

# Transcription of written Arabic

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## Introduction

Transcription of Arabic means rendering Arabic with Latin characters. Transcription is used in order to smoothly quoting an Arabic word or expression in a text that is otherwise written in English or another language with Latin characters, especially if the intended readership does not master Arabic (general linguists, literary historians or critics). Transcription is also a clear way of stating the pronunciation, if the Arabic original text is unvocalized.

A transcription should ideally be reversible both as to orthography (the spelling of the Arabic text) and pronunciation. Such an ideal transcription would enable the reader to catch both the exact graphemic appearance of the original as well as its pronunciation. This ideal is not completely realizable. In practice, a transcription becomes a compromise between an orthographic *transcription* and a phonetic/phonemic *transliteration*.

It is not only the ambition to render the spelling or the pronunciation of the original as exactly as possible that determines the transcriptions method. Also the readership requires compromises. This means that for some groups of readers the number of special characters and diacritics has to be limited in order to increase readability for a wider general public.

*Linguistic studies* with phonological, morphological or lexical topics definitely call for a “reversible” transcription in order to avoid ambiguities, but also syntactic studies require precision in rendering Arabic expressions.

*Literary studies* on the other hand usually do not focus on the exact form of a word and thus do not require the same degree of accuracy in the transcription. Such studies also attract many readers without knowledge of Arabic which also indicates that a more simplified transcription is feasible. It must be emphasized, however, that a transcription never should be allowed to be misleading or lead to uncertainty as to which Arabic word or expression is intended. And whatever the principles of transcription, it must be performed with consistency throughout the same document.

In *mass media* like newspapers, magazines and books for the general public demands for readability are even greater than in literary studies, which calls for a further simplification of the transcription method.

## **Why we transcribe Arabic**

*Transcription* of Arabic text is done when:

- the pronunciation does not follow unambiguously from the writing of the original
- the readers of the text perhaps do not master Arabic script

- Arabic expressions need to be rendered smoothly in an English commenting or analysing text (or another language that uses the Latin alphabet like German, French or Swedish)
- writing Arabic dialect texts (must be rendered by latin transcriptions characters or IPA; Arabic script does not lend itself easily to express fine dialectal differences)

*Arabic script* is used in an academic papers when:

- texts are quoted in longer separate lines or paragraphs
- the expected reader can read Arabic

### **Transliteration**

A transcription that pertains to and renders the graphic appearance of the text is called *transliteration*. In a transliteration it is the orthography, the graphic image, of the text that is rendered as exactly as possible. The rendering is most clearly realized if there is a one-to-one correspondence between the transcription signs and the Arabic signs. In such a case it is possible to restore exactly the original text from the transcribed text.

Example: رَمَوْا “they threwed” in pure transliteration would be rendered with *ramaw*’, in spite of the fact that the final *ʾalif al-fāṣila* is not pronounced and has never been. Such a transcription is unusual, since *ʾalif* in this case only functions as a marker of plural without ever being pronounced.

### **Phonemic transcription**

Transliteration comes rather close to (but is not the same as) a *phonemic transcription*, in which a transcription sign refers to an Arabic phoneme. Focus in such a transcription is on the *pronunciation* of the text, not on the written image. *ramaw* (“they throwed”) is an example of a phonemic transcription of رَمَوْا, while *ramaw*’ is a corresponding transliteration.

Rem.: A phonemic transcription focuses on the pronunciation, but it does not render variations in the pronunciation of the pronemes (allophones). In order to reproduce the exact pronunciation a *phonetic transcription* must be used. The exact pronunciation, for example in a dialect recording, is best rendered by the

International Phonetic Alphabet (IPA, see [www2.arts.gla.ac.uk/IPA](http://www2.arts.gla.ac.uk/IPA)). However, phonetic transcription becomes rather hard to read and for many purposes (except purely phonetic) impractical. When rendering Arabic dialect texts therefore a compromise transcription is used, being a mixture of a phonemic and a phonetic rendering of the pronunciation. See further the separate document “Transcription of Arabic dialect text material”.

