

## **Contrastive Suprasegmental Features on English and Arabic IPA Transcription of Surah Al Ya Sin**

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**ABSTRACT:** *The greatest difficulty in reading Arabic script for nonnatives has long been considered as the absence of short vowels, however there is more to be dealt with. While the correlation of 28 Arabic consonants pose no great difficulty in decyphering the script, the six vowel phonemes voiced only by three letters even with help of some relevant diacritical marks (ḥarakāt) do not satisfy the needs of nonnatives. As the bulk of Arabic publications is written without such marks, foreign readers are at a loss to read the written work intelligibly unless they are familiar with the grammar of the language. Especially practicing Muslims who are required to read the Islamic Scripture Qur'an even without a deep knowledge of its language are unable to produce acceptable pronunciation. In order to meet the needs of such nonnative believers and the learners of the Arabic language, many attempts have been made to transliterate (romanize) the texts replacing letters with their close equivalents in the Latin alphabet by some modifications. Although this method has helped somewhat in decoding the consonants, the issue of vowel representation has always been an unresolved issue. The IPA advocates suggested corresponding vowels from its files and that seems to have solved at least the segmental part of the problem. However knowing that the overall speech intelligibility lies more with prosody, i.e. proper rhythm and intonation, the author believes that markings relating to such features should also be added to the transcription. This article presents an innovative approach to Arabic transcription using a traditional pattern of transcription approach for English and other European languages and apply it on a popular scriptural text, i.e. the "Surah Al Yasin." First original text was given as a reference to be followed by the Arabic grapheme-morpheme correlation with "i'rāb" following the ALA-LC transcription/transliteration model. Later the meaning chunks in verses were separated by relevant pause signs; within them further word stress levels and linking cases were marked. The English translation was given in the same transcription pattern as a reference. Thus it is hoped that a more intelligible Arabic IPA transcription is reached for those interested in reading and teaching to read Arabic clearly for personal or scholarly purposes.*

**Key words:** *the Qur'an, Al Yasin, IPA phonetic transcription, transliteration*

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### **I. FROM TRANSLITERATION TO TRANSCRIPTION**

Transliteration is a writing system of transforming characters from one system such as Cyrillic, Chinese, Greek or Arabic to that of Latin writing which is also called romanization or latinization. Different approaches and methods for the transliteration of Arabic have been used by Wehr (1961), Zirker (2013) and others mostly following ALA-LC (Arabic Archive, 20016), DIN 31635 (DIN, 1982) and ISO 233 (ISO) standards. Arabic to Latin transliteration helps making such distinctions as those between dark and soft versions of consonants and it brings out somewhat varieties of vowels in spoken language, otherwise unclear to nonnatives. Without such disclosure nonnative can never be sure of which of these alterantives are meant: "Muslim" vs. "Moslem" or "Mohammed" vs "Muhammad" etc. (Muslim vs. Moslem usage, 2016). The transliteration's "grapheme-morpheme" correlation is an important stage in practice to decypher the Arabic script. Recently this language has been transcribed in IPA with or without i'rāb by Thelwal (1990). However such segmental presentations of Arabic may be further improved further by IPA's meticulous notation topped by more recent suprasegmental markings such as stress, linking and juncture as detailed below. This new technique adds special symbols to distinguish short, long pauses and question intonation in utterances. The scriptural text, Sural Al Yasin has been specially chosen for transcription as it is most renowned in the Islamic world and is regarded as the "heart of the Qur'an (Tirmidhi, 8th cent.). The translation has been specially adapted from works of Pickthall (1938), Yusuf Ali (1934) and Arberrry (1955) and the transliteration from Zirker's work (Zirker, 2013). For the phonemic transcription, suggestions from "A proposed model for Quranic Arabic WordNet" (Sawalhal-Brierley-Atwell, 2014) and the Arabic section of the Handbook of the International Phonetic Association (Thelwall-Sa'aeddin, 1999) have been largely consulted. However the suprasegmental markings are based on the autor's own research and observations.

## II. Suprasegmental Approach For Arabic Ipa Transcription

Before the sample text is presented to exhibit the Arabic segmental and suprasegmental structure, individual items of vowels and consonants are listed with their special features by the most recent references (Sawalha, 2014). Arabic vowels may be short or long or glided, and consonants may be dark or clear and clustered. The stress pattern in Arabic is not a field much delved into by phoneticians. One can talk about a consistent pattern stress pattern however. A polysyllabic word is accented on its last syllable if followed by a pause or the last syllable ends with a long vowel + consonant or a short vowel + two consonants; example: “ar-ra'hīm or “al'lāh” or “mu'dill”. Otherwise the penultimate syllable is stressed when closed (by a consonant or a long vowel); example: “an'amta”, “bi-smil'lāhi” or “iy'yāka.” If the word has just two syllables, as in “Hudan” the stress is on the initial syllable. In other cases the antepenult is stressed as in “nazala” and “māliki” (Kaye, 1997). There are three levels of stress in spoken Arabic i.e. 1 primary (super-heavy) 2 secondary (heavy) 3 light (tertiary). Examples: 1 Primary Stress: either a closed syllable containing a long vowel followed by one consonant (consonant+vowel+vowel+consonant), such as “asbāb” (door) or “mād.dun” (stretching) or a closed syllable containing a vowel of any length followed by two consonants (consonant+vowel+consonant+consonant) such as “bint” (girl) or “mādd” (stretching) 2. Secondary Stress: either an open syllable containing a long vowel (consonant+vowel+vowel) such as “sā.fara” 'he travelled' or a closed syllable containing a short vowel followed by one consonant such as “,min” 'from' or “ka.tab.tu 'I wrote' 3 Tertiary: an open syllable containing a short vowel (i.e. Consonant+Vowel), such as “wa” 'and'. (Mitchell, 1990) For the Arabic assimilation, there are cases where adjacent sounds are assimilated i.e. “al-Rabbu” (the Lord) and “qul-Rabbu” (Say: My Lord ...) into “ar-Rabbu” and “qur Rabbi” according to “merging” (idghām) rules (Nelson, 2001).

## III. SPECIAL DIACRITICAL MARKS (TASHKĪL AND ḤARAKĀT)

Here is a most famous quote in Arabic containing almost all such marks:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ “Bismi Llāhi r-Raḥmāni r-Raḥīm” (In the Name of God, the Most Gracious, the Most Merciful) (Al-Ani, 2008).

**3.1 FATHAH “َ”** -- The fathah “فَتْحَة” is a small diagonal line placed *above* a letter, and represents a short /a/, referring to the opening of the mouth when producing an /a/. For example, with *dāl* (henceforth, the base consonant in the following examples): “دَ” /da/. When a fathah is placed before the letter “ا” (*alif*), it represents a long /a:/ as in “دَا” /da:/. When a fathah placed before the letter “ي” (*yā*), it creates an /e:/ (Versteegh, 1997).

**3.2 KASRAH “ِ”** -- It is a diagonal line *below* a letter “كَسْرَة” and is designates a short /i/ as in “يِ”. When a *kasrah* is placed before the letter “ي” (*yā*), it represents a long /i:/ as in “يِي” /di:/. If *yā* is pronounced as a diphthong /ei/, *fathah* should be written on the preceding consonant to avoid mispronunciation. The word *kasrah* means 'breaking' (ibid).

**3.3 DAMMAH “ُ”** -- The dammah “ضَمَّة” is a small curl-like diacritic placed above a letter to represent a short /u/ as in “دُ” /du/. When a dammah is placed before the letter “و” (*wāw*), it represents a long /u:/ (as in the English word "blue"). For example: “دُو” /du:/. The *dammah* is usually not written in such cases, but if *wāw* is pronounced as a diphthong /aw/, *fathah* should be written on the preceding consonant to avoid mispronunciation (ibid).

**3.4 MADDAH – “ْ”** -- The maddah “مَدَّة” is a tilde-like diacritic, which can appear mostly on top of an *alif* and indicates a glottal stop /ʔ/ followed by a long /a:/. Although /ʔa:/ could also be represented by two *alifs*, as in “أأ”, where a hamza above the first *alif* represents the /ʔ/ while the second *alif* represents the /a:/. However, consecutive *alifs* are never used in the Arabic script. Instead, this sequence must always be written as a single *alif* with a *maddah* above it. For example: “قُرْآن” /qurʔa:n/. *Maddah* can also appear above *waw* and *ya* (ibid).

**3.5 KHANJARĪYAH ALIF “ٰ”** -- The superscript (or dagger) *alif* “أَلِفٌ خَنْجَرِيَّةٌ” (*alif khanjarīyah*), is written as short vertical stroke on top of a consonant. It indicates a long /a:/ sound for which *alif* is normally not written as in “هَذَا” (*hādhā*) or “رَحْمَانٌ” (*raḥmān*). The word Allah “الله” (*Allāh*) is usually produced automatically by entering *alif lām lām hā*. The word consists of *alif* + ligature of doubled *lām* with a *shaddah* and a dagger *alif* above *lām* (ibid).

**3.6 ALIF WASLAH** “أ” -- The waṣlah “وَصَلَّةٌ”, alif waṣlah “ألف وصالَّة” or hamzat waṣl “هَمْزَةٌ وَصَلٌ” looks like a small letter *ṣād* on top of an *alif* “أ” which means that the *alif* is not pronounced as in “مِسْأَب” (*bismi*). It occurs in phrases and sentences (connected speech, not isolated/dictionary forms): 1. To replace the elided hamza whose alif-seat has assimilated to the previous vowel as in *فِي يَمِينِ* or *فِي يَمِينِ* (*fi l-Yaman*) ‘in Yemen’. 2. In hamza-initial imperative forms following a vowel, especially following the conjunction *و* (*wa-*) ‘and’ as in *قُمْ وَأَشْرَبْ* (*qum wa-ashrab al-mā'a*) ‘and then drink the water’ (ibid).

