as walking and gathering.

Name meaning: Jeem's ancient name was most likely Jam, Jamal's parent root-word.

Jamal **جمال** in Arabic means to gather, collect, or assemble, and camel.

The parent root for Jamal, Jam **جم** in Arabic, means when something becomes much, abundant, filled up, plenty, or collected, and was originally used for water becoming abundant, when it collected or in a well for example.

Additionally, Jam **جام** meant a cup, as well as abundance, and resting and recovering from fatigue, and its parent root 'Ja' **جا** meant coming, and also meant to call camels to drink from a water hole by yelling "جى جى".

ح

Haa



The letter Haa sound is similar to the sound you make when you are breathing deep and heavy, for example when you are exhausted after sprinting. You might also make this sound after drinking something cool on a hot summer day, it's the 'H' sound when making the "Ahh" sound right after the drink is gulped down.

Haa or Het became the letter 'H' in today's English.

Exit-point: Middle of 'Al-Halq' (the throat).

Attributes: 'Al Hams' (Whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Istifaal' (lowering), 'Infitaah' (opening), and is a Moon letter.

Phonetic meaning: Lightness, weakness or unapparent, looseness or softness, and lowering.

Form: ح (Today) ←  (Mashq+Kufi) ←  (Wall or thread)

Meaning (Mnemonic): The pictogram represented meaning of separation, to disconnect, to protect, and outside, as the wall protected and separated those inside the tent from outside.

Name meaning: Haa's ancient name was most likely 'Het' حائط, and in Arabic means wall, inner wall, enclosure, and also meant garden, since a garden may be enclosed by walls.

Its root-word حاط (حوط) , means to protect, defend and guard, as well as to enclose, surround, to encompass, and to encompass knowledge, as in to comprehend.

The root-word حط means to put down something, to unload something and place it down, and for something to be lowered down.

ح

Khaa



The letter Khaa is like the sound you make when clearing your throat or the sound you hear when biting into an apple. It is like the Russian letter 'x' in the word 'Хорошо' pronounced 'Kharasho' meaning 'good' in English, or the 'ch' found in the German word 'Nacht' meaning 'night' in English.

Khaa or Khet became the letter 'H' in today's English.

Exit-point: Top of 'Al-Halq' (the throat).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Infitaah' (opening), and is a Moon letter.

Phonetic meaning: Weak or unapparent, elevation, heaviness, and emphasis.

Form: ح (Today) ←  (Mashq+Kufi) ←  (Wall or thread)

Meaning (Mnemonic): The pictogram represented meaning of separation, to disconnect, to protect, and outside, as the wall protected and separated those inside the tent from outside.

Name meaning: Khaa's ancient name was most likely 'Khet' خيط, and in Arabic means thread, string, yarn, twine, fibre, cord, filament, and خايط, meaning to sew, thread, stitch together, or to couple together.

The meaning of separation remains in this letter, the best example is in the Qur'an Surah Z Ayah 187 (Z:187), where Allah tells us that during our fast, we are to fast when the white thread of dawn becomes distinct from the black thread. So in this clear example we see this word being used to divide the dawn from night.

The root-word خا means to draw or mark a line, streak, or stripe, writing, outlining, and dividing, such as a boundary, etc.



Daal

The letter Daal is like the English letter 'D', as in 'David.'
Daal became the letter 'D' in today's English.

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Istifaa' (lowering), 'Infitaah' (opening), 'Al Qalqala' (vibration, bounce, echo, or uneasiness), and is a Sun letter.

Phonetic meaning: Dual/pair/two, strong, forceful or impact-full, being ahead/in front or following/behind, and may have meaning of flexibility.

Form:  (Today) ←  (Mashq+Kufi) ← 
(Door)

Meaning (Mnemonic): The pictogram represented meaning of to hang down, as well as movement. The curtains to the door would hang down, and the men, women, and children would move in and out of the tent.

Name meaning: Daal **دال** in Arabic means to walk or run quickly or walk sluggishly using short steps. The word Daleth **دلت** also means to walk with short steps, from this root we also get meaning of to cover or wrap up. The root-word **دل** from Daal and Daleth, means good manners, mind and heart, as well as to direct, guide, show, point out, or to give a clue. If this root is doubled as in **دانا** then it means to dangle or to hang down.



Dhaal

The letter Dhaal sounds like the “th” sound found in the word ‘that’ or ‘there’, notice the difference between the “th” sound made in ‘that’ and the “th” sound in the word ‘three’ for the letter ‘Thaa.’

Dhaal became the letter ‘D’ in today’s English.

Exit-point: Tip of ‘Al Lisaan’ (the tongue).

Attributes: ‘Al Jahr’ (apparent), ‘Al Rikhaawa’ (looseness), ‘Al Tarqeeq’ (lightness or thinness), ‘Istifaal’ (lowering), ‘Infitaah’ (opening), and is a Sun letter.

Phonetic meaning: Dual/pair/Two, looseness, ahead/in-front or following /behind, being less in terms of sternness, force or strength, lowering, and may have to do with flexibility.

Form:  (Today) ←  (Mashq+Kufi) ←  (Door)

Meaning (Mnemonic): The pictogram represented meaning of to hang down, as well as movement. The curtains to the door would hang down, and the men, women, and children would move in and out of the tent.

Name meaning: Dhaal ذال in Arabic means to walk quickly, lightly and proudly, and from that root we have Dhal ذل which has meaning of low condition, to be low, to lower, gentleness, to be lowly, humbleness, to be degraded, debased, or to become weak, and to yield. If this root is doubled as In ذلذل then it means to dangle or to hang down.



Raa






The letter Raa sounds like the Spanish rolled 'R', however it is a slight roll and barely noticeable.

Raa or Ra'as became the letter 'R' in today's English.

Exit-point: First exit-point on the Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness) and 'Al Tafkheem' (heaviness or thickness), 'Istifaal' (lowering), 'Infitaah' (opening), 'Inhiraaf' (deviation or drifting), and is a Sun letter.

Phonetic meaning: Leading and commanding, movement, moderation, openness, lowering, adaptation, and flexibility.

Form:  (Today)   (Mashq+Kufi)   (Head)

Meaning (Mnemonic): The pictogram represented meaning of top, first, beginning, head, man, and chief, as the head is located at the top of the body of man and the first body part from the top down.

Name meaning: Ra'as رأس in Arabic means head as well as 'head of', as in the chief, leader, top, peak, beginning, upper end of a road, etc. From Ra'as we get the root رس and means the beginning or start of something, and first.

Grammatical meaning: See.

ز

Zaay

The letter Zaay is like the English letter 'Z' in the word 'Zebra.'
Zaay or Zayn became the letter 'Z' in today's English.

Exit-point: The ninth exit-point on the Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Istifaa' (lowering), 'Infitaa' (opening), 'Al Safeer' (whistling), and is a Sun letter.

Phonetic meaning: Being apparent or strength, constriction or small separation, sharpness, and may have to do with flexibility.

Form:  (Today) ←  (Mashq+Kufi) ←  (Mattock)

Meaning (Mnemonic): The pictogram may have represented meaning such as weapon, since the mattock could cut, and food, as the tool was used for crops and harvest.

Name meaning: Zayn meant to adorn, grace, or garnish. Zinn زن might be the ancient Arabic name for Zayn, and was the name of a small pea-like vegetable, and also meant oats. Both are linked to the meaning of food and harvest. The modern form of Zayn looks to be some sort of pea-like vegetable where the dot is like a pea and the body is like the pod. Additionally, Zann زن means to buzz, the way insects such as bees do.

س
Seen

The letter seen is like the English letter 'S' in the English word 'seen' as in to 'see.'

Seen became the letter 'S' in today's English.

Exit-point: Ninth exit-point on the Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Istifaal' (lowering), 'Infitaaah' (opening), 'Al Safeer' (whistling), and is a Sun letter.

Phonetic meaning: Dual/pair/two, not apparent or weak, constriction or small separation, sharp, lowering, flowing, and may have to do with flexibility.

Form: س (Today) ← س (Mashq+Kufi) ← س (Teeth)

Meaning (Mnemonic): The pictogram represented meaning such as sharp, press (as the teeth would when chewing), eat, devour, two, pair, both, second one, and again.

Name meaning: Seen سین meant teeth, and lock of hair, and Sin سن which is likely the ancient Arabic name for Seen, meant to sharpen, to sharpen the appetite, to get hold of using the teeth, to bite, to clean the teeth, to mould, to mount a spearhead, to spear, to establish a law, to observe a law, and to guide others to follow a law.

Grammatical meaning: Soon.

ش

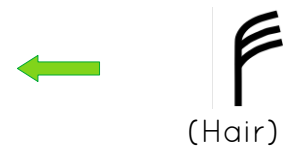
Sheen

The letter Sheen is like the English “Sh” sound found in the word ‘Shine.’ Sheen became the letter ‘S’ in today’s English.

Exit-point: Middle of ‘Al Lisaan’ (the tongue).

Attributes: ‘Al Hams’ (whispering), ‘Al Rikhaawa’ (looseness), ‘Al Tarqeeq’ (lightness or thinness), ‘Istifaal’ (lowering), ‘Infitaah’ (opening), ‘Al Tafashi’ (spreading or diffusion), and is a Sun letter.

Phonetic meaning: Dual/pair/two, and spreading. There may also be meaning related to flexibility.



Meaning (Mnemonic): The original pictogram for Sheen and Seen was most likely of two front teeth. Although there is a good chance that Sheen had another pictogram, either that of hair or a thorn/fish-bone.

The pictogram of teeth represented meaning such as sharp, press (as the teeth would when chewing), eat, devour, two, pair, both, second one, and again.

If the pictogram was of a thorn or a fish-bone, then, it would represent meaning of sharpness, piercing, and holding, as well as support, as thorns attach to clothing and hair, and fish-bones are the supporting structure of the fish, as well as the fact that fish-bones are designed in a way where they are sharp and can get stuck in the windpipe and cause pain.

If the pictogram was of hair then it would represent meaning of insulation, heat, cooling, protection, and growth, as hair insulates our head and provides heat, cools our head when the sweat evaporates, protects us from sun damage, and generally grows abundantly.

Name meaning: Since Sheen may be the one of three possible pictograms, we will go through all possibilities.

Sheen **شين** means to disfigure, mar, deform, damage, spoil, or disgrace, and **شن** means to scatter, as in to pour water scatteringly, we also find **شن** shin, which means to dry up (specifically taken from the meaning of an old withered skin bag), to pour out slowly, dripping, and drops.

The root-word for hair is **شعر** and means hair, as well as awareness, sensation, noticing, perception, knowledge, poetry, verse, trees, plants, and vegetation. From **شعر** we get the root **شع** which means to spurt out, disperse, and spread in all directions. Additionally, **ش** and **ر** from that root, **شر**, means wrongdoing, wickedness, malice, damage, injury, etc.

The root-word for thorn is **شوك**, and means prickle, thistle, spine, sting, to prick or wound or be pricked or wounded by a thorn, sharpness, fork, and can even mean fish-bones. Fish bones are usually not eaten, and due to their design, are sharp and may get caught in the windpipe and cause pain. Fish-bones are the support structure of the fish and would therefore also convey meaning of support.

From **شوك**, the root-word **شو** means to come before or to get in advance of.

Additionally, **ش** and **ك** from that root, **شك**, means hesitation, uncertainty, doubt, split, schism, inner wound, and commotion.