## A recommended transcriptions method: a compromise

For written Arabic (modern or classical) we recommend in the following a compromise between transliteration and a phonemic/phonetic transcription. The recommendation follows the standard DIN 31635 as it is applied in *Encyclopedia of Arabic Language and Linguistics* (vol. I, 2006, s. viii).<sup>1</sup>

Rem. The recommended transcription is not fully phonemic, since 1) *hamzat al-waṣl* is not rendered (*ibn*, not *ʾibn*; *al-baytu*, not *ʾal-baytu*), 2) the definite article may be rendered without assimilation of a following “sun consonant” (*al-nār* is an acceptable alternative to *an-nār* if it is written in such a way consistently), and 3) case vowels may be discarded when names and single words are quoted in isolation (‘Abd al-Raḥmān, not ‘Abdu r-Raḥmāni or ‘Abdu l-Raḥmāni). The recommended transcription is not fully a transliteration, since 1) *ʾalif* is not rendered except when expressing long *ā* (*daʿā* for دَعَا “he invited”, but *ramaw* for رَمَوْا “they threw”, not *ramaw*), 2) there is no differentiation between the “chairs” of *hamza* (*biʾrun* for بَيْتٌ and *raʾsun* for رَأْسٌ), 3) *ʾalif* with *hamzat al-waṣl* after vowel is not rendered at all (إِلَى الْبَيْتِ is transcribed *ʾilā l-bayti*, not e.g. *ʾilā ʾl-bayti*), 4) no differentiation is made between *ʾalif ṭawīla*, *ʾalif maqṣūra* and *ʾalif qaṣīra* (“dagger *ʾalif*”), but all are rendered by long *ā* (*hunā* for هُنَا “here”, *banā* for بَنَى “he built”, and *hādā* for هَذَا), 5) there is no specific transcription sign for *madda* (أَجِدُ is rendered *ʾāḥuḍu* “I take”), and 6) there is no difference between *tāʾ* and *tāʾ marbūṭa*, when the latter must bear a case vowel (*naẓarat* for نَظَرَتْ “she saw”, and *naẓratun* for نَظْرَةٌ “glance”).

The recommended transcription shows two variant transcription moods: *pausal transcription* of names and separate words and phrases and titles, and *context transcription*, which renders whole passages of text (usually at least one complete Arabic clause).

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<sup>1</sup> DIN 31635 was adopted 1936 by Deutsche Morgenländische Gesellschaft ([www.dmg-web.de](http://www.dmg-web.de)).

## Transcription in literary history studies

In the column “Lit” the principle of a one-to-one relationship between an Arabic character and a corresponding transcription sign is loosened in order to increase readability for those without knowledge of Arabic. By this practice, which is utilized especially in works on modern Arabic literature, a simplified transcription is made where some Arabic characters are rendered by two transcription signs (*th* for *ṭ*, *kh* for *ḥ*, *dh* for *ḍ*, *sh* for *š*, *gh* for *ġ*). This practice may theoretically lead to ambiguities in the rendering of certain Arabic words and expressions, but usually this turns out to be no real problem. Ambiguities occur in some cases, as in *tashīlun* (“simplification”), which a reader could interpret as تَشْيِيلٌ of the noun type *faʿīlun* (a common morphological pattern for adjectives) instead of the correct تَسْهِيلٌ. Another drawback, although a minor one, is that some consonant geminations look perplexing, like *mutaʿakhhirun* (“delayed”), for مُتَأَخَّرٌ, or ash-Shām for الشَّامُ.

## Rendering of Arabic names in media and official documents

The column “Media” in the table below suggests a practice of transcription for media and official documents, where it is advisable to simplify the transcription of Arabic names even more: diacritic marks in the transcription (dots below a base character, macron above a character, etc.) are discarded, *hamza* and *ʿayn* are not rendered at all. The difference between long and short vowels is neglected and emphatic/velarized consonants are written as non-emphatics. The disadvantage is, of course, that some proper names which are distinguished in Arabic (and the Arabic script) are identically rendered in transcription. If *ʿayn* (ع) has to be rendered (in order to distinguish it from *hamza*) a ‘straight’ apostrophe (’, Unicode 0027) should be used. This apostrophe is easily available on all keyboards. It is not advisable to use a ‘modified’ apostrophe (’, Unicode 02BC) since the latter can be mistaken for *hamza*. The name عَمْرُو (pronunciation: *ʿamr*) is to be rendered Amr, in exceptional cases 'Amr. The quality of the vowels should follow the practice of standard Arabic pronunciation (*a*, *i*, *u*), not the habits of the various dialects (where for example both *a* and *i* are often pronounced *e*). In

media and official documents the pausal transcription practice is to be used throughout.