**3.7 SUKUN** (Consonant Stop) “ْ” -- sukūn: “ْ” -- The sukūn “سُكُونٌ” is a circle-shaped diacritic placed above a letter. It indicates that the consonant to which it is attached is not followed by a vowel. It is a necessary symbol for writing consonant-vowel-consonant syllables, which are very common in Arabic as in “دَدٌ” (*dad*). The sukūn may also be used to help represent a diphthong. A *fathah* followed by the letter “ي” (*yā*) with a sukūn over it indicates the diphthong /æɪ/. A *fathah*, followed by the letter “و” (*wāw*) with a *sukūn*, indicates /æw/ (ibid).

**3.9 TANWIN (FINAL POSTNASALIZED OR LONG VOWELS)** “- َ - ” -- The three vowel diacritics may be doubled at the end of a word to indicate that the vowel is followed by the consonant *n*. They may or may not be considered *ḥarakāt* and are known as *tanwīn* “تَنْوِينٌ”, or *nunation*. The signs indicate, from right to left, *-un*, *-in*, *-an*. These endings are used as non-pausal grammatical indefinite case endings in literary Arabic or classical Arabic (ibid).

**3.10 SHADDAH OR TASHDĪD: (THE CONSONANT DOUBLING SIGN)** -- “ ّ ” “ ّ ” The shaddah “شَدَّةٌ” or *tashdīd* “تَشْدِيدٌ” (*tashdīd*), is a diacritic shaped like a small written Latin “w”. It is used to indicate gemination (consonant doubling or extra length), which is phonemic in Arabic. It is written above the consonant which is to be doubled. It is the only *ḥarakah* that is sometimes used in ordinary spelling to avoid ambiguity, as in “مَدْرَسَةٌ” /dd/; *madrasah* “مَدْرَسَةٌ” ('school') vs. *mudarrisah* “مُدْرِسَةٌ” ('teacher', female) (ibid).

**3.11 I'JĀM (PHONETIC DISTINCTIONS OF CONSONANTS)** -- The *i'jām* “إِعْجَامٌ” are the pointing diacritics that distinguish various consonants that have the same form (*rasm*), such as “بـ” /b/, “تـ” /t/, “ثـ” /θ/, “نـ” /n/, and “يـ” /j/ (ibid).

**3.12 HAMZA (GLOTTAL STOP SEMI-CONSONANT)** أ إ ؤ ى (hamzah) /ʔ/ “ء” /sæmæ:ʔ/, /æɪʔis'læ:m/, /,æsta:ʔ'dʒira] -- Hamza “هَمْزَةٌ” (hamzah, glottal stop), not considered a letter of the alphabet, often stands as a separate letter in writing and is written in unpointed texts and is not a *tashkīl*. It may appear as a letter by itself or as a diacritic over or under an alif, wāw, or yā. Which letter is to be used to support the hamzah depends on the quality of the adjacent vowels; If the syllable occurs at the beginning of the word, the glottal stop is always indicated by hamza on an alif. If the syllable occurs in the middle of the word, alif is used only if it is not preceded or followed by /i/ or /u/. If /i(ɪ)/ is before or after the glottal stop, a yā with a hamzah is used (the two dots which are usually beneath the yā disappear in this case): “ئـ”. If /u(ɪ)/ is before or after the glottal stop, a wāw with a hamzah is used: “ؤـ” as in “أَخٌ” /ʔax/ ("brother"), “إِسْرَائِيلُ” /ʔisra:ʔi:l/ ("Israel"), “أُمٌّ” /ʔumm/ ("mother"). In middlesyllables "beginning" with a vowel: “نَشَأَةٌ” /naʃʔa/ ("origin"), “إِسْرَائِيلُ” /ʔisra:ʔi:l/ (Israel) (ibid).

**3.13 GUTTURAL STOP** -- /ʕ/ “ع” ( ‘ayn) ( ‘, ʕ)[as in “guttural stop”] sounding like a vibrating constriction of the larynx, as in “Omar” (ibid).

#### IV. ARABIC SEGMENTS

##### 4.1 VOWELS (Versteegh, 1997)

**Diacritics** (“*i'jam*” and “*tashkil*” for consonants and “*ḥarakāt*” for vowels):

**Alif:** /aː, uː, ɪ, ʔ/ “ا” (‘alif) [as in “father, tune; dim, glottal stop”]

**For Short Vowels:** /æ/ “ َ ” (fatha); /ɪ/ “ ِ ” (kasra); /ʊ/ “ ُ ” (damma);

**For Long Vowels:** /æː/ “ا” (alif), /iː/ “ي” (iʔaː); /uː/ “و” (wāw)

##### 4.1.1 DIPHTHONGS (ibid)

**4.1.2** /æɪ/ [‘bæɪðæ] (egg); [sæɪɪæ] (car); [dʒæɪɪar] (to change); [læɪ] (night)

4.1.3 /æʊ/ [ˈfæʊkɑ] (above); [læʊz] (almonds); [sænˈæʊbær] (pine-nuts); [mæʊˈsɪd] (appointment)

## 4.2 CONSONANTS

/b, p/ “ب” (bā’) (b) [as in “bed, bat”]  
/t/ “ت” (tā’) (t) [as in “tent, ten”]  
/θ/ “ث” (thā’) (th, ð) [as in “think, thin”]  
/dʒ, ʒ, g/ “ج” (jīm) (j, ʒ), g) [as in “jam, gallery”]  
/ħ, h/ “ح” (ḥā?) (h) [constricted as in English “have”]  
/x/ “خ” (khā?) (kh, ɣ, ɣ) [as in Scottish “loch”, German “Buch” or Russian “хорошо”]  
/d/ “د” (dāl) (d) /d/ “د” [as in “do, bed”]  
/ð/ “ذ” (dhāl) (dh, ð) [as in “this, there”]  
/r/ “ر” (rā’) (r) [as in “run, ray”]  
/z/ “ز” (zāy) (z) [as in “zoo, zebra”]  
/s/ “س” (sīn) (s) [as in “sit, sun”]  
/ʃ/ “ش” (shīn) (sh, ʃ) [as in “shut, shine”]  
/sˤ/ “ص” (ṣād) (ṣ) [emphatic /s/ in strongly articulated “psalms”]  
/dˤ/ “ض” (ḍād) (ḍ) [emphatic /d/ in strongly articulated “den”]  
/tˤ/ “ط” (ṭā’) (ṭ) [emphatic /t/ in strongly articulated “ten”]  
/ðˤ/ “ظ” (ẓā’) (ẓ) [emphatic /ð/ in strongly articulated “this”]  
/ɣ/ “غ” (ghayn) (gh, ɣ, ġ, ğ) [as in Parisian “rouge” or Spanish “guapo”]  
/f/ “ف” (fā’) (f) [as in “free, fan”]  
/q, k, g/ “ق” (qāf) (q) [as in “calf, cotton”]  
/k, g/ “ك” (kāf) (k) [as in “king, kettle”]  
/l/ “ل” (lām) (l) [as in “lift, balloon”]  
/m/ “م” (mīm) (m) [as in “moon, mother”]  
/n/ “ن” (nūn) (n) [as in “net, no”]  
/h/ “ه” (hā?) (h) [as in “house, have”]  
/w, uː, oː, u, o/ “و” (wāw) (w) [as in “wonder, tooth”]  
/j, iː, eː, i, e/ “ي” (yā’) (y) [as in “yellow, teeth”]

## V. Arabic Suprasegmentals

5.1 PRIMARY / SECONDARY / TERTIARY STRESS EXAMPLES: [lɪ-ˈtʊnðɪərə ,qæwmæn → →  
◦mæɪˌʊ, ʔʊnðɪræˌʊæɪˈbæɪˌʊ ʔʊhʊm → ◦fæ-ˌħʊm ɣæɪfɪˈluːn(æ) ˌ] (ibid)

5.2 ASSIMILATION: [ˌmɪmˈrabbɪm] [ɪmˈbɑːθ] [mɪm ˈbɑːd] (ibid)

## VI. THE IPA TRANSCRIPTION OF SURAH AL YA-SIN WITH SEGMENTAL AND SUPRASEGMENTAL FEATURES (based on Corpus.Quran transliteration)

[◦suːrəˌæt ʒæɪˈsɪːn] [ðə ◦tʃæptə rˌæt ʒæɪˈsɪːn]

سُورَةُ الْيَاسِينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

000

000 [bi-smi l'læ:hi r → ræh'mæ:ni r-ræ,hi:m(i)\]

000 [ɔɪn 'neɪmʊəvʊæf,tæh → ðə 'moust ,greɪfəs → 'evə ,mzæ:sɪfət\]

يس ١

01

01 [j-s (jæ: 'si:n)]

01 [jæ: 'si:n\]

وَالْقُرْآنِ الْحَكِيمِ ٢

02

02 [ɔwæ-l-qur,ʔæ:ni l-hæ'qi:m(i)]

02 [ɔba:ɪ ðə 'waɪz kə,ræn\]

إِنَّكَ لَمِنَ الْمُرْسَلِينَ ٣

03

03 ['ʔɪnnæ,kæ → ɔlə-mɪ,næ l-mursæ'li:z(æ)]

03 [ɪ,ðɑ:ʊʊəæt 'tru:li → ə'mʊŋ ðiʊ,envɔ:ɪz\]

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ ٤

04

04 [ɔʎælæ: s'ɪ,ræ:t'ɪm mustæ'qi:m(ɪn)]

04 [ɪ,ʊnʊə 'streɪt ,pɑ:θ]

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ٥

05

05 [ɔtænɔ:zi:læ l-ʎæ'zi:zi r-ræ,hi:m(i)]

05 [ðə 'sendɪŋ ,daʊnʊəv → ðiʊ,p:ɪ'mati → ðiʊ'b:ɪt ,waɪz \]