Saad


The letter Saad sounds like a heavier more emphatic Seen, this sound doesn't exist in English, but a way to see the difference would be if you take the word 'say' in English and replace the English 'S' (which is like the letter Seen) with the letter Saad, the word 'say' in that case would then sound similar to the English word 'sigh' instead.

Saad became the letter 'S' in today's English.

Exit-point: Tip of 'Al Lisaan' (the tongue)

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Itbaaq' (closure), 'Al Safeer' (Whistling), and is a Sun letter.

Phonetic meaning: constriction, sharpness, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to flexibility as well as dual/ two/pair.

Form:  (Today) ←  (Mashq+Kufi) ←  (Man laying on side)

Meaning (Mnemonic): The pictogram represented meaning such as side, hunt or chase, since a man would be laying on his side trying to conceal himself during a hunt, as well as net or snare or an ancient hunting tool used to hunt deer, since they are used by the hunter, and also of meaning stronghold, tower, or fortress, as they typically were built on the side of mountains, in order to have a secure place to lay and wait, and meaning path or trail, which is what leads up to that stronghold. The last meaning is game, which is what is hunted.

Name meaning: Saad **صَاد** in Arabic means to stalk, chase, trap, ensnare, or catch when hunting game, fish, or other animals, and also means game, the thing that is hunted, fish included.

Sa **صا** in Arabic means the fluid that surrounds an embryo, and Sad **صد** means to turn away, to hinder, to refuse, to prevent, a tract or path between a valley, as well as mountain chain, river bed, and side.

ض
Daad

The letter Daad sounds like a heavier more emphatic letter Daal or English letter 'D.'

Exit-point: Edges & sides of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Itbaaq' (closure), 'Istitalaah' (prolongation or extension), and is a Sun letter.

Phonetic meaning: Apparent or strength, constriction, extension, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to side, flexibility, as well as dual/two/pair.

Form: ض (Today) ← ف (Mashq+Kufi) ← م (Man laying on side)

Meaning (Mnemonic): The pictogram represented meaning such as side, hunt, or chase, since a man would be laying on his side trying to conceal himself during a hunt, as well as net or snare, since they are used by the hunter, and also of meaning stronghold, tower, or fortress, as they typically were built on the side of mountains, in order to have a secure place to lay and wait, and meaning path or trail, which is what leads up to that stronghold.

Name meaning: To lie on the side as the pictogram shows, in Arabic would be Daj'a ضجع. From its parent root, ضج, we can find this root being used to mean poisoning of birds or beasts of prey, among other meaning.

Daad ضاد in Arabic means to become opposed to, contrary, to separate by incompatibility, to pursue different opposing paths, or to become

inconsistent with a way. Dad **ضد** means adversary or contrary, to overcome, to hinder, and to turn someone away from something.



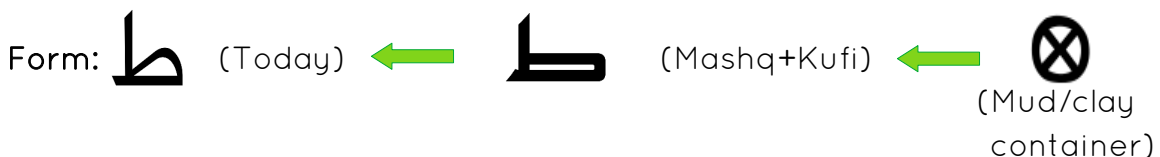
Ta

Ta sounds like a heavier more emphatic letter Taa (or the English letter 'T').

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Itbaaq' (closure), 'Al Qalqala' (vibration, bounce, echo, uneasiness), and is a Sun letter.

Phonetic meaning: Apparent or strength, focus, intensity, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to flexibility as well as dual/two/pair.



Meaning (Mnemonic): The pictogram represented meaning such mud, clay, and storing or containing.

Name meaning: The ancient name for Ta was Ta or Tat/Tawt, or Tath/Teth, or possibly Taf.

Ta ط or طاء Ta't in Arabic means mud or clay, as well as the ط root having meaning of lowering or depressing of something, as in a hallow, or cavity dug in the ground, or a bowl. Ta' طاء means to come and go, as in to leave and to return. Taf طاف means much walking. Ta'f طاف also means circulation or going round, the ox used to turn a mill, patrolling men or guards, watch-men, vision, and apparition.

Tat طاط means slenderness, length, strong, combativeness, and Tawt طوط means snake, notice how the more modern letter looks like a snake coiled up raising its head.

Tath طاث is the name of a game which is or is like 'Quoits', where one has to throw a ring from a certain distance on to a, or multiple, spikes or stakes that is, or are, placed in an area of moist clay.

Dha

There is no equivalent sounding letter in English to the letter Dha, however, it sounds like a heavier more emphatic Dhaal.

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa" (elevation), 'Itbaaq' (closure), and is a Sun letter.

Phonetic meaning: Apparent or strength, enclosure, elevation, and heaviness or emphasis. There may also be meaning related to flexibility, as well as dual/ two/pair.

Form: (Today) ← (Mashq+Kufi) ← (Mud/clay container)

Meaning (Mnemonic): The pictogram represented meaning such mud, clay, and storing or containing.

Name meaning: The later developed Dha from the same ancient letter as Ta would possibly be named Dhaf **ظاف** or Dhawf **ظوف** which means to take or to lay a hold of something or someone, as well as to repel or drive away, and from which we get the root Dhf **ظف** , which means a miserable life or long famine, as well as meaning to follow a track continuously.

ع

'ayn

The letter 'ayn sound is not found in the English language, not on purpose at least. The sound is made by contracting the muscles in the middle of the throat and therefore sounds similar to the sound made by someone being choked.

Now, an easy way to explain this sound is to tell you to take a look at the English accent of former U.S. governor and actor Arnold Schwarzenegger, the sound he makes in-between his words or when he is in a movie scene where he is struggling, for example in a fight or an escape scene, that sound that he is famous for, the “ ‘aagh”, is very similar to the sound made when saying the letter 'ayn.

'ayn became the letter 'O' in today's English.

Exit-point: Middle of 'Al-Halq' (the throat).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitah' (opening), and is a Moon letter.

Phonetic meaning: Middle, balance, moderation, the apparent, as well as meaning of dual/two/pair.

Form: ع (Today) ← ع (Mashq+Kufi) ← ع (Eye)

Meaning (Mnemonic): The pictogram represented meaning such as, to watch, see, pay attention, heed, cover (as in shading the eyes from the sun), furrow (as caused between the eyes when squinting), affliction, worry, poverty, humbleness, as one who is carrying a furrow between the eyes might have, occupation (as one paying attention to a task),

knowledge (as the eyes are the windows of knowledge), and abode (as in a place watched over with care). It also represented the meaning of spring or source as it may be considered the eye of the landscape.

Name meaning: 'ayn عَيْن in Arabic means eye, as in the organ, as well as the eye of something such as a needle, spring, source, essence, flow, gush, fountain-head of water, watchman, scout, or lookout, to set eyes on something, to seek and get information, choice, and private property. The root 'ye عِي means to be weak, unable, lack the power or ability, and be ill. The root 'yn عَنْ means to become evident, to appear in view, to occur, from, instead of, for; with regard to, in accordance with, on account of, after, upon, in, about, and also has meaning of abuse.


 Ghayn

The letter Ghayn does not have a similar sounding letter in English, however, a similar sound can be found in the French letter ‘R’, as in ‘Arrêtez.’ The Ghayn sound is made naturally by you when gargling. It’s a sound in between the English letters ‘G’ and ‘R.’

Ghayn became the letter ‘O’ in today’s English.

Exit-point: Top of ‘Al-Halq’ (the throat).

Attributes: ‘Al Jahr’ (apparent), ‘Al Rikhaawa’ (looseness), ‘Al Tafkheem’ (heaviness or thickening), ‘Al Isti’laa” (elevation), ‘Al Infitah’ (opening), and is a Moon letter.

Phonetic meaning: Above, being apparent, heaviness, looseness or less firm, as well as having possible meaning of dual/two/pair.

Form:  (Today)   (Mashq+Kufi)   (Eye)

Meaning (Mnemonic): The pictogram represented meaning such as, to watch, see, pay attention, heed, cover (as in shading the eyes from the sun), furrow (as caused between the eyes when squinting), affliction, worry, poverty, humbleness, as one who is carrying a furrow between the eyes might have, occupation (as one paying attention to a task), knowledge (as the eyes are the windows of knowledge), and abode (as in a place watched over with care). It also represented the meaning of spring or source as it may be considered the eye of the landscape.

Name meaning: Ghayn غين in Arabic means covered or concealed, be worried, be oppressed by debt, afflicted, thirst, be covered by clouds, and thin clouds.

Ghy غي means despair, error, leading into error, seduction, precipitation, anything desirable, to plant a flag, and a standard.

ف
Faa

The letter Faa sounds like the English letter 'F', as in 'final.'

Faa became the letter 'P' in today's English.

Exit-point: 'Al shafataan' (The lips).

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Al Infitaah' (opening), and is a Moon letter.

Phonetic meaning: Weakness or unapparent, last or first, and opening.

Form: ف (Today) ← ف (Mashq+Kufi) ← و (Mouth)

Meaning (Mnemonic): The pictogram represented meaning of speaking, words, blowing (as in the functions of the mouth), as well as scattering (a side effect of blowing), and edge, as in the edge of the lips, and things with edges such as beards, swords, areas, here, and region.

Name meaning: Faa فاه originally فوه meant mouth, as well as orifice, and 'Fam' فم and 'Fa' فا mean the same thing and the same word from the original فوه. Fah also has meaning to do with, to speak, as well as the width of the mouth. The root Fw فو also means mouth. Fey في means my mouth or orifice.

Grammatical meaning: Then, so.

ق

Qaaf

The letter Qaaf's sound is closest to the letter sound of 'Q' or 'K' in English, however it is coming from a deeper place than the K sound, from the back of the tongue (the first exit-point^{4BZ} of the tongue). This exit-point^{4BZ} is found closer to the throat than the next exit-point^{4B4} which is also at the back of the tongue, which makes the English 'K' or 'Q' sound.

Qaaf became the letter 'Q' in today's English.

Exit-point: Root of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Shidda' (strength or force), 'Al Tafkheem' (heaviness or thickening), 'Al Isti'laa'' (elevation), 'Al Infitaah' (opening), 'Al Qalqala' (vibration, bounce, echo, or uneasiness), and is a Moon letter.

Phonetic meaning: Strength, heaviness, elevation, intensity, opening, and initial or first or back/behind.

Form: ق (Today) ← ق (Mashq+Kufi) ← φ (Back of head)

Meaning (Mnemonic): The pictogram represented meaning of that which is behind, and final or least.

Name meaning: The ancient name for Qaaf would be spelled Qafa قفا, and means the back or hind side of the head, the backside, to follow, to go behind, pursuit, and reverse.

^{4BZ} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

^{4BZ} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

^{4B4} See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

Qaaf spelled **قوف** means the outer edge of the ear, and thus also edge, and border. It also means to follow ones track, or to track, and coming up with inferences from external sources and signs as to the interior state and realm.

ك


Kaaf

The letter Kaaf is like the English letter 'K' or the letter 'C' as in 'Cave.'
Kaaf became the letter 'K' in today's English.

Exit-point: Root of 'Al Lisaan' (the tongue).

Attributes: 'Al Hams' (whispering), 'Al Shidda' (strength or force), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Al Infitaa' (opening), and is a Moon letter.

