

International Islamic University Chittagong (IIUC)

Course Title: Text of Ethics and Morality

Course Code: UREM-1101

Credit Hours: 1

Contact Hour : 2

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.

8th week

Lecture: 13 Selected text on the transition of human life: 10:24.

Lecture: 14 Exercise of Arabic interrogative pronoun.

9th week

Lecture: 15 Selected text on the rule of livelihood = 2: 172- 174, 5:3-5.

Lecture: 16 The name of days and months in Arabic.

10th week

Lecture: 17 Selected text on the rule and impact of interest (*al-riba*) and loan = 2: 275-279.

Lecture: 18 The names directions in Arabic.

11th week

Lecture: 19 Selected Text on the rules and impact of drug and gambling =5: 90-91

Lecture: 20 Formation of Arabic word.

12th week

Lecture: 21 Selected Text on the rules and ethical directions of marriage, *mahr* and veil: 4: 2-4; 24: 30-31, 33:59.

Lecture: 22 Formation of verb in Arabic.

13th week

Lecture: 23 Text on the rule and ethical directions of divorce 2:227-230

Lecture: 24 Formation of particle in Arabic.

14th week

Lecture: 25 Selected text on the sermon of a father to his son =31:13-19.

Lecture: 26 Formation of Arabic sentence.

15th week

Lecture: 27 Selected text on the characteristics of human beings = 23:1-11; 25: 63-76

Lecture: 28 Conversations in Arabic: 'Yourself'.

References:

1. Abbott, N., Studies in Arabic literary papyri II, Qur'anic commentary and tradition, Chicago: University of Chicago, 1967.
2. Dr. M. Fazlur Rahman, Everyday Arabic Conversation, Riyad Prokashani, Dhaka, 2005.
3. Haleem, M. A., Understanding the Qur'an: themes and Style, London: I. B. Tauris, 1999.
4. Izzath Uroosa, Learning Arabic Language of the Qur'an, Darussalam, Riyadh, 2010.
5. Saheeh International, The Qur'an Arabic Text with Corresponding English Meanings, Jeddah, Saudi Arabia, 1997.

8th week

Lecture:13. Selected text on the transition of human life: 10:24

إِنَّمَا مَثَلُ الْحَيَاةِ الدُّنْيَا كَمَاءٍ أَنْزَلْنَاهُ مِنَ السَّمَاءِ فَاخْتَلَطَ بِهِ نَبَاتُ الْأَرْضِ
 مِمَّا يَأْكُلُ النَّاسُ وَالْأَنْعَامُ حَتَّى إِذَا أَخَذَتِ الْأَرْضُ زُخْرُفَهَا وَازِيدَتْ
 وَظْنَ أَهْلِهَا أَتَاهُمْ قَادِرُونَ عَلَيْهَا أَتَاهَا أَمْرُنَا لَيْلًا أَوْ نَهَارًا فَجَعَلْنَاهَا
 حَصِيدًا كَأَنْ لَمْ تَغْنِ بِالْأَمْسِ كَذَلِكَ نُفَصِّلُ الْآيَاتِ لِقَوْمٍ يَتَفَكَّرُونَ (24)

الْحَيَاةِ الدُّنْيَا	The worldly life	يَتَفَكَّرُونَ	Who think
يَأْكُلُ	Eats	نُفَصِّلُ	We explain
الْأَنْعَامُ	Animals	قَادِرُونَ	They are able

The likeness of the life of the present is as the rain which We send down from the skies: by its mingling arises the produce of the earth which provides food for men and animals: (it grows) till the earth is clad with its golden ornaments and is decked out (in beauty): the people to whom it belongs think they have all powers of disposal over it: there reaches it Our command by night or by day and We make it like a harvest clean-mown as if it had not flourished only the day before! Thus do We explain the Signs in detail for those who reflect.

Lecture: 14. Exercise of Arabic interrogative pronoun.

Do/des/is/am/are/was/were

Did/will/have/has/will be

هل - أ

هل - أ

What	ما الذى \ ماذا \ ما
Who	من الذى \ من
When	أين / متى
Where	أين
How	كيف
Why	لماذا \ لما
Whose	لمن
How much / how many	كم
from where	من أين
To where	إلى أين
How/when/where	أنى
Which of	أية \ أى
With whom	مع من
To whom	إلى من

Exercise:

هل هو تلميذ؟

أهذا كتاب؟

هل ذهب زيد؟

=Is he a student?