لُنْذِرْ قَوْمًا مَّا أُنْذِرَآ أَبَاؤَهُمْ فَهُمْ غَافِلُونَ ٦

06

06 [lɪ-'tʊndɪɔræ ,qæwmæn → ɔmæ:ʊʔʊndɪræʊʔæ:'bæ:ʊ ʔʊhʊm → ɔfæ-,hʊm ɣæ:fi'lu:z(æ)]

06 [ðæt ,ðɑ:ʊ 'meɪ:ɔst → 'wɔ:ə-nʊə ,pi:plə →

hʊz ɔfɑ:ðæ:z wæ 'nevə ,wɔ:ənd → ,so:ʊ ɔðeɪʊaɪə 'hi:dʔæs\]

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ٧

07

07 ['læ-,qæd → 'hæqqæ l-,qæwʔʊ → ʎæ,læ:ʊ'ʎækθærihim → ɔfæ-hʊm 'læ: jʊʊmɪ,nu:z(æ)]

07 [ðə ,wɔ:əd ɔhæz bɪn 'riəʔaɪzd → əŋɛnst 'moustʊəv ,ðem → ɔjɛt ɔðeɪ du 'nʊt bə'li:v\]

إِنَّا جَعَلْنَا فِي أَعْنَاقِهِمْ أَغْلًا لَّا فِيهِمْ إِلَى الْأَذْقَانِ فَهُمْ

مُقَمَّحُونَ ﴿٨﴾

08

08 [ˈʕɪnɔnæ: dʒæ,ʕælnæ: → ɔfi:ʊsæʕ'næ:qɪhɪmʊsæɣ,læ:læn → fæ-hɪ'jæʊɪɔlæ: l-  
ʕæð,qæ:nɪ → fæ-,ħum muqmə'hɪ:n(æ)]

08 [ʕɪnæ:li wi ɔhæv → 'putʊɔn ɔðæ:æ ,næks → 'fætæ:zʊɔp ɔtu ðə ,tʕɪn → ɔso:ʊ ðæ:æ  
'hædzʊa:æ ,reɪzd\]

وَجَعَلْنَا مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا وَمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنَاهُمْ

فَهُمْ لَا يَبْصُرُونَ ﴿٩﴾

09

09 [wæ-dʒæ'ʕælnæ: → mɪn 'bæɪnɪʊ,ʕæɪdɪ:hɪm ɔsæddæn → wæ-mɪn 'xælfɪhɪm  
,sæddæ(n)]

09 [ɔænd wi hæv 'put bɪɔfɔ:æ ,ðem → ə 'bæɪrɪæ →

,ænd bɪ'hænd ðəmʊə ,bæɪrɪæ → ,ænd wi hæv 'kʌnæd ðəm → ɔso:ʊ ðe:ɪ du 'nɔt ,sɪ: \]

وَسَوَاءٌ عَلَيْهِمْ ءَأَنْذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ﴿١٠﴾

10

10 wæ-'sæwæ:ʊsɪnʊsæ,læɪhɪm → ɔsæ-ʕæn'ðærtæ,ħum → ɔæm ,læm tu'n'ðɪrħum → 'læ:  
jʊʊmɪ,nu:n(æ)]

10 [ə'taɪkʊɪtʊz tə ,ðem → 'wɛðæ ða:ʊ ɔhæst 'wɔ:ænd ,ðem → ɔr ɔða:ʊ hæst 'nɔt  
ɔwɔ:ænd ðəm → ɔðe:ɪ du 'nɔt bə,lɪ:v\]

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمَنَ الْغَيْبِ فَبَشِرْهُ

بِمَغْفِرَةٍ وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11

11 [ˈɪnnæmæ: ,tu'nðɪrɪʊ → 'mæɪnɪ ttæbæ,ʕæ ð-ɔðɪkræ → ɔwæ-xæ'fɪjæ r-ræħ,mæ:næ →  
,bɪ-l-'ɣæɪbɪ → fæ-bæɟ'fɪrħɪʊ bɪ-,mæɟfɪrætɪn → wæ-,ʕædzɪn kæ'rɪ:m(ɪn)]


11 [ðo:ʊʊ'ounli ɔwɔ:ɪnst hɪm → hu fɔtɔ:ʊz ðə rɪ'membrænsʊænd hu fɪæz ðɪʊɔ:t  
'mzæ-sɪfətʊɪn ðə ən'sɪ:ɪn → ɔso:ʊ 'gɪv ,hɪm ðə 'gud ,tæɪdɪŋzʊæv fæ'gɪvnæsʊændʊə  
'dʒenərəs ,weɪdʒəz \]

إِنَّا نَحْنُ نُحْيِي الْمَوْتَىٰ وَنَكْتُبُ مَا قَدَّمُوا وَآثَرَهُمْ وَكُلُّ شَيْءٍ

أَحْصَيْنَاهُ فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾


12

12 ['ɪn,næ: → ɔnæħnu 'nuħji l-,mæwtæ: → wæ-'næktubɔ ɔmæ: → ,qæddæmu: → ,wæ-  
 ʒæ:'θæ:ræħum → wæ-'kullæ ,ʒæiɔɪn → ʒæħ's'æɪnæ:,ħu → ɔfi:ɔɪ,mæ:mɪn mu'bi:n(ɪn)]  
 12 ['ʃu:li -- itɔɪz 'wi → ɔhu 'brɪŋ ðə ,ded tə ɔlaɪf → ænd 'raɪt ,daʊn → 'wɒt ɔðeɪ hæv  
 ,fɔrwædəd → ɔænd 'wɒt ðeɪ ɔhæv ,leɪft brɔ:'haɪnd → 'ɛvrɪθɪŋ we hæve ,nʌmbəd → ɪnɔə  
 'kli:æ rə,dʒɪstə\]

13  وَأَضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ


13 ['wæ-d'ʀɪb læɔħum ,mæθælən → ʒæs'ħæ:bæ l-qærjæɪ → ,ɪð 'dʒæ: → ,ʒæhæ: l-  
 mʊrsæ'lu:n(æ)]

13 ['straɪk fæ ɔðemɔə sə,mɪlɪtju:d -- ðiɔɪn'hæbɪtæntsɔv ðə ,sɪti → ɔwen ðiɔ'ɛnvɪəs ,keɪm  
 tæɔɪt \]

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمُ  
 مُّرْسَلُونَ 


14 [ɔɪðɔɪæɪ,sælnæ:ɔɪ'læɪħɪmu → ,ɪθ'næɪni → ɔfæ-kæð'dæbu:ħu,mæ: → fæ-  
 ʒæz'zæznæ: br-θæ:ɪ,θɪn → ,fæ-'qæ:lu: → 'ɪn,næ: → ɪ'læɪkum mʊrsæ'lu:n(æ)]

14 [ɔwen wi 'sentɔvntə ɔðem ,tu: ɔmen → ðæ:ɪ 'kraɪd ðəm ,laɪz → ɔso:u wi ,sentɔ  
 'θædɔvæzɔə rɪɪn'fɔsment\] [ðeɪ 'sed → wiɔa:æ rɔə'ʃuæ:ræðliɔ,ɛnvɔɪzɔvntə jʊ\]

قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا وَمَا أَنْزَلَ الرَّحْمَنُ مِنْ شَيْءٍ إِنْ أَنْتُمْ إِلَّا  
 تَكْذِبُونَ 


15 ['qæ:lu: → 'mæ:ɔɪæn,tum → ɔɪllæ:,bæʃærun mɪθ'tunæ: → wæ-'mæ:ɔ,ʒænzælə →  
 r-ræħ'mæ:nɔ ɔmɪn ,ʒæiɔɪn → ɪnɔ'ʒæntumɔ,ɪllæ: tækðɪɔbu:n(æ)]

15 [ðeɪ 'sed → ɔjʊɔa:æ 'no:ɪt bæt ,mɔætətɪz laɪkɔəs\] [ðiɔ'ɪ:t,mæ:ɪsɪfət hæz 'nɒt 'sent  
 ,daʊnɔɛniθɪŋ \] [ɔjʊɔa:æ ɔspi:kɪŋɔ'ounli ,laɪz \]

16  قَالُوا رَبُّنَا يَعْلَمُ إِنَّا إِلَيْكُمْ لَمُرْسَلُونَ

16 ['qæ:lu: → ,ræbbunæ: 'jæɪləmu → ,ɪnnæ:ɔɪ'læɪkum → ,lə-mʊrsæ'lu:n(æ)]

16 [ðeɪ 'sed → ɔaʊæ ,ɔæd 'no:uz → ðæt we hæv bɪn sentɔvntə jʊɔæzɔvntəɪz \]

17  وَمَا عَلَيْنَا إِلَّا الْبَلَاغُ الْمُبِينُ

17 [wæ-'mæ:ɔɪæ,læɪnæ: → ɔɪllæ: l-bæ,læ:ɪɪt l-mʊ'bi:n(ɔ)]

17 [ɔændɔɪtɔɪz 'ounli fæ'rɔ,ʌs → tə də'ɪvæ ðə 'mæniɔfest ,mæsɪdʒ\]

قَالُوا إِنَّا تَطَيَّرْنَا بِكُمْ لَئِن لَّمْ تَنْتَهُوا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُم مِّنَّا

عَذَابٌ أَلِيمٌ ﴿١٨﴾

18

18 ['qæ:ɫu: → ʃɪnnæ: tæɪ'æɪ'jærnæ: ɒɪkum → ɫæ-ɪn ɒlæm tæɪ'tæhu: → læ-  
,næɪdʒu'mænnækum → ɒwæ-læ-jæmæs'sænnækum ,mɪnnæ: → ʃæ,ðæ:bun ʃæ'li:m(ʊn)]