Phonetic meaning: Weakness or unapparent, lightness, lowness, opening, similarity or dual/pair/two, and possible meaning of following/after/second.

Form: ك (Today) ← ط (Mashq+Kufi) ←  (Palm of hand)

Meaning (Mnemonic): The pictogram represented meaning of to encompass, and bowl, as the palm encompasses things, and sole, as in the bottom of the foot or 'the palm' of the foot.

Name meaning: Kaaf ك in Arabic means the palm of the hand as well as hand, a glove, foot, sole, abundance, a handful, plenty, to desist, to abstain, to refrain, to have self-restraint, entirely, and altogether.

Grammatical meaning: Like/similar to, and your.

ل
Laam

The letter Laam is similar to the letter 'L' in English, as in 'Lord.'
Laam became the letter 'L' in today's English.

Exit-point: Sides & Edges of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness), 'Al Tafkheem' (heaviness or thickening) only in certain cases, 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Inhiraaf' (deviation or drifting), 'Al Istitaalah' (prolongation or extension), and is a Sun letter.

Phonetic meaning: Movement, extension, adaptability, lightness, some heaviness, moderation, balance, strength or apparent, being open, and possible meaning of flexibility.

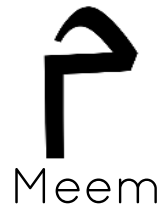
Form: ل (Today) ← ل (Mashq + Kufi) ← ل (Shepherd's staff)

Meaning (Mnemonic): The pictogram represented meaning of 'to', or toward, as the staff was used to push or pull a member of the flock in the intended direction. The staff also stood for authority, as it was a sign of the shepherd's authority, teaching, guiding, learning (as the oxen had a yoke, and a staff on the shoulder would guide them), bind or tie, as in the attaching of the yoke on the oxen, and possible meaning of support, as the staff was used to lean on.

Name meaning: In Arabic Laam لام means to gather, to agree, to unite two things, to be in harmony with, to be in union, to be joined, to cohere, to agree and fit well. The root La ل as a particle before a word

means truly, indeed, certainly, as well as to introduce an oath, an utterance of wonder, or cry for help. La is also 'no', or 'not' in a specific grammatical condition.

Grammatical meaning: For, surely.



Meem sounds like the English letter 'M', as in 'Might.'

Meem became the letter 'M' in today's English.

Exit-point: 'Al shafataan' (The lips).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Ghunna' (nasalization), and is a Moon letter.

Phonetic meaning: Final or initial, strong or apparent, moderation, lightness, open, and comprehensive, encompassing or overarching.



Meaning (Mnemonic): The pictogram represented meaning of sea, massiveness, grandness, might, chaos, all reflecting qualities of the sea such as its storms and sheer size. The sea was feared and was an uncharted or unknown place, therefore questioning and reasoning words that sought to grasp the unknown, such as who, what, when, where, why, and how, are also apart of this pictogram's meaning. Possible meaning of, 'to come from', exists as well, as water does down a stream.

Name meaning: Mah or Ma'  in Arabic means water and other fluids, and is likely the ancient word for Meem. Ma'  means to flow, as in a liquid, and the root 'Ma'  means 'what', whatsoever, which, how,

serenity, honour, and the root is found in the words who, where, when, and why. Mawj **موج** means waves.

Grammatical meaning: Characteristic, location/place, tool.

ن
Noon

The letter Noon sounds like the English letter 'N', as in the English word 'Noon.'

Noon became the letter 'N' in today's English.

Exit-point: Tip of 'Al Lisaan' (the tongue).

Attributes: 'Al Jahr' (apparent), 'Al Tawassut' (moderation), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), 'Al Ghunna' (nasalization), and is a Sun letter.

Phonetic meaning: Strength or apparent, lightness, lowering, opening, moderate or balance, overarching/comprehensive/encompassing, and can possibly hold meaning of flexibility.

Form: ن (Today) ← ج (Mashq+Kufi) ← ن (Seed sprout)

Meaning (Mnemonic): The pictogram represented meaning of continuation, perpetuation, life, heir, offspring, and to spread (as life is created from a seed and perpetuates itself through that seed generation after generation).

Name meaning: Noon نون in Arabic means a type of giant fish, whale, riches, and wealth, however, I suspect Noon to have either been Nah ناه because it means to grow, as in a plant, or Nabat نبت as it means 'to sprout', to grow, to plant, to produce, to grow up, to rear, offspring, and vegetation. Na ن used as a prefix or suffix means us or we.

Grammatical meaning: We, female plural, honourable, great, absolute, and emphasis of command in future tense.



The letter Ha unlike the letter Haa is similar to the English letter 'H' as in 'Heaven.'

Ha became the letter 'E' in today's English.

Exit-point: Bottom of 'Al-Halq' (the throat)

Attributes: 'Al Hams' (whispering), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaal' (lowering), 'Al Infitaah' (opening), and is a Moon letter.

Phonetic meaning: Source or origin, weakness or not being apparent, looseness or softness, lightness, lowering and opening. Possible meaning of second/the other may also exist.



Meaning (Mnemonic): The pictogram represented meaning of 'to praise', or "behold!", or breath or sigh, as a man looking at something in awe, and then pointing to show and tell someone else to witness, therefore there is also a meaning of 'revealing', revelation, and "look."

Name meaning: Ha **ح** in Arabic means, "Lo! Behold! Look! There!", as well as meaning 'it', its, her. Additionally, He **ه** means him or it, or his or its.

Grammatical meaning: His, her.

9 Waaw

The letter Waaw is similar to the ‘w’ in the English word ‘Way’ however just like the Alif and the Yaa, it functions as a consonant and as a long vowel⁴⁸⁵. As a long vowel⁴⁸⁶ it makes the “oo” sound, similar to that in the English word ‘food.’

Waaw also has a sound similar to the ‘ow’ sound in the English ‘how’, notice the soft sound and articulation of ‘how’ compared to ‘food’ when found in a specific condition in a word.

Waaw or Watad became the letters ‘U’, ‘V’, ‘W’ and possibly ‘F’ in today’s English.

Exit-point: ‘Al Jawf’ (Chest to mouth cavity) & ‘Al shafataan’ (The lips)

Attributes: ‘Al Jahr’ (apparent), ‘Al Rikhaawa’ (looseness), ‘Al Tarqeeq’ (lightness or thinness), ‘Al Istifaal’ (lowering), ‘Al Infitaah’ (opening), ‘Al Leen’ (softness), and is a Moon letter.

Phonetic meaning: Apparent or strong, final or initial, loose and soft, light, and open.

Form:  (Today) ←  (Mashq+Kufi) ←  (Peg)

Meaning (Mnemonic): The pictogram represented meaning of securing, tying, binding, and adding or joining together, as the peg is used to secure or to bind the tent or other things together.

⁴⁸⁵ See chapter: An overview of the written Qur’an - Part two.

⁴⁸⁶ See chapter: An overview of the written Qur’an - Part two.

Name meaning: 'Watad' **وتد** is the Arabic word for 'peg', or stake, and means to drive in a peg or stake, and therefore is the most likely original name for the letter. Wa **و** is used as 'by' in oaths, as well as meaning 'and', and 'also.'

Grammatical meaning: And, as well, maximum, abundant or extreme.



Yaa is similar in sound to the letter 'Y' in the English word 'yarrow', however just like the Alif and the Waaw, Yaa also acts as a long vowel, and when it is so, sounds like "ee" as in the "ee" in the English word 'Keep' and is twice as long as its short version, the 'Kassra'⁴⁸⁷, which sounds like the 'i' in the English word 'bit', and just like the Waaw it also shares an attribute that makes it have one more additional sound. The sound made is similar to the "ai" in the English word 'bait.'

Yaa or Yad became the letters 'I', and 'Y' and possibly 'J' in today's English.

Exit-point: 'Al Jawf' (Chest to mouth cavity) & 'Al shafataan'(The lips).

Attributes: 'Al Jahr' (apparent), 'Al Rikhaawa' (looseness), 'Al Tarqeeq' (lightness or thinness), 'Al Istifaa' (lowering), 'Al Infitaah' (opening), 'Al Leen' (softness), and is a Moon letter.

Phonetic meaning: Core, inner, deepest, strength or apparent, looseness and softness, lightness, lowering, opening, and possibly middle.

Form:  (Today) ←  (Mashq+Kufi) ←  (Arm & Hand)

Meaning (Mnemonic): The pictogram represented meaning of works, to create, do, form, deeds, to worship, to give thanks (as in giving the hand as a gesture), shouting (due to placing the hands near the mouth to amplify the sound), and to cast, as in to cast a stone.

Name meaning: 'Yad' يد is the actual name for today's letter Yaa, and means hand, the whole arm, power, influence, assistance, help,

⁴⁸⁷ See chapter: Arabic letters' Phonetic qualities, attributes, and meaning.

protection, bounty, possessions, wealth, promise, and benefit. In Arabic, Yaa (ي) is used to call someone, by getting their attention using 'O', as in "O Moses." Yaa as a suffix EE ي also means 'my', and 'me.'

Grammatical meaning: He, they, my, and constantly.

How to find the meaning of words from root letters using Arabic dictionaries

In this book & course, if you are taking the Classical Arabic course I have created (which is free), we are not studying Morphology (called 'Sarf' in Arabic and means 'change' or 'turn', the same word used when saying "change a fiver [money] into ones" for example), or Grammar just yet, this book is focused on building the best foundation that can then be built upon later by learning morphology and grammar. I want to leave you with the ability to read and understand the Qur'an without even knowing Arabic at this point, but since you do know the root of its writing system you can work your way through the language. Of course it is better to know both the root of the writing system, and the actual language that the writing system was based upon, and we will in later books, course sections, or on your own journey Allah^ﷻ willing.

Usually when learning Arabic, we learn the letters, and how to read, and then we learn grammar, and thereafter we learn morphology, however, I think a more practical approach is to learn the letters and how to read, then morphology, and thereafter grammar. My reasoning is that letters form root-words, and root-words form words, and words form sentences, so, letters first, root-words second, and sentences third. Therefore, the order of learning Arabic is to learn reading first, morphology second, and then grammar. Morphology deals with how letters react with each other, while grammar deals with how words react with each other.

Knowing the Arabic root-word system, morphology, makes it possible to look up words in the Qur'an, as well as giving you the ability to increase your vocabulary without having to study individual words, one root-word can give you a vast number of words and way more if you include affixes, after that comes knowing why a word is the way it is,

^ﷻ See note 14

and where it is inside of a sentence, which is grammar and rhetoric (the creative use of words and grammar). In this section I will briefly go through what morphology is and only include a small summary and key details of what you will need to know in order to start using the dictionaries today without knowing any more Arabic than what we have learned up to this point.

Firstly, Arabic words are made up of root letters, these root letters are usually three, in order from right to left, those three letters can be put in specific locations within a word, and have extra letters added to them in specific pattern forms, this will give additional specific meaning to that root-word, that is a small part of what morphology is. In English for example, one root-word is 'struct' and means 'build' from Latin, using that one root-word we can add affixes to it and create words like construct, construction, constructor, structure, destruct, destruction, deconstruction, you get the idea. The Arabic language has this type of system but on a whole other level. Knowing how to do that will allow you to gain mastery over vocabulary, and to know the true meaning of words.

For our intended purpose in this section, I will teach you how to find the root-word and root letters without knowing or studying morphology.