= Is it a book?

= Did Zaid go?

ما هذا؟

من ذالك؟

ماذا تقول؟

= What is this?

=Who is that?

=What do you say?

9th week

Lecture: 15. Selected text on the rule of livelihood = 2: 172- 174, 5:3-5.

يَا أَيُّهَا الَّذِينَ آمَنُوا كُلُوا مِن طَيِّبَاتِ مَا رَزَقْنَاكُمْ وَاشْكُرُوا لِلَّهِ إِن كُنتُمْ إِيَّاهُ تَعْبُدُونَ (172) إِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخَنزِيرِ وَمَا أُهْلَ بِهِ لِغَيْرِ اللَّهِ فَمَنْ اضْطُرَّ غَيْرَ بَاغٍ وَلَا عَادٍ فَلَا إِثْمَ عَلَيْهِ إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ (173)

طَيِّبَات	lawful things	الْمَيْتَةَ	dead meat
تَعْبُدُونَ	Worship	لَحْمَ الْخَنَازِيرِ	the flesh of swine
حَرَّمَ	He has forbidden		

O you who believe (in the Oneness of Allah/ Islamic Monotheism)! Eat of the lawful things that We have provided you with, and be grateful to Allah, if it is indeed He Whom you worship. He has only forbidden you dead meat, and blood, and the flesh of swine, and any (food) over which the name of other than Allah has been invoked. But if one is forced by necessity, without willful disobedience, nor transgressing due limits,- then Allah is Oft-Forgiving, Most Merciful.

Lecture:16 The name of days and months in Arabic.

Name of days in Arabic	Name of months in Arabic
Saturday يَوْمُ السَّبْتِ	January يَنَاير
Sunday يَوْمُ الْأَحَدِ	February فَبْرَاير
Monday يَوْمُ الْإِثْنَيْنِ	March مَارِس
Tuesday يَوْمُ الثَّلَاثَاءِ	April أْبْريل
Wednesday يَوْمُ الْأَرْبَعَاءِ	May مَائُو
Thursday يَوْمُ الْخَمِيسِ	June يُونِيُو
Friday يَوْمُ الْجُمُعَةِ	July يُولِيُو
	August أْغُسْطُس
	September سِبْتَمْبَر
	October أْكَتُوبَر
	November نُوْفَمْبَر
	December دِيسَمْبَر

Hijri Months

No.	Name	Arabic
1	<i>Muḥarram</i>	مُحَرَّم
2	<i>Ṣafar</i>	صَفَر
3	<i>Rabīʿ al-Awwal</i>	رَبِيعَ الْأَوَّل
4	<i>Rabīʿ ath-Thānī</i>	رَبِيعَ الثَّانِي
5	<i>Jumādā al-Ūlá</i>	جُمَادَى الْأُولَى
6	<i>Jumādā al-Ākhirah</i>	جُمَادَى الْآخِرَة
7	<i>Rajab</i>	رَجَب
8	<i>Shaʿbān</i>	شَعْبَانَ
9	<i>Ramaḍān</i>	رَمَضَانَ
10	<i>Shawwāl</i>	شَوَّال
11	<i>Dhū al-Qa'dah</i>	ذُو الْقَعْدَة
12	<i>Dhū al-Ḥijjah</i>	ذُو الْحِجَّة

10th week

Lecture: 17: Selected text on the rule and impact of interest (*al-riba*) and loan = 2: 275-279.

الَّذِينَ يَأْكُلُونَ الرِّبَا لَا يَقُومُونَ إِلَّا كَمَا يَقُومُ الَّذِي يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ. ذَلِكَ بِأَنَّهُمْ قَالُوا إِنَّمَا الْبَيْعُ مِثْلُ الرِّبَا وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا فَمَنْ جَاءَهُ مَوْعِظَةٌ مِنْ رَبِّهِ فَانْتَهَى فَلَهُ مَا سَلَفَ وَأَمْرُهُ إِلَى اللَّهِ وَمَنْ عَادَ فَأُولَئِكَ أَصْحَابُ النَّارِ هُمْ فِيهَا خَالِدُونَ (275) يَمْحَقُ اللَّهُ الرِّبَا وَيُزِيهِ الصَّدَقَاتِ وَاللَّهُ لَا يُحِبُّ كُلَّ كَفَّارٍ أَثِيمٍ (276) إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَأَقَامُوا الصَّلَاةَ وَآتَوُا الزَّكَاةَ لَهُمْ أَجْرُهُمْ عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ (277) يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنْتُمْ مُؤْمِنِينَ (278) فَلَنْ لَمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِنَ اللَّهِ وَرَسُولِهِ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوسُ أَمْوَالِكُمْ لَا تَظْلِمُونَ وَلَا تُظْلَمُونَ (279)