### **Table over recommended transcription signs**

In the table below the alternatives “Ling” and “Lit” refer to the practice in academic studies of linguistics and literary history respectively, also exam papers below PhD level, while the column “Media” refers to a recommendation for written communication of Arabic words and phrases in non-academic writings. As a comparison, the corresponding symbols of the International Phonetic Alphabet are given in the second column (IPA).

	IPA	<i>Ling</i>	<i>Lit</i>	<i>Media</i>
ء	[ʔ]	ʔ, ʔ	ʔ	
ب	[b]	<i>b</i>	<i>b</i>	<i>b</i>
ت	[t]	<i>t</i>	<i>t</i>	<i>t</i>
ث	[θ]	<i>ṭ</i>	<i>th</i>	<i>th</i>
ج	[dʒ]	ǧ, <i>j</i>	<i>j</i>	<i>j</i>
ح	[ħ]	<i>ħ</i>	<i>ħ</i>	<i>h</i>
خ	[x]	<i>ħ, x</i>	<i>kh</i>	<i>kh</i>
د	[d]	<i>d</i>	<i>d</i>	<i>d</i>
ذ	[ð]	<i>ḍ</i>	<i>dh</i>	<i>dh</i>
ر	[r]	<i>r</i>	<i>r</i>	<i>r</i>
ز	[z]	<i>z</i>	<i>z</i>	<i>z</i>
س	[s]	<i>s</i>	<i>s</i>	<i>s</i>
ش	[ʃ]	š	<i>sh</i>	<i>sh</i>
ص	[sʰ]	ṣ	ṣ	<i>s</i>

ض	[dˤ]	ḍ	ḍ	d
ط	[tˤ]	ṭ	ṭ	t
ظ	[ðˤ]	ḏ, ḏ̣	ḏ̣	z
ع	[ʕ]	ʕ, ʕ̣	ʕ̣	(')
غ	[ɣ]	ġ	gh	gh
ف	[f]	f	f	f
ق	[q]	q	q	q
ك	[k]	k	k	k
ل	[l]	l	l	l
م	[m]	m	m	m
ن	[n]	n	n	n
ه	[h]	h	h	h
ةَ	[a/at]	a/at	a/at	a/at
و	[w]	w	w	w
ي	[j]	y	y	y
ُ	[u]	u	u	u
ُ	[un]	un	un	



ِ	[i]	<i>i</i>	<i>i</i>	<i>i</i>
ِ	[in]	<i>in</i>	<i>in</i>	
َ	[a]	<i>a</i>	<i>a</i>	<i>a</i>
َ	[an]	<i>an</i>	<i>an</i>	
آ	[ʔa:]	ʔā	ʔā	<i>a</i>
لَا	[la:]	<i>lā</i>	<i>lā</i>	<i>la</i>
وُ	[u:]	<i>ū</i>	<i>ū</i>	<i>u</i>
وُ		<i>uww</i>	<i>uww</i>	<i>uww</i>
يِ	[i:]	<i>ī</i>	<i>ī</i>	<i>i</i>
يِ		<i>iyy</i>	<i>iyy</i>	<i>iyy</i>
اَ	[a:]	<i>ā</i>	<i>ā</i>	<i>a</i>
ُ	[a:]	<i>ā</i>	<i>ā</i>	<i>a</i>
ىَ	[a:]	<i>ā</i>	<i>ā</i>	<i>a</i>
ىَ	[an]	<i>an</i>	<i>an</i>	<i>a</i>

In the table above two signs separated by comma (e.g. “ğ, j”) constitute two optional variants. Choose one of them, and then use it consequently throughout a document. A slash “/” (in “a/at”) between two signs means that both are used according to syntactic position. It follows from the table that the characters و and ي may be used with several meanings: to designate the consonants *w* and *y*, or to mark a long vowel (*ū* and *ī* respectively). The sequence ي should be transcribed *ī*, not *iy*. Only when و and ي bear a vowel sign (in vocalized text) are they consonants: هُوَ *huwa*, كُرْسِيٌّ *kursiyyun*.