If you see a word and want to find its root letters, an easy way or trick (and remember, we are not studying morphology here, that will come in the next book or course section) is to know the helping, or assisting letters, which are letters that can be added to a root-word to give it more meaning, and to alter its meaning in specific ways, however, that meaning will ultimately have to do with the root-word itself. There are nine letters that can be added to a root-word. A root letter may also be found doubled in the original root-word, however that is not included in the nine, the aim here is to give you the ability to find the root letter by process of elimination. If you take away one or more of those nine letters and are left with three, that is your root-word, and the word which you will look up in the dictionary.

The extra added letters are: Alif (ا) and Hamza (اَ) (I count as one letter), Taa (ت), Seen (س), Laam (ل), Meem (م), Noon (ن), Ha (ه), Waaw (و), and Yaa (ي).

Something you should also be aware of before jumping right in is that the Arabs made changes to root words in order to ease pronunciation and to make words sound better (according to them at least).

So sometimes a root letter may not be what it seems. This is the case for letters that function as both consonants and long vowels since they can be affected and assimilated by the letters around them.

(In the case of Alif, only its long vowel form is questionable, and not its Hamza form, which also includes Alif at the beginning of a word.)

In addition, such a letter may not be present when conjugated, as in when you find it in a book, but be in the original root-word.

No worries though, these changes have strict formulas and patterns for anyone to learn (by studying morphology) in order to find their way back to the root-word.

So just to get you started without going into too much detail, a Waaw or Yaa (usually a Waaw) as the first root letter in a word you come across may be missing, but be apart of the root-word if what follows it is a 'Kassra'⁴⁸⁸ or 'Fatha'⁴⁸⁹, for example **وَصَلَ** meaning 'to arrive' can be found as **أَصَلُّ**, where the Alif is the pronoun 'I' giving us 'I arrive.' Also, an Alif in what seems to be the middle root letter may actually be a Waaw or Yaa in the real root letter, and a Yaa or Waaw at the end root letter may have been affected by the short vowel preceding it in a word, so a kassra⁴⁸¹ before a Waaw for example, might have turned the original root letter Waaw into a Yaa.

This will all be explained in-depth in the Morphology book, or if you do your own research.

To give you what you need for now, just remember that the actual root letter will most likely be written in the Qur'an, even if pronounced as an Alif for example when the root is a Waaw (or found typed as a Waaw in websites or other books for instance).

The thing to remember is that root-words which contain consonants which also function as long vowels such as the Alif (not Hamza form),

⁴⁸⁸ See chapter: An overview of the written Qur'an - Part two.

⁴⁸⁹ See chapter: An overview of the written Qur'an - Part two.

⁴⁸¹ See chapter: An overview of the written Qur'an - Part two.

Waaw, or Yaa in the examples mentioned previously can make it seem difficult to identify the original root letter, but most of the time to be certain, all you have to do is identify the word's plural form found in the Qur'an and it will become clear to you if the root-word has an Alif, Waaw, or Yaa.

And if all of this still seems a bit too much for now then don't worry, you can just go on <http://corpus.quran.com> or <http://quranix.org/> and click on the actual word in the Qur'anic Ayah (commonly translates as 'verse') and it will give you the root-word.

Now, there are dictionaries with modern Arabic word definitions and not classical, such as 'Hans Wehr' but even there you may find classical definitions along with the modern ones. Also, you may find religious (Hadith based) definitions in the dictionaries, but those are easy to spot and can be easily avoided. Ejtaal.net is a good resource containing a collection of Arabic dictionaries, and is perfect if you want to look up Classical Arabic terms and definitions in English.

Tips

Some root-word definitions and translations found in the dictionaries have the 'Hadith' influenced religious meaning included along with the other original meanings.

The most common ones to know are;

'Salah' or 'Salat' to mean 'Prayer.'

'Salah' does not mean 'ritualistic prayer' or 'prayer.' Prayer can be a part of 'Salah' but 'Salah' does not mean 'prayer.'

'Zakat' to mean an obligatory tax on Muslims.

'Zakat' does not mean a tax.

'Jizya' to mean a tax on non Muslims.

'Jizya' does not mean a tax on non Muslims.

Closing

Any operating system must have a language that allows the user the ability to interact with it in order to program, create and use that system. Our reality is a system, created by Allah⁴⁸², by him saying “Be” before it was⁴⁸³. He then created our forefather Adam and his wife, and taught Adam the names, all of them⁴⁸⁴, giving our family, mankind, knowledge and the ability to use, interact, program, and create within this system.

Our forefather was warned by his creator of an enemy, an enemy who refused to accept Adam’s new power and authority, he was proud, arrogant, and a supremacist. This enemy of ours forgot to be grateful for what he was given by Allah⁴⁸⁵, namely, that which he was prideful of in the first place. He then refused to submit to the will of Allah⁴⁸⁶ and refused to ask for forgiveness when he had the chance, and instead of taking responsibility, blamed Allah⁴⁸⁷ for his actions and pleaded for respite in order to prove among other things, that he is better than us, and told his creator that he will mislead us, make us ungrateful, and turn us away from Allah’s⁴⁸⁸ mercy.

Allah⁴⁸⁸ gave mankind, Adam and his wife, free will, the ability to choose between paths. Every choice leads to a path, keeps you on one, or takes you off one.

Allah’s⁵⁰⁰ path results in us receiving his love, care, and protection in the now and in eternity.

⁴⁸² See note 14

⁴⁸³ Qur’an: Surah Yasin (36) Ayah 82

⁴⁸⁴ Qur’an: Surah Al Baqarah (2) Ayah 31

⁴⁸⁵ See note 14

⁴⁸⁶ See note 14

⁴⁸⁷ See note 14

⁴⁸⁸ See note 14

⁴⁸⁸ See note 14

⁵⁰⁰ See note 14

Allah⁵⁰¹ being the most loving and caring, gave us everything we needed to know about this ability and what it entails, without leaving anything out, he warned us about the Shaytan⁵⁰², and we became accountable for what we did.

The Shaytan⁵⁰³ was successful or so it seemed, he manipulated Adam and his wife, he used his words to deceive them and turned them away from Allah's⁵⁰⁴ command, which altered the path mankind was on. They no longer can be in the garden in their new found state, however, Adam, from what he learned from Allah, pleaded for forgiveness and took responsibility for his actions, unlike the Shaytan⁵⁰⁵, and Allah forgave him.

Allah⁵⁰⁶ then told Adam that he and his family will live on Earth for a time and will die there, a place where there will be enmity and tests, before returning. He was told that If guidance from Allah⁵⁰⁷ reaches us then we should take it, and we would then not fear or be distressed, nor regret or go astray, we would be protected, but if we do not take it, then a troubled life here and the worst punishment in the hereafter awaits us.

Allah made us all testify to the fact that he is our lord, or creator and sustainer, before we were born in this reality here, so that we would not claim that we were unaware when judged. This is why we intuitively know that Allah is the Creator and sustainer, as well as what is morally correct and what is wrong according to his Laws. Guidance and reminder came down to mankind throughout time since then, and was always altered, corrupted, and used to lead mankind away from Allah's straight path.

⁵⁰¹ See note 14

⁵⁰² can be 'Satan' in English but must be defined Qur'anically.

⁵⁰³ can be 'Satan' in English but must be defined Qur'anically.

⁵⁰⁴ See note 14

⁵⁰⁵ can be 'Satan' in English but must be defined Qur'anically.

⁵⁰⁶ See note 14

⁵⁰⁷ See note 14

The Shaytan^{50B} said he would wait for us on Allah's^{50B} straight path, which is defined in Surat⁵¹⁰ Al An'am (E) Ayat⁵¹¹ 151-153:

151. Say thou: Come, I will recite to you what your lord has made unlawful for you:

That you ascribe a partnership with him to anything

(While towards parents good conduct)

And kill not your children out of poverty

(We will provide for you and for them)

And approach not sexual immoralities

(Whether open or concealed)

And kill not the soul which Allah^{51Z} has made unlawful

Save a right.

That he enjoined upon you

That you might use reason.

15Z. And approach not the property of the fatherless

(Save with what is better)

^{50B} can be 'Satan' in English but must be defined Qur'anically.

^{50B} See note 14

⁵¹⁰ See page 10B

⁵¹¹ See page 10B

^{51Z} See note 14

Until he reach his maturity.
 And fulfil the measure and the balance with equity
 (We task not any soul save to its capacity)
 And when you speak be just
 (Though he be a relative)
 And the pledge of Allah⁵¹³ fulfil⁵¹⁴
 That he commanded you
 That you might take heed.
 ۞. And this is my straight path
 So follow it.
 And follow not other ways
 For then will you be parted from his way.
 That he commanded you
 That you might be protected/guarded/in prudent fear.

The Shaytan⁵¹⁵ said “Then I will come to them from between their hands, and from behind them, and from their right, and from their left; and You will find most of them ungrateful”⁵¹⁶. The Shaytan’s⁵¹⁷ plan is to lead mankind astray from Allah’s⁵¹⁸ straight path, the path in which will lead to success in this life and the next.

⁵¹³ See note 14

⁵¹⁴ Qur’an: Surah Al Fatihah (1)

⁵¹⁵ can be 'Satan' in English but must be defined Qur’anically.

⁵¹⁶ Qur’an: Surah Al A’raf (7) Ayah 17

⁵¹⁷ can be 'Satan' in English but must be defined Qur’anically.

⁵¹⁸ See note 14

The Shaytan⁵¹⁸ knew that Allah⁵²⁰ existed, but he did not worship or serve Allah⁵²¹. The early idolaters knew that there was a creator, Allah⁵²², but they thought and believed that worshipping or serving their idols would bring them closer to Allah⁵²³ and that they would intercede for them. Those were their 'Elahs' (Arabic for what the average man or woman think they mean when they say "God" or "Gods"), an 'Elah' is that which you worship or serve, and what you worship is what you love most, that which fills your heart. Allah⁵²⁴, there is no worship worthy except Him.⁵²⁵

The Shaytan⁵²⁶ wants us to worship anything but Allah⁵²⁷, to instead of having Allah⁵²⁸ fill our heart with his light, have it filled with our own desires, money, power, status, family, tribe, sex, women, material gain, authority, government, religion, entertainment, celebrity, to love those things with the love due only to Allah⁵²⁸, even though we might know that Allah⁵³⁰ is The Creator. This is what setting up partners besides Allah⁵³¹ means, and is the only unforgivable act⁵³².

The heart, like everything else was created with purpose, one of its duties which we have no control over (besides lifestyle choice) is the pumping of it by Allah⁵³³, keeping us alive physically, but the most important duty it has is in our control, which is to allow it to hold Allah⁵³⁴ above all else in it, by being grateful, this will keep us alive and healthy spiritually, which will then lead to following and putting into action Allah's⁵³⁵ Laws and Commandments. Everything we suffer from is rooted in the heart, as it is where ingratitude, arrogance, pride, fear of the

518 can be 'Satan' in English but must be defined Qur'anically.

520 See note 14

521 See note 14

522 See note 14

523 See note 14

524 See note 14

525 Qur'an: Surah Al Baqarah (2) Ayah 255

526 can be 'Satan' in English but must be defined Qur'anically.