الرِّبَا	Interest	يَمْحَقُ	
الْبَيْعُ	Trade	يُزِيهِ	
أَحَلَّ	He has permitted	أَثِيمٍ	
مَوْعِظَةٌ	an admonition	يَحْزَنُونَ	
تُبْتُمْ		وَلَا تُظْلَمُونَ	

Those who consume interest cannot stand [on the Day of Resurrection] except as one stands who is being beaten by Satan into insanity. That is because they say, "Trade is [just] like interest." But Allah has permitted trade and has forbidden interest. So whoever has received an admonition from his Lord and desists may have what is past, and his affair rests with Allah. But whoever returns to [dealing in interest or usury] – those are the companions of the Fire; they will abide eternally therein.

Allah effaces usury, diminishing it and eliminating any blessing in it, but He augments voluntary almsgivings with interest, increasing them, making them grow and multiplying their reward. Allah loves not, that is to say, He will requite, any guilty, profligate devouring it, ingrate,

who deems usury licit.

Those who believe and perform righteous deeds, and establish the prayer, and pay the alms – their wage awaits them with their Lord, and no fear shall befall them, neither shall they grieve.

O you who believe, fear Allah, and give up, abandon, the usury that is outstanding, if you are believers, true to your faith, since it is expected of the believer that he adhere to Allah's command: this was revealed when some of the Companions, after the prohibition, wanted to reclaim some of the usury from before.

Lecture:18: The names directions in Arabic.

Arabic	Transliteration	English
الشمال	<i>As-Shimalu</i>	North
الجنوب	<i>Al Junubu</i>	South
الشرق	<i>As –Sharqu</i>	East
الغرب	<i>Al-Garbu</i>	West
الشمال الشرقي	<i>As-Shamal As-Sharqi</i>	Northeast
الجنوب الشرقي	<i>Al- Gunub- As-Sharqi</i>	Southeast
الجنوب الغربي	<i>Al- Gunub -Al-Garbi</i>	Southwest
الشمال الغربي	<i>As-Shamal - Al-Garbi</i>	Northwest

11th Week

Lecture:19: Selected Text on the rules and impact of drug and gambling =5: 90-91

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رَجْسٌ مِنْ عَمَلٍ
(إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ 90 الشَّيْطَانُ فَاجْتَنِبُوهُ لَعَلَّكُمْ تَقْلِحُونَ)
الْعَدَاوَةِ وَالْبَغْضَاءِ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ فَهَلْ
(91 أَنْتُمْ مُنْتَهُونَ)

O you who believe, verily wine, that intoxicates and overcomes the mind, and games of chance, gambling, and idols, and divinatory arrows are an abomination, an evil deemed vile, of Satan's work, which he adorns; so avoid it, this abomination consisting of the things mentioned, do not do it; so that you might prosper.

The Shaitan only desires to cause enmity and hatred to spring in your midst by means of intoxicants and games of chance, and to keep you off from the remembrance of Allah and from prayer. Will you then desist?

Lecture:20:Formation of Arabic word (Types of Arabic word.)

الكلمة (word)

The sound which exceeds from the mouth of lives is called لَقْظ " 'laf-dh' . It is classified into two parts; one is called مَوْضُوع "maudu 'u 'meaningful sound and another is called 'مُهْمَل' ' muhmal' meaningless sound'. A meaningful element of speech is called 'مَوْضُوع'. It is also called كَلِمَة 'kalima' "word". It is a group of letters that expresses a complete meaning e.g. 'رجل' rajulun means a man.

كلمة "" is divided into three parts:

الاسم. 1) al-'ismu = noun

الفعل. 2) al- fi'lu = verb.

الحَرْفُ (3) al-harfu = particle.