18 [ðeɪ 'sɛd → ʃæ rʊ'ɪvətʃæ rʊ'ɪtʃæv jʊ] [ɪf jə ɔgɪv 'nɒtʃʊvə → wɪ ɒwɪll 'stɒn ɔjʊ  
→ ɒænd ðeɪ ʃæɪ 'vɪzɪt jʊ → frəmʊls → ə 'peɪnfət tʃæs,tæɪzməntʃ]

قَالُوا طَئِرُكُمْ مَعَكُمْ أَيْنَ ذُكِّرْتُمْ بَلْ أَنْتُمْ قَوْمٌ

مُسْرِفُونَ ﴿١٩﴾

19

19 ['qæ:ɫu: → ɒ'tæ:ʃɪrʊkum mæ'ʃækum → ʃæ-ɪn 'ðʊkkɪrtum → ʃæ,ðæ:bun ʃæ'li:m(ʊn)]

19 [ðeɪ 'sɛd → jæ rʊ'ɪvətʃæ rʊ'ɪtʃæv jʊ] [ɪf jʊ ɒwɪll 'stɒn ɔjʊ → ɒænd ðeɪ ʃæɪ 'vɪzɪt jʊ → frəmʊls → ə 'peɪnfət tʃæs,tæɪzməntʃ]

وَجَاءَ مِنْ أَقْصَا الْمَدِينَةِ رَجُلٌ يَسْعَى قَالَ يَا قَوْمِ اتَّبِعُوا

الْمُرْسَلِينَ ﴿٢٠﴾

20

20 [wæ-ɒdʒæ:ʃæ mɪn ʃæqs'æ: l-mæ,dɪ:næɪ → 'rædʒʊtʊn jæs'æ: → 'qæ:ɫæ → 'jæ:-  
,qæwmɪ → ,ttæbɪʃu: l-mʊrsæ'li:n(æ)]

20 [ɒðen 'keɪmʊə ,mæn → frəm ðə 'fɜ:ðəst ,pæ:tʃæv ðə ,sɪtɪ ɒrʊnnɪŋ → ,hi 'sɛd → mæɪ  
'pɪ:plə → 'fɒ,tɔ:ʊ ðə ,ɛnvɔ:ɪz]

اتَّبِعُوا مَنْ لَا يَسْئَلُكُمْ أَجْرًا وَهُمْ مُهْتَدُونَ ﴿٢١﴾

21

21 ['ttæbɪʃu: → mæn 'læ: jæsʃæ'tʊkum ɒ'ædʒræn → wæ-ʃum muhtæ'du:n(æ)]

21 ['fɒtɔ:ʊ ɒsɪtʃʊz ,wɪn → hʊ ɒa:sks 'nɔ:ʊ ,weɪdʒʊv ɔjʊ → ɒðætʃæ: 'raɪt,gæɪdɪd]

وَمَا لِي لَا أَعْبُدُ الَّذِي فَطَرَنِي وَإِلَيْهِ تُرْجَعُونَ ﴿٢٢﴾

22

22 [wæ-'mæ: lɪjæ → 'læ:ʃæ'nbʊdʊ llæ'ðɪ: ɒfæt'æ:ræɪnɪ: → ɒwæ-ʃɪ'læɪhɪ tʊɪdʒæ,ʃu:n(æ)]

22 [ænd ,hʊ ʃædʃæ:ɪ 'nɒt ,sɜ:v hɪm → hʊ ɒ'rɪdʒɪ,næɪtəd ɒmɪ → ɒændʃæ:ntə ,hʊm jʊ ʃæɪ bi  
rɪ'tɜ:nd]



ءَاتَّخِذْ مِنْ دُونِهِ ءَالِهَةً إِن يُرِدْنِ الرَّحْمَنُ بِضُرٍّ لَا تُغْنِ عَنِّي  
شَفَاعَتُهُمْ شَيْئًا وَلَا يُنْقِذُونِ ﴿٢٣﴾

23

23 [oʔæ-ʔæt'tæxiðu min ɔdu:nihi: ʔæ:,lihætæn → ʔin ju'ridni r-ræh,mæ:nu bi-ɔd'ʊrrin  
→ 'læ:,tuɣniʊoʔænni: → ʃæ'fæ:ʔætʊhʊm ʃæiʔæl → ɔwæ-'læ: juŋqi,ðu:ni]

23 ['wʊt → ʃæ'ʊa:i 'teik → ə'paət frəm ,him → ,gʊds ɔhʊzʊintə'seʃən → if ði'ɔ:t  
,mzə-siʔət → di,zaiə-zʊə'fli:kʃən fə mi → ʃət 'nʊtʊə,veit mi'eniθiŋ → ɔænd hu wit 'nevə-  
də,tivə mi\]

24

﴿٢٤﴾ إِنِّي إِذَا لَفِي ضَلَالٍ مُّبِينٍ

24 ['ʔinni:ʊ,ʔiðæl læ-ɔfi: → d'æ:,læ:lim mu'bi:n(in)]

24 ['ʃʊəli → in 'ðæt ,keis → 'a:i ɔʃud ,bi → in 'mæni,festʊerə\]

25

﴿٢٥﴾ إِنِّي ءَأَمَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ

25 ['ʔinni: → ʔæ:'mæntʊ bi-,ræbbikum → ,fæ-smæ'ʔu:n(i)]

25 [bi'ɦʊʊtɔd → a:i bæ'ti:vʊin jə ,lɔəd → ,ðe:əɔfɔ:ə 'hi:ə ɔmi\]

26

﴿٢٦﴾ قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ

26 ['qi:,læ → 'dɣʊli l-dʒæn,nætə → 'qæ:,læ → ɔjæ:-'læitæ ,qæwmi: jæ'flæɔmu:n(æ)]

26 [it wəz 'sed → 'entə ,pærəɔdais \],[hi 'sed → ɔo:ʊ 'wʊd ɔðæ t → ɔmaɪ ,pi:pl həð  
'nʊliɔz \]

27

﴿٢٧﴾ بِمَا غَفَرَ لِي رَبِّي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ

27 [bi-ɔmæ: 'ɣæfæræ li: ,ræbbi: → ɔwæ-dʒæ'ʔælæni: → ,minæ l-ɔmʊkræ'mi:n(æ)]

27 [ɔðæt maɪ ,tɔəd həz fə'gɪvən mi → ɔænd ðæt hi həz ,pleist mi → ə,mʊŋ ði'ʊlnəɔd \]

﴿٢٨﴾ وَمَا أَنْزَلْنَا عَلَىٰ قَوْمِهِ ءَمِّنْ بَعْدِهِ ءَمِّنْ جُنْدٍ مِّنَ السَّمَاءِ وَمَا كُنَّا

﴿٢٨﴾ مُنْزِلِينَ

28

28 [wæ-'mæ:ʊʔæn,zælnæ: → 'ʔælæ:,qæwmihi: min bæ'ɔdihi: → min 'dʒʊndin ɔminæ s-  
,sæmæ: → ʔi wæ-'mæ:,kunnæ: munzi'li:n(æ)]

28 [ɔænd wi ,sent 'nʊt ɔda:ʊn → ə'pʊn hi:z ,pi:pl → ,a:ftə 'him → 'eni ,ɦʊstʊautʊəv ɔhevən  
→ 'naɪðər wʊd wi ɔsendʊeni ɔdaʊn \]

٢٩  
 29  
 29 [ʔɪn 'kæ:næt → ʔɪllæ: s'æi'hætæn wæ:ʔɪdætæn → ,fæ-'ɪɪðæ: ʔum xæ:mi'du:n]

29 [ʔɪt wæz ʔoʊnli 'wʌn ,krɑ:ɪ ʔənd ʔlo:ɪɪ → ʔðe:ɪ wɜ:æ 'sɑ:lent ʔən ,strɪʔ]

يَحْسِرَةً عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ

٣٠  
 30  
 30 [ʔjæ:-'hæsrætæn ʔæ:læ: l-ɪɪ,bæ:di → ʔmæ: 'jæ ʔɪtɪ,hɪm mɪn ræsu:lɪn → 'ɪllæ: ,kæ:nu: bɪ ʔhɪz → jæs'tæhzi,ɪu:n]

30 [ʔa: → 'wo:ɪ fæ ʔðo:ɪɪz ,sæ:vənts ʔ] ['nɛvæ ʔkʌmz ʔʔntə ðəm ʔə ,mɛsəndʒæ → ʔblt ðe:ɪ 'mɒk ʔət ,hɪm ʔ]

30 [ʔa: → 'wo:ɪ fæ ʔðo:ɪɪz ,sæ:vənts ʔ] ['nɛvæ ʔkʌmz ʔʔntə ðəm ʔə ,mɛsəndʒæ → ʔblt ðe:ɪ 'mɒk ʔət ,hɪm ʔ]

الْمُرُورِ كَمَا أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا

٣١  
 31  
 31 [ʔæ-'læm jæ,ræw kæm → ʔæh'læknæ: ,qæblæʔum → mɪ'næ l-qu,rɪ:nɪ → 'ʔænnæʔumɪ,læɪhɪm → ʔlæ: jærdʒɪ'ɪu:n(æ)]

31 [wɒt → hæv ðe:ɪ 'nɒt ,sɪ:n → 'hɑ:ɪɪ ,mæni dʒɛnəreɪfənz → ʔwi hæv dɪs,trɔ:ɪd bɪ'fɔ:æ ðəm → ənd ðət ɪt ɪs 'nɒt ʔʔntə ,ðɛm ðət ðe:ɪ rɪ'tzæn ʔ]

31 [wɒt → hæv ðe:ɪ 'nɒt ,sɪ:n → 'hɑ:ɪɪ ,mæni dʒɛnəreɪfənz → ʔwi hæv dɪs,trɔ:ɪd bɪ'fɔ:æ ðəm → ənd ðət ɪt ɪs 'nɒt ʔʔntə ,ðɛm ðət ðe:ɪ rɪ'tzæn ʔ]