527 See note 14

528 See note 14

528 See note 14

530 See note 14

531 See note 14

532 Qur'an: Surah Al Nisa (4) Ayah 11E, Surah Al Zumar (39) Ayah 65

533 See note 14

534 See note 14

535 See note 14

unknown, hatred, envy, jealousy, anger, stubborn intolerance, depression, etc., sit. That is why Allah⁵³⁶ said that if we put the hearts right, everything else would follow, we would then gain the ability to see reality for what it is, actually hear what is said by another, and have good balanced thoughts, emotions, and actions, and that on the day of resurrection the only thing that will matter and benefit us is if we come to him with a pure healthy heart.⁵³⁷

The Shaytan⁵³⁸ wants us to change what Allah⁵³⁸ has perfectly created, and to commit excess, to exceed bounds, and to do so using our own volition, free will, so that we will not have any excuse in Allah's⁵⁴⁰ court.

Allah gave us all we need, we know how the Shaytan⁵⁴¹ works, we know how we work, it's in the Qur'an, and before that was in the Injeel, and the Torah, etc., before they were altered by the Shaytan⁵⁴², using men's hands. However, there is a difference this time, this time Allah⁵⁴³ said, that the Qur'an is protected, and that it is in a pure Arabic tongue.⁵⁴⁴ So if the Qur'an is protected in a pure Arabic tongue, and we know that the Shaytan⁵⁴⁵ will try to divert others away from its true message, and to use it to mislead others by, how will he do so?

Language, language is first, before thought, logic, and action. We use language in order to make good thought out ideas that then become choices and actions. The Shaytan⁵⁴⁶ knows this and uses this against us. If he corrupts the language we use, he has corrupted our decision making process at its core.

So he corrupts all language on this planet; words don't mean what they intrinsically mean, truth becomes falsehood and falsehood becomes truth. Take examples from words spoken by the average English speaker today, words like 'social justice', 'woke', and 'liberal', exhibit the

⁵³⁶ See note 14

⁵³⁷ Qur'an Surah Al Shu'ara' (28) Ayat 87-88

⁵³⁸ can be 'Satan' in English but must be defined Qur'anically.

⁵³⁸ See note 14

⁵⁴⁰ See note 14

⁵⁴¹ can be 'Satan' in English but must be defined Qur'anically.

⁵⁴² can be 'Satan' in English but must be defined Qur'anically.

⁵⁴³ See note 14

⁵⁴⁴ Qur'an: Surah Al Hijr (15) Ayah 8, Surah An-Nahl (16) Ayah 103, Surah Ash-Shuraa (42) Ayah 7

⁵⁴⁵ can be 'Satan' in English but must be defined Qur'anically.

⁵⁴⁶ can be 'Satan' in English but must be defined Qur'anically.

opposite meaning in the real world. Those who fight for 'social justice' today are actually fighting for social injustice and are unjust themselves, those who are labelled as 'woke' are those who exhibit qualities of ignorance, blindness to reality and truth, and are as if asleep or 'slept', and those who call themselves 'liberals' want bigger government, which means less freedom.

Since the Qur'an and Allah's words are protected, the Shaytan⁵⁴⁷ had to make us see those same words mean something else, preferably something that will cause us suffering in this life and the next. So take the word 'Salat' for example since we already mentioned it in earlier chapters, to the average believer in Allah⁵⁴⁸ today, it has become synonymous with 'ritualistic prayer', so instead of 'following closely' or 'adhering to' Allah's Laws and fulfilling their duties as men and women of faith, which is what it means (prayer and reciting Qur'an is apart of our 'following closely' or 'adhering to' our duty but is not what is meant entirely), the Shaytan⁵⁴⁸ now made them ineffective, yes they have the Qur'an, but their actions are mostly based off of input that is not from the Qur'an, and instead from external sources unprotected by Allah⁵⁵⁰, thus they cannot benefit from the Qur'an but little.

In order to benefit from the Qur'an we are meant to implement the guidance in our daily lives, but most who claim to follow it, implement what comes from outside the Qur'an, and reserve the Qur'an portion of their faith to memorization and recitation during ritual prayers. Their character, standards, and laws, when it comes down to it, are not from the Qur'an, but from external sources. They are claiming that it is not enough as guidance, that it is in-applicable in our daily lives without other books besides it. It is too vague for their liking, "we need more detail" they say, even pointing fingers and claiming that those who implement the Qur'an instead of their books are going to the fire. The Qur'an is not detailed enough for you? Is your creator unable to guide you without middlemen? This question will bring out in you how you really feel. I'm grateful that I will not have to defend those claims

⁵⁴⁷ can be 'Satan' in English but must be defined Qur'anically.

⁵⁴⁸ See note 14

⁵⁴⁸ can be 'Satan' in English but must be defined Qur'anically.

⁵⁵⁰ See note 14

against the author of the Qur'an. I find that it has more detail than we have time.

“The example of those who were given the Torah, but then failed to uphold it, is like the donkey that is carrying a cargo of book. Miserable indeed is the example of the people who denied Allah's signs. Allah does not guide the wicked people.”(6Z:5). Their example is not given to us for no reason; they too wanted more detail in order to implement Allah's book, they too had their own 'Hadith' literature called the 'Talmud' as instruction. I'm not here to tell you that if you follow the Hadith, the Talmud, or any other books besides the Books of Allah that you are this or that, just consider what I'm saying.

“And when it is said to them: Follow what Allah has sent down, They say: Nay: we follow that wherein we found our fathers. Even though their fathers did not reason and were not rightly guided?” (Z:170)

The language of the Qur'an is from Classical Arabic, not modern 'Fus-ha' standard Arabic (even though it is rooted in Classical Arabic), and from The Qur'an itself. Allah⁵⁵¹ defines his terms within The Book itself, if you bring in term definitions from outside the Qur'an or from outside the original Arabic it was written in, you are opening the door to the meddling hands of the Shaytan⁵⁵². The same extends to the Qur'an as a whole, not just the words themselves. Approach the Qur'an without any preconceived notions carried over from external sources such as the Hadith literature for example, and then you would not need to ask “But then how do we pray!”

The Covenant with Allah (Al Fatihah)⁵⁵³ is serious business, like any contract, you want to know the terms, definitions and conditions, of that contract. You have to really know what each word means, and not just trust what an authority is telling you, especially when you know that our enemy, the Shaytan⁵⁵⁴, and his tribe from both his progeny and from mankind, are going to use language to cause us harm in this life

⁵⁵¹ See note 14

⁵⁵² can be 'Satan' in English but must be defined Qur'anically.

⁵⁵³ The first Surah of the Qur'an.

⁵⁵⁴ can be 'Satan' in English but must be defined Qur'anically.

and the next, if he is allowed by Allah⁵⁵⁵, and that they have had all this time to plan and put their plans to work in order to infiltrate all positions of leadership, power, and influence, including religious positions of power and authority.

This answers the questions and statements I often get of “Why would they do that?”, or “They cant all be in on it”, or “Why would they lie?”, or “What do they gain by doing that?”, or “They can’t all be wrong” or “I can’t imagine that there is such a conspiracy going on.” Narcissists, psychopaths and anyone who has lost their light by not worshipping Allah⁵⁵⁶ is going to be an instrument of the Shaytan⁵⁵⁷ knowingly or unknowingly, they will lie to you and others, including themselves, and the majority will follow the lie. It is what it is, the Shaytan’s⁵⁵⁸ progeny will tempt you to drift away from the straight path, to harm yourself and others, and to say about Allah⁵⁵⁸ what you have no knowledge. The only ones who will be protected are those who are cautious and take the guidance, and remember.

Everything we do in this life is recorded, whether “an atom’s weight of good “or an atom’s weight of evil“ and it will be shown to us on the day of judgement in the court of Allah. So make sure that you fill up the contents of your life’s story with good heroic deeds. It’s your duty.

Surat Al Isra’ (17)

۞. And follow thou not that whereof thou hast no knowledge
(The hearing
And the sight
And the heart
Each of these is to be accounted for)

⁵⁵⁵ See note 14

⁵⁵⁶ See note 14

⁵⁵⁷ can be 'Satan' in English but must be defined Qur'anically.

⁵⁵⁸ can be 'Satan' in English but must be defined Qur'anically.

⁵⁵⁸ See note 14

Appendix

The Word 'Allah'

The word 'Elah' having the root Alif-Lamed-He or Alif-Laam-Ha, in the original Hebrew, Aramaic, and Arabic Bible is the generic word for what today is wrongly translated as 'god.' In other words, the word 'Elah' was replaced with the word 'god' in the translations found today.

'Al-Elah' with the prefix 'Al' being the definite article 'the' makes 'Allah' what today is wrongly translated to as 'God' or 'The God.' 'Allah' and not 'God' is the name found in the original languages of the scriptures, in Biblical Hebrew, Aramaic, and Arabic.

This term is pre-Islamic and preserved to this day including the vowels and correct pronunciation. There may be slight dialect change but the word remains clear, both 'Elah' and 'Allah.'

The word 'God' can also be found in the original Bible and is of a false deity not to be worshiped. Additionally the word 'Allah' used to be in the old English Bibles but was later removed.

The proof for my claims are in the following pages.

'God' is the name of a false deity

The word 'God' (Gad) even in the Hebrew Bible is used to reference a false deity:

Compare Translations for Isaiah 65:11

[Bible](#) / [Compare Translations](#) / [Isaiah](#) / [Isaiah 65](#) / [11](#)

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The Complete Jewish Bible

Chapter

Parallel

[Isaiah 65:11 \(CJB\)](#) "But as for you who abandon ADONAI, who forget my holy mountain, who prepare a table for a Gad, a god of luck, and fill bowls of mixed wine for Meni, a god of destiny

Holman Christian Standard Bible

Chapter

Parallel

[Isaiah 65:11 \(CSB\)](#) But you who abandon the Lord, who forget My holy mountain, who prepare a table for Fortune and fill bowls of mixed wine for Destiny,

Common English Bible

Chapter

Parallel

[Isaiah 65:11 \(CEB\)](#) But you who abandon the LORD, who forget my holy mountain, who set a table for a god of good fortune, and fill cups of mixed wine for a god of fate:

Notice how it was removed from later versions of the Bible.

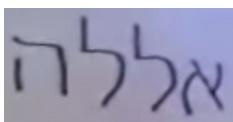
Source: <https://www.biblestudytools.com/isaiah/65-11-compare.html>

Hebrew Bible

The full spelling of the Arabic and Biblical Hebrew word for 'Allah' is Alif-Laam-Laam-Ha or Alif-Lamed-Lamed-He. It can also be spelled using three letters, Alif-Laam-Ha or Alif-Lamed-He if using diacritics. This is where the insincere take advantage of the ignorant. The Hebrew word for 'curse' is also spelled with the three letters Alif-Lamed-He but which uses different diacritics or vowel signs.

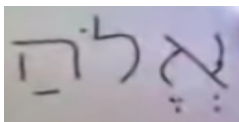
Vowel pronunciation is vital, an example I heard given was the example for the consonants 'K', 'R', 'S' from the word 'Chris', taken from the name of the Christian messiah 'Christ.' The consonants and sounds when saying 'Chris' and 'Curse' are the same, the only difference is the vowels, which drastically changes the meaning. This is exactly what they have done to the word 'Allah' as we will see, and if the consonants that make up the Hebrew word for 'curse' does not need to take into account the vowels making 'Uh-luh' the same word as 'Allah' then the word 'Chris' and 'Curse' are also the same.

This is the correct spelling of the word 'Allah' in Biblical Hebrew:



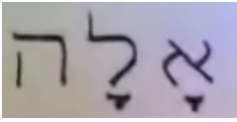
Alif-Lamed-Lammed-He, making what is today wrongly translated as 'The God' or 'God.'