الاسْمُ al-'ismu:

اسْمٌ means noun. It is a meaningful word that refers to a person, place, thing, event, substance or quality etc and is not related to tense.

Example: -

(1) مُحَمَّدٌ -Muhmud (2) مَكَّةُ -Makkah (3) مُعَلِّمٌ * -teacher (4) كَبِيرٌ - big (5) ذَكِيٌّ -intelligent. These words are not related to tense.

الفِعْلُ al- fi'lu :

فِعْلٌ fi'lu means verb. It is a meaningful word that denotes being, having and doing something and is related to the tense.

Example:

ضَرَبَ -daraba, means 'he beat'. ضَرَبَ is a meaningful word and is related to tense.

الحَرْفُ -al- harfu:

حَرْفٌ means particle. It is a word or a part of a word which has a grammatical purpose but often has little or no meaning. Sometimes its meaning is apprehended after adding with another word of a sentence.

Example: فِي 'fi' means in/at. But it does not express anything properly.

Identification of kalima:

الْبَيْتُ	فِي	زَيْدٌ	قَرَأَ
'Ism	Harf	'ism	fi'l

In the above sentence 'قَرَأَ' is fi'l. It refers to doing something and is related to past tense and 'زَيْدٌ' is اسم noun. It is the name of a person, and 'فِي' is a particle and 'الْبَيْتُ' is a noun.

12th Week

Lecture:21: Selected Text on the rules and ethical directions of marriage, *mahr* and veil:
24: 30-31, 33:59.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا قُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ خَبِيرٌ بِمَا يَصْنَعُونَ (30) وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ قُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ أَبْنَاءِ بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرَ أُولِي الْإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتَوْبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (31)

Tell the believers to restrain their looks (in the presence of women not closely related to them and so lawful for marriage) and guard their chastity. That is purer and best for them. Surely, Allâh is Well-Aware of what they do.

And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their husband's fathers, their sons, their husbands' sons, their brothers or their brothers' sons, or their sisters' sons, or

their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O ye Believers! turn ye all together towards Allah, that ye may attain Bliss.

يَا أَيُّهَا النَّبِيُّ قُلْ لِأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلَابِيبِهِنَّ
ذَلِكَ أَذْنَىٰ أَنْ يُغْرِقْنَ فَلَا يُؤْذِينَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (59)

O Prophet, tell your wives and your daughters and the women of the believers to bring down over themselves [part] of their outer garments. That is more suitable that they will be known and not be abused. And ever is Allah Forgiving and Merciful.

Lecture:22: Identifying Arabic Noun

The sign of 'ism : علامة الاسم

Arabic grammarians invented some signs of 'ism. (اسم) . Most used signs of 'ism (اسم) are given below;

1. Coming definite article "ال" at beginning of a word e.g. الحمد
2. Using a word as a subject e.g. حامد تاجر
3. Using a word as 'mudaf' (annexed or governing word). قلم حامد
1. Using a word as 'mudafun ilyhi' governed noun. E.g. قلم حامد مضاف إليه
2. Keeping "ى" at the end of a word in order to indicate relational adjective. E.g. بغدادى. A person or thing is related to baghdad, the capital of iraq.
6. Using a word according to the rules of 'tasgir' diminutive (قَعِيلٌ) – (قَعِيلٌ – قَعِيلٌ)
7. Using a word as a "mausuf" substantive or as a noun/word followed by an adjective e.g. رجلٌ غنيٌ
8. Using a word as a 'musanna' means dual, or 'majmu' means plural:

رجُلٌ	↔	رجُلَانِ
رجُلٌ	↔	رجَالٌ

9. Using a word after a حَرْفُ جَار harfujaar means preposition. E.g. فِي بَيْتٍ

10. Joining tanween تنوين () at the ending of a word e.g. رَجُلٌ

11. Joining ة at ending of a word e.g. طَلْحَةٌ .

Identifying of the sign of اسم

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ * الرَّحْمَنُ الرَّحِيمُ *

Here الْحَمْدُ is noun and sign is: ال at beginning of the word..

الله (الله) + ل (is noun and sign is : using the word after a حَرْفُ جَار harfujaar that is 'ل')

رَبِّ is noun and sign is : using the word as مُضَافٌ 'mudaaf'

الْعَالَمِينَ is noun and sign is : using the word as مُضَافٌ إِلَيْهِ 'mudaafun ilayhi' and 'ال' is at beginning of the word.