وَأَيُّهُمْ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ

32 [ʔwæ-ʔɪn ,kʊllʊn ,læmmæ: 'dʒæmi:ɪ → ʔɪn læ,dæɪnæ: ʔmʊʔhd'æ'ru:n(æ)]

32 [ʔɪ:ʔf wʌn ʔəv ,ðɛm → wɪʔ bɪ 'brɔ:ɪt bɪ,fɔ:æ r ʔʔʔs ʔ]

33

وَأَيُّهُمْ الْأَرْضُ الْمَيْتَةُ أَحْيَيْنَاهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ

٣٣  
 33  
 33 [wæ-ʔæ:ʔæltʊn ,læʔumɪ → ,l-ʔærd'ɪɪ l-'mæɪtætɪ → ʔæhʒæɪnæ:ʔæ: → ʔwæ-ʔæx'rædʒnæ: ,mɪnhæ: ʔhæbbæn → ʔfæ-,mɪnhʊ jæ'kʊ'lu:n(æ)]

33 [ʔænd ʔə 'sɑɪn fæ ,ðɛm → ʔɪz ðə 'dæd ,lænd ðət wɪ ʔkwɪkænd → ʔænd 'brɔ:ɪt ,fɔ:əθ frəm ʔɪt ʔgreɪn → ʔwæ:re,pf ðe:ɪ ʔɪ:ʔ ʔ]

33 [ʔænd ʔə 'sɑɪn fæ ,ðɛm → ʔɪz ðə 'dæd ,lænd ðət wɪ ʔkwɪkænd → ʔænd 'brɔ:ɪt ,fɔ:əθ frəm ʔɪt ʔgreɪn → ʔwæ:re,pf ðe:ɪ ʔɪ:ʔ ʔ]

وَجَعَلْنَا فِيهَا جَنَّاتٍ مِّنْ نَّخِيلٍ وَأَعْنَابٍ وَفَجَّرْنَا فِيهَا مِ

الْعُيُونِ ﴿٣٤﴾

34

34 [ɔwæ-dʒæ'ʕælnæ: ,fi:hæ: → 'dʒænnæ:tin min ,næxi:lɪn → wæ-'ʕæʕnæ:bin wæ-  
fædʒ,dʒærnæ: ɔfi:hæ: → 'minæ l-ʕujun(ɪ)]

34 [ɔænd wi 'meɪd ðeær,ɪn → 'gæə-dənzʊən ,pa:ɪmzʊən ɔvɑɪnz → ,ænd ɔðeærɪn wi kɔ:zɪd  
'fauntənz → tə 'ɡʌʃ ,fæθ \]

لِيَأْكُلُوا مِنْ ثَمَرِهِ وَمَا عَمِلَتْهُ أَيْدِيهِمْ أَفَلَا يَشْكُرُونَ ﴿٣٥﴾

35

35 [lɪ-'jæʕkulu: min ,θæməri:hi: → wæ-'mæ:ʕæmi,læθʊ ɔ'ʕædi:him → ʕæ-ɔfæ-,læ:  
jæʕku'ru:n(æ)]

35 [ðæt ðe:ɪ maɪtʊ'li:tʊbʊɪts ,fru:ts → ɔænd ðe:æ 'hændz ,leɪbæ\] ['wɒt ʔ wiʔ ðe:ɪ  
'nɒt bi ,θæŋkfət ʔ]

سُبْحَانَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُنْبِتُ الْأَرْضُ وَمِن

أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ ﴿٣٦﴾

36

36 [sub'hæ:næ llæði: → 'xælæqæ l-ʕæz,wæ:dʒæ → 'kullæhæ: ,mimmæ: → 'tʊnbɪtʊ ɔ-  
ʕærdʔʊ → wæ-,minʊʕæn'fʊsihim → ,wæ-'mimmæ: → 'læ: jæʕlæ,mu:n(æ)]

36 ['ɡlɔ:ri bi tʊ ,him → hʊ kɪri'ɛɪtɪdʊ'ɔ:ʔ ðə ,pe:ɪæzʊən ðiʊzæθ hæθ prədʒu:st → ,ændʊən  
ðəm'setvz → ,ændʊən wɒt ðe:ɪ ,no:ʊ 'nɒt\]

وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُّظْلِمُونَ ﴿٣٧﴾

37

37 [wæ-'ʕæ:ʒætʊn ,læhʊmʊ l-ɔlæɪtʊ → 'næslæxu min,hʊ n-næ'ɔhæ:ɪæ → fæ-'ʕɪðæ:  
ɔhʊm muð'lɪ,mu:n(æ)]

37 [ɔændʊə 'saɪn fæ ,ðemʊɪz ðə ɔnaɪt → wi 'stri:pʊɪtʊbʊn ðə ,de:ɪ → ,ænd 'lo:ʊ →  
ɔðe:ɪʊ,ɑ:ɪæ rʊɪn 'daæʕnəs\]

وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ ﴿٣٨﴾

38

38 [ɔwæ-ʃ-'ʕæmsʊ ,tædʒri: → lɪ-mustæ'qærrɪn læ,hæ: → 'ðæ:ɪkæ tæq,dɪ:ɪʊ → l-ʕæ'zi:zi  
l-ʕæ,li:m(ɪ)]

38 [ænd ðə 'sʌn → ɪt ɔrʌnz ɔtʊə 'fɪxt ,restɪŋ ɔpleɪs → ɔðætʊɪz ðiʊ'cæðəriŋ ɔv  
ðiʊ'ɔ:ʔ,mɑ:ti → ðiʊ'ɔ:ʔ 'no:ʊɪŋ \]

وَالْقَمَرَ قَدَرْنَاهُ مَنَازِلَ حَتَّىٰ عَادَ كَالْعُرْجُونِ الْقَدِيمِ ﴿٣٩﴾

39

39 [wæ-l-qæmæɾæ → qæd'dæɾnæ:ɔ̄hu mænæ:zɪlæ → 'hættæ:ʊ,ʃæ:dæ kæ-l →  
ʃur,dʒu:nɪ l-qæ'di:m(ɪ)]

39 [ænd ðə 'mu:n → wi ɔ̄hæv dɪ'tæ:mɪndʊɪt ɔ̄ba:ɪ 'steɪfænz → ɔ̄tɪʃʊɪt rɪ'tæ:nz  
ɔ̄laɪkʊən → 'eɪdʒd ,pa:m-ɔ̄ba:ʊ\]

لَا الشَّمْسُ يَنْبَغِي لَهَا أَنْ تُدْرِكَ الْقَمَرَ وَلَا اللَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِي  
فَلَكَ يَسْبَحُونَ ﴿٤٠﴾

40

40 [læ: ʃ-'ʃæmsʊ jæn bæyɪ: ɔ̄læhæ: → ʃæn 'tʊdɪkæ l-qæmæɾæ → wæ-ɔ̄læ: l-ɔ̄læɪtʊ  
'sæ:bɪqʊ n-næ,hæ:ɪ → wæ-'kʊlʃʊn fi: ,fælækɪn jæsbæ'hu:n(æ)]

40 [ɪt beɔ̄houvz 'nʊt ðə ,sɪn → tæʊ,ʊvə'teɪk ðə ɔ̄mu:n → 'naɪðæ ɔ̄dɪz ðə ,naɪt →  
aʊt'strɪp ðə ,de:ɪ → ,ɪ:tʃ 'swɪmɪŋʊɪnʊə ,ska:ɪ\]

وَأَيَّةٌ لَهُمْ أَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلِّ الْمَشْحُونِ ﴿٤١﴾

41

41 [wæ-'ʃæ:jætʊn ,læhʊm → 'ʃænnæ: hæ,mælnæ: → 'ðʊrɪjættæhʊm fi: l-,fulkɪ l-  
mæʃ'hu:n(ɪ)]

41 [ɔ̄ændʊə 'sain fæ ,ðem → ɔ̄ɪz ðæt wi 'bɔ̄æ ðeɪæ ,reɪs → ɔ̄ɪn ðə 'leɪden ,ʃɪp →]

وَخَلَقْنَا لَهُمْ مِنْ مِثْلِهِ مَا يَرْكَبُونَ ﴿٤٢﴾

42

42 [wæ-xæ'læqna: ɔ̄læhʊm → ,mɪn 'mɪθɪhɪ: → ,mæ: jærkæ'bu:n(æ)]

42 [ænd wi hæv kɪ'reɪtɪd fæ ,ðem → ðə 'laɪkʊəvʊ,ɪt → weɪæ'rʊn ɔ̄de:ɪ ,raɪd \]

وَإِنْ نَشَاءُ نَغْرِقْهُمْ فَلَاصْرِخَ لَهُمْ وَلَاهُمْ يَنْقُذُونَ ﴿٤٣﴾

43

43 [ɔ̄wæ-,ʃɪn næ'ʃæɪ → nʊɣɪɪqʊm → fæ-læ: s'æɪɪ:xæ læhʊm → ɔ̄wæ-,læ: ɔ̄hʊm  
jʊnqæ'ðu:n(æ)]

43 [ændʊɪf we 'wɪll → wi 'draʊn ,ðem → ðæn 'hɪne hæv ,de:ɪ tæ kra:ɪ tæ → 'naɪðər ææ ðe:ɪ  
də'tɪvəd \]

إِلَّا رَحْمَةً مِنَّا وَمَتَاعًا إِلَىٰ حِينٍ ﴿٤٤﴾

44

44 [ɔ̄ɪllæ: ræh'mætæn ,mɪnnæ: → ɔ̄wæ-mæ'tæ:ʃænʊɪlæ: ,hɪ:n(ɪn)]

44 [,seɪvʊæzʊə 'mɜ:si frəmʊɔ̄s → ændʊɪn'dʒɪmɪnt fæ rʊə ,waɪt\]