## Directions for the transcription

The following recommendations concern in the first hand the alternatives “Ling” och “Lit” in the table.

### A. General principles for transcription

- a. For every sign and every rule be consequent throughout your work.
- b. Transcribed quotations of text specimens should usually be written in italics (*huwa fi l-bayti*). However, Arabic names quoted separately (‘pausal transcription’, outside a text specimen) are written in regular font style (‘Abd al-Raḥmān). Names within transcribed texts (‘context transcription’) should be in italics as the rest of the text. Rule: names in pausal transcription are written with regular style. Other pausal transcriptions are always italicized within an otherwise regular text: “The language of the Arabs is called *al-‘arabiyya*, while the concept of *‘umma* pertains to a common Arab nation”.
- c. The *a* of the definite article is never capitalized, unless positioned at the head of a sentence (“Hind invited ar-Rašīd”, but: “...who resided in Baghdad. Ar-Rašīd was a great caliph...”).
- d. The final vowels of the verb are always written out in the transcription, even when short. This pertains also to pausal transcription: *kataba*, *yaktubu* (never *katab*, *yaktub*, which would intimate a dialect pronunciation).
- e. When transcribing the *-l-* of the definite article the author must make a choice how to account for the assimilation of the ‘solar letters’ (*al-ḥurūfu l-šamsiyyatu*). Choose either to disregard the assimilation as in *al-*

*nār* or render the assimilation as in *an-nār* “the fire”. Be then consequent throughout your document. Modern literary studies tend to disregard the assimilation, while linguistic works usually reproduce it.

- f. *hamzat al-waṣl* is never transcribed (except possibly in grammars for pedagogical reasons). For example *ibn*, not *ʾibn*. This also pertains to the *hamza* of the definite article: *al-bayt*, not *ʾal-bayt*.
- g. *Ibn* is written in lower-case except in the beginning of a name: ‘Amr ibn al-Qāsim, but: Ibn al-Kalbī.

## B. Pausal transcription

Pausal transcription is used when rendering separately quoted proper names, place names, book titles and other isolated portions of text where case vowels have no special interest.<sup>2</sup> Such a simplified transcription method is used in all cases when Arabic concepts are quoted and discussed in an otherwise English text (or German, French, Swedish, etc.).

Pausal transcription:

- a. Words are written in their pausal form and case vowels are omitted: *bayt*, *rasūl*.
- b. *tāʾ marbūṭa* is rendered -a: *martiya*, *madīna*. If marking the first constituent in an *ʾidāfa*-konstruktion the *tāʾ marbūṭa* must be rendered -at (accounting for the change in the pronunciation): *madīnat an-nabī* for مَدِينَةُ النَّبِيِّ “the city of the prophet” (context transcription: *madīnatu n-nabiyyi*); *sayyāra* “car”, but in an *ʾidāfa*-phrase, *sayyārat ar-raʾīs* “the car of the president” (a context transcription *sayyāratu r-raʾīsī* is always correct if the author prefers to be explicit with the cases involved).
- c. Connecting vowels before a *hamzat al-waṣl* are disregarded. If the phrase *من البيت* is to be transcribed as an isolated phrase it is correct to omit the connecting vowel (*i*) or the case vowel and transcribe *min al-bayt* (instead of an also correct context transcription *min-a-l-bayti*).
- d. Also in pausal transcription the vowel of a *hamzat al-waṣl* is elided if a word precedes that has a final vowel: *fī l-bayt*. But case vowels as well as connecting vowels are always omitted in which cases the vowel of the *hamzat al-waṣl* is retained: *min al-bayt*. Since case vowels are omitted in

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<sup>2</sup> See Ryding, *A reference grammar*, p. 34-35, 38-39.

pausal transcription means that many words will end in a consonant so that the vowel of the definite article is retained: *hamzat al-waṣl* (not *hamzatu l-waṣli*), Ibn al-ʿArabī (not Ibnu l-ʿArabiyyi).

