

International Islamic University Chittagong (IIUC)

Course Title: **Text of Ethics and Morality-1 - All Faculties**

Course Title: **Text of Ethics and Morality**

Course Code: **UREM -1101**

Credit Hours: 1 Contact Hour : 2

Mid –Term Exam

Course Objectives:

The objectives of this course are:

- To make students capable of understanding the text of the Holy Qur'an so that they can understand the rules of ethics from the main and basic ethical book.
- To make students capable of understanding the basic Arabic language so that they can communicate with the foreign countries and be fit with labor market worldwide especially in the Middle East.
- To inspire students and make them interested in reading the Holy Qur'an, the basic ethical book, the last divine scripture and the complete code of life.
- To inspire students and make them interested in reading the Holy Qur'an, the basic ethical book, the last divine scripture and the complete code of life.
- To make students familiar with statements of rules of the Holy Qur'an so that they can lead their life being enlightened with them.
- To go towards achieving the motto of the university – to combine quality with morality.

Learning Outcomes:

The learners, after completion of this course, will be able to:

- Recite of the Holy Qur'an properly following the rules of recitation.
- Learn the meaning of the significant words & expression mentioned in the text.
- Understand the formation of Qur'anic verses as per Arabic language.
- Gain the knowledge about central theme and subject matter of the text.
- Find out the teachings and implication of the text.
- Compare between the requirements of Ayats and the reality of our life.
- Understand the basic formation of Arabic sentences.
- Obtain the capability of Arabic conversation.

Course contents:**1st week**

Lecture: 1 an introduction to the text of Ethics and Morality.

Lecture: 2 an introduction to Arabic language.

2nd week

Lecture: 3 selected text on the introductory chapter of a valuable Ethical Book - the holy Qur'an

Lecture: 4 identifying the forms of Arabic alphabet with example.

3rd week

Lecture: 5 Selected text on procreation of the creation of humankind: 22:5

Lecture: 6 The sun letters and the moon letters.

4th week

Lecture: 7 Selected text on Islamic monotheism: 2: 1-5; 112: 1-4

Lecture: 8 Arabic numbers and common Arabic words used in daily life.

5th week

Lecture: 9 Text on ensuring social peace by removing bad behavior 49:10-12

Lecture: 10 Arabic prepositions.

6th week

Lecture: 11 Selected text on duties and obligations towards family and relatives = 4: 34-36.

Lecture: 12 Exercise of Arabic demonstrative pronouns.

7th week – Revision of above lessons**Mid –Term Exam****References:**

Abbott, N., Studies in Arabic literary papyri II, Qur'anic commentary and tradition, Chicago: University of Chicago, 1967.

Dr. M. Fazlur Rahman, Everyday Arabic Conversation, Riyad Prokashani, Dhaka, 2005.

Haleem, M. A., Understanding the Qur'an: themes and Style, London: I. B. Tauris, 1999.

Izzath Uroosa, Learning Arabic Language of the Qur'an, Darussalam, Riyadh, 2010.

Saheeh International, The Qur'an Arabic Text with Corresponding English Meanings, Jeddah, Saudi Arabia, 1997.

1st Week

***Lecture: 1** An introduction to the text of Ethics and Morality.*

***Lecture: 2** An introduction to Arabic language.*

Lecture: 1 *An introduction to the text of Ethics and Morality.*

Ethics, Morality and Education.

1. Introduction

Ethics and morality are concerned with how humans should live their lives in accordance with what they know to be right and wrong. The two terms are often used interchangeably. However, when scholars distinguish them, they understand ethics to mean philosophical reflection upon moral conduct, while morality pertains to specific norms or codes of behavior. (Safra, E., Jacob, P -214). Education is at the heart of humanistic development and it occupies the inner feelings of human heart and glorifies the image of human kind. Everyone has the right of education. It shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedom (James R. Lewis and Carl Skutsch, 2007). Education should be oriented with morality. Morality is one of the fundamental sources of a nation's strength, just as immorality is one of the main causes of a nation's decline. It helps a person to reach the goal of each branch of education. And without having morality a student of a branch of education cannot reach its goal, and a person without having morality cannot be well-wisher for a family, a society, a country, the human beings, and the whole cosmos as well. This term of virtue is being disappeared from humankind's day by day due to the absence of ethical practice in a family, ethical courses being unimportant in the educational institutions, decline of trust in public institutions, increasing public concern about questionable ethical practices in business and industry, the bad impact of mass media, and the temptation of wealth and high rank illegally.

2. Education

Education is a process of teaching, training and learning something. John Henry Newman gave an excellent concept of education. He said: "Education is a high word; it is the preparation for knowledge, and it is the imparting of knowledge in proportion to that preparation... It is education which gives a man a clear conscious view of his own opinions and judgments, a truth in developing them, an eloquence in expressing them, and a force in urging them. It teaches him to see things as they are, to go right to the point, to disentangle a skein of thought, to detect what is sophistical, and to discard what is irrelevant... It shows him how to accommodate himself to others, how to throw himself into their state of mind, how to bring before them, how to influence them, how to come to an understanding with them, how to bear with them... He knows when to speak and when to be silent; he is able to converse, he is able to listen; he can ask a question pertinently, and gain a lesson seasonably, when nothing to impart himself (Dr. Richard Paul and Dr. Linda Elder, 2006). Education facilitates a nation to sustain its image among the nations; it plays a pivotal role in making people civilized one.

3. Morality and Ethics

The English word "moral" is etymologically derived from the Latin *moralis*, which is a combination of two other Latin words, *mos* referring to custom, tradition or habit, and *alis* which refers to people. *Moralis* referred to "customs of the people." Present usage of the English words "moral" and "morality" have reference to compliance or conformity with a conception of good or right behavior. The word ethics is plural in form but singular or plural in construction **that denotes** the discipline dealing with what is good and bad and with moral duty and obligation. It is derived from an Ancient Greek word *êthikos*, which means "relating to one's character". The Ancient Greek adjective *êthikos* is itself derived from another Greek word, the noun *êthos* meaning "character, disposition" (*An Intermediate Greek-English Lexicon. 1889.*) Rushworth Kidder states that "standard definitions of *ethics* have typically included such phrases as 'the science of the ideal human character' or 'the science of moral duty'". (*Kidder, Rushworth (2003).*) Richard William Paul and Linda Elder define ethics as "a set of concepts and principles that guide us in determining what behavior helps or harms sentient creatures (*Paul, Richard; Elder, Linda (2006).*)

Morality and ethics bear same meaning. Though some scholars found out a few differences between these two words. As their statement ethics relates to a society whereas morality relates to an individual person, and ethics relate more in a professional life while morals are what individuals follow independently. When we speak of people as being moral or ethical, we usually mean that they are good people, and when we speak of them as being immoral or unethical, we mean that they are bad people. When we refer to certain human actions as being moral, ethical, immoral, and unethical, we mean that they are right or wrong.

4. Morality in Religious Scriptures

Religion is defined as a system of faith and worship or faithfulness or devotion to a principle towards a sacred or supreme being. (David A. Leeming, Kathryn Madden, Stanton Marlan, 2010). There are various religions available in the world and most of world populations are followers of these religions. The CIA's World Fact book gives the world population as more than seven hundred crores, and the distribution of religions as Christian 33.39% , Muslim 22.74%, Hindu 13.8%, Buddhist 6.77%, Sikh 0.35%, Jewish 0.22%, Baha'i 0.11%, other religions 10.95%, non-religious 9.66%, atheists 2.01% (Karen Jacobs Sparks, 2009). I think all these religions and their scriptures emphasize on morality more or less. And the followers of these religions believe their scriptures respectively. In the following, we can mention the views of some religions as to morality.

4.1 Morality in Islam

The main sources of Islam are the Holy Qur'an and the Traditions of the Prophet Muhammad (PBUH). Ample directions of morality are available in the Holy Quran and it is obviously proved by the whole universe irrespective of colour, race, and religion that the life of the Prophet Muhammad (PBUH) is adorned with the morality.

The Holy Qur'an is a tremendous manifestation of moral teachings, and the entire canvas of the Divine plan of human existence on earth is under its purview. In formulating this plan it has kept the dictates of perfect fairness and equity. It tells us the internal and personal mechanism which makes us act or not to act. It has recognized the power of morals in all spheres of human life. If we analyze its moral code we would find in it a world of personal ethics, family morals, social morals, business, political ethics, and literary ethics. In brief, there is not an aspect of human actions, psychological conditions, circumstances, rights, excellence and etiquette which has been left out of the Qur'anic moral teachings (Abdalati, Hammudah, 1975). Allah (swt) says:

“It is not righteousness that ye turn your faces towards east or west; but righteousness is the one who believes in Allah and the Last Day, and the Angels, and the Book, and the prophets, and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to the needy, for the wayfarer, and to those who ask, and to set slave free, performs *Salat*, and gives *Zakat*; and who fulfill their covenant when they make it; and who are patient in extreme poverty and ailment and throughout all periods of panic. Such are the people of truth, and they are the God-fearing.” [Al-Qur'an 2:177]

This verse underscores the Islamic belief that righteousness and piety is based, before all else on a true and sincere faith.

There are a lot of speeches of the Prophet Muhammad (PBUH) concerning Morality. For example, He said: **“The best of you are those who have the most excellent morals” (Bukhari and Muslim)**. The moral values of Islam are instrumental towards creating a healthy and a sustainable society and the Islamic moral principles therefore, appeal naturally to the human intellect, while elevating the pursuit of morality to the level of worship.