وَإِذَا قِيلَ لَهُمُ اتَّقُوا مَا بَيْنَ أَيْدِيكُمْ وَمَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُونَ ﴿٤٥﴾

45

45 [wæ-'ɪɪðæ: ,qɪ:læ ɔ̄læhʊmʊ → ,ttæqu: 'mæ: ɔ̄bæɪnæʊ'ʃæɪdɪ:kʊm ɔ̄wæ-,mæ:  
,xælfækʊm → læ'ʃællæɔ̄kʊm tʊr'hæ,mu:n(æ)]

45 [ən ɔwənɪtɪz 'sed tə ðem → 'fi:ə ɔwɒtɪz bɪfɔ:ə jʊ → ɔæn ɔwɒtɪz bɪ'hænd jʊ → ɔhæpli jʊ wɪll ,faɪnd 'mʒə:si \]

46 وَمَا تَأْتِيهِمْ مِنْ آيَةٍ مِنْ آيَاتِ رَبِّهِمْ إِلَّا كَانُوا عَنْهَا مُعْرِضِينَ ﴿٤٦﴾

46 [wæ-ɔmæ: tæʊ'ʃti:hi:m mi:nʊɔ'fæ:jæ:ti:n → ɔmi:nʊɔ'fæ:jæ:ti ,ræbbihim → ɔʃillæ: ,kæ:nu:ʊɔ'fænhæ: mu:ʃri'd'i:n(æ)]

46 [ɔjɛt 'nevə rʊeni ,sain → ɔv ðə 'sainzʊv ðe:ə ,lɔəd → 'kʌmz tə ðem → ɔbʌt ðe:ɪʊa:æ 'tʒə-nɪŋʊə,wɛ:ɪ frəmʊ,ɪt \]

وإِذَا قِيلَ لَهُمْ أَنْفِقُوا مِمَّا رَزَقَكُمُ اللَّهُ قَالَ الَّذِينَ كَفَرُوا لِلَّذِينَ آمَنُوا

أَنْطِعِم مِّن لَّوْثِ شَاءِ اللَّهِ أَطَعَمَهُ إِن أَنْتُمْ إِلَّا فِي ضَلَالٍ مُّبِينٍ ﴿٤٧﴾

47 [wæ-'ʃɪðæ: ,qi:læ ɔləħum → 'ʃænfi:qu: ,mimmæ: → ræ'zæqækumu l,læ:ħu → ɔqæ:læ llæ'di:næ ,kæfæru: → lɪ-llæ,ði:næʊ'fæ:mænu: → ʃæ-'nʊtʊ,ʃimʊ → mæn 'læw jæfæ:ʊʃu l'læ:ħu → ,ʃætʊʃæ'mæħu: → ,ʃinʊ'ʃæntum → ɔʃillæ: ɔfi: d'æ,læ:ɪn mu'bi:n(ɪn)]

47[ænd ɔwənɪtɪz 'sed tə ðem → ɪxpendʊv ðətʊ'æ:təfi hæz prə'vaɪdɛd jʊ → ðiʊɔnɒbə'li:vəz se:ɪ tə ðə bə'li:vəz \][wɒt / ʃæll wi 'fi:d ,sɪtʃʊə ɔwʌn ɔħum → ɪfʊ'æ:təfi ,wɪtɔd → ,hi wʊd 'fi:d \] [jʊʊa:æ rʊounliʊɪn 'mæni,festʊ,ɛrə \]

وَيَقُولُونَ مَتَى هَذَا الْوَعْدُ إِن كُنْتُمْ صَادِقِينَ ﴿٤٨﴾

48 [ɔwæ-jæqu:'lu:næ mæ,tæ: → 'hæ:ðæ: l-,wæ:ʃdʊʃɪn 'kuntum s'æ:di,qi:n(æ)]

48 [ɔðe:ɪʊ'ɔ:tʊso:ʊ ,se:ɪ → 'wɛn ,ʃæll ðɪs ,prɒmɪs → 'kʌm tə ,pa:s → ɔɪf jʊ ,spi:k 'tru:li \]

49 مَا يَنْظُرُونَ إِلَّا صَيْحَةً وَاحِدَةً تَأْخُذُهُمْ وَهُمْ يَخِصِّمُونَ ﴿٤٩﴾

49 [mæ: jæn,ð'ʊ'ru:næ → ɔʃillæ: s'æi,ħætæn wæ:'ħɪdætæn → ,tæʊ'xʊðuħum → wæ-ħum jæxɪs's'i,mu:n(æ)]

49 [ðe:ɪʊa:æ 'weɪtɪŋ → ɔounli fə:r 'wʌn ,kra:ɪ tə ɔsi:z ðəm → ɔwaɪt ðe:ɪʊa: jɛt dɪs'pju:ɪŋ \]

50 فَلَا يَسْتَطِيعُونَ تَوْصِيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾

50 [fæ-ɔlæ: jæstæt'i:'ʃu:næ tæw,s'ɪjætæn → wæ-ɔlæ:ʊʃɪlæ:ʊ,ʃæhliħim jærdʒɪ'ʃu:n(æ)]

50 [ðɛn ɔðe:ɪ wɪt 'nɒt biʊ,ɛɪbɔt → tə ,meɪkʊ'eni ,tæstəment → 'nɔ:ə wɪll ɔðe:ɪ ri,tʒə-n → ,tu ðə:ə ,pi:pl \]

51 وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾

51 [wæ-nʊ'fɪxæ fi: s'-,s'ʊ:ri → ɔfæ-'ʃɪðæ: ,ħum → ,minæ l-ʃæ'dʒdæ:θɪ → ɔʃillæ: 'ræbbihim jænsɪ,lu:n(æ)]

51 [ænd ðə 'trɪmpɪt əʃæt bi ,bʰouŋ → ðen bi'houʔd → ,ðe:æ rʊ:æ:ə 'slaidɪŋ ,daʊn frəm ðe:æ 'tu:ɪmbz → ,ɒntə ðe:æ 'lɔ:æ:d\]

قَالُوا يَنْوِيْلُنَا مَنْ بَعَثَنَا مِنْ مَرْقَدٍ نَاهَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ

الْمُرْسَلُونَ ﴿٥٢﴾

52

52 [qæ:lu: → jæ:-'wæɪlænæ: → 'mæn bæʃæθæ,næ: → ,mɪn mæ:r'qædɪnæ: → 'hæ:ðæ: mæ: əwæʃædæ ,r-ræhmæ:nʊ → wæ-'s'ædæqæ l-mursæ,lu:n(æ)]

52 [ðe:ɪ 'se:ɪ → ə'ta:ɪs fə rʊ,ʌs\][hɪ 'raʊzdʊəsʊ,ʌʊt → əvʊʌʊ 'sli:pɪŋ ,pleɪs\] ['ðɪsʊɪz ,wɒt → ðiʊ'ɔ:ɪt ,mæ:ə-sɪfət əprɒmɪst → əænd ðiʊ'envɔ:ɪz ,spouk ətru:li \]

إِنْ كَانَتْ إِلَّا صَيْحَةً وَاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَدَيْنَا

مُحْضَرُونَ ﴿٥٣﴾

53

53 [ɪn 'kæ:nætʊ,ɪllæ: → s'æɪ'hætæn wæ:,hɪdætæn → fæ-ɪ'ðæ: ə'ħum ,dʒæmi:ʊʃun → læ,dæɪnæ: mu'hðæ'ru:n(æ)]

53 [ɔɪt wəzʊəʊnli 'wɒn ,kra:ɪ → ,ðen bi'houʔd → əðe:ɪ aɪ:ə rʊ'ɔ:ɪtʊə,ræɪndʒd → bi'fɔ:æ rʊ,ʌs\]

فَالْيَوْمَ لَا تَظْلِمُ نَفْسٌ شَيْئًا وَلَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ

تَعْمَلُونَ ﴿٥٤﴾

54 [fæ-l-'jæwmæ læ: tuð',læmʊ → ,næfsun 'fæɪʊʃæn → wæ-'læ: tuðʒ,zæwnæʊəʃɪllæ: → əmæ: ,kuntum tæɪmæ'lu:n(æ)]

54 [sɔ:ʊ tə'de:ɪ → 'no:ʊ ,souʔ fæt bi 'wrɒŋdʊəniəθɪŋ → ,ænd ju fæt 'nɒt bi ,rɛkæmpensd → ɪk,sɛptʊə'kɔ:ædɪŋ tə 'wɒt ju əhæv biŋ ,du:ɪŋ\]

إِنَّ أَصْحَابَ الْجَنَّةِ الْيَوْمَ فِي شُغْلٍ فَكِهِونَ ﴿٥٥﴾

55

55 ['ɪɪnnæ → ʃæs'hæ:bæ l-,dʒænnæɪɪ → l-'jæwmæ fi: ,ʃuɣʊɪn fæ:ki'ħu:n(æ)]


55 [sɪ: → ðiʊɪn'hæbɪtəntsʊəv ,pærəpaɪs tə'de:ɪ → ,a:æ 'bɪziʊɪn ðəæ ri,dʒɔ:ɪŋ \]


هُمْ وَأَزْوَاجُهُمْ فِي ظِلَالٍ عَلَى الْأَرْيَاقِ مُتَّكِعُونَ ﴿٥٦﴾


56


56 ['ħum wæ-ʃæz,wæ:dʒuħum → 'fi:ð'ɪlæ:,ɪn 'ʃælæ: l-,ʃææ: → ,ɪkɪ muttækɪʊ'ħu:n(æ)]


56 ['ðe:ɪʊənd əðæ:ə ,spauzəs → ri'kʰanɪŋʊəpɒn ,kaʊtʃæ:zʊɪn ðə ,ʃeɪd \]