- e. The pronunciation of the accusative ending with *tanwīn* (-an) is -ā in pause. The name تَأَبَّطُ شَرًّا (a preislamic poet) is rendered in pausal transcription Taʿabbāṭa Šarrā (but in context transcription: *Taʿabbāṭa Šarran*).
- f. The nisba ending -iyyun/-iyyin/-iyyan is rendered -ī in pausal transcription, and then also loses its original stress when pronounced: اṭ-Ṭābarī (but in context transcription the gemination is faithfully rendered: لِشَاكِرِ الْبِثْلُونِيِّ *li-Šākirin-i-l-Batlūnīyyi* “by Šākir al-Batlūnī”). In feminine nisba nouns the doubling of yāʾ must be rendered also in pausal transcription and the original stress is retained: *as-sīra n-nabawīyya* for السَّيْرَةُ النَّبَوِيَّةُ “the prophet biography” (context-transcription: *as-sīratu n-nabawīyyatu*).
- g. Names of certain leading Arab personalities and politicians have Latin forms that have been naturalized in the media. Such spellings of names should be retained as far as possible, even when they violate the rules given above: Gamal Abdel Nasser (not e.g. Jamal Abd al-Nasir).
- h. Certain set phrases and pronouns are rendered with full final vowels and *tanwīn*:: شُكْرًا *šukran* (not *šukrā*), تَقْرِيْبًا *taqriban*, نَهْنُ *naḥnu*, هُوَ *huwa*, هِيَ *hiya*.
- i. An example of pausal transcription: single Arabic words quoted in a paper: “The Arabic word *salām* means ‘peace’ and its antithesis is *ḥarb*.” (without case vowels and with Arabic words in italics).

### C. Context transcription

Context transcription is used when a passage of text is quoted fully (usually at least one sentence long).

- a. Words held together in the Arabic script are connected with a hyphen in the transcription, *li-zamanin ʿāḥara* för لَزَمَنِ آخَرَ “for another time”, but *fī baytī* for فِي بَيْتِي “in my house”.

- b. Case vowels and connecting vowels are retained in full. Write *balāḡa ʿilā bayti n-nāri* “he arrived at the fire temple” with case vowels, *sakana rasūluhu fī l-madīnati* “His apostle lived in Medina”.
- c. In context transcription the vowel of *hamzat al-waṣl* is elided when the preceding word ends in a vowel. The *a* of the definite article is also omitted after a preceding vowel. Exemple: *katabtu l-kitāba* “I wrote the book” (not *katabtu al-kitāba*), *yawma ʿtiqālihi* “on the day of his arrest” (يَوْمَ اِعْتِقَالِهِ), *fī ntizārin* (inte *fī intizārin*) “while waiting”, *ʿilā mraʿatin* (not *ʿilā imraʿatin*) “to a woman”, *kataba r-risālata* (or *kataba l-risālata*, see above) “hee wrote the letter”, *wa-nṣarafat* “and she left”, *bi-l-bayti* “in the house”, *fī l-bayti* “in the house”, *li-t-taḡkārī* “for consideration”.
- d. A connecting vowel (*waṣla*) is written with hyphen after a preceding word and connects to the word that follows with a new hyphen, for example *min-a-r-raḡuli* för مِنَ الرَّجُلِ “from the man”, not *min ar-raḡuli* (however, if the definite article is positioned before a derived stemform *maṣdar* the vowel of the *hamzat al waṣl* is retained in the transcription: *al-intiḡābātu* for اَلْاِنْتِيحَابَاتُ, not *al-i-ntiḡābātu*).
- e. Personal suffixes are written without hyphens, *ʿuḡibbuki*. Only when there is a special need to distinguish the suffixes, for example in a morphological study, are hyphens justified, and then written consequently, *ʿuḡibbu-ki*.
- f. If a vowel is uncertain it may be written within braces: *fa-yarḡi[u]* (*fa-* may also govern the subjunctive mood).

## Exercises

Do the following exercises by first trying to transcribe the left column without help of the right columns, then controlling your own transcriptions against the given Ling and Lit renderings.