This is the correct spelling of the word 'Allah' using three letters in Biblical Hebrew:



Alif-Lamed-He, this makes AA-, and the diacritic dot (Holam vowel sign) on the Lamed and 'He' makes 'Aloah.' And without any vowels makes 'Elah', what is wrongly translated as 'god' today.

This is the word in Hebrew for 'curse':



Alif-Lamed-He, there are seven words in Hebrew that use these exact consonants, the only differentiating factors are the vowels used. Here the two vowels used are what lets us know that this word is 'Uh-luh' meaning 'curse' and not another word, like 'Allah.'

There are portions of the Tanakh, the Hebrew Bible, written in Aramaic, such as Daniel and Ezra.

From the *JPS Hebrew English Tanakh* :

Chapter 5 'Ezra' Verse 1

1 Now the prophets, Haggai the prophet and Zechariah, the son of Iddo, prophesied to the Jews who were in Judea and Jerusalem, in the Name of the God of Israel to them.

א והתנבִּי חגי נְבִיא (כתיב נְבִיאָה) וְזַכְרְיָה בֶר־עֲדוּא נְבִיאֵי אֱלֹהֵי יִשְׂרָאֵל וְזַכְרְיָה דִּי בִיהוּד וּבִירוּשָׁלַם בְּשֵׁם אֱלֹהֵי יִשְׂרָאֵל עָלֵיהוֹן:

At the end of this verse, we see 'the God of Israel' and when read in Hebrew it reads 'Alah Isreal' or 'Elah Isreal', having the same root as the Arabic and sounding almost identical.

If you go to this website you can even hear it for your self as further proof:

<https://www.mechon-mamre.org/p/pt/pt35a05.htm>

עֲזָרָא Chapter 5

א והתנבִּי חגי נְבִיאָה, וְזַכְרְיָה בֶר־עֲדוּא נְבִיאֵי אֱלֹהֵי יִשְׂרָאֵל וְזַכְרְיָה דִּי בִיהוּד וּבִירוּשָׁלַם--בְּשֵׁם אֱלֹהֵי יִשְׂרָאֵל עָלֵיהוֹן. {ס}

1 Now the prophets, Haggai the prophet, and Zechariah the son of Iddo, prophesied unto the Jews that were in Judah and Jerusalem; in the name of the God of Israel prophesied they unto them. {s}

Also:

International Standard Bible Encyclopedia Online

God, Names of

I. INTRODUCTORY

1. The Phrase "His Name"

2. Classification.

II. PERSONAL NAMES OF GOD IN THE OLD TESTAMENT

1. 'Elohim
2. 'El
3. 'Eloah
4. 'Adhon, 'Adhonay
5. Yahweh (Yahweh)
6. Tsur (Rock)
7. Ka 'dhosh
8. Shadday

III. DESCRIPTIVE NAMES OF GOD IN THE OLD TESTAMENT

1. 'Abhir
2. 'El-'Elohe-'Yisra'el
3. 'Elyon
4. Gibbor
5. 'El-ro'i
6. Tsaddiq
7. Qanna'
8. Yahweh Tsebha'oth
9. "I Am That I Am"

IV. New Testament NAMES OF GOD

1. God
2. Lord
3. Descriptive and Figurative Names

LITERATURE

II. PERSONAL NAMES OF GOD IN THE OLD TESTAMENT

3. 'Eloah

III. DESCRIPTIVE NAMES OF GOD IN THE OLD TESTAMENT

2. 'El-'Elohe-'Yisra'el

<https://www.internationalstandardbible.com/G/god-names-of.html>

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Lexicon

Words: **ܩܘܠܐ**

Lexeme: **ܩܘܠܐ**

Root: **ܩܘܠܐ**

Word Number: 904

Meaning: God

Pronunciation: (Eastern) AaLaHeA
(Western) AaLoHeA

Part of Speech: Noun

Gender: Masculine

Person:

Number: Singular

State: Absolute

Tense:

Form:

Suffix Gender:

Suffix Person:

Suffix Number: Singular

Lexeme Form:

Concordance

• Matti - 3:9, 22:31, 19:17, 6:30, 27:43, 19:26, 15:4
 • Marq - 10:27, 10:6, 12:27, 10:27, 10:10, 13:19, 2:7, 12:26
 • Luqa - 18:11, 23:40, 1:30, 3:30, 12:20, 10:4, 10:27, 11:9, 2:52, 8:39, 10:15, 10:11, 24:19, 10:2, 5:21, 12:20, 10:27, 20:10, 12:26, 10:2, 10:19, 1:10, 1:50, 7:16, 16:15
 • Yuhkhan - 13:3, 1:6, 3:16, 5:18, 8:29, 8:26, 10:35, 1:11, 16:30, 1:18, 4:24, 6:16, 8:31, 9:33, 13:32, 1:13, 3:17, 5:44, 8:30, 8:16, 13:3, 1:2, 17:5, 3:2, 21:18, 7:17, 8:26, 10:31, 13:32, 11:8, 3:16, 6:27, 8:31, 9:29
 • Acts - 5:39, 13:23, 24:16, 7:7, 13:43, 26:22, 2:5, 7:40, 14:27, 2:32, 8:24, 19:19, 3:21, 10:4, 17:29, 4:19, 10:40, 19:26, 5:32, 13:16, 2:33, 7:4, 13:14, 26:10, 7:35, 14:13, 2:24, 8:21, 15:12, 3:13, 10:2, 17:17, 4:10, 10:31, 18:21, 5:30, 11:17
 • Ephesians - 2:12
 • 2 Thessalonians - 2:14

Lexicon

Words: **ܩܘܠܐ**

Lexeme: **ܩܘܠܐ**

Root: **ܩܘܠܐ**

Word Number: 905

Meaning: God

Pronunciation: (Eastern) AaLaHeA
(Western) AaLoHeA

Part of Speech: Noun

Gender: Masculine

Person:

Number: Singular

State: Emphatic

Tense:

Form:

Suffix Gender:

Suffix Person:

Suffix Number: Singular

Lexeme Form:

Concordance

• Matti - 3:9, 22:31, 19:17, 6:30, 27:43, 19:26, 15:4
 • Marq - 10:27, 10:6, 12:27, 10:27, 10:10, 13:19, 2:7, 12:26
 • Luqa - 18:11, 23:40, 1:30, 3:30, 12:20, 10:4, 10:27, 11:9, 2:52, 8:39, 10:15, 10:11, 24:19, 10:2, 5:21, 12:20, 10:27, 20:10, 12:26, 10:2, 10:19, 1:10, 1:50, 7:16, 16:15
 • Yuhkhan - 13:3, 1:6, 3:16, 5:18, 8:29, 8:26, 10:35, 1:11, 16:30, 1:18, 4:24, 6:16, 8:31, 9:33, 13:32, 1:13, 3:17, 5:44, 8:30, 8:16, 13:3, 1:2, 17:5, 3:2, 21:18, 7:17, 8:26, 10:31, 13:32, 11:8, 3:16, 6:27, 8:31, 9:29
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 • 2 Thessalonians - 2:14
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 • Yuhkhan - 3:9, 4:1, 4:6, 4:12, 5:10, 5:20, 3:20, 4:1, 4:9, 5:1, 5:18, 3:9, 4:2, 4:7, 4:15, 5:19, 3:10, 4:3, 4:7, 4:16, 4:11, 5:4, 5:19, 3:10, 4:3, 4:7, 4:16, 4:11, 5:4
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 • 1 Corinthians - 1:3, 10:13, 1:30, 1:22, 2:12, 15:38, 2:19, 6:14, 7:24, 8:6, 12:1, 12:6, 2:10, 1:5, 1:5, 3:9, 5:13, 7:15, 8:5, 4:9, 13:1, 2:7, 12:20, 3:6, 4:5, 6:19, 7:25, 10:5, 1:27, 12:18, 2:12, 15:28, 3:17, 6:13, 7:17, 8:5, 1:20, 11:12, 2:9, 14:25, 3:7, 4:9, 7:7, 7:25
 • 2 Corinthians - 1:3, 2:17, 8:7, 7:6, 9:7, 12:2, 11:8, 3:5, 5:10, 7:12, 11:11, 13:7, 1:4, 2:17, 5:1, 7:10, 9:8, 10:25, 1:2, 12:1, 4:2, 5:19, 8:21, 11:31, 1:9, 3:1, 5:5, 7:11, 10:13, 12:19
 • Galatians - 2:6, 3:20, 6:7, 1:3, 3:17, 4:8, 3:8, 4:1, 1:20, 3:10, 4:9, 3:11, 4:6
 • Ephesians - 2:16, 2:4, 1:2, 4:6, 2:10, 1:3, 6:23
 • Philippians - 2:9, 4:6, 1:18, 3:9, 2:13, 1:29, 3:15, 4:12, 2:27
 • Colossians - 2:23, 1:2, 1:27
 • 1 Thessalonians - 3:11, 5:23, 2:5, 4:14, 1:3, 3:13, 3:10, 5:9, 1:9, 4:7
 • 2 Thessalonians - 2:4, 1:6, 2:11, 1:11, 1:2, 2:13
 • 1 Timothy - 6:6, 2:5, 6:3, 6:17, 2:5, 5:6, 6:15, 1:2, 2:10, 6:5, 2:5, 5:21, 6:15, 1:17, 5:4
 • 2 Timothy - 2:15, 1:2, 3:12, 2:25, 1:7, 4:1, 3:5
 • Titus - 2:12, 1:4, 1:1, 2:3, 1:2
 • Philemon - 1:3
 • Hebrews - 1:8, 2:13, 5:10, 6:18, 10:9, 11:16, 2:4, 4:4, 6:13, 9:20, 11:6, 13:6, 11:3, 3:4, 6:7, 8:2, 11:4, 12:7, 11:19, 5:4, 6:17, 10:7, 11:10, 13:20, 15:31, 6:12, 6:10, 8:10, 11:5, 12:10

Lexicon

Word: **ܩܘܠܐ**

Lexeme: **ܩܘܠܐ**

Root: **ܩܘܠܐ**

Word Number: 906

Meaning: God

Pronunciation: (Eastern) AaLaHeA
(Western) AaLoHeA

Part of Speech: Noun

Gender: Masculine

Person:

Number: Plural

State: Emphatic

Tense:

Form:

Suffix Gender:

Suffix Person:

Suffix Number: Singular

Lexeme Form:

