

LESSON 16

ذ DHĀL AND ز ZĀ'. HAMZAH AND 'ALIF (continued)

ذ (*Dhāl*). It is pronounced like English th in 'this', 'that' and the verb 'to mouth'. It should not be confused with th of 'thin' and 'thick' which is the sound of ث .

It is written like د , but it has a dot above it. It is a non-connector and does not join the following letter.

Observe the following:

ḥdhr	حذر	ر	ذ	ح
dhhb	ذهب	ب	ه	ذ
bdhr	بذر	ر	ذ	ب
kdhb	كذب	ب	ذ	ك

ز (*Zā'*). It is pronounced like English z.

It is written like ر , but it has a dot above it. It is a non-connector and does not join the following letter.

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Observe the following combinations:

jhz ج ه ز جهز

zbd ز ب د زبد

zhd ز ه د زهد

fz ف ز فز

ILLUSTRATIVE TEXT

1. to dissipate (badh-dhara) بَدَّرَ
2. to taste (dhāqa) ذَاقَ
3. to go (dhahaba) ذَهَبَ
4. to take heed of (ḥadhira) حَذِرَ
5. to lie (kadhaba) كَذَبَ
6. to vow (nadhara) نَدَرَ
7. to provide for (razaqa) رَزَقَ
8. to be terrified (fazi'a) فَزِعَ
9. to descend (nazala) نَزَلَ
10. to bear (wazara) وَزَرَ

11. to weigh (wazana)

وَزَنَ

IMPORTANT WORDS

إِذْ and إِذَا are two frequently used words in the Qur'an. They mean 'when', 'then', 'in that case' and 'at that time'.

ذَا is a demonstrative pronoun or it may be called a demonstrative article. It means 'this', 'that' and 'he'. If هَ (hā) is prefixed to ذَا it is then commonly written as هَذَا (hādhā). See Lesson 18 for the vertical sign on hā'.

الَّذِي (al-ladhī) is the singular relative pronoun meaning 'that', 'which', 'who', 'he who', 'that which', 'whoever' and 'whatever'. الَّذِينَ (al-ladhīna) is the plural of الَّذِي.

In Lesson 13 we have learnt that 'alif as the chair of *hamzah* is not pronounced if *hamzah* itself has merged into the final vowel of the preceding word, e.g., خَلَقَ الْإِنْسَانَ (khalāqal insāna). Now note the following two cases in which the final 'alif is not pronounced:

1. The *fathah tanwīn* is always followed by 'alif, and this 'alif is never pronounced. But if the *fathah tanwīn* occurs at the end of a verse, the *tanwīn* is replaced by a long ā, thus مُبِينًا (mubīnā) is pronounced *mubīnā*, قَرِيبًا (*qarīban*) as *qarībā* and so on. The *fathah tanwīn* is the sign of the accusative case, while the *dammah tanwīn* marks the nominative case.

	Nominative Case	Accusative Case
1. gracious	جَمِيلٌ (jamīlun)	جَمِيلًا (jamīlan)
2. few, small	قَلِيلٌ (qalīlun)	قَلِيلًا (qalīlan)
3. books	صُحُفٌ (ṣuḥufun)	صُحُفًا (ṣuḥufan)

جَمِيلٌ، قَلِيلٌ and صُحُفٌ are not the correct forms.

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2. In certain personal endings of the verb, 'alif is used after و (wāw) as an orthographic device and is not pronounced.

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| 1. they say | (qālū) | قَالُوا |
| 2. they make | (taj'alū) | تَجْعَلُوا |
| 3. they did | ('amilū) | عَمِلُوا |
| 4. they rebelled | ('aşaw) | عَصَوْا |

PRACTICE TEXT 14

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|---|--|
| 1. Verily, We have granted thee a clear victory | إِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِينًا |
| 2. And He rewarded them with a victory near at hand | وَأْتَيْنَاهُم فَتْحًا قَرِيبًا |
| 3. That He may guide you on a right path | وَيَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا |
| 4. But whoso turns his back, him will He punish with a grievous punishment | وَمَنْ يَتَوَلَّ يُعَذِّبْهُ عَذَابًا أَلِيمًا |
| 5. Not so, but they understand not except a little
The final 'alif in كَانُوا is silent. | بَلْ كَانُوا لَا يَفْقَهُونَ إِلَّا قَلِيلًا |
| 6. Thee alone we worship and Thee alone do we implore for help | إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ |
| 7. Guide us in the right path | إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ |

8. The path of those on whom
Thou hast bestowed Thy blessings صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ
9. Those who have not
incurred Thy displeasure غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
10. Say! I seek refuge in the
Lord of the dawn قُلْ أَعُوذُ بِرَبِّ الْفَلَقِ
11. From the evil of that
which He has created مِنْ شَرِّ مَا خَلَقَ
12. And from the evil of the darkness
when it overspreads وَمِنْ شَرِّ غَاسِقٍ إِذَا وَقَبَ
13. Say, I seek refuge in the
Lord of mankind قُلْ أَعُوذُ بِرَبِّ النَّاسِ
14. From the evil of
sneaking whisperer مِنْ شَرِّ الْوَسْوَاسِ الْخَنَّاسِ
15. Who whispers into the
hearts of men الَّذِي يُوَسْوِسُ فِي صُدُورِ النَّاسِ

Note that in the first four examples the *'alif* after the *fathah tanwin* in
عَدَابًا، مُسْتَقِيمًا، قَرِيبًا، مُبِينًا and الْيَمَّا is silent.