4.2 Morality in Hinduism

Hinduism is the religion of the Hindus, a name given to the Universal Religion is held in supreme esteem in India (Sri swami sivanada, 1999). Ethics or morality and doing good to others, is the manifestation of this oneness. A Hindu distributes food to the crows, dogs, cows and fish first before he takes his food. He tries to recognize the one Atman that is hidden in all these forms. He endeavours to become one with the Universal Being. He knows that in loving others he loves himself and in injuring others he injures himself. Through the practice of cosmic love he feels that all bodies are his, all hands are his, all feet are his and that the whole world is his home. Gradually he becomes one with the soul of the universe and one with the Oversoul also. Hindu ethics leads eventually to self-realization (Sri swami sivanada, 1999).

The very root and core of all moral discipline is mental purification through refraining from all evil action and the active practice of virtue. Do good at all times. *Ahimsa*, *Satya* and *Brahmacharya* symbolize the three processes of avoiding sin, sticking to virtue and self-purification. (Sri swami sivanada, 1999).

4.3 Morality in Christianity

Christianity is the religion of one-third of the people of the world, and more than 2,100,000,000 people are identified in some way or other with the Christian movement, with substantial populations on every continent (Safra, E., Jacob (2006). Christianity also teaches its followers to be moral in each step of life. It emphasizes on growing spiritual and moral strength by the exercise of self-discipline in adversity. It enjoins them to be perfectionist by avoiding all evils. No less than

poverty, prosperity presents us with the opportunity to enhance our moral substance and to demonstrate our self-discipline. (Knud Haakonssen , 2005).

This religion teaches the followers all ethical conducts and obligates them to follow the code of conduct in every sphere of life. It prohibits all anti- moral activities (Knud Haakonssen , 2005).

Like Islam, Hinduism and Christianity all religious scriptures illustrate moral and ethical side of each activity of human beings. I have implied here a little of it from some available followed religious scriptures in this subcontinent.

5. Education and morality : Many branches of education are taught in the various institutions of the world as, literature, science, mathematics, law, pharmacy, journalism, commerce, and so on . But the student of these subjects hardly reach the goal and purpose of them without having morality and the specialists of these dominated branches of education cannot help in the peace and prosperity of a country without this virtue. The following discussion focuses on this real fact.

Literature is considered to be the mirror of a society. It cultivates sympathies, educates human psychology, refines sensibility, clarifies the infelicities, reflects the glorious past, and makes the reader conscious of the present and future though pleasure representing its passions and humours with a view to having the ultimate truth. These outstanding features should be the aim of literature so that the nations may have an expected direction throughout the life through their literature. If literature is deprived of morality, its impact may be the cause of the destruction of a nation.

Law refers to the whole system of rules that everyone in a country or society must obey. It makes people independent and aware of the rights of self and others to be applied in daily life and it refrains people from ignoring the right of others with a view to having a harmonious nation but within limitation. Based on above mentioned discussion, it is to be notified that there are some conditions that are needed to make the society a peaceful one. A judge is the representative of justice. Justice is prescribed by the judge and practiced by the court and eventually benefits the citizens. In this perspective a nation may be destructed seriously in absence of morality.

Journalism deals with the work of collecting and writing news stories for newspapers, magazines, radio or television and journalist is a person whose job is to collect and write news stories for newspapers, magazines, radio or television. Journalism should be founded on morality. Without moral teachings, a journalist may deviate from his /her ultimate goal and so it may bring a great transgression for the nation. And if a journalist goes out of his definition, no one is capable of recovering the real face of the society and it is tremendously dangerous for a nation or a country.

Pharmacy is a study where the students are taught how to invent medicines and the use of it for patient positively. A pharmacist is required to come out with solid and pure medicine and he is bound to provide medicines having made no corruption in this regard. They are responsible to come out with purification regarding their profession suggesting the sound nation both mentally and physically based on morality. Otherwise the nation becomes boneless resulting harmful circumstances for the future generations which are seriously unexpected.

Medical science is often related with pharmacy. It is highly admirable aspect throughout the world having medical science suggesting the procedure concerned with patient and doctor. The job of a doctor is to treat the patient with sincerity and responsibility. So, they ought to perform upon

morality based teachings. Otherwise, a society or a nation will have to face an unresolved problem.

The most interesting but hardworking job is to be a writer. A writer may be a novelist or a dramatist or a poet. His job is obviously praiseworthy and his business is to highlight the good deeds of the society and bring out the infelicities of the society so that the infelicities may be treated positively to have a graceful society. But if there is any trace out of morality, it creates a dangerous sickness which is out of recovery and the nation would be degraded and disintegrated into pieces; things are bound to fall part.

At the same way, an actor or an actress possesses the same responsibility. They have the chance staging the real picture of the society before the viewers. Having no morality, they are not less liable as well than the writers in making the nation disintegrated. With them, Musician has a grand opportunity to show the right path before the society having no spare out of morality.

A businessman may bring a revolutionary change in the field of commerce. He is seriously injured having no moral attitude revising the downfall of the society. So, it is to be noted that each and every part of education should try to maintain the regular development based on morality to have a peaceful and meaningful nation. And also, each and every sector of country should be treated equally in accordance with the teachings of morality.

6. Paradigms of morality based educational institute

Because of the demand of time, a lot of schools colleges and universities have been established upon morality based education where morality is highlighted with the prevalent education system simultaneously. If we have a look at *International Islamic University of Malaysia* (IIUM) and study their syllabus, it becomes clear that they emphasize not only on general subject but also on morality based education. For example, if we consider the department of Mechanical Engineering in graduate (Houns.) level, we see they have included the following courses which are not related to this department directly:

- Islamic world view
- Islamic knowledge of civilization.
- Ethics and fiqh for everyday life etc.

Every department of International Islamic University Chittagong (IIUC) in Bangladesh necessitates morality based education. And there are two individual departments for ensuring morality of students; one patronizes noncredit compulsory moral subject and its name is Students Affairs Division (STAD), and the other one patronizes some moral credit courses in all departments of the university and its name is Centre for University Requirement Courses (CENURC). And Al- Azhar University in Cairo, King Saud University in KSA, Manarat International University (MIU) in Dhaka are the glaring examples of morality based educational institute. Like these, there are some renowned schools, colleges and universities which are being founded responding the reality of educational goal and purpose.

8. Conclusion

To sum up, based on above mentioned discussion, we can unhesitatingly say that morality should be established at all levels of educational institutes ranging from the primary and secondary to the higher levels in order to make the very past of the society spotless, free of corruption, as well as

fruitful, beautiful and meaningful one along with cordial representation of constructive behavior. And it is our firm belief that without morality, no educational system is capable of gaining its goal. No family or society is available for ensuring security and eligibility in the country. So, from this conference, my request goes towards all scholars, philanthropists and humanists to assess their syllabus referring morality based courses in various institutions.

Question Pattern:

1. **Terms:** Education, Ethics, Morality, Religion.
2. What are the differences between ethics and morality?
3. Explain the necessity of ethics and morality in human life.
4. How is ethics related to education?
5. What do world religions say about ethics and morality?

Lecture – 2 An introduction to Arabic language

Language is referred to be the first medium of communication. Among more than five thousand languages in the world, Arabic is the inherent language of human beings. This language is of two types; one is classical Arabic language, and the other is modern Arabic language. The necessity of learning Arabic language for both secular and spiritual levels is a must. In terms of spiritual sides, it is used in each prayer of Muslims, because they have got to recite from the Holy Qur'an in *salah*, and the *Hadith* as well as other religious books are written in classical Arabic language. On the other hand, statistics shows that in secular level more than 250 million people use Arabic as first language and another 200 million people use it as second language. It is used as official language in more than 20 countries. It stands sixth in ranking in the world's league table of languages, and occupies the forth position in six official languages of United Nations. There are many books of science; medicine, mathematics etc. written in modern standard Arabic language. Arabic language is the only one unchanged and alive language from the very beginning of humankind till today.

Arabic alphabet

Every language has own alphabet .it is a set of letters or symbols in a fixed order used for writing a language. The English alphabet consists of twenty six letters, while Arabic alphabet consists of twenty nine letters. A letter is a written or printed sign representing a sound used in speech. The Arabic letters are:

A	'Alif	ا	H	<u>Haa'</u>	ح
`	Baa'	ب	Kh	<u>Khaa'</u>	خ
T	Taa'	ت	D	<u>Daal</u>	د
Th	Thaa'	ث	Dh	<u>Dhaal</u>	ذ
J	Jeem/jiim	ج	R	<u>Raa'</u>	ر
			Z	<u>Zaa'</u>	ز
			S	<u>Seen</u>	س

Sh	Sheen	ش	L	Laam	ل
S(fat)	Saad	ص	M	Meem	م
D (fat)	Daad	ض	N	Nuun	ن
T(fat)	Taa'	ط	H	Haa'	ه
Dh	Dhaa'	ظ	W	Waaw	و
'	'ayn	ع	'	Hamzah	ء
Gh	Ghayn	غ	Y	Yaa'	ي
F	Faa'	ف			
Q	Qaaf	ق			
K	Kaaf	ك			

The visible elements of pronunciation:

For uttering any arabic letter or word we have to know some terms; specially four terms. They are;

الْحَرَكَه ' al -harakah, اَلتَّنْوِين at- tanween, اَلتَّشْدِيدُ at- tashdid , اَلسَّكِينُ ' as -saakin. A person- who knows Arabic grammar can read correctly any Arabic word or sentence without assistance of these terms, but a beginner needs them very much. In Arabic language a vowel is called " حَرَكَه " and a consonant with vowel signs is called 'مُتَحَرِّكٌ' mutahar-rik 'moved' and a consonant without a vowel sign is called 'سَّاكِنٌ' saakin 'restion.