57  لَّهُمْ فِيهَا فَاكِهَةٌ وَلَهُمْ مَائِدَاتُ الْعُونَ  
57 ['læħum ɔfi:hæ:, fæ:kɪhætun → wæ-'læħum mæ: jæddæ,ɤu:n(æ)]  
57 [ðe:ɾɪn ðe:i həv 'fru:ts → ,ænd ɔðe:i 'hæv → ,ɔ:t ðæt ɔðe:i 'kɔ:t fɔr\]


58  سَلَامٌ قَوْلًا مِنْ رَبِّ رَحِيمٍ  
58 [sæ'læ:mʊn ,qæwɫæn → mɪn ,ræbbɪn ræ'hi:m(ɪn)]  
58 ['pi:s → 'sɫɟɔɪz ðə ,gri:tɪŋ → ɔfrɒm ɔ ,lɔrd 'bɔt kəmɔpæʃənət \]


59  وَأَمْتَرُوا الْيَوْمَ أَيُّهَا الْمُجْرِمُونَ  
59 [wæ-m,tæ:ɪzu: l-'jæwmæ → ,ɤæɪjʊhæ: l-mʊdʒrɪ'mu:n(æ)]  
59 [ɔnɑ:ɤ ɔki:ɾ jə'setvɤɔə,pæət → ju: 'sɪnəz → ə'pɒn ðɪs ,de:ɪ\]

60  أَلَمْ أَعْهَدْ إِلَيْكُمْ يَبْنَىءَ آدَمَ أَنْ لَا تَعْبُدُوا الشَّيْطَانَ إِنَّهُ لَكُمْ  
عَدُوٌّ مُبِينٌ  
60 [ɤæ-læm ɔsæʃhæd ɔɪlæɪkʊm → ɔjæ:-,bæni: ɔ'ɤæ:dæmæ → ɤæn ɔæ: ,tæsbʊdu: ʃ-  
ʃæɪt'æ:næ → 'ɪnnæħu: ,lækʊm → ɤæ,dʊwwʊn mʊ'bi:n(ʊn)]  
60 [ɔdɪd ɔɑ:ɪ 'nɔt ,meɪk ɔə → 'kɫvənənt ɔwɪθ jʊ // ɔɔ:ɤ 'tʃɪt'drən ɔəv ɔ ,ædəm → ɔðæt jʊ  
ɔʃʊd 'nɔt ,sʒæve 'se:ɪtən → 'ʃɤ:æli ,hi ɔɪz ɔə → 'mænɪfɛst ,fɔ:ɤ tə ɔjʊ --

61  وَأَنْ أَعْبُدُونِي هَذَا صِرَاطٌ مُسْتَقِيمٌ  
61 [ɔwæ-ɤænɪ ɔsbʊ'du:nɪ: → ɔhæ:ðæ: s'ɪ,ræ:tʃʊn mʊstæ'qi:m(ʊn)]  
61 ['ænd ,ðæt → jʊ ʃəd 'sʒæv mi \] [ɔðɪs ɔɪz ɔə 'streɪt ,pɑ:θ\]

62  وَلَقَدْ أَضَلَّ مِنْكُمْ جِبِلًّا كَثِيرًا أَفَلَمْ تَكُونُوا تَعْقِلُونَ  
62 [wæ-'læ-qæd → ɤæd'ællæ 'mɪnkʊm → dʒɪ,bɪllæn kæ'θɪ:ræn → ɤæ-'fæ-,læm →  
tæ'ku:nu: tæʃɪ,lʊ:n(æ)]  
62 [hi 'led ɔəs,tre:ɪ → ɔmɛni ɔə 'gret ,mɫti ɔtju:d ɔəv ɔjʊ → dɪd jʊ 'nɔt ɔ ,ʌndər,stænd  
//]

63  هَذِهِ جَهَنَّمُ الَّتِي كُنْتُمْ تُوعَدُونَ  
63 [hæ:ðɪ,hi: → dʒæ'hænnæmʊ llæ:ti: → 'kʊntʊm tu:ɤæ,dʊ:n(æ)]  
63 ['ðɪs ɔɪz ðə ,hɛt → ɔv ,wɪtʃ jʊ ɔwɜ:æ 'prɒmɪst \]

64  أَصْلَوْهَا الْيَوْمَ بِمَا كُنْتُمْ تَكْفُرُونَ

64 [ɪsˈlæwɦæ: l-ˈjæwmæ → ɔbɪ-mæ: ˈkuntum tækfu:ru:n(æ)]  
64 [ˌroust ˈwetʃɪnɪt təˌdeɪ → fæˌðæt ɔju ɔwɜ:æ rʌnbəˈli:væz \]

الْيَوْمَ نَخْتِمُ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ

65  بِمَا كَانُوا يَكْسِبُونَ

65 [æɪ-ˈjæwmæ ˌnæxtɪmʊ → ˌʃælæ: æfˈwæ:ɦɪɔɦɪm → wæ-tuˈkællɪmʊɔnæ: ʃæɪdi:ɦɪm → wæ-ˈtæʃɦædʊ ʃærdʒʊtʊɦum → bɪ-ɔmæ: ˈkæ:nu: jæksɪ,bu:n(æ)]

65 [təˈdeɪ we ɔset ə ˌʃɪtʃ → ˌɔn ɔðæ:æ ˈmaʊθs → ˌænd ðəɪr ˌhænds ˈspi:k təʊɔs → ˌænd ɔðæ:æ ˈfɪt → ˌbeɪæ ˈwɪtnəs → ˈæz tu ɔwɔt → ˌðəɪ ɔhæv bɪnʊˈzæniŋ \]


وَلَوْ نَشَاءُ لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَأَنَّى

66  يُبْصِرُونَ

66 [wæ-læw ˈnæʃæ: → ʃu læ-tˈæmæsna: → ˌʃælæ: ʃæɪˈju:ɦɪm → fæ-ˈstæbæ:qu: sˈ- sˈɪræ:tˈæ → fæ-ˈʃænnæ: ju:bsˈɪ,ru:n(æ)]


66 [ɔɪfʊɪt ɔhæd bɪnʊˈɔʊæ ˌwɪl → wi ɔwud həv ʊəbˈlɪtəˌreɪtəd ðæ:æ rʌ:ɪz → ðən ɔðeɪ wəd ˈreɪs ɔtu ðə ˌpa:θ → ɔbɪt ˈhaɪu ɔwud ðəɪ ˌsɪ: \]

وَلَوْ نَشَاءُ لَمَسَخْنَاهُمْ عَلَىٰ مَكَانَتِهِمْ فَمَا اسْتَطَعُوا


67  مُضِيًّا وَلَا يَرْجِعُونَ

67 [wæ-ˈlæw ˌnæʃæ: ʃu → læ-mæˈsæxnæ:ɦum → ˌʃælæ: mækæ:næ:ɦɪm → fæ-mæ: stætˈæ:ɦu: mudˈɪjjæn → ɔwæ-ˈlæ: jærdʒɪ,ɦu:n(æ)]

67 [ɔɪfʊɪt ɔhæd bɪnʊˈɔʊæ ˌwɪl → wi ɔwud həv ˈtʃeɪndʒd ɔðem → ˌwe:æ ɔðæ:æ ˈwɜ:æ → ˌðen ðəɪ kʊd ˈnɔt go:ʊɔn → ˌnɔr ɔkʊd ɔðeɪr rɪˈtʃæ:n \]

68  وَمَنْ نُعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ أَفَلَا يَعْقِلُونَ

68 [ɔwæ-ˈmæn nuʃæm,mɪrɦu → nunækˈkɪʃu fi l-ˌxæɪqɪ → ɔæ-fæ-ˈlæ: jæɪqɪˈlu:n(æ)]  
68 [ɔænd tə ˌɦum ɔso:ʊˈevæ → wi ɔgɪv ˈlɔŋ ˌlaɪf → wi ˈbend ɦɪmʊˌɔʊvæ → ˌɪn ɦɪz kɔnstɪˈtju:ʃən → ɔɦa:ʊ də ðeɪr ˈnɔtʊˌlndæˌstænd ðɪs \]

69  وَمَا عَلَّمْنَاهُ الشِّعْرَ وَمَا يَنْبَغِي لَهُ إِنْ هُوَ إِلَّا ذِكْرٌ وَقُرْآنٌ مُّبِينٌ

69 [wæ-ˈmæ: ʃælˌlæmnæ:ɦu ʃ-ɔɪʃɪræ → wæ-ˈmæ: jænbæɪɪ: ɔlæɦu: → ˌɦɪn ɔɦʊwæ ʃæɪllæ: ˈðɪkrʊn → wæ-qrʊˌʃæ:nʊn muˈbɪ:nʊ(ʊn)]

69 [ɔwi həv ˈnɔt ˌtɔɪt ɦɪm ɔpoutri → ɔɪtʊɪz ˈnɔt ˌsɪ:mli fæ ˌɦɪm \] [ɔɪtʊɪzʊˈoʊnli ʊ rɪˈmembrens → ɔændʊə ˈkɪæ kəˌræn \]



٧٠ لِيُنذِرَ مَنْ كَانَ حَيًّا وَيَحِقَّ الْقَوْلُ عَلَى الْكَافِرِينَ

70 [li-ɔjunðiræ mæn ,kæ:næ 'hæ:ɟæn → wæ-jæ'hɪqɑæ l-,qæwʔu → ,ʃælæ: l-kæ:fi'ri:n(æ)]

70 [ˌðæt hi ɔmeɪɪ 'waæ:n → 'wɒtsɔ:ʊɔvæ r\_ɔɪz ,lɪvɪŋ → ənd ðæt ðə 'wɔæ:d meɪ be ,rɪləɪzɪd → ə'ɡenst ði\_ʊʌnbə,lɪ:væz\]

أَوَلَمْ يَرَوْا أَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ أَيْدِينَا أَنْعَمًا فَهُمْ لَهَا