Concordance

• Matti - 3:9, 22:31, 19:17, 6:30, 27:43, 19:26, 15:4
 • Marq - 10:27, 10:6, 12:27, 10:27, 10:10, 13:19, 2:7, 12:26
 • Luqa - 18:11, 23:40, 1:30, 3:30, 12:20, 10:4, 10:27, 11:9, 2:52, 8:39, 10:15, 10:11, 24:19, 10:2, 5:21, 12:20, 10:27, 20:10, 12:26, 10:2, 10:19, 1:10, 1:50, 7:16, 16:15
 • Yuhkhan - 13:3, 1:6, 3:16, 5:18, 8:29, 8:26, 10:35, 1:11, 16:30, 1:18, 4:24, 6:16, 8:31, 9:33, 13:32, 1:13, 3:17, 5:44, 8:30, 8:16, 13:3, 1:2, 17:5, 3:2, 21:18, 7:17, 8:26, 10:31, 13:32, 11:8, 3:16, 6:27, 8:31, 9:29
 • Acts - 5:39, 13:23, 24:16, 7:7, 13:43, 26:22, 2:5, 7:40, 14:27, 2:32, 8:24, 19:19, 3:21, 10:4, 17:29, 4:19, 10:40, 19:26, 5:32, 13:16, 2:33, 7:4, 13:14, 26:10, 7:35, 14:13, 2:24, 8:21, 15:12, 3:13, 10:2, 17:17, 4:10, 10:31, 18:21, 5:30, 11:17
 • Ephesians - 2:12
 • 2 Thessalonians - 2:14
 • 1 Timothy - 2:14, 2:20, 5:10, 1:13, 2:17, 4:11, 2:5, 3:4, 1:21, 2:19, 5:7, 2:13, 4:10
 • Yuhkhan - 3:9, 4:1, 4:6, 4:12, 5:10, 5:20, 3:20, 4:1, 4:9, 5:1, 5:18, 3:9, 4:2, 4:7, 4:15, 5:19, 3:10, 4:3, 4:7, 4:16, 4:11, 5:4, 5:19, 3:10, 4:3, 4:7, 4:16, 4:11, 5:4
 • Romans - 1:7, 10:1, 1:20, 11:23, 3:4, 13:1, 3:29, 1:13, 4:21, 1:6, 20, 8:7, 9:16, 1:24, 11:8, 2:16, 12:13, 3:25, 14:22, 4:8, 15:30, 5:10, 9:5, 1:9, 11:1, 2:11, 11:29, 3:5, 13:1, 3:30, 15:15, 5:1, 8:31, 9:22, 1:26, 11:21, 2:29, 12:19, 3:16, 1:5, 4:17, 15:33, 8:3, 9:14, 1:19, 11:2, 2:13, 11:32, 3:6, 14:3, 4:2, 15:17, 5:6, 8:33
 • 1 Corinthians - 1:3, 10:13, 1:30, 1:22, 2:12, 15:38, 2:19, 6:14, 7:24, 8:6, 12:1, 12:6, 2:10, 1:5, 1:5, 3:9, 5:13, 7:15, 8:5, 4:9, 13:1, 2:7, 12:20, 3:6, 4:5, 6:19, 7:25, 10:5, 1:27, 12:18, 2:12, 15:28, 3:17, 6:13, 7:17, 8:5, 1:20, 11:12, 2:9, 14:25, 3:7, 4:9, 7:7, 7:25
 • 2 Corinthians - 1:3, 2:17, 8:7, 7:6, 9:7, 12:2, 11:8, 3:5, 5:10, 7:12, 11:11, 13:7, 1:4, 2:17, 5:1, 7:10, 9:8, 10:25, 1:2, 12:1, 4:2, 5:19, 8:21, 11:31, 1:9, 3:1, 5:5, 7:11, 10:13, 12:19
 • Galatians - 2:6, 3:20, 6:7, 1:3, 3:17, 4:8, 3:8, 4:1, 1:20, 3:10, 4:9, 3:11, 4:6
 • Ephesians - 2:16, 2:4, 1:2, 4:6, 2:10, 1:3, 6:23
 • Philippians - 2:9, 4:6, 1:18, 3:9, 2:13, 1:29, 3:15, 4:12, 2:27
 • Colossians - 2:23, 1:2, 1:27
 • 1 Thessalonians - 3:11, 5:23, 2:5, 4:14, 1:3, 3:13, 3:10, 5:9, 1:9, 4:7
 • 2 Thessalonians - 2:4, 1:6, 2:11, 1:11, 1:2, 2:13
 • 1 Timothy - 6:6, 2:5, 6:3, 6:17, 2:5, 5:6, 6:15, 1:2, 2:10, 6:5, 2:5, 5:21, 6:15, 1:17, 5:4
 • 2 Timothy - 2:15, 1:2, 3:12, 2:25, 1:7, 4:1, 3:5
 • Titus - 2:12, 1:4, 1:1, 2:3, 1:2
 • Philemon - 1:3
 • Hebrews - 1:8, 2:13, 5:10, 6:18, 10:9, 11:16, 2:4, 4:4, 6:13, 9:20, 11:6, 13:6, 11:3, 3:4, 6:7, 8:2, 11:4, 12:7, 11:19, 5:4, 6:17, 10:7, 11:10, 13:20, 15:31, 6:12, 6:10, 8:10, 11:5, 12:10

Lexicon

Word: **ܩܘܠܐ**

Lexeme: **ܩܘܠܐ**

Root: **ܩܘܠܐ**

Word Number: 907

Meaning: God

Pronunciation: (Eastern) AaLaHeH
(Western) AaLoHeH

Part of Speech: Noun

Gender: Masculine

Person:

Number: Singular

State: Emphatic

Tense:

Form:

Suffix Gender: Masculine

Suffix Person: Third

Suffix Number: Singular

Lexeme Form:

Concordance

• Matti - 22:32, 22:32, 22:32
 • Marq - 12:26
 • Luqa - 1:60, 20:37
 • Acts - 3:13, 7:32, 13:17

<https://atour.com/library/#aramaic-dictionary>

Verse number Z7:

27 And He wasn't Alaha d'miythe {The God of the dead ones}, but rather, d'Khaye {of the Living ones}. You therefore err greatly!"

Z7 And He wasn't Alaha d'miythe {The God of the dead ones}, but rather, d'Khaye {of the Living ones}. You therefore err greatly!"

'The God' is 'Alaha.'

The Gospels In Arabic

Mark 1Z : 26 :

<https://www.biblegateway.com/passage/search=Mark+1Z&version=ERV-AR>

29 أَجَابَهُ يَسُوعُ: «الْأَعْظَمُ هِيَ هَذِهِ: <اسْمَعْ يَا إِسْرَائِيلُ، الرَّبُّ إِلَهُنَا هُوَ الرَّبُّ الْوَحِيدُ، 30 وَتُحِبُّ الرَّبَّ إِلَهَكَ بِكُلِّ قَلْبِكَ، وَبِكُلِّ نَفْسِكَ، وَبِكُلِّ عَقْلِكَ، وَبِكُلِّ قُوَّتِكَ، > [d] 31 وَالْوَصِيَّةُ الثَّانِيَّةُ: <تُحِبُّ صَاحِبَكَ [e] كَمَا تُحِبُّ نَفْسَكَ. > [f] لَا تُوجَدُ وَصِيَّةٌ أَعْظَمُ مِنْ هَاتَيْنِ الْوَصِيَّتَيْنِ.»

26 Jesus answered, 'The greatest is, 'Hear, Israel, the Lord our God, the Lord is one:

The word 'Elah' is what is translated as 'God', in 'Elahuna' or 'Our Elah.'

Additionally verse Z7:

وَلَيْسَ اللهُ إِلَهَ أَمْوَاتٍ، بَلْ إِلَهُ أَحْيَاءٍ. وَأَنْتُمْ فِي ضَلَالٍ عَظِيمٍ.

The Arabic word 'Elah' is what is translated as 'god', and 'Allah' for what is translated as 'The God.' 'Allah' is the only name found in the scriptures in Arabic for what is today wrongly translated as 'The God', and is also the word used by Christians, as well as the Jews in Palestine/Israel and Yemen.

To consider

The name of our Creator is being muddied. The same way pagans attempted to usurp and muddy Allah's message by the slow injection of falsehood and pagan belief into the pure doctrine ordained by him for the followers of his way. This is seen in all religions today in terms of the rituals and beliefs that are not decreed and authorized by him, and the blatant mockery by the pagans of those who follow their polluted ways. They made them adopt their pagan symbols, such as the pagan Star symbol which the Jews proudly take ownership of to represent themselves, the Christians the pagan cross symbol, and the Muslims the pagan moon and star symbol. They then claim, and with what seems to be real evidence after all of this, that those religions are in fact pagan in origin, "look how much in common they have with paganism, it has to be theft committed by the Jews, Christians, and Muslims" or "look the Muslims worship the pagan moon God and the cube in Mecca", etc.

They have profaned Allah's name and his prophets, if you doubt me, compare Allah's qualities and his prophets' character and behavior in the Qur'an, the final revelation, to any other religious text. I am not telling you to leave The Torah and The Bible, I am saying that in them is Truth from Allah, and in them you will also find corruption made by men. Some claim that the punishment from Allah in the next life mentioned in the Qur'an is not befitting of Allah and makes him unjust, but the opposite is true.

Considered the question 'If there is an Elah then why do bad things happen to good people and why do bad people prosper? War criminals and tyrants who murder, rape, destroy, corrupt, etc., get away with their crimes. Human traffickers, serial killers, cannibals, pedophiles and rapists die of old age with seemingly no repercussions. They are sometimes caught and placed in prison only to serve the very few last years of their lives, or are put to death at an old age. Or sometimes, no matter how just the laws are, an innocent man is wrongfully charged for the crimes committed by those men and is put to death instead. Also, a

man who kills 100 people, for example, can only be killed once, is that fair? Therefore, justice in this life is not guaranteed and at best not paid in full.

Consider the children that are abducted or born only for the sole purpose of enslavement, torture, deviant acts, organ harvesting, and blood sacrifices. As I write this and as you read this, there are children being tortured with gruesome acts of aggression. This is taking place on this earth whether we like it or not. The Shaytan^{SEO} is real, and those who serve him make the lives of the most innocent among as a 'hell on earth' and can seem to get away with it, should they not be held accountable? Do they not deserve punishment in return?

Human trafficking (a term that refers to the transportation of men, women, and children into a situation of exploitation, such as slavery, organ harvesting, child prostitution, etc.,) is a hundred and fifty billion dollar a year industry. An estimated twenty to forty million people are trafficked today as far as we know, although since the majority of cases go undetected that number is likely to be higher. This is a reality all over the world. Justice cannot be fully attained in this life, as much as it is our duty to strive to actualize and maintain it. Therefore, death is a mercy and blessing for us. Death allows us not to suffer for too long in this life, which when compared to eternity is pretty much nothing, and which allows those who suffered to not have to wait too long to be in eternal bliss. As for those who think they have it made while terrorizing the earth, death is a blessing because they have a short-lived reign. On the other hand, this life being so short means that every action we do or do not do is weighed that much more. Consider someone who has one million gold coins and comes across a man in need, the man asks him for one gold coin that will go towards his sister's medical bills, so he gives the man one gold coin. This is a good deed. Now, imagine that same scenario but instead of having one million gold coins he only has two, and gives away one gold coin. The deed is the same; he gave away one gold coin in both scenarios, but it is obvious that the deed in the second scenario means more. Since we are given a limited amount of time on earth, what ever we do with it means that much more. The punishment of Allah on those who terrorize and destroy life is a

^{SEO} often translated as 'Satan' in English, however, the definition throughout this book is from the Qur'an.

blessing, even though our limited minds by themselves have a hard time understanding this.

We are to be in Paradise, to be with Allah and the Angels, and to do so by choice, because we have Free Will, no evil is to be resident there, at least not eternally as we are promised. When Adam and his wife disobeyed Allah they were cast out. Therefore this earthly life is that process of purification separating the pure from the impure. Every action has a consequence, and therefore, punishment must exist for those who punish others in this life unjustly (Compare this to the modern Christian belief that as long as they are Christians they are saved. Meaning, that their will and works don't matter, they can theoretically be serial killers who torture children and in their minds feel safe from the punishment of Allah). If Allah had chosen that there be no punishment at all after this life, then that would mean that the actions I mentioned earlier committed by the scum of the earth do not have consequences in the next life, and their victims (this includes everybody effected such as the family) in this life may never see justice. Also, it would mean that in the next life we would be in Paradise not out of Free Will and choice to be good and pure, we would be forced to be good hearted and pure. There is no compulsion in doctrine with Allah; he is a loving and caring Lord. Therefore understand that the punishment is very just and is necessary in order for us to have Free Will and also be in Paradise, without it, it would make Allah unjust, which he is not.