Al-haraakat (الْحَرَكَاتُ) vowels

There are three short vowel signs in Arabic language. They are اَلضَّمَّة ad- dhammah, اَلْفَتْحَةُ al-fathah and اَلْكَسْرَةُ al-kasrah.

Ad- dammah (الضَّمَّة)

Dammah () is like as a small 'waw' above a consonant. It is the English equivalent of the letter "o" and "u" e.g.

Example:

Words	Transliteration
جَزَاءُ	jazaa'u
حَيْثُ	hay-thu
يُخْرِجُ	yukh-riju

Al- Fathah (الْفَتْحَةُ)

Fathah (-) is a small diagonal stroke above a consonant. The letter which holds this fathah is known as 'maftuh' (مَفْتُوح). This vowel is the English equivalent of the letter "a" e.g.

Example:

Words	Transliteration
خَلَقَ	Khalaqa
فَعَلَ	fa'ala
ذَهَبَ	Dhahaba

Al-kasrah (الْكَسْرَةُ)

Kasrah (ـِ) is a small diagonal stroke under a consonant. The letter which holds this *kasra* under it is known as *maksur* (مَكْسُورٌ) in Arabic. It is the English equivalent of the letter “e” and “i” e.g.

Example:

Words	Transliteration
تِلْكَ	<i>Tilka</i>
ثِيَابٌ	<i>Thiyaabun</i>
حِجَارَةٌ	<i>Hijaaratun</i>

Exercise with fathah, dammah and kasrah

<i>Fat-hah</i>	<i>Dam-mah</i>	<i>Kas-rah</i>
بَ <i>ba</i>	بُ <i>bu</i>	بِ <i>bi</i>
تَ <i>ta</i>	تُ <i>tu</i>	تِ <i>ti</i>
جَ <i>ja</i>	جُ <i>ju</i>	جِ <i>ji</i>

The above variations are in words

Words	Transliteration
فَعِلْ	<i>Fa 'i la</i>
سَمِعْ	<i>Sa mi 'a</i>
كَرَّمَ	<i>Ka ru ma</i>

Tanween (التَّنْوِينُ) nunation:

In the above lesson, we knew about the three vowels of the Arabic language. We also learned that these vowels have the capability of doubling. The sound produced as a result of double vowel signs (َ ِ ُ) on a consonant is called “تَنْوِينٌ” *tanween*. The letter which holds this tanween is known as *munaw-wan* (مُنَوَّنٌ). Since, all three *harakaat* have this capability of doubling, they are given separate names: a doubled *dammah* is called a *dammataan* (ضَمَّتَان), a doubled *fathah* is called a *fathataan* (فَتْحَتَان), and a doubled *kasrah* is called a *kasrataan* (كَسْرَتَان). When a double short vowel sign is stay over a letter, then the letter pronounced with a additional “nuun” with *sukuun*. And this “nuun” is not written but it is pronounced. The *tan-ween* occurs on the last letter of the word; it may not come upon a letter which is in the middle or beginning.

Some variations between haraka and tanween in example:

- ❖ Letter ت (تَ) with one fathah (تَ) is pronounced ‘ta’, but the same ت (تْ) with double fathahs (تَّ) is pronounced as ‘tan’, with double dammahs (تُ) is pronounced as ‘tun’ and with double kasrahs (تِ) is pronounced as ‘tin’.
- ❖ Letter ج (جَ) with one fathah (جَ) is pronounced ‘ja’, but the same ج (جْ) with double fathah (جَّ) is pronounced as ‘jan’. With double damma (جُّ) is pronounced as ‘jun’ and with double kasrah (جِ) is pronounced as ‘jin’.
- ❖ Letter ح (حَ) with one fathah (حَ) is pronounced ‘ha’, but the same ح (حْ) with double fathah (حَّ) is pronounced as ‘han’. With double dammah (حُّ) is pronounced as ‘hun’ and with double kasrah (حِ) is pronounced as ‘hin’.

Dammataan (ضَمَّتَان)

Words	Transliteration
خَيْرٌ	<i>Khayrun</i>
لِبَاسٌ	<i>Libaasun</i>

2) *Tash-did* with *fat-hah* eg.

ظَنَّ dhan-na إِنَّ 'in-na

3) *Tash-did* with *kas-rah* e.g

تُقْبَلُ ubay-yinu تَقُبُّلُ tuqub-bila .

4) *Tash-did* with *dham-mataan* e.g.

خِفَّ hil-lun خِفُّ khif-fun .

5) *Tash -did* with *fat-hataan* e.g.

جَمَّ jam-man حَبَّ hub-ban

6) *Tash-did* with *kas-rataan* e.g.

فَجَّ faj-jin رَقَّ raq-qin

Question Pattern:

1. What is Language? How many languages are there in the world?
2. What is the position of Arabic language in world league table?
3. What is the necessity of learning Arabic language?
4. Write Arabic alphabet.
5. **Terms:** *Harakah, Tanween, Tashdid, Saakin, Fathah, Dam-mah, Kas-ra, Dammataan, Fathataan & Kasrataan*

2nd week

Lecture: 3 Selected text on the introductory chapter of a valuable Ethical Book - the holy Qur'an (*suratulFatihah*).

Lecture: 4 Identifying the forms of Arabic alphabet with example.

The introductory chapter of the Qur'an (*SuratulFatihah*).

Suurah al-Faatihah (The Opening)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ (1) الرَّحْمَنِ الرَّحِيمِ (2) مَالِكِ يَوْمِ الدِّينِ (3) إِيَّاكَ نَعْبُدُ وَإِيَّاكَ
نَسْتَعِينُ (4) اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ (5) صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ (6) غَيْرِ
(الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ 7)

The meaning of the significant words

Word	Meaning	Word	Meaning
الْفَاتِحَةُ	The opening	الدِّينِ	Judgment/religion
الْحَمْدُ	All the praises	الصِّرَاطَ	Way
رَبِّ	Sustainer	الْمُسْتَقِيمَ	Straight

الْعَالَمِينَ	The worlds	الْمَغْضُوبِ	Those who earned anger/wrath
الرَّحْمَنَ	Most gracious	الضَّالِّينَ	Those who went astray
الرَّحِيمَ	Most merciful		

General meaning of the text:

1. All the praises and thanks be to Allah, the Cherisher and Sustainer of the worlds;
2. Most Gracious, Most Merciful;
3. The only owner of the Day of Judgment.
4. You (alone) we worship, You (alone) we ask for help (for each and everything).
5. Guide us to the straightway,
6. The way of those on whom you have bestowed Your Grace;
7. Not (the way) of those who earned Your anger, nor of those who went astray.

Different Names of Surah al-Fatihah

Surah al- Fatihah has different names. Some of them are as follows:

<i>Al-Hamd</i>	الْحَمْدُ	The Praise.
<i>Faatihatul Kitaab</i>	فَاتِحَةُ الْكِتَابِ	The Opening of the Book.
<i>Ummul Kitaab</i>	أُمُّ الْكِتَابِ	The Mother of the Book
<i>Ummul Qur'an</i>	أُمُّ الْقُرْآنِ	The Mother of the Qur'an.
<i>Al-Mathaanee</i>	الْمَثَانِي	The Oft-Repeated
<i>Al-Qur'anul 'Azeem</i>	الْقُرْآنُ الْعَظِيمُ	The Great Qur'an
<i>As-Shifaa'</i>	الشِّفَاءُ	The Healing
<i>Al-Asaas</i>	الْأَسَاسُ	The Foundation
<i>Al-Waafiyah</i>	الْوَافِيَّةُ	The Complete.
<i>Al-Kaafiyah</i>	الْكَافِيَّةُ	The Sufficient.

'Is-ti 'adhah and Bas-malah

الاستعاذة: The meaning of isti'adhah (استعاذة) is seeking refuge or protection. In tajweed, seeking the protection and refuge with Allah from Satan before recitation of the Qur'an is called *isti'adhah*. In the Holy Qur'an Allah (swt) said: فَإِذَا قَرَأْتَ الْقُرْآنَ فَاسْتَعِذْ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "So when you want to recite the Qur'an, seek refuge with Allâh from Satan the rejected one." (Suurah an-nahl v: 98)

The famous Sentence of "isti'adhah" is أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ "I seek refuge with Allah from rejected Satan".

Some rules of 'isti'adhah:

- ✓ Seeking refuge should be silent at the time of reciting Quran silently.
- ✓ In the prayer it will be done silently.
- ✓ It will be done loud in the time of reciting Quran aloud.
- ✓ Repeating the seeking of refuge after cutting off the recitation of the Holy Quran by coughing, sneezing or by talking referring to the reading or meaning of the verses
- ✓ Repeating of seeking refuge before beginning of reciting Quran should be repeated after cutting off reading by work or normal conversation or by eating etc.

البِسْمَلَةُ : Bas-malah means reciting 'بِسْمِ اللَّهِ'. In tajweed, before recitation from the Holy Qur'an reciting the name of Allah is called Bas-malah. It is also called "Tas-miah" and full sentence of Bas-malah is بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ "In the name of Allah, Most Gracious, Most Merciful".