مَلِكُونَ ٧١

71 [ɔʃæ-wæ-'læm ɟæræw → 'ʃænnæ: xæ,læqɒæ: ɔlæħum → 'mɪmmæ:ʊʃæɔmɪlæɪ\_ʃæɪ,dɪ:næ:ʊʃænʃæ:mæn → fæ-ɔħum ,læhæ: mæ:ɪl'ku:n(æ)]

71 [ˌhæv ðeɪɪ 'nɒt ɔsɪ:n / 'hɑ:ʊ ðæt wi ɔhæv krɪ,eɪtɪd fæ ɔðem → əv ðæt\_ʊʌvæ 'hændz ,rɔ:ɪt → 'kætəl ðæt ðeɪɪ\_ʊʊn\]

وَدَلَّلْنَاهَا لَهُمْ فَمِنْهَا رَكُوبُهُمْ وَمِنْهَا يَأْكُلُونَ ٧٢

72 [ɔwæ-ðæl'lælnæ:,hæ: ɔlæħum → fæ-ɔmɪn,hæ: ræk'ku:buħum → wæ-'mɪnhæ: ɟæ\_ʊʃku,lʊ:n(æ)\]

72 [wi ɔhæv sæb'dɟuɪd ðem tə ,ðem → ənd 'sʌm\_ʊʌv ɔðem ðeɪɪ 'raɪd → ɔænd ,sʌme ɔðeɪɪ\_ʊ'ɪt \]

وَهُمْ فِيهَا مِنْفَعٌ وَمَشَارِبٌ أَفَلَا يَشْكُرُونَ ٧٣

73 [ɔwæ-'læħum ,fi:hæ: → mæ'næ:fi\_ʊʃu wæ-mæ,ʃæ:rɪbu → ɔʃæ-fæ-,læ: ɟæʃku'rʊ:n(æ) \]

73 ['ʌðæ ɟu:səs\_ʊɔ:ʔsɔ:ʊ → ɔðeɪ 'hæv ɪn ,ðem → ,ænd 'bevərəðɟɪz\] [ɔwɪll ðeɪ 'nɒt be ,θæŋkfəʔ\]

وَاتَّخَذُوا مِنْ دُونِ اللَّهِ إِلَهَةً لَعَلَّهُمْ يُنصَرُونَ ٧٤

74 [wæ-ttæ'xæðu: mɪn ,du:nɪ ɔlæ:hi → ʃæ:lɪhætæn → læʃ,ællæħum ɟʊns'æ'rʊ:n(æ)]

74 [ˌɟet ðeɪɪ ɔhæv 'teɪken → ə'pæ:t frəm\_ʊæʔəfi ɔɡɒds → ɔhæpli ðeɪ 'maɪt bi ,heʔpɪd\]

لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَهُمْ جُنْدٌ مُحْضَرُونَ ٧٥

75 [læ: ɟæs'tæt'i:ʊ\_ʃu:næ → 'næs'ræħum → wæ-,ħum 'læħum → ,ɟʊndʊn mʊħd'æ'rʊ:n(æ)]


75 [ðeɪɪ 'kænɒt ,heʔp ɔðem → ɔðo:ʊ ɔðeɪɪ bi ,housts 'meɪd → 'rædi fæ ,ðem\]

فَلَا يَحْزُنُكَ قَوْلُهُمْ إِنْ أَنْعَلِمُ مَا يَسِرُّونَ وَمَا يُعْلِنُونَ ٧٦

76

76 [fæ-'læ: → jæh'zunkæ ,qæwʔuʃum → 'ɪnnæ: ,næʃlæmʊ → mæ: juʃɪr'ru:næ wæ-  
 ɔmæ: juʃɪɪ,nu:n(æ)]

76 [ɔso:ʊ ,du 'nɒt ɔlet → ðə:æ ,se:ɪɪŋ 'grɪ:v ɔðɪ: → ə'ʃʊæ:rædli wi ,no:ʊ → 'wɒt ðe:ɪ ɔki:p  
 ,si:krit → ænd 'wɒt ðe:ɪ ,rɒblɪʃ\]

77  **أَوَلَمْ يَرِ الْإِنْسَانَ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُبِينٌ**

77 ['æ-wæ-,læm → 'jæɾæ l-ɪn,sæ:nʊ → 'ænnæ: xæ,læqna:ʃʊ → ,mɪn 'nʊt'fæɪn → fæ-  
 'ɪðæ: , ʃʊwæ → ,xæs'ɪ:ɔmʊn mu'bi:n(ʊn)]

77 [ɔhæz 'nɒt ɔmæn rɪ,gæəðəd → ,hɑ:ʊ ðət wi kri:'erted hɪm → əvʊə 'spzæm-,drɒp\  
 [ðen 'lo:ʊ → ɔhiʊɪzʊə 'mæniɔfestʊ əd,vzæ:səri\]


**وَضَرَبَ لَنَا مَثَلًا وَنَسِيَ خَلْقَهُ، قَالَ مَنْ يُحْيِ الْعِظْمَ وَهِيَ**

**رَمِيمٌ**

78

78 [wæ-'d'æræbæ ,lænæ: ɔmæθælæn → wæ-'næsi:jæ ,xælqæhu: → 'qæ:læ → ɔmæn  
 'juʃɪɪ l-ʊɪ,ð'æ:mæ → ɔwæ-'hi:jæ ræmi:z,m(ʊn)]

78 [ænd hi ɔhæz 'strʌk fæ rʊɔs → ə sə'mɪɪtɪjud → ənd fæ'gɒtn hɪz ,krɪ,eɪʃən\  
 -- 'hʊ fət ,kwɪkən ðə ɔbounz // ,wen ðe:ɪ a:æ də'ke:ɪd //

79  **إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ، كُنْ فَيَكُونُ**

79 ['qʊt → 'juʃɪjɪ:hæ: llæ,ði: → ʃænʃæ'æhæ: ,ʃæwwælæ 'mærræɪn → ,wæ-'hʊwæ →  
 ɔbi-'kʊllɪ ,xælqɪn → ,ʃæli:z'm(ʊn-ɪ)]

79 Say: 'He shall quicken them, who originated them the first time; He knows all creation,

**الَّذِي جَعَلَ لَكُمْ مِنَ الشَّجَرِ الْأَخْضَرِ نَارًا فَإِذَا أَنْتُمْ مِنْهُ**

**تُوقِدُونَ**

80

80 [ællæ'ði: dʒæ,ʃælæ ɔækʊm → ,mɪnæ ʃ-,ʃædʒæɪ l-'ʃææxd'æɪ → næ:ɾæn → fæ-  
 ɔɪðæ:ʊ ɔæntʊm ,mɪnʃʊ tu:qrɪ'du:n(æ)]

80 [ɔhu hæz 'meɪd fæ ju → ɔautʊəv ðə 'grɪ:n trɪ: → ,fɑ:ɪæ → ,ænd 'lo:ʊ → ,frɒmʊɪt ju  
 'kɪndʔ\]

أُولَئِكَ الَّذِينَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِقَدْرِ عَلَى أَنْ يَخْلُقَ مِثْلَهُمْ

بَلَىٰ وَهُوَ الْخَلَّاقُ الْعَلِيمُ ﴿٨١﴾

81

81 [oə-wæ-'læɪsæ llæ,ði: / xæ'læqæ s-sæmæ:wæ:ti wæ-l-ʊsæfod'æ / ,bi-'qæ:dirɪn /] [oʎælæ:ʊsæn 'jæxʊtqæ ,miθlæħum / 'bælæ: → wæ-'ħuwæ l-xæl,læ:qu l-ʊsæli:m(ʊ) /]

81 [oɪz 'nɒt ,hi / ʔħʊ kri'eɪtɪd ðə ,hævənzʊənʊzəθ / 'nɒtʊerbl tə ,kriɪt / ðə 'laɪkʊən ,ðem /][jɛsʊɪn'di:d → ʔhiʊɪz ðiʊ'ɔ:t kri,eɪtə → ðiʊ'ɔ:t ,no:ɪɪŋ \]

إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ﴿٨٢﴾

82

82 ['ɪnnæ,mæ: → 'æmrʊħu: 'ɪðæ: 'æɾæ:dæ ʔfæiʊsæn → sæn jæ'qu:læ læ,ħu: → 'kun → ,fæ-jæ'ku:n(ʊ)]

82 [ʔħɪs kə'ma:nd → ʔwɛn hi dɪ'zɑɪə-zʊə ,θɪŋ → ʔɪz tə 'seɪt təʊɪt → 'bi: → ,ændʊʔɪtʊɪz \]

فَسُبْحَانَ الَّذِي بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ ﴿٨٣﴾

83

83 [fæ-sʊbhæ:næ llæði: bi-jædɪħi: mælæku:tʊ kullɪ fæiʊɪn wæ-ɪlæɪħɪ tʊrdʒæɪn(æ)]  
83 [ʔso:ɪt 'ɟɪɔ:ri bi tə 'ħɪm → ɪn 'ħuz ,hændʊɪz → ðə dæ'mɪnɪənʊənʊ,ɛvrɪθɪŋ → ændʊʔɪntə ,ħɪm → jʊ ,fæl bi rɔ'tʒænd \]

## VII. CONCLUSION

The IPA Arabic transcription has been an issue that needed to be resolved for some time especially for bringing about the unvocalized vowels and the rhythm which are points falling to the scope of segmental and suprasegmental phonology. IPA notation seems to provide best means for both of these requirements. Many earlier phonologists have attempted successfully to record all the eight distinct vowels, their short and long forms and their glides in IPA transcription. This author has further attempted to add prosodic features such as stress, linking and juncture on earlier recognizable notations by relevant prosodic markings. It is hoped that the popular text Sura Al Yasin used as a model for this work will lead the way to further studies in the field and the full suprasegmental markings on the Quranic IPA transcription will add a new dimension to the tradition.

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