### 1. Pausal transcription (single words and phrases)

Arabic text	Transcription "Ling"	Transcription "Lit"
أَنَا وَأَنْتَ	ʿanā wa-ʿanta	ʿanā wa-ʿanta

أَسْلَامٌ عَلَيْكُمْ	<i>as-salām ‘alaykum</i>	<i>as-salām ‘alaykum</i>
مُعَلِّمٌ	<i>mu‘allim</i>	<i>mu‘allim</i>
مُعَلِّمَةٌ	<i>mu‘allima</i>	<i>mu‘allima</i>
طَالِبَةٌ	<i>tāliba</i>	<i>tāliba</i>
هُنَا	<i>hunā</i>	<i>hunā</i>
جِدَارٌ	<i>ǧidār</i>	<i>jidār</i>
كُرْسِيٌّ	<i>kursī</i>	<i>kursī</i>
شَنْطَةٌ	<i>šanṭa</i>	<i>shanṭa</i>
خِزَانَةٌ	<i>ḥizāna</i>	<i>khizāna</i>
لَوْحٌ	<i>lawḥ</i>	<i>lawḥ</i>
مِصْبَاحٌ	<i>miṣbāḥ</i>	<i>miṣbāḥ</i>
وَرَقٌ	<i>waraq</i>	<i>waraq</i>
شُبَّاكٌ	<i>šubbāk</i>	<i>shubbāk</i>
الشَّمْسُ	<i>aš-šams</i>	<i>ash-shams</i>
الغُرْفَةُ	<i>al-ǧurfa</i>	<i>al-ghurfa</i>
عَلَى الطَّوِيلَةِ	<i>‘alā ṭ-tāwila</i>	<i>‘alā ṭ-tāwila</i>
أَيْنَ الشَّمْسِ	<i>ʾayna š-šams</i>	<i>ʾayna sh-shams</i>
شَرِيكُ بِنِ الْأَعْوَرِ	<i>Šarīk ibn al-ʾAʿwar</i>	<i>Sharīk ibn al-ʾAʿwar</i>
عُمَرُ بْنُ الْخَطَّابِ	<i>‘Umar ibn al-Ḥaṭṭāb</i>	<i>‘Umar ibn al-Khaṭṭāb</i>
الْمُتَنَبِّئِيُّ	<i>al-Mutanabbiʾ</i>	<i>al-Mutanabbiʾ</i>
الْكِسَائِيُّ	<i>al-Kisāʾī</i>	<i>al-Kisāʾī</i>
أَبُو الْحَسَنِ الْكِسَائِيُّ	<i>ʾAbū l-Ḥasan al-Kisāʾī</i>	<i>ʾAbū l-Ḥasan al-Kisāʾī</i>
أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْفَضْلِ الصَّيْمَرِيُّ	<i>ʾAbū Ğaʿfar Muḥammad ibn al- Faḍl aṣ-Ṣaymarī</i>	<i>ʾAbū Jaʿfar Muḥammad ibn al- Faḍl aṣ-Ṣaymarī</i>
إِبْنُ الْفَضْلِ	<i>Ibn al-Faḍl</i>	<i>Ibn al-Faḍl</i>
مَدِينَةُ النَّبِيِّ	<i>madīnat an-nabī</i>	<i>madīnat an-nabī</i>

ظُهُرٌ	<i>ḍuḥr</i>	<i>zuhr</i>
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## 2. Context transcription (usually whole phrases and clauses)

Arabic text	Transkription "Ling"	Transkription "Lit"
أَسَلَامٌ عَلَیْكُمْ	<i>as-salāmu ʿalaykum</i>	<i>as-salāmu ʿalaykum</i>
أَنَا مُعَلِّمٌ	<i>ʾanā muʿallimun</i>	<i>ʾanā muʿallimun</i>
أَنْتِ طَالِبَةٌ	<i>ʾanti ṭālibatun</i>	<i>ʾanti ṭālibatun</i>
هُنَا كُرْسِيٌّ	<i>hunā kursiyyun</i>	<i>hunā kursiyyun</i>
السَّنْطَةُ فِي الْبَيْتِ	<i>aš-šanṭatu fī l-bayti</i>	<i>ash-shanṭatu fī l-bayti</i>
هُوَ فِي مَدِينَةِ النَّبِيِّ	<i>huwa fī madīnati n-nabiyyi</i>	<i>huwa fī madīnati n-nabiyyi</i>
دَخَلْتُ مِنَ الْبَيْتِ	<i>daḥaltu min-a-l-bayti</i>	<i>dakhaltu min-a-l-bayti</i>

Transcribe the following Arabic texts (context transcription) and compare with the given transcription.