The Islamic scholars differ as to how many times the *basmalah* appears in the Qur'an. The different views in this regard are as follows:

- 1) It's not an ayah of the *Fatihah*, nor of the other *Surahs*. Therefore it only appears once in Surah *Naml*. This was the view of Imam Malik.
- 2) It's an ayah of all the *Surahs*. Therefore it appears 114 times: once in each *Surah* except for Surah *Tawbah* but twice in Surah *Naml*. This was the view of Abdullah ibn al-Mubarak .
- 3) It's an ayah of Surah *Fatihah* but not of the other *Surahs*. Therefore it appears twice: in Surah *Fatihah* and in Surah *Naml*. This was one of the views of Imam al-Shafi'i.

ar-Rahman and ar-Raheem:

Both of these names are derived from the same root letters: *raa, haa, meem*; which means to have mercy. They are thus similar in meaning and both are connected to Allah's (SWT) Mercy. The fact that Allah (SWT) mentions two of His Names which have to do with Mercy, rather than Might and Power or so on, shows just how important this Attribute is. The difference between *ar-Rahman* and *ar-Raheem* is that *ar-Rahman* refers to Allah's (swt) Mercy to all of creation. It is His Mercy which is extended to both believers and disbelievers; animals, and everything that exists. He says in the Qur'an: وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ

“My Mercy encompasses all things”.(al-A’raf: 156).

Ar-Rahman indicates the extreme vastness of Allah’s (swt) Mercy. It is mentioned in a hadith that Allah (swt) divided Mercy into 100 parts and sent down only one part to this world. It is from this one part of His Mercy that animals show mercy to their offspring (Sahih Muslim).

al-Raheem refers to Allah’s (swt) Mercy which is specific for the believers. He says in the Qur’an: **وَكَانَ بِالْمُؤْمِنِينَ رَحِيمًا**

“And He is Full of Mercy to the Believers”. (al-Ahzab: 43)

Hamd: الْحَمْدُ

حَمْدُ: *Hamd* means praise and also thankfulness. Islamic scholars differed as to the relation between the words *hamd* and *shukr* شُكْر. Some said that they both have the same meaning. So the meaning of *hamd*, in their view, is the same as *shukr* (thankfulness, gratitude).

Others said that *shukr* is more general than *hamd*. In that *shukr* is done with the tongue, the limbs and the heart; whereas *hamd* is done with the tongue only.

It is also said that *hamd* is more general than *shukr*. In that it contains the meaning of *shukr* (thankfulness) as well as *madh* (praise). Therefore it is more general because *hamd* takes the place of *shukr* but *shukr* doesn’t take the place of *hamd*.

Hamd is something which must be done with love and reverence, but *shukr* does not need this. *Shukr* is done in response to a favour which is done to a person but *hamd* is done simply because the one being praised and thanked is worthy of that.

رَبِّ الْعَالَمِينَ

رَبِّ *Rabb* is usually translated as Lord but it is much more encompassing than that. It also includes the meaning of Nurturer, Sustainer, and Cherisher and so on. The word *Rabb* is the creator, king, master and the one who controls everything. It comes from the root letters)ر+ ب +ب (*raa, baa, baa*: which means to have mastery and control over something.

رَبِّ الْعَالَمِينَ ‘Aalameen

رَبِّ الْعَالَمِينَ Al-`Alamin is plural for **الْعَالَمِ** Alam, which encompasses everything in existence except Allah.

Al-Farra` and Abu `Ubayd said, "Alam includes all that has a mind, the Jinns, mankind, the angels and the devils, but not the animals."

Zayd bin Aslam `Alam includes all that Allah has created with a soul."

Qatadah said about, رَبِّ الْعَالَمِينَ The Lord of the `Alamin, "Every type of creation is an `Alam."

Az-Zajjaj also said, "Alam encompasses everything that Allah created, in this life and in the Hereafter." Al-Qurtubi commented, "This is the correct meaning, that the `Alam encompasses everything that Allah created in both worlds.

مالك يوم الدين

Ibn `Abbas said, "*Yawm Ad-Din* is the Day of Recompense for the creatures, meaning the Day of Judgment. On that Day, Allah will be the Lord of the Day when all generations of mankind gather together on order to render an account of their conduct, and when each person will be finally rewarded or punished for his deeds.

Imam Bukhari and Muslim recorded that the Messenger of Allah said,

يَقْبِضُ اللَّهُ الْأَرْضَ وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيُّنَ مُلُوكِ الْأَرْضِ؟ أَيُّنَ الْجَبَّارُونَ؟
«أَيُّنَ الْمُتَكَبِّرُونَ؟»

((On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth Where are the tyrants Where are the arrogant')

Allah as Lord of the Day of Judgments indicates that we ought to remember that He will judge us all, that He is so absolutely powerful, that on the Day of Judgment no one will have the power either to resist the enforcement of punishments that He decrees or to prevent anyone from receiving the rewards that He decides to confer. Hence, we ought not only to love Him for nourishing and sustaining us and for His compassion and mercy towards us, but should also hold Him in awe because of His justice, and should not forget that our ultimate happiness or misery rests completely with Him.

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

The term عِبَادَة *ibadah* is used in three sense: (i) worship and adoration; (ii) obedience and submission; and (iii) service and subjection. In this particular context the term carries all these meanings simultaneously. In other words, we say to Allah that we worship and adore Him, that we are obedient to Him and follow His will, and also that we are His servant,bs.

Not only do we worship Allah, but our relationship with Him is such that we turn to Him alone for help and succor. We know that He is the Lord of the whole universe and that He alone is the Master of all blessings and benefactions. Hence, in seeking the

fulfillment of our needs we turn to Him alone. It is towards Him alone that we stretch forth our hands when we pray and supplicate. It is in Him that we repose our trust. It is therefore to Him alone that we address our request for true guidance.

الصِّرَاطُ الْمُسْتَقِيمُ

This defines the 'straight way' which we ask Allah to open to us. The Straight Path is the clear path that leads to Allah and His Paradise and It is the way which has always been followed by those who have enjoyed Allah's favors and blessings. This is the way which has been trodden from the beginning of time by all those individuals and communities that have unfailingly enjoyed Allah's favors and blessings.

Allah (SWT) explained in another place with His saying, 'And whosoever obeys Allah and the Messenger then they will be in the company of those that Allah has favored: of the Prophets, the Truthful Ones (Siddeeq), the Martyrs and the Righteous - what an excellent company!' (4:69).

الْمَغْضُوبُ عَلَيْهِمْ وَلَا الضَّالِّينَ

This makes it clear that the recipients of Allah's favor are not those who appear, briefly, to enjoy worldly prosperity and success; all too often, these people are among those whom Allah has condemned because they have lost sight of the true path of salvation and happiness. This negative explanation makes it quite clear that in'am (favour) denotes all those real and abiding favors and blessings which one receives in reward for righteous conduct through God's approval and pleasure, rather than those apparent and fleeting favors which the Pharaohs, Nimrods and Korahs (Qaruns) used to receive in the past, and which are enjoyed even today by people notorious for oppression, evil and corruption.

Lessons and teachings from *Surah al-Fatihah*

One of the many practices taught by Islam is that its followers should begin their activities in the name of Allah. This principle, if consciously and earnestly followed, will necessarily yield three beneficial results.

First, one will be able to restrain oneself from many misdeed, since the habit of pronouncing the name of Allah (SWT) is bound to make one wonder when about to commit some offence how such an act can be reconciled with the saying of Allah's holy name.

Second, if a man pronounces the name of Allah (SWT) before starting good and legitimate tasks, this act will ensue that both his starting point and his mental orientation are sound.

Third - and this is the most important benefit - when a man begins something by pronouncing Allah's name, he will enjoy His support and succour; Allah will bless his efforts and protect him from the machinations and temptation of Satan. For whenever man turns to Allah, Allah turns to him as well.

The honorable Surah Al-Fatihah contains seven Ayat including the praise and thanks of Allah, glorifying Him and praising Him by mentioning His most Beautiful Names and most high Attributes. It also mentions the Hereafter, which is the Day of Resurrection, and directs Allah's servants to ask of Him, invoking Him and declaring that all power and strength comes from Him. It also calls to the sincerity of the worship of Allah alone, singling Him out in His divinity, believing in His perfection, being free from the need of any partners, having neither rivals nor equals. Al-Fatihah directs the believers to invoke Allah to guide them to the straight path, which is the true religion, and to help them remain on that path in this life, and to pass over the actual Sirat (bridge over hell that everyone must pass over) on the Day of Judgment. On that Day, the believers will be directed to the gardens of comfort in the company of the Prophets, the truthful ones, the martyrs and the righteous. Al-Fatihah also encourages performing good deeds, so that the believers will be in the company of the good-doers on the Day of Resurrection. The Surah also warns against following the paths of misguidance, so that one does not end up being gathered with those who indulge in sin, on the Day of Resurrection, including those who have earned the anger and those who were led astray.

Please go to the following Facebook page for getting soft copy and asking questions:

Question Pattern:

1. Translation of the text
2. Word meaning: ، الْمَغْضُوبُ ، الْمُسْتَقِيمُ ، الصِّرَاطُ ، الضَّالِّينَ ، الْحَمْدُ ، الْفَاتِحَةُ
3. Terms: *isti'adha*, *Bas-malah*, *ar-Rahman* , *ar-Raheem* , *Rabbul 'Alameen*, *Yawud-Din*, *ibadah*,
4. Explanation:
 - a. الصِّرَاطُ الْمُسْتَقِيمُ
 - b. إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ
5. Write down the different names of *SuratuFatihah*.
6. Lessons and teachings of *SuratuFatihah*.

Lecture -4

The forms of Arabic alphabet with example. (Assignment).

The forms of letters

Arabic language is not like that of English , because it is read and written from the right sight and its letters are not with same forms in the beginning ,middle and the end of a word .A chart of Arabic alphabet forms is given below.