الرَّحْمَنُ is noun and sign is : using the word as صِفَةٌ "sifat" and ال is at beginning of the word.

الرحيم is noun and sign is : 'ال' is at beginning of the word.

13th Week

Lecture:23: Text on the rule and ethical directions of divorce 2:227-230

وَأِنْ عَزَمُوا الطَّلَاقَ فَلْيَنْتِزِعِ اللَّهُ سَمِيعٌ عَلِيمٌ (227) وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ وَلَا يَحِلُّ لَهُنَّ أَنْ يَكْتُمْنَ مَا خَلَقَ اللَّهُ فِي أَرْحَامِهِنَّ إِنْ كُنَّ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ وَبِعَوْلتهُنَّ أَحَقُّ بِرَدِّهِنَّ فِي ذَلِكَ إِنْ أَرَادُوا إِصْلَاحًا وَلَهُنَّ مِثْلُ الَّذِي عَلَيْهِنَّ بِالْمَعْرُوفِ وَلِلرِّجَالِ عَلَيْهِنَّ دَرَجَةٌ وَاللَّهُ عَزِيزٌ حَكِيمٌ (228) الطَّلَاقُ مَرَّتَانِ فَإِمْسَاكَ بِمَعْرُوفٍ أَوْ تَسْرِيحٌ بِإِحْسَانٍ وَلَا يَحِلُّ لَكُمْ أَنْ تَأْخُذُوا مِمَّا آتَيْتُمُوهُنَّ شَيْئًا إِلَّا أَنْ يَخَافَا أَلَّا يُقِيمَا حُدُودَ اللَّهِ فَإِنْ خِفْتُمْ أَلَّا يَفْقَهُا حُدُودَ اللَّهِ فَتَلَا جُتَاحَ عَلَيْهِمَا فِيمَا افْتَدَتْ بِهِ تِلْكَ حُدُودُ اللَّهِ فَلَا تَعْتَدُوهَا وَمَنْ يَتَعَدَّ حُدُودَ اللَّهِ فَأُولَئِكَ هُمُ الظَّالِمُونَ (229) فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدِ حَتَّى تَنْكِحَ زَوْجًا غَيْرَهُ

فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَا أَنْ يَتَرَاجَعَا إِنْ ظَنَّا أَنْ يُقِيمَا حُدُودَ اللَّهِ
وَتِلْكَ حُدُودُ اللَّهِ يُبَيِّنُهَا لِقَوْمٍ يَعْلَمُونَ (230)

And if you are firmly resolved upon divorce, then indeed Allah listens, knows.

And divorced women shall wait (as regards their marriage) for three menstrual periods. and it is not lawful for them to conceal what Allah has created in their wombs. if they believe in Allah and the Last Day. And their husbands have the better right to take them back in that period. if they wish for reconciliation. And they (women) have rights (over their husbands as regards living expenses. etc.) similar (to those of their husbands) over them (as regards obedience and respect. etc.) to what is reasonable. but men have a degree (of responsibility) over them. And Allah is All-Mighty. All-Wise. Divorce is twice. Then, either keep [her] in an acceptable manner or release [her] with good treatment. And it is not lawful for you to take anything of what you have given them unless both fear that they will not be able to keep [within] the limits of Allah. But if you fear that they will not keep [within] the limits of Allah, then there is no blame upon either of them concerning that by which she ransoms herself. These are the limits of Allah, so do not transgress them. And whoever transgresses the limits of Allah - it is those who are the wrongdoers.

Lecture:24: Formation of verb and particle in Arabic.

مَاتُ الْفِعْلِ : علا the marks/symbols of fi'l(verb):

The grammarian invented some symbols to identify fi'l (فِعْل).most used symbols of fi'l are given below.