### Text 1

الْبَيْتُ كَبِيرٌ وَجَمِيلٌ. تُوْجَدُ فِي الْبَيْتِ عُرْفَةٌ لِلْجُلُوسِ وَعُرْفَةٌ لِلنُّوْمِ وَعُرْفَةٌ لِلْأُخْتِ وَعُرْفَةٌ لِي وَمَطْبَعٌ وَحَمَّامٌ وَأَمَامَ الْبَيْتِ حَدِيقَةٌ جَمِيلَةٌ. الْأَبُ مُعَلِّمٌ وَالْأُمُّ طَبِيبَةٌ وَالْأُخْتُ طَالِبَةٌ وَأَنَا طَالِبٌ أَيْضًا. عِنْدِي عُرْفَةٌ كَبِيرَةٌ وَفِي الْعُرْفَةِ طَاوِلَةٌ وَكُرْسِيٌّ وَسَرِيرٌ كَبِيرٌ وَخِزَانَةٌ وَرَادِيُو قَدِيمٌ وَجِهَازُ فِيدِيُو يَابَانِيٌّ وَجِهَازُ تَلْفَزِيُونُ جَدِيدٌ وَمِصْبَاحٌ قَدِيمٌ وَشُبَّاكٌ كَبِيرٌ.

“Ling”:

*al-baytu kabīrun wa-ḡamīlun. tūḡadu fī l-bayti ḡurfatun li-l-ḡulūsi wa-ḡurfatun li-n-nawmi wa-ḡurfatun li-l-ʾuḡti wa-ḡurfatun li wa-maṭbaḡun wa-ḡammāmun wa-ʾamāma l-bayti ḡadiqatun ḡamīlatun. al-ʾabu muʿallimun wa-l-ʾummu ṭabībatun wa-l-ʾuḡti ṭālibatun wa-ʾanā ṭālibun ʾayḡan. ʿindī ḡurfatun kabīratun wa-fī l-ḡurfati ṭāwilatun wa-kursiyyun wa-sarīrun kabīrun wa-ḡizānatun wa-rādiyū qadīmun wa-ḡihāzun fīdiyū yābāniyyun wa-ḡihāzun talfaziyyūn ḡadidun wa-miṣbāḡun qadīmun wa-šubbākun kabīrun.*

“Lit”:

*al-baytu kabīrun wa-jamīlun. tūjadu fī l-bayti ghurfatun li-l-julūsi wa-ghurfatun li-n-nawmi wa-ghurfatun li-l-ʿuḥṭi wa-ghurfatun lī wa-maṭbakhun wa-ḥammāmun wa-ʿamāma l-bayti ḥadīqatun jamīlatun. al-ʿabu muʿallimun wa-l-ʿummu ṭabībatun wa-l-ʿuḥṭu tālibatun wa-ʿanā tālibun ʿaydan. ʿindī ghurfatun kabīratun wa-fī l-ghurfati tāwīlatun wa-kursiyyun wa-sarīrun kabīrun wa-khizānatun wa-rādiyū qadīmun wa-jihāzun fīdiyū yābāniyyun wa-jihāzun talfaziyyūn jadīdun wa-miṣbāḥun qadīmun wa-shubbākun kabīrun.*

## Text 2

دَخَلَ طُفَيْلِيٌّ عَلَى قَوْمٍ يَأْكُلُونَ فَقَالَ لَهُمْ مَا تَأْكُلُونَ فَقَالُوا مِنْ بَعْضِهِ سَمًّا فَأَدْخَلَ يَدَهُ وَقَالَ  
الْحَيَاةُ حَرَامٌ بَعْدَكُمْ.

Transcription according to column “Ling”:

*daḥala ṭufayliyyun ʿalā qawmin yaʿkulūna fa-qāla lahum mā taʿkulūna fa-qālū min buḡḍiḥi samman fa-ʿadḥala yadahu wa-qāla l-ḥayātu ḥarāmun baʿdakum.*

Transcription according to column “Lit”:

*dakhala ṭufayliyyun ʿalā qawmin yaʿkulūna fa-qāla lahum mā taʿkulūna fa-qālū min buḡḍiḥi samman fa-ʿadkhala yadahu wa-qāla l-ḥayātu ḥarāmun baʿdakum.*

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