Isolated	Beginning	Middle	End
ا		ا = بَاب	هَذَا = ا
ب	ب = بَيْت	ب = بِبَابِل	ب = لَهَب
ت	ت = تَجَارَة	ت = كِتَاب	ت = تَوْبَة - قَالَتْ
ث	ث = ثَوْب	ث = غُثَاء	ث = ثَالِث
ج	ج = جِهَاد	ج = تَجَارَة	ج = فَج
ح	ح = حِجَارَة	ح = جُحُود	ح = لَوْح - صَلَح
خ	خ = خَوْف	خ = يَخَاف	خ = سَلَخ
د	د = دِين	د = شَدِيد	د = مَشْهُود = عَهْد
ذ	ذ = ذَهَب	ذ = تَكْذِيب	ذ = هَذَا
ر	ر = رِزْق	ر = مَغْفِرَة	ر = غُفُور
ز	ز = زَوْج	ز = لَمْرَة	ز = عَزِيز
س	س = سَوْف	س = فَسَاد	س = نَفْس
ش	ش = شَمْس	ش = يَخْشَى	ش = خَاشِعَة
ص	ص = صَلَاة	ص = نَاصِيَة	ص = قَص
ض	ض = ضَرْب	ض = يَضْحَكُوا	ض = يَحْضُ
ط	ط = طَائِر	ط = يَطِيرُ	ط = لُوط = مُقْسِط
ظ	ظ = ظَلَم	ظ = يَظْلِمُ	ظ = غِلَظ
ع	ع = عَلَى	ع = طَعَام	ع = مَنَع
غ	غ = غَيْر	غ = يُغْنِي	غ = فَرَاغ
ف	ف = فَلَق	ف = غُفُور	ف = خَوْف غُف
ق	ق = قُل	ق = يَقُولُ	ق = خَلَقَ
ك	ك = كَانَ	ك = لَكُمْ	ك = لَكَ
ل	ل = لَهُمْ	ل = مِثْلُهُ	ل = قُل
م	م = مَرَض	م = تَعْمَلُونَ	م = لَكُمْ
ن	ن = نَصَرَ	ن = نَنْسَخُ	ن = مِنْ
ه	ه = هُوَ	ه = لَهُمْ	ه = فِيهِ

و	و = وَهَبَ	و = عَوَانٌ	و = لَعُوٌّ
ء	أ = أَعُوذُ	أ = بِأَسَاءُ	ء = ضَرَاءُ
ي	ي = يَدٌ	ي = فِيهَا	ي = عُمِي

Question Pattern:

The students have to write the forms of Arabic alphabet with examples five times and are to submit to the course instructors as assignment.

3rd week

Lecture: 5 Selected text on procreation of the creation of humankind: 22:5

Lecture: 6 The sun letters and the moon letters.

Selected text on procreation of the creation of humankind: 22:5

يَا أَيُّهَا النَّاسُ إِن كُنْتُمْ فِي رَيْبٍ مِّنَ الْبَعْثِ فَإِنَّا خَلَقْنَاكُمْ مِّن ثَرَابٍ ثُمَّ مِّن نُّطْفَةٍ ثُمَّ مِّن عِلْقَةٍ ثُمَّ مِّن مُّضْغَةٍ مُّخَلَّقَةٍ وَغَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ وَنُقِرَّ فِي الْأَرْحَامِ مَا نَشَاءُ إِلَىٰ أَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوا أَشُدَّكُمْ وَمِنْكُمْ مَّن يُّتَوَفَّىٰ وَمِنْكُمْ مَّن يُّرَدُّ إِلَىٰ أَرْدَلِ الْعُمْرِ لِكَيْلَا يَعْلَمَ مَن بَعْدَ عِلْمٍ شَيْنًا وَتَرَى الْأَرْضَ هَامِدَةً فَإِذَا أَنزَلْنَا عَلَيْهَا الْمَاءَ اهْتَزَّتْ وَرَبَتْ وَأَنْبَتَتْ مِّن كُلِّ زَوْجٍ بَهِيجٍ (5)

Translation:

O mankind! if ye have a doubt about the Resurrection, (consider) that We created you out of dust, then out of sperm, then out of a leech-like clot, then out of a morsel of flesh,

partly formed and partly unformed, in order that We may manifest (our power) to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that ye may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much), and (further), thou see st the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth (in pairs).

Word	Meaning		
الْبَيْتِ	The Resurrection	عَلَقَةً	A leech-like clot
تُرَابٍ	Dust	الْأَرْحَامِ	The wombs
نُطْفَةٍ	Sperm	الْمَاءِ	Rain

Question Pattern:

- Word meaning: الْبَيْتِ , نُطْفَةٍ , الْمَاءِ , الْأَرْحَامِ
- Translate the above verses.
- Write down the stages of the creation of humankind.
- Prove the authenticity of the day of Resurrection.

Lecture: 6 The sun letters and the moon letters.

الْحُرُوفُ الشَّمْسِيَّةُ وَالْحُرُوفُ الْقَمَرِيَّةُ .

Arabic alphabet is divided into two parts; one is called الْحُرُوفُ الشَّمْسِيَّةُ

(the sun letters) and another is called moon letters " الْحُرُوفُ الْقَمَرِيَّةُ " (the moon letters)

This classification is depended on the direction of pronunciation. When 'ا' are joined with any sun letter at beginning of a word , the 'ا' will not be pronounced but silent and the next letter will pronounced twice taking the sign of tash-did .

When 'ا' are joined with any moon letter the 'ا' will be pronounced taking the sign of sukuun over it.

Example

الشَّمْسُ ash shmsu ---not al shamsu

الْقَمَرُ al quamaru

In the first word the 'ل' is silent, because it is joined with 'ش' one of the sun letters. And in the second word the 'ل' is pronounced because it is joined with 'ق' one of the moon letters.

when 'ال' are joined with any word, the ending of that word must be with a single vowel mark and without 'ال' the end of any word in maximum time will be with two vowel signs tanween (nunation)

Example:

الْقَلَمُ al qualamu not al qualamun

قَلَمٌ qualamun not qualamu

In the first word, the ending letter 'م' is with a vowel sign and in the second word the ending letter 'م' with tanween (nunation).

Meaning variations

'ال' denote the definite article of arabic language; it is the equivalent of the word "the" in english. Without "ال" at beginning of a word is considered as an indefinite word. And with 'ال' a word is considered in maximum time as a definite word.

Example

الْبَيْتُ: 'al bitu' means the house.

بَيْتٌ: bitun means a house.

The sun letters with examples are given below:

Serial n.	Letter	Example	Transliteration	Meaning
1	ت	التَّاجِرُ	At taajiru	The merchant
2	ث	الثَّالِجَةُ	Ath thallaajatu	The refrigerator
3	د	الدِّيَكُ	Ad diiku	The cock
4	ذ	الذَّهَبُ	Ad dhahabu	The gold
5	ر	الرَّجُلُ	Ar rajulu	The man
6	ز	الزَّهْرَةُ	Az zhratu	The flower
7	س	السَّقْفُ	As saqfu	The roof
8	= ش	الشَّمْسُ	Ash shamsu	The sun
9	ص	الصَّلَاةُ	As salaatu	The prayer
10	ض	الضَّيْفُ	Ad dayfu	The guest
11	ط	الطَّيْرُ	At tayru	The bird

12	ظ	الظَّبْيُ	<i>Ath thabiyyu</i>	The deer
13	ل	اللَّحْمُ	<i>Allahmu</i>	The meat
14	ن	النَّهَارُ	<i>Annahaaru</i>	The day

The moon letters with examples are given below

Serial N.	Letter	Example	Transliteration	Meaning
1	ء	أَبُ	<i>Al - 'abu</i>	The father
2	ب	أَبَابُ	<i>Al- baabu</i>	The door
3	ج	أَجْدُ	<i>Al- jaddu</i>	The grandfather
4	ح	أَحْجَرُ	<i>Al- hajar</i>	The stone
5	خ	أَخْبَزُ	<i>Al- khubzu</i>	The bread
6	ع	أَعِيدُ	<i>Al-'eidu</i>	The festival
7	غ	أَغَابَةُ	<i>Al -ghaabatu</i>	The forest
8	ف	أَفْلَاحُ	<i>Al -fallaahu</i>	The farmer
9	ق	أَقْلَمُ	<i>Al-qalamu</i>	The pen
10	ك	أَكْلَبُ	<i>Al- kalbu</i>	The dog
11	م	أَمْكُتَبَةُ	<i>Al-mat bakhu</i>	The library
12	و	أَوْزِيرُ	<i>Al- waziiru</i>	The minister
13	ه	أَهْرُ	<i>Al- hirru</i>	The cat
14	ي	أَيْدُ	<i>Al-yadu</i>	The hand

Question Pattern:

- Write the sun letters and moon letters
- Explain the characteristics of the sun letters and the moon letters.

4th week

Lecture: 7 Selected text on Islamic monotheism: 2: 1-5; 112: 1-4

Lecture: 8 Arabic numbers and common Arabic words used in daily life.