1. Coming the 'قد' or سوف before a word .e.g. سوف تعلمون – سيصلون – قد افلح
2. Coming a letter of حروف الجارمة (apocopate letters) before a word, e. G. لم يكن
3. Coming any one of ضمير مرفوع متصل at the finishing of the word e.g. فعلت

4. Coming التاء الساكنة at taaus-sakina (vowel less ت) at the finishing of the word e.g. سمعت
5. Being a word in a form of ماضي e.g. نصر
6. Being a word in a form of مضارع e.g. يضرب
7. Being a word in a form of the forms of أمر - e.g. أنصر
8. Being a word in a form of نهى prohibition e.g. لا تنهر

Identification of al fi' (الفعل) verb:

ماضي ماضِي : here تَبَارَكَ and جَعَلَ are two forms of ماضِي
 The symbol of particle- عَلَا مة الحَرْف:

Freeness from the sings of اسم 'noun' and fi' (فعل) is the sign of الحَرْف at-harf "particle". Usually it is used to join two اسم or a اسم and a فعل fi' etc.

Example:

Here ذَهَبْتُ is verb and إِلَى is particle and دَاكَ noun

Exercise: identify (اسم) noun (فعل) verb and (حَرْف) particle in the following sentences. Then describe their symbols.

- 1 ضَرَبَ اللَّهُ مَثَلًا
- 2 كَتَبَ عُمَرُ الرِّسَالَةَ
- 3 سِرْتُ مِنْ شَيْتَانٍ إِلَى دَاكَ
- 4 خَتَمَ اللَّهُ عَلَى قُلُوبِهِمْ

14th Week

Lecture:25:The sermon of a father to his son =31:13-19.

وَإِذْ قَالَ لِقَمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَا بُنَيَّ لَا تُشْرِكْ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ (13) وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ وَفِصَالَهُ فِي غَامِينَ أَنْ اشْكُرْ لِي وَلِوَالِدَيْكَ إِلَيَّ الْمَصِيرُ (14) وَإِنْ جَاهَدَاكَ عَلَى أَنْ تُشْرِكَ بِي مَا

لَيْسَ لَكَ بِهِ عِلْمٌ فَلَا تُطِعْهُمَا وَصَاحِبُهُمَا فِي الدُّنْيَا مَعْرُوفًا وَاتَّبِعْ سَبِيلَ مَنْ
 أَتَىٰ إِلَيَّ ثُمَّ إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ (15) يَا بُنَيَّ إِنَّهَا إِنْ تَكُنْ
 مِنْ ثِقَالٍ حَبَّةٍ مِنْ خَرْدَلٍ فَتَكُنْ فِي صَخْرَةٍ أَوْ فِي السَّمَاوَاتِ أَوْ فِي الْأَرْضِ يَأْتِ
 بِهَا اللَّهُ إِنَّ اللَّهَ لَطِيفٌ خَبِيرٌ (16) يَا بُنَيَّ أَقِمِ الصَّلَاةَ وَأْمُرْ بِالْمَعْرُوفِ وَانْهَ عَنِ
 الْمُنْكَرِ وَاصْبِرْ عَلَىٰ مَا أَصَابَكَ إِنَّ ذَلِكَ مِنْ عَزْمِ الْأُمُورِ (17) وَلَا تَصْعَقْ خَدَّكَ
 لِلنَّاسِ وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّ اللَّهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُورٍ (18)
 وَاقْصِدْ فِي مَشْيِكَ وَاعْضُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ
 (19)

Behold, Luqman said to his son by way of instruction: "O my son! Join not in worship (others) with Allah: for false worship is indeed the highest wrong-doing." And We have enjoined on man (to be good) to his parents: in travail upon travail did his mother bear him, and in years twain was his weaning: (hear the command), "Show gratitude to Me and to thy parents: to Me is (thy final) Goal. "But if they strive to make thee join in worship with Me things of which thou hast no knowledge, obey them not; yet bear them company in this life with justice (and consideration), and follow the way of those who turn to me (in love): in the end the return of you all is to Me, and I will tell you the truth (and meaning) of all that ye did." "O my son!" (Luqman said), "If there be (but) the weight of a mustard-seed and it were (hidden) in a rock, or (anywhere) in the heavens or on earth, Allah will bring it forth: for Allah understands the finest mysteries, (and) is well-acquainted (with them). "O my son! establish regular prayer, enjoin what is just, and forbid what is wrong: and bear with patient constancy whatever betide thee; for this is firmness (of purpose) in (the conduct of) affairs. "And swell not thy cheek (for

pride) at men, nor walk in insolence through the earth; for Allah loveth not any arrogant boaster. "And be moderate in thy pace, and lower thy voice; for the harshest of sounds without doubt is the braying of the ass."

Lecture:26 :Formation of Arabic sentence.