My point is, that The Most High is the most just, and being so, Allah will surely balance the scales. And therefore the 'Allah' described in the Qur'an as well as the Prophets and Angels compared to the other scriptures, and other literature such as the Hadith, Talmud, etc., maintains the elevated status, quality, character, and position due them. At the very least a consideration for your own sake is to not associate any others with Allah's words.

The Torah (which is the Pentateuch, however having been altered today, is free from other sources from the Hebrew Bible, Talmud, and Midrashim writings), Injeel (which is now lost, but which remnants may possibly be found in what is today's Gospels according to Mark, Matthew, Luke, and John, provided that they are in alignment with the

Qur'anic guidance) and Qur'an were sent down, the other literature ascribed to them were not, and are being used to distort his message.

In the Qur'an, the word 'Allah' is defined in Al Fatihah (1) Ayat 1-4 (1 : 1 - 4), Al Baqarah (2) Ayat 216 - 217 (2 : 216 - 217), Al Baqarah (2) Ayah 255 (2 : 255), Al Imran (3) Ayah 2 (3 : 2), Al Ikhlas (112), Al A'raf (7) Ayah 54 (7 : 54), and in Al Sajdah (32) Ayah 4 (32 : 4).

Allah الله in the Arabic Bible

Arabic: الله English: Allah

Allah is the same word that Arabic-speaking Christians and Jews use for God. If you pick up an **Arabic Bible**, you will see the word "Allah" being used where "God" is used in English.

الله

وَأَصْبِرْ فَإِنَّ اللَّهَ لَا يُضِيعُ أَجْرَ الْمُحْسِنِينَ

And be patient, because Allaah doesn't waste the reward of the good doers.

Quran 12:90

New International Version (NIV)
Arabic Bible: Easy-to-Read

Genesis 1 New International Version (NIV)

The Beginning

1 In the beginning God created the heavens and the earth. **2** Now the earth was formless and empty, darkness was over the surface of the deep, and the Spirit of God was hovering over the waters.

3 And God said, "Let there be light," and there was light. **4** God saw that the light was

(Arabic Bible: Easy-to-Read Version (ERV-AR 1 تكوين [بداية العالم])

اليوم الأول: النور

1 في البدء خلق الله السموات والأرض. **2** كانت الأرض قاحلة وفارغة. **3** وكان الظلام يغطي المحيط، وروح الله تتحرك فوق المياه. **4** في ذلك الوقت، قال الله: «ليكن نور». فصار نور. **5** ورأى الله أن النور حسن. ثم فصل الله النور عن الظلام. **5** ونسى النور «نهارة» ونسى الظلام «ليلًا».

Our Elah is ONE. He is the Lord of all, he has no children and was not born, and there are no equals to him. Allah is the one who created Musa (Moses), 'Isa (possibly Jesus in English), and Muhammad, and sent down The Books and The Law as mercy from himself, you are free to deny this, Allah is free of need, this is for your own salvation and freedom.

He sends down water from the sky so that
riverbeds flow according to their measure
Then the flood carries a swelling froth.
And from what they burn in the fire to make
ornaments or tools there is a froth like it.
Thus does Allah present truth and vanity/ falsehood:
As for the froth
It is discarded as dross.
And as for what is of benefit to men:
It remains in the earth.
Thus does Allah present examples.
(13:17)

And be in prudent fear of the day no soul will avail a soul anything
Nor will intercession be accepted from it
Nor will compensation be taken from it
Nor will they be helped.
(Z:48)

And each soul will be paid in full for what it did. And he knows best what
they do.
(38:70)

أ

Hamzatul-wasl (connecting Hamza) is skipped when it is connecting two words together, so the letter preceding the Hamzatul-wasl (connecting Hamza) will connect to the letter after the Hamzatul-wasl (connecting Hamza) when reading. When Hamzatul-wasl (connecting Hamza) is in the beginning of a word, or if you start to read from the Hamzatul-wasl (connecting Hamza), in order to know what vowel sign to use, it is best to know the grammar behind when and why a Hamza⁵⁶¹ in a word has a certain vowel sign, but until then either get your hands on a Qur'an that does not use Hamzatul-wasl (connecting Hamza), or you can use certain shallow rules that will help you know what vowel sign to use, at least until you learn basic Arabic grammar (which will be in another one of my books or course sections, Allah⁵⁶² willing).

Here are those shallow rules:

The first rule is, if the third letter of a verb that starts with the Hamzatul-Wasl (connecting Hamza) has a Dumma (ُ) then the Hamzatul-wasl (connecting Hamza) will have a Dumma (ُ).

The only exceptions found in the Qur'an are in these verbs where you must assign a Kassa (َ) despite the third letter having a Dumma (ُ):

أَمْشُوا أَبْنُوا أَتُّونِي أَقْضُوا أَتَّقُوا

⁵⁶¹ See page 36

⁵⁶² See note 14

The second rule is, if the third letter of a verb that starts with Hamzatul-wasl (connecting Hamza) has a Kassra (ِ) or a Fatha (َ) then the Hamzatul-wasl (connecting Hamza) will have a Kassra (ِ).

The third rule is, if the Hamzatul-wasl (connecting Hamza) is on the 'Laam At-ta'reef' لام التعريف (the definitive article, Arabic's 'the' is 'Al') then it has a Fatha (َ).

For example:

الَّذِينَ الْعَامِينَ

Hamzatul-wasl (connecting Hamza) will have a Kassra (ِ) in the following nouns:

أمرئ - امرأة ابن - ابنة اسم اثنين - اثنتين

Bibliography and resources

Websites

Ejtal.net

For, Arabic Almanac: Root based dictionaries, and will have all the dictionaries used in this book.

www.ancient-hebrew.org

Books

The Qur'an: A complete revelation, a Qur'an translation by Sam Gerrans

The Ancient Hebrew Language And Alphabet by Jeff A. Benner

Linguistic Miracle of Quran by M. Hussain Azaad

Dictionaries:

The Hans Wehr Dictionary of Modern Written Arabic, edited by J.M. Cowan.

An Arabic-English Lexicon, Edward William Lane.

An Arabic-English Dictionary, F. Steingass.

Dictionary and Glossary of the Koran, John Penrice.

Arabic-English Dictionary, J.G. Hava.

Vocabulary Of The Holy Quran by Dr Abdullah Abbas Nadwi

Arabic-English Dictionary of Qur'anic Usage, E. Badawi and M. A. Haleem.

Dictionary Of The Holy Quran, by Malik Ghulam Farid, M.A

“Caution: This dictionary was written by a Qadiani / Ahmadiyah. However, the dictionary is useful and bias is very limited, it discusses mainly the basic root meaning in detail and also gives effects in shade when some other particles or words are combined with a derivative of such root and it contains unique and useful material on roots.”

Dictionary of The Holy Qur'an by Abdul Mannan Omar

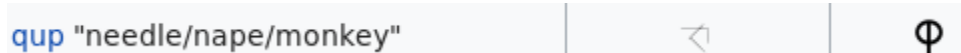
“Caution: This dictionary was written by a Qadiani / Ahmadiyah and bias is visible in some of the roots. However, the dictionary is still useful, and can be studied with

caution and additional verification using other dictionaries. It lists multiple meanings associated with the root at the beginning, then he starts listing the various derived forms from the root. Referencing style is also vague e.g. he may list 4 books reference without making distinction which portion he took from which dictionary.”

Additional resources:

1.

From Wikipedia for the letter Qaaf:



Z.

www.ancient-hebrew.org + The Ancient Hebrew Language And Alphabet by Jeff A. Benner are better resources, however where they lacked, the resources below corrects.

THE CHARACTERS AND THEIR PICTURE-IMAGES

Character	Name	Original Picture Symbolism	
א	'Aleph	ox head, yoke, learn	
ב	Beth	house, tent	
ג	Gimel	camel's neck, soul	
ד	Dáleth	door, curtain to tent	
ה	Hé	window, lattice	
ו	Wáw or váv	hook, nail, peg	
ז	Zayin	weapon	
ח	Cheth	hedge, fence, surround, gird	
ט	Teth	serpent, snake, roll, curve	
י	Yodh	hand (bent)	
כ	ך	Kaph	wing, palm (hollow of the hand)
ל	Lâmedh	ox goad, correction, learning	
מ	ם	Mem	waves, water
נ	ן	Nun	fish (tadpole?), snake
ס	Sâmekh	prop, support	
ע	'Ayin	eye	
פ	ף	Pé	mouth
צ	ץ	Tsádhe	fish hook? tool for cutting down?
ק	Qaph	axe, monkey, back of the head	
ר	Resh	head	
ש	ש	Sin, Shin	tooth
ת	Tâw	sign, branded cross, mark, 'T'	

Hebrew Block-Letter	Projected Proto-Hebrew Original Letter	Middle-Egyptian Hieroglyphic Exemplar (Sign-List Number)	Original Hebrew Alphabetic Name (NIVEC Number)	Hebrew Consonantals of Middle Kingdom (ca. 1842–1760 BC)	Hebrew Consonantals of New Kingdom (ca. 1560–1307 BC)	Hebrew Consonantals of Iron Age - Canaan (ca. 1150–587 BC)
א		(F1)	'elef אֵלֶף (477)			
ב		(O1), (O4)	bayit, house בַּיִת (1074)			
ג		(O38)	gāhar, bend גָּהַר (1566)			
ד		(O31)	delet, door דַּלֶּת (1946)			
ה		(A28)	hālah, praise הָלַל (2146)			
ו		(O30)	wāw, pillar-support וָו (2260)			
ז		(D13)	zē'āh, sweat זַעֲהָ (2399)			
ח		(O6), (V28)	hāsēr, enclosure חָסֵר (2958) hūt, thread חוּט (2562)			
ט		(F35)	tōv, good טוֹב (3201)			
י		(D36), (D47)	yād, hand יָד (3338)			
כ		(D28)	kap, palm כַּף (4090)			
ל		(S39)	lāmad, teach לָמַד (4340) לָמַד (4913)			
מ		(N35)	mayim, water מַיִם (4784)			
נ		(I9), (I10)	nāhās, snake נָחָשׁ (5729)			
ס		(D3), (K5)	sē'ār, hair שֵׂעָר (8482) sārah, stink סָרַח (6244)			
ע		(D4)	ayin, eye עֵין (6523)			
פ		(D21)	peh, mouth פֶּה (7023)			
צ		(V33)	sārūr, sack צָרוּר (7655)			
ק		(V25)	qūr, spun-fiber קוּר (7770)			
ר		(D1)	roš, head רֹאשׁ (8031)			
ש		(D27)	šādāyim, breasts שְׂדָיִם (8716)			
ת		(M42)	tayiš, male goat תַּיִשׁ (9411)			

3.

ا	ب	ح	د	ه	و	ز	ح	ط	ي	ك
ʾ	b	ḡ	d, ḏ	h	w	z	ḥ, ḥ̣	ṭ, ṣ	y	k
ل	م	ن	 	ع	ف	ص	و	ر	س	ن
l	m	n	 	ʿ, ġ	f	ṣ, ḍ	q	r	s, š	t, ṭ

Contact

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We try not to make any errors, however we are naturally fallible, therefore, any errors that may be found in this book are from myself and not from Allah and his Book, and will be corrected Allah willing.