Qur'nic Text: Suurah al-Baqarah V:1-5

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the name of Allah, Most Gracious, Most Merciful

الم (1) ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ (2) الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ
وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (3) وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا
أُنزِلَ مِنْ قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ (4) أُولَئِكَ عَلَى هُدًى مِنْ رَبِّهِمْ وَأُولَئِكَ هُمُ
(الْمُفْلِحُونَ) 5)

Word	Meaning	Word	Meaning	
الْكِتَابُ	The book	يُقِيمُونَ	They establish	
رَيْبَ	Doubt/suspicion	الصَّلَاةَ	Prayer	
هُدًى	Guidance	يُنْفِقُونَ	They spend/distribute	
الْمُتَّقِينَ	The pious and righteous persons who fear Allah/god-fearing		أُنزِلَ	Revealed/sent down
الَّذِينَ	(Who (pl	الْآخِرَةَ	Hereafter/life after death	
يُؤْمِنُونَ	Who/ they believe	يُوقِنُونَ	Who/ they believe certainly	
الْغَيْبِ	Unseen/invisible		الْمُفْلِحُونَ	Successful

The meaning of the significant words

General meaning of the text:

1. *Alif-Lam-Mim*. [These letters are one of the miracles of the Qur'an and none but Allah (Alone) knows their meanings].
2. This is the Book (the Qur'an), whereof there is no doubt, a guidance to those who are *Al-Muttaqun* [the pious and righteous persons who fear Allah much (abstain from all kinds of sins and evil deeds which He has forbidden) and love Allah much (perform all kinds of good deeds which He has ordained)].
3. Who believe in the *Ghaib* and perform *As-Salat* (*Iqamat-as-Salat*), and spend out of what I have provided for them [i.e. give *Zakat*, spend on themselves, their parents, their children, their wives, etc., and also give charity to the poor and also in Allah's Cause - *Jihad*, etc.].
4. And who believe in (the Qur'an and the *Sunnah*) which has been sent down (revealed) to you (Muhammad Peace be upon him) and in [the Taurat (Torah) and the Injeel

(Gospel), etc.] which were sent down before you and they believe with certainty in the Hereafter. (Resurrection, recompense of their good and bad deeds, Paradise and Hell, etc.).

5. They are on (true) guidance from their Lord, and they are the successful.

Explanation and Lessons:

Surah Al-Baqarah was revealed in Al-Madinah

There is no disagreement over the view that Surah *Al-Baqarah* was revealed in its entirety in Al-Madinah. Moreover, *Al-Baqarah* was one of the first Surahs to be revealed in Al-Madinah, while, Allah's statement, **وَأَنْقُضُوا يَوْمًا تُرْجَعُونَ فِيهِ إِلَى اللَّهِ** (And be afraid of the Day when you shall be brought back to Allah). (2:281) was the last *Ayah* to be revealed from the Qur'an.

Khalid bin Ma'dan used to call *Al-Baqarah* the *Fustat* (tent) of the Qur'an.

Some of the scholars said that it contains a thousand news incidents, a thousand commands and a thousand prohibitions. Those who count, said that the number of *Al-Baqarah's* *Ayat* is two hundred and eighty-seven, and its words are six thousand two hundred and twenty-one words. Further, its letters are twenty-five thousand five hundred. Allah knows best.

الم Alif Lam Mim.

The names of the letters of the Arabic alphabet, called *huruf muqatta'at*, occur at the beginning of several surahs of the Qur'an. These individual letters in the beginning of some Surahs are among those things whose knowledge Allah has kept only for Himself. This was reported from Abu Bakr, Umar, Uthman, Ali and Ibn Mas'ud.

It was said that these letters are the names of some of the Surahs.

It was also said that they are the beginnings that Allah chose to start the Surahs of the Qur'an with.

Khasif stated that Mujahid said,

"The beginnings of the Surahs, such as Qaf, Sad, Ta Sin Mim and Alif Lam Ra, are just some letters of the alphabet."

If one removes the repetitive letters, then the number of letters mentioned at the beginning of the Surahs is fourteen: Alif, Lam, Mim, Sad, Ra, Kaf, Ha, Ya, Ayn, Ta, Sin, Ha, Qaf, Nun.

Moreover, the scholars said,

"There is no doubt that Allah did not reveal these letters for jest and play."

Some ignorant people said that; some of the Qur'an does not mean anything, (meaning, such as these letters) thus committing a major mistake.

On the contrary, these letters carry a specific meaning. Further, if we find an authentic narration leading to the Prophet that explains these letters, we will embrace the Prophet's statement. Otherwise, we will stop where we were made to stop and will proclaim, آمَنَّا بِهِ كُلُّ مِّنْ عِنْدِ رَبِّنَا (We believe in it; all of it (clear and unclear verses) is from our Lord), (3:7).

The scholars did not agree on one opinion or explanation regarding this subject. Therefore, whoever thinks that one scholar's opinion is correct, he is obliged to follow it, otherwise it is better to refrain from making any judgment on this matter. Allah knows best.

ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ :

Allah says; This is the Book, wherein there is no doubt,

The Book is the Qur'an, and Rayb means doubt. Hence, there is no room for doubt about its contents despite the hesitation some people might express either through ignorance or folly.

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, and Murrah Al-Hamadani narrated from Ibn Mas'ud and several other Companions of the Messenger of Allah that, لَا رَيْبَ فِيهِ (In which there is no Rayb), means about which there is no doubt.

Abu Ad-Darda, Ibn Abbas, Mujahid, Sa'id bin Jubayr, Abu Malik, Nafi Ata, Abu Al-Aliyah, Ar-Rabi bin Anas, Muqatil bin Hayyan, As-Suddi, Qatadah and Isma'il bin Abi Khalid said similarly.

In addition, Ibn Abi Hatim said, "I do not know of any disagreement over this explanation."

The meaning of this is that; the Book, the Qur'an, is without a doubt revealed from Allah.

Similarly, Allah said in Surah As- Sajdah, تَنْزِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ

The revelation of the Book (this Qur'an) in which there is no doubt, is from the Lord of all that exists. (32:2)

Some scholars stated that this Ayah - 2:2 - contains a prohibition meaning,

"Do not doubt the Qur'an."

هُدًى لِّلْمُتَّقِينَ: This means that while the Book is potentially for all, only those who possess certain qualities can benefit from it.

The first such quality is piety: those who want to benefit should be disposed to distinguish between good and evil, and to shun evil and do good.

Ibn Abbas said about, هُدًى لِّلْمُتَّقِينَ (guidance for the Muttaqin) that it means, "They are the believers who avoid Shirk with Allah and who work in His obedience."

Those who lead an animal existence, who never to consider whether their actions are either good or bad, whose cynically follow the prevailing winds, who are helplessly tossed about by the animal desires that dominate their minds, such persons are all together incapable of deriving any benefit from the guidance embodied in the Qur'an.

Ibn Abbas also said that Al-Muttaqin means, "Those who fear Allah's punishment, which would result if they abandoned the true guidance that they recognize and know. They also hope in Allah's mercy by believing in what He revealed."

Ibn Jarir stated that the Ayah (2:2) includes all of these meanings that the scholars have mentioned, and this is the correct view.

Also, At-Tirmidhi and Ibn Majah narrated that Atiyah As-Sa'di said that the Messenger of Allah said, لَا يَبْلُغُ الْعَبْدَانُ يَكُونُ مِنَ الْمُتَّقِينَ حَتَّى يَدَعَ مَا لَا بَأْسَ بِهِ خَذَرًا مِمَّا بِهِ بَأْسٌ "The servant will not acquire the status of the Muttaqin until he abandons what is harmless out of fear of falling into that which is harmful." Some scholars said : there are two types of Huda:

1) هُدًى Huda means the faith that resides in the heart and only Allah is able to create it in the heart of the servants.

Allah said,

إِنَّكَ لَا تَهْدِي مَنْ أَحْبَبْتَ

Verily, you (O Muhammad) guide not whom you like. (28:56)

لَيْسَ عَلَيْكَ هُدَاهُمْ

Not upon you (Muhammad) is their guidance. (2:272)

مَنْ يَضِلَّ اللَّهُ فَلَا هَادِيَ لَهُ

2) Huda also means to explain the truth, give direction and lead to it. Allah(SWT), said,

وَأَنَّكَ لَتَهْدِي إِلَى صِرَاطٍ مُسْتَقِيمٍ

And verily, you (O Muhammad) are indeed guiding (mankind) to the straight path (i.e. Allah's religion of Islamic Monotheism). (42: 52)

إِنَّمَا أَنْتَ مُنْذِرٌ وَلِكُلِّ قَوْمٍ هَادٍ

You are only a warner, and to every people there is a guide. (13:7)

This is the view of the scholars who said that the two ways refer to the paths of righteousness and evil, which is also the correct explanation. And Allah knows best.

الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ :

This is the second prerequisite for deriving benefit from the Qur'an.

Abu Al-Ahwas said that Abdullah said, "Iman is to trust."

Ali bin Abi Talhah reported that Ibn Abbas said, يُؤْمِنُونَ (who have faith), means they trust.

Ibn Jarir (At-Tabari) commented,

"The preferred view is that they be described as having faith in the Unseen by the tongue, deed and creed. In this case, fear of Allah is included in the general meaning of Iman, which necessitates following deeds of the tongue by implementation. Hence, Iman is a general term that includes affirming and believing in Allah, His Books and His Messengers, and realizing this affirmation through adhering to the implications of what the tongue utters and affirms."

(**الْغَيْب**) *Ghayb* signifies the verities which are hidden from man's senses and which are beyond the scope of man's ordinary observation and experience, for example the existence and attributes of Allah, the angels, the process of revelation, Paradise, Hell and so on. 'Belief in the *Ghaib*' means having faith in such matters, based on an absolute confidence in the Messengers of Allah (SWT) and despite the fact that it is impossible to experience them.

According to this verse, Qur'anic guidance can prove helpful only to those prepared to affirm the truths of the supersensory realm. People who make their belief in these questions conditional upon sensory perception of the object of belief, and who are not prepared even to consider the possibility of the existence of things that cannot be weighed or measured, cannot profit from this Book.