A Verb is a word that denotes being, having and doing something. For expressing any event, action or stat we usually use any of the forms of a verb, and this expression is related to one of three Tense; past, present and future. And every tense may come in various senses; Affirmative, Negative, Interrogative. Negative- interrogative. 'WH' word interrogative and 'WH' negative interrogative. These variations are shown in following sentences:

Affirmative → I ate riceأكلت الرز =

Normal Inter → Did I eat rice? هل أأكلت الرز ؟

Normal Neg. Inter → Did I not eat rice? أما أكلت الرز ؟

'WH' Interrogative → when did I eat rice? متى أكلت الرز ؟

'WH' inter- neg. When did I not eat rice? متى ما أكلت الرز ؟

The above Variations are got in past, present and future tense. The next lessons will illustrate about the differences of sentence and conversation.

Subject and Verb

He enjoyed the match.

I ate rice.

Karim played the football.

In the above sentences He,I and karim are subjects and enjoyed, ate, Played are verbs. And the match, rice, football are objects/ complements. We know subject is a noun. noun phrase or pronoun representing the person or thing that performs the action of the verb. There are totally ten subjects in English language, and verbs follow their subjects. They are: I ,we , you (Singular), you (plural), He ,She ,It, They any singular word/noun and any plural word. In the

following table we can verify this ten subjects with their verbs.

Person	Gender	Number	Subject	Verb	Object/Compelement
3 rd Person	Masculine	Singular	He	Ate	Rice
3 rd Person	Masculine/ Famine	plural	they	Ate	Rice
3 rd Person	Masculine	Singular	It	Ate	Rice
3 rd Person	any singular word/noun	Singular	Karim	Ate	Rice
3 rd Person	any plural word	plural	Students	Ate	Rice
3 rd Person	Famine	Sing	She	Ate	
2 nd Person	Masculine/ Famine	Singular	You	Ate	Rice
2 nd Person	Masculine Famine	Plural	You	Ate	Rice
1 st Person	Masculine and Feminine	Singular	I	Ate	Rice
1 st Person	Masculine and Feminine	Plural	We	Ate	Rice

In the above table "ate" is the past form of "eat" verb It is in the same form with all (ten) Subjects: But in Arabic language, verb is changed with the demand of subject and there are 14 subjects are used in Arabic language. So Arabic verb structures are bound in 14 structures. These are formed by adding suffix with base word.

Sometime one, two or three additional letters may join with the base word and meaning may be changed e.g.

نصر =he helped

نصر =He Christianized (one additional latter- ص)

تناصر =Helped one another.

استنصر =He asked for the help.

15th Week

Lecture:27: Selected text on the characteristics of human beings = 23:1-11; 25: 63-76
 Characteristics of ideal servants of Allah (*'IbadurRahman*) as depicted in the Qur'an= 25: 63-76 (A)

وَعِبَادُ الرَّحْمَنِ الَّذِينَ يَمْشُونَ عَلَى الْأَرْضِ هَوْنًا وَإِذَا خَاطَبَهُمُ الْجَاهِلُونَ قَالُوا سَلَامًا (63) وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا (64) وَالَّذِينَ يَقُولُونَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ إِنَّ عَذَابَهَا كَانَ غَرَامًا (65) إِنَّهَا سَاءَتْ مُسْتَقَرًّا وَمُقَامًا (66) وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا (67) وَالَّذِينَ لَا يَدْعُونَ مَعَ اللَّهِ إِلَهًا آخَرَ وَلَا يَقْتُلُونَ النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ وَلَا يَزْنُونَ وَمَنْ يَفْعَلْ ذَلِكَ يَلْقَ أَثَامًا (68) يُضَاعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيَامَةِ وَيَخْلُدْ فِيهِ مُهَانًا (69) إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ صَالِحًا فَأُولَئِكَ يَبْدَلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا (70) وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَإِنَّهُ يَتُوبُ إِلَى اللَّهِ مَتَابًا (71) وَالَّذِينَ لَا يَشْهَدُونَ الزُّورَ وَإِذَا مَرُّوا بِاللُّغُو مَرًّا كَرَامًا (72) وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخْرُوا عَلَيْهَا سُومًا وَغَمِيَانًا (73) وَالَّذِينَ يَقُولُونَ رَبَّنَا هَبْ لَنَا مِنْ أَزْوَاجِنَا وَذُرِّيَّاتِنَا قُرَّةَ أَعْيُنٍ وَاجْعَلْنَا لِلْمُتَّقِينَ إِمَامًا (74) أُولَئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوا وَيُلَقَّوْنَ فِيهَا

تَحِيَّةٌ وَسَلَامًا (75) خَالِدِينَ فِيهَا حَسُنَتْ مُسْتَقَرًّا وَمُقَامًا (76)

63. And the slaves of the Most Beneficent (Allah) are those who walk on the earth in humility and sedateness, and when the foolish address them (with bad words) they reply back with mild words of gentleness.

