



**NATIONAL OPEN UNIVERSITY OF NIGERIA**

**SCHOOL OF ARTS AND SOCIAL SCIENCE**

**COURSE CODE:ARA182**

**COURSE TITLE:ARABIC READING I**



**COURSE  
GUIDE**

**ARA182  
ARABIC READING I**

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Published By:  
National Open University of Nigeria

First Printed 2010

ISBN:

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## **Introduction**

Before you is ARA182; a two-credit unit course which is designed for the 100 level students. The course is compulsory as it serves as a prerequisite to ARA283. The course takes you through a series of tasks that prepare you for smooth reading of vocalized and un-vocalized Arabic texts. Smooth reading in the context of this course material means acquisition of skills that make reading not only desirable for you but also pleasurable. The course presupposes that you have an entry background by which you are already familiar with Arabic alphabet, vowels and the ability to join Arabic letters in a bid to form and pronounce words.

## **Course Aims**

The course aims at ensuring the students' ability to:

1. pronounce Arabic words correctly;
2. read simple sentences smoothly;
3. read both vocalized and un-vocalized texts;
4. acquire new words; and
5. state the meaning of the texts so read.

## **Course Objectives**

To achieve the above aims, ARA182 sets before you two sets of objectives. These are short and long terms objectives. The short term

objectives which are technically referred to as the behavioural objectives are your immediate demonstration of mastery of the just concluded lesson. These are expressly stated at the beginning of each unit. They are to measure the extent to which you have benefited from unit lesson just taught thereby ascertain to what extent you can recall, state, read or perform any task on the just concluded lesson. On the other hand, the long term objectives are futuristic i.e. they revolve around your ability to permanently retain the reading skills you have acquired through this course. You are thereby, in future, expected to be able to:

- 1.0 read any Arabic text-vocalized or non-vocalized-with ease;
- 2.0 identify each word in the text with correct pronunciation; and
- 3.0 acquire new words, noun, verb or article with ability to use such words in sentences.

### **Working through this Course**

ARA182 consists of 15 units, carefully packaged to enable you to learn without tears. Essentially, you are required to read all units in addition to any recommended books by NOUN. As you progress in the course, you will find Assessment exercises specially designed to enable you to gauge your level of attainment of the behavioural objectives. Further more, at the end of every unit, you will be required to submit written assignments for assessment purposes. You will also write a final examination at the end of this course.

### **Course Materials**

Major components of course materials are:

- 1.0 Course Guide
- 2.0 Study Units
- 3.0 Textbooks
- 4.0 Assignment Files
- 5.0 Presentation Schedules.

You are expected to obtain the materials which are available in NOUN offices. You can approach either the facilitator in your Study Centre or the Study Centre Manager to obtain your copies.

### **Study Units**

In this course, there are 15 study units broken into four modules. They are as follows:

#### **Module 1**

Unit 1            The Essence of Transliteration بأحرف النطق  
الأساس لئسج النطق بأحرف  
الأبجدية الإنكليزية

Unit 2	Reading is Education	الْقِرَاءَةُ تَعْلِيمٌ
Unit 3	In the School	فِي الْمَدْرَسَةِ

## Module 2

Unit 1	Establishment of Rābiṭah	تَأْسِيسُ الرَّابِطَةِ
Unit 2	Activities of Rābiṭah:	نَشَاطَاتُ الرَّابِطَةِ
Unit 3	Rābiṭah's Publications	مَنْشُورَاتُ الرَّابِطَةِ
Unit 4	Agriculture is an Occupation	الزَّرَاعَةُ مِهْنَةٌ

## Module 3

Unit 1	Utilization of Leisure	إِسْتِغْلَالُ أَوْقَاتِ الْفَرَاغِ
Unit 2	Self Training	تَرْبِيَّةٌ ذَاتِيَّةٌ
Unit 3	Arabic in the State Administration	اللُّغَةُ الْعَرَبِيَّةُ فِي إِدَارَةِ الدَّوْلَةِ
Unit 4	Dignity of Labour	شَرَفُ الْعَمَلِ

## Module 4

Unit 1	Moral Lessons	دُرُوسُ التَّهْذِيبِ
Unit 2	The Tenth Hadith	الْحَدِيثُ الْعَاشِرُ
Unit 3	Rabitah's Reach-out Profile	نَشَاطَاتُ الرَّابِطَةِ الْخَارِجِيَّةُ
Unit 4	The Arab's Contributions to Civilization	مُسَاهِمَاتُ الْعَرَبِ فِي الْحَضَارَةِ

Each Unit contains a number of self-tests. In general terms, these self-test questions on the lessons you have just covered are meant to help you to evaluate your progress and to reinforce your understanding of the lessons. Along with your Tutor-Marked Assignments, these exercises will assist you in achieving the stated learning objectives of the individual units and of the lessons.