وَيُقِيمُونَ الصَّلَاةَ :

This is the third requirement for having benefit from the Qur'an. In the Arabic language, the basic meaning of Salah is supplication. In religious terminology, Salah is used to refer to the acts of bowing and prostration, the remaining specified acts associated with it, specified at certain times, with those known conditions, and the characteristics, and requirements that are well-known about it.

Ibn Abbas said that, **وَيُقِيمُونَ الصَّلَاةَ** (And perform the Salah), means, "Perform the prayer with all of the obligations that accompany it."

Ad-Dahhak said that Ibn Abbas said, "Iqamat As-Salah means to complete the bowings, prostrations, recitation, humbleness and attendance for the prayer."

Qatadah said, "Iqamat As-Salah means to preserve punctuality, and the ablution, bowings, and prostrations of the prayer."

Muqatil bin Hayyan said Iqamat As-Salah means, "To preserve punctuality for it, as well as completing ones purity for it, and completing the bowings, prostrations, recitation of the Qur'an, Tashahhud and blessings for the Prophet. This is Iqamat As-Salah."

وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ :

This, the fourth prerequisite for a person to benefit from the Qur'an, demands that the person concerned should neither be niggardly nor a worshipper of money. On the

contrary, he should be willing to pay the claims on his property of both Allah and man, and should not flinch from making financial sacrifices for the sake of his convictions.

Ali bin Abi Talhah reported that Ibn Abbas said, وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (And spend out of what We have provided for them) means, "The Zakah due on their wealth."

As-Suddi said that Abu Malik and Abu Salih narrated from Ibn Abbas, as well as Murrah from Ibn Mas'ud and other Companions of the Messenger of Allah, that, وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (And spend out of what We have provided for them) means,

"A man's spending on his family. This was before the obligation of Zakah was revealed."

Juwaybir narrated from Ad-Dahhak,

"General spending (in charity) was a means of drawing nearer to Allah, according to one's discretion and capability. Until the obligation of charity was revealed in the seven Ayat of Surah Bara'ah, were revealed. These abrogated the previous case."

In many instances, Allah mentioned prayer and spending wealth together.

- Prayer is a right of Allah as well as a form of worshipping Him. It includes singling Him out for one's devotion, praising Him, glorifying Him, supplicating to Him, invoking Him, and it displays one's dependence upon Him.
- Spending is form of kindness towards creatures by giving them what will benefit them, and those people most deserving of this charity are the relatives, the wife, the servants and then the rest of the people. So all types of required charity and required spending are included in Allah's saying, وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ (And spend out of what we have provided for them).

وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنْزِلَ إِلَيْكَ:

The fifth requirement is that one should believe in the Books revealed by Allah to His Prophets in the various ages and regions of the world, in the Book revealed to Muhammad (peace be on him) as well as in those revealed to the other Prophets who preceded him. The door of the Qur'an is closed to all those who do not consider it necessary for man to receive guidance from Allah. It is also closed to those who, even if they believe in the need for such guidance, do not consider it necessary to seek it through the channel of revelation and prophet hood, but would rather weave their own set of ideas and concepts and regard them as equivalent to Divine Guidance.

This door is also closed to those who believe in Divine books as such, but confine this belief to those books accepted by their forefathers, and spurn Divine Guidance revealed to anyone born beyond their own racial and national boundaries.

وَبِالْآخِرَةِ هُمْ يُوقِنُونَ:

Belief in the After-life is the sixth and last requirement for a person to benefit from the Qur'an.

The term *al-Akhirah* embraces a whole set of ideas:

- (i) that man is not an irresponsible being, but is answerable to Allah for all his conduct in this world;
- (ii) that the present order of the world is not timeless, but will come to an end at an appointed hour known only to Allah;
- (iii) that when this world comes to an end Allah will bring into being another world in which He will resurrect, at one and the same moment, all the human beings ever born on earth. He will gather them together, examine their conduct and grant each one just reward for his actions;
- (iv) that those who are accounted good in Allah's judgment will be sent to Heaven, and those judged by Him as evil-doers will be consigned to Hell;
- (v) that the real measure of success and failure is not one's prosperity in the present life, but one's success or failure according to Allah's judgment in the Next.

Those who do not accept this set of beliefs can derive no benefit from the Qur'an. For if a man is merely in a state of doubt and hesitation with regard to these matters - let alone disbelieving them - he cannot advance even one step forward along the path charted out by the Qur'an.

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

They are on guidance from their Lord, and they are the successful.

Allah said, *أُولَئِكَ* ... -They are, refers to those who believe in the Unseen, establish the prayer, spend from what Allah has granted them, believe in what Allah has revealed to the Messenger and the Messengers before him, believe in the Hereafter with certainty, and prepare the necessary requirements for the Hereafter by performing good deeds and avoiding the prohibitions.

Allah then said,

... *عَلَىٰ هُدًى مِّن رَّبِّهِمْ* on guidance from their Lord, meaning, they are (following) a light, guidance, and have insight from Allah,

(*وَأُولَئِكَ هُمُ الْمُفْلِحُونَ*) ... هـ

And they are the successful. meaning, in this world and the Hereafter. They shall have what they seek and be saved from the evil that they tried to avoid. Therefore, they will have rewards, eternal life in Paradise, and safety from the torment that Allah has prepared for His enemies.

***Sūratul-Ikhlās* (al –Quran 112: 1-4**

سورة الإخلاص, *Sūratul-Ikhlās* is the 112th *surah* of the holy Qur'an. It means "fidelity", "sincerity" and purity". It is also known as سورة التوحيد *sūratutTawhīd* means "Monotheism".

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allah, the Beneficent, the Merciful

1. قُلْ هُوَ اللَّهُ أَحَدٌ
2. اللَّهُ الصَّمَدُ
3. لَمْ يَلِدْ وَلَمْ يُولَدْ
4. وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Word meaning:

قل = Say هو = He أحد = one الصمد = the Eternal =

General meaning:

1. "Say: (He) Allah, is One,"
2. "Allah, the Eternal,"
3. "He begets not, nor is He begotten,"
4. "And there is none like unto Him."

Surah Al-Ikhlās was revealed to Prophet Muhammad (PBUH) during the early days of Islam. The polytheists and pagans of Mecca one day approached and challenged him saying, "Give us the genealogy of your Lord." It was then that Allah revealed this *surah*. *Surah Al-Ikhlās* proclaims the Oneness of Allah and this concept is presented in the first *ayah*. The second *ayah* declares that Allah is As-Samad implying that He has all the attributes of perfection. As-Samad is one of the Names of Allah. It means the one Who everybody depends on, but the one who doesn't depend on anyone, it also indicates that Allah is unlike His creation. The third *ayah* describes that He was not born nor did He give birth and the last *ayah* declares that Allah is beyond comparison.

The religion of Islam presented in the Qur'an is based on the following three doctrines:

- a) *Tawheed* (belief in the Oneness of Allah)
- b) *Risalat* (belief in the Prophets & Messengers of Allah and the teachings that they brought for humanity through Divine revelations)
- c) *Akhirat* (belief in the next life after death and in the rewards or punishments in that life based on the deeds performed in this life)

Surah Al-Ikhlās summarizes the doctrine of *Tawheed* (Oneness of Allah), so it is considered as one-third of the Qur'an. Prophet Muhammad (PBUH) said:

"By He (Allah) in Whose Hand is my soul, verily it (*Surah Al-Ikhlās*) is equivalent to a third of the Qur'an."

Question Pattern:

1. Write the meaning of the words: **يُقِيمُونَ**, **يُنْفِقُونَ**, **الْآخِرَةَ**, **الْمُفْلِحُونَ**, **الْكِتَابُ**, **الْمُتَّقِينَ**
2. Translate the verses
3. Explain the terms:
 - a. *Alif-Lam-Mim.*
 - b. *Muttaqui*
 - c. *Huda*
 - d. *Al-Ghayb*
 - e. *Iqamat As-Salah*
4. Explain the sentences:
 - a. **وَبِالْآخِرَةِ هُمْ يُوقِنُونَ**
 - b. **وَيُقِيمُونَ الصَّلَاةَ**
 - c. **وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ**
5. What are the characteristics of *Muttaqun* mentioned in *Surah al-Baqarah* (verses 1-5)?
6. Write *surah al-Ikhlās* with meaning.
7. Write down the teachings of *surah al-Ikhlās*.

Lecture : 8 Arabic numbers and common Arabic words used in daily life.

Arabic numbers (1-10).

Arabic Numeral	Transcription	Arabic Name	English Numeral
٠	<i>Sifr</i>	صفر	0
١	<i>Waahid</i>	واحد	1
٢	<i>Ithnaan</i>	إثنان	2
٣	<i>Thalaatha</i>	ثلاثة	3
٤	<i>Arba'a</i>	أربعة	4
٥	<i>Khamsa</i>	خمسة	5
٦	<i>Sitta</i>	ستة	6
٧	<i>Sab'a</i>	سبعة	7
٨	<i>Thamaaniya</i>	ثمانية	8
٩	<i>Tis'a</i>	تسعة	9
١٠	<i>'Aashara</i>	عشرة	10

Common Arabic words used in daily life.