64. And those who spend the night before their Lord, prostrate and standing.

65. And those who say: "Our Lord! Avert from us the torment of Hell. Verily! Its torment is ever an inseparable, permanent punishment."

66. Evil indeed it (Hell) is as an abode and as a place to dwell.

67. And those, who, when they spend, are neither extravagant nor niggardly, but hold a medium (way) between those (extremes).

68. And those who invoke not any other ilah (god) along with Allah, nor kill such life as Allah has forbidden, except for just cause, nor commit illegal sexual intercourse and whoever does this shall receive the punishment.

69. The torment will be doubled to him on the Day of Resurrection, and he will abide therein in disgrace;

70. Except those who repent and believe (in Islamic Monotheism), and do righteous deeds, for those, Allah will change their sins into good deeds, and Allah is Oft-Forgiving, Most Merciful.

71. And whosoever repents and does righteous good deeds, then verily, he repents towards Allah with true repentance.

72. And those who do not witness falsehood, and if they pass by some evil play or evil talk, they pass by it with dignity.

73. And those who, when they are reminded of the Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) of their Lord, fall not deaf and blind thereat.

74. And those who say: "Our Lord! Bestow on us from our wives and our offspring who will be the comfort of our eyes, and make us leaders for the Muttaqoon" (pious - see V.2:2 and the footnote of V.3:164)."

75. Those will be rewarded with the highest place (in Paradise) because of their patience.

Therein they shall be met with greetings and the word of peace and respect.

76. Abiding therein; excellent it is as an abode, and as a place to dwell.

(B)

Who will be inheritors of Jannahtul-Fardous

قَدْ أَفْلَحَ الْمُؤْمِنُونَ (1) الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ (2) وَالَّذِينَ هُمْ عَنْ اللَّغْوِ مُعْرِضُونَ (3) وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ (4) وَالَّذِينَ هُمْ لِقُرُوبِهِمْ حَافِظُونَ (5) إِلَّا عَلَى أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ (6) فَمَنْ ابْتَغَى وَرَاءَ ذَلِكَ فَأُولَئِكَ هُمُ الْعَادُونَ (7) وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ (8) وَالَّذِينَ هُمْ عَلَى صَلَوَاتِهِمْ يُحَافِظُونَ (9) أُولَئِكَ هُمُ الْوَارِثُونَ (10) الَّذِينَ يَرِثُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ

Certainly will the believers have succeeded: They who are during their prayer humbly submissive. And they who turn away from ill speech. And they who are observant of zakah. And they who guard their private parts. Except from their wives or those their right hands possess, for indeed, they will not be blamed - But whoever seeks beyond that, then those are the transgressors - And they who are to their trusts and their promises attentive. And they who carefully maintain their prayers - Those are the inheritors. Who will inherit al-Firdaus. They will abide therein eternally.

The components of loss and destruction for the mankind and how to get rid of the loss : Suratul 'Asr

وَالْعَصْرُ (1) إِذَا الْإِنْسَانُ لَفِي خُسْرٍ (2) إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَّاصَوْا بِالْحَقِّ وَتَوَّاصَوْا بِالصَّبْرِ

1. By Al-Asr (the time). 2. Verily! Man is in loss,
3. Except those who believe (in Islamic Monotheism) and do righteous good deeds, and recommend one another to the truth (i.e. order one another to perform all kinds of good deeds which Allah has ordained, and abstain from all kinds of sins and evil deeds which Allah has forbidden), and recommend one another to patience (for the sufferings, harms, and injuries which one may encounter in Allahs Cause during preaching His religion of Islamic Monotheism or Jihad, etc.)

Lecture:28: Conversations in Arabic: 'Yourself'.