## Textbooks and References

Every unit contains a list of references and further reading. Try to get as many as possible of those textbooks and materials listed. The Textbooks and materials are meant to deepen your knowledge of the course. For example, you may find the following textbooks useful:

Abdul-Rauf, M. (1989). *ARABIC for English Speaking Students*. Lebanon: Al- Saadawī Publications.

Abdul, M.O.A. (1973). *The Selected Traditions of Al-Nawawi: Arabic Text, Transliteration and Commentary*. Lagos: Islamic Publications Bureau.

Abu Zayd, Uthman (2009). *The Importance of Dialogue with Others. Makkah al-Mukarramah, ar-Rabitah*. No. 516, Kingdom of Saudi Arabia. P.66.

- Bidmos, M.A. (1996). *Mustaqbal-Lughatil Arabiyyah fi Nayjiriya*. Lagos: Islamic Publications Bureau.
- Kamal, M. (2009). *Islam in Japan. al-Aalamul Islami (Arabic weekly) No. 2077 Makkah al-Mukarramah*. Kingdom of Saudi Arabia. P. 4
- Muhammad, Ballo (1964). *Infāqu l – Maysūr fī Tarīkh Bilad Tukrur*. Cairo: Dar wa Matabi Sha'ab.
- Jamal, A.M., (1978). *Al-Qisasur-Ramzi fil Qur'an al-Karim*. Al-Qahirah. Matabi'u Sharkah Littiba 'ah, wal i 'lan wat Tawzi '.
- Shamsi, M. (1973). *Alfu Maylin Baynal Ghabaat. An – Najf*. Matba 'atul Ghira al-Hadithah.
- Al-Aalamul-Islamī Journal. (Arabic Weekly). Makkah, Saudi Arabia: Rabitatul Aalamil Islami. 2009.
- Al-'Ālamul Islāmī, 2009, No. 2071 (Arabic weekly) p.5.
- Al-'Ālamul Islāmī, 2009, No. 2075 (Arabic weekly) p. 1.
- Al-'Aālamul Islāmī. (Arabic weekly). 2009, Makkah al-Mukarramah. No.2075 p.1
- Al-Aalamul Islami. (Arabic Weekly). Makkah al-Mukarramah. Rabitatul AalamilIslami.May 2009. No. 2072
- Al-Aalamil Islami. (Arabic Weekly) Makkat al-almukarramah. Rabitatul Aalamil Islami. June 2009 No. 2074
- Ar-Rābitah, 2009. No. 511 (Arabic Monthly). p22.
- Rābitah. (Arabic monthly). March 2009, Makkah al-Mukarramah, Rābitatul-Ālamil Islāmī. Vol. 45, No. 513, pp. 13-16
- Rābitah, (Arabic monthly), Jan. 2009, Makkah al-Mukarramah, Rābitatul Ālamil Islāmī. Vol. 45, No.511. pp 17-22
- Ar-Rabitah (Arabic Monthly). Makah al-Mukarramah. Rabitatul Aalamil Islami. Kingdom of Saudi Arabia. Jan. 2009. Vol.45, No. 511



Ar-Rabitah (Arabic Monthly). Makkah al-Mukarramah. Rabitatl Aalamillslami. Kingdom of Saudi Arabia. March 2009, No. 513

Ar-Rabitah. (2007). Arabic Monthly. Makkah al-almukarramah. Kingdom of Saudi Arabia. No. 495 [www.themwl.org](http://www.themwl.org)

Al-Mutaala'ah (1994). Ministry of Education. Makkah. Kingdom of Saudi Arabia.

Al-Mutala'ah (1994). Ministry of Education, Makkah al-Mukarramah, Kingdom of Saudi Arabia. Second Edition.

Ad – Dawsari, A, Mufarraj, Ashur Al-Haddad, (1986). Al –Lughatul Arabiyyah: Al-Hawliyyatul – Tullabiyyah. Kuwait, Sharkat Matabiu al – Wazan al-Aalamiyyah.

Al-Hasari, (1967). Al – Ummatul ‘Arabiyyah: Baynal Madi wal Hadir in Al-Muhasini, Sultan and Akkahsh (eds.)’ Kitaabul Qiraa ‘at. Damaseus. Matba ‘atul Mufid Al-Jadidat pp. 30-34.

Al – Jizawi, S.D. (1965). Dirasatun Fil Islam. Al – Qahirah, The