Common Arabic words		Meaning	
1. أَب	1. Father	16. المنزل / البيت	16. Home/ house
2. أُم	2. Mother	17. الغرفة	17. Room
3. أَخ	3. Brother	18. القلم	18. Pen
4. أُخْت	4. Sister	19. الكتاب	19. Book
5. عَم	5. (Paternal) unc	20. الكُراسة	20. Note book
6. عَمَّة	6. (Paternal)Au	21. الرز	21. Rice
7. خَال	7. (Maternal) Ur	22. الطعام	22. Food
8. خَالَة	8. (Maternal) Au	23. الخبز	23. Bread
9. المدرسة	9. School	24. الأكل	24. Eating
10. الكلية	10. College	25. الشرب	25. Drinking
11. الجامعة	11. University	26. هذا / هذه	26. This
12. المكتب	12. Desk/ office	27. ذَلِكَ / تِلْكَ	27. That
13. المكتبة	13. Library		
14. السيارة	14. Car		
15. الطَّرِيق	15. Road		

Question Pattern:

1. Write down the spelling of Arabic numbers (1-10)
2. Write some common Arabic words used in daily life.

5th week

Lecture: 9 Text on ensuring social peace by removing bad behavior 49:10-12

Lecture: 10 Arabic prepositions.

Lecture: 9 : **Text on ensuring social peace by removing bad behavior:49:10-12.**

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ (10)

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِنْ قَوْمٍ عَسَىٰ أَنْ يَكُونُوا خَيْرًا مِنْهُمْ وَلَا نِسَاءٌ مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُنَّ خَيْرًا مِنْهُنَّ وَلَا تَلْمِزُوا أَنْفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ (11)

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَبَ بَعْضُكُم بَعْضًا أَيُحِبُّ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ (12).

Word	Meaning	Word	Meaning
الْمُؤْمِنُونَ	The believers	قَوْمٌ	A nation
إِخْوَةٌ	Brothers	نِسَاءٌ	Women
تُرْحَمُونَ	You may receive mercy	وَلَا تَنَابَزُوا	Do not call each other by [offensive] nicknames
لَا يَسْخَرُ	Do not insult	الظَّالِمُونَ	The wrongdoers
الظَّنِّ	Suspicion	لَا تَجَسَّسُوا	Do not spy
وَلَا يَغْتَبَ	Do not backbite		

10) The believers indeed are brothers. So make reconciliation between your brothers, and fear Allah, that you may receive mercy.

11) O you who have believed! let not a people ridicule [another] people; perhaps they may be better than them; nor let women scorn [other] women; perhaps they may be better than them. And do not insult one another and do not call each other by [offensive] nicknames. Wretched is the name of disobedience after [one's] faith. And whoever does not repent – then it is those who are the wrongdoers.

12) O you who believe! Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others. Does one of you like to eat the flesh of his dead brother? But you abhor it; and be careful of (your duty to) Allah, surely, Allah is Oft-Returning, Most Merciful.

Question Pattern:

1. Explain the divine instructions for ensuring social peace.
2. What are the bad behaviors that hinder the peace of our society?

3. Explain the sentence : **إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلَحُوا بَيْنَ أَخَوَيْكُمْ**

Lecture : 10 Arabic prepositions.

Arabic Preposition

- ✓ A preposition is a single letter or a word which connects two nouns, or a verb and a noun to form a sentence. It always precedes a word and never follows the word.
- ✓ A preposition always comes before a noun and it does not come before a verb.
- ✓ The noun following a preposition is changed from nominative case to genitive case. This means that the last letter of the word will be changed from a /ḍammah/ or /ḍammatain/ to a /kasrah/ or /kasratain/. The noun followed by a preposition is called /Majrūr/ مَجْرُورٌ. Example:

Phrase (preposition before word)	Word without preposition	Preposition
فِي الْبَيْتِ In the house	- الْبَيْتُ - The House	في - In

We see here that the preposition has caused the last letter of **بَيْتُ** to change to **بَيْتِ**.

Some usable Prepositions:

	Transliteration	Meaning
بِ +	<i>Bi</i>	with; in, at
تَ +	<i>Ta</i>	only used in the expression تَاللَّهِ <i>tallāhi</i> 'I swear to Allah'
لِ	<i>Li</i>	to, for
كَ	<i>Ka</i>	like ,as
إِلَى	<i>Ila</i>	To, towards
حَتَّى	<i>Hatta</i>	until, up to

على	'ala	on, over, against
عن	'an	From, about
في	Fi	in , at
من	Min	From
منذ	Mundhu	since, ago

Question Pattern:

1. Define Arabic prepositions with example.
2. Explain the characteristics of Arabic prepositions with example.

6th week

Lecture:11 Selected text on duties and obligations towards family and relatives = 4: 34-36.

Lecture: 12 Exercise of demonstrative pronouns

Lecture: 11 Duties and Obligations towards family and relatives: 4: 34-36.

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ
فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّاتِي تَخَافُونَ نُشُورَهُنَّ فَعِظُوهُنَّ
وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا إِنَّ اللَّهَ كَانَ
عَلِيمًا كَبِيرًا (34)

وَإِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَأَبْعَثُوا حَكَمًا مِنْ أَهْلِهِ وَحَكَمًا مِنْ أَهْلِهَا إِنْ يُرِيدَا إِصْلَاحًا يُوَفِّقِ
اللَّهُ بَيْنَهُمَا إِنَّ اللَّهَ كَانَ عَلِيمًا خَبِيرًا (35)

وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَى وَالْيَتَامَى وَالْمَسَاكِينِ
وَالْجَارِ ذِي الْقُرْبَى وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ أَيْمَانُكُمْ إِنَّ
اللَّهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُورًا (36)

Word	Meaning	Word	Meaning
الرَّجَالُ	Men	الْمَضَاجِعُ	Beds
قَوَّامُونَ	Maintainers	وَاضْرِبُوهُنَّ	And beat them
النِّسَاءِ	Women	أَطَعْنَكُمْ	They obey you
فَضَّلَ	Prefer to	فَلَا تَبْغُوا	Then do not seek
تَخَافُونَ	You fear	عَلَيْهِنَّ	Against them
نُشُوزَهُنَّ	Their disobedience	كَبِيرًا	Big
فَعِظُوهُنَّ	Admonish them	خِفْتُمْ	You fear
وَاهْجُرُوهُنَّ	Refuse them	شِقَاقَ	A breach

34) Men are the protectors and maintainers of women, because Allah has made one of them to excel the other, and because they spend (to support them) from their means. Therefore the righteous women are devoutly obedient (to Allah and to their husbands), and guard in the husbands absence what Allah orders them to guard (e.g. their chastity, their husbands property, etc.). As to those women on whose part you see ill conduct, admonish them (first), (next), refuse to share their beds, (and last) beat them (lightly, if it is useful), but if they return to obedience, seek not against them means (of annoyance). Surely, Allah is Ever Most High, Most Great.

35) If you fear a breach between them twain (the man and his wife), appoint (two) arbitrators, one from his family and the other from hers; if they both wish for peace, Allah will cause their reconciliation. Indeed Allah is Ever All Knower, Well Acquainted with all things.

36) Worship Allah, and do not associate partners with Him. Be good to your parents, to relatives, to orphans, to the needy, and the neighbour who is a kinsman, and the neighbour who is not related to you and your companions and the wayfarers and those whom you rightfully possess. Allah does not like arrogant, boastful people.

Questions pattern:

1. Write the meaning of the words: الرَّجَالُ , قَوَّامُونَ , النِّسَاءِ , الْمَضَاجِعُ
2. Translate the above verses
3. Explain the sentence : وَاعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا

4. Write down the duties and obligations towards family and relatives
5. What are the divine instructions regarding disobedient wife?
6. Who are relatives? What are their rights?

Lecture: 12 Exercise of demonstrative pronouns

Demonstrative pronouns (أَسْمَاءُ الْإِشَارَةِ):

- | | |
|---------------------------------------|-----------------------------------|
| a) <u>This</u> is a book. | هَذَا كِتَابٌ |
| b) <u>These</u> are teachers. | هَؤُلَاءِ مُدَرِّسُونَ |
| c) <u>These</u> students are Muslims. | هَؤُلَاءِ الطَّلَابُ مُسْلِمُونَ |
| d) <u>These</u> women are teachers. | هَؤُلَاءِ النِّسَاءُ مُدَرِّسَاتٌ |

In the above sentence's the underlined words have been used to point out the objects to which they refer. These are called demonstrative pronouns أسماء الإشارة in Arabic language.

In Arabic, demonstrative pronoun are used for indicating distant objects and near objects.

Their usage are different depending on male, female, singular. Dual and plural.

A charts of Arabic demonstrative pronoun are given below.

For distant objects			
singular	dual	plural	Plural
Masculine: ذَٰلِكَ	that	ذَٰلِكَ	those
Feminine: تِلْكَ	that	تِلْكَ	those
For near objects			
Masculine: هَٰذَا	this	هَٰذَا	these
Feminine: هَٰذِهِ	this	هَٰئَانِ	these

Example:

- | | | |
|----|----------------------------|---------------------------|
| a. | هَذَا فَأْرٌ . | This is a rat . |
| b. | أَهَذَا جَمَلٌ؟ | Is this a camel? . |
| c. | ذَلِكَ طَيْرٌ . | That is a bird?. |
| d. | أَذَلِكَ حَمَّامٌ ؟ | Is that a bathroom ? |
| e. | هَؤُلَاءِ ثَمَاسِيحٌ . | These are crocodiles |
| f. | لَا، هَؤُلَاءِ بَقَرَاتٌ . | No, these are crocodiles. |

Questions pattern:

1. What are Arabic demonstrative pronouns?
2. Explain Arabic demonstrative pronouns

7th week – Revision of above lessons
Mid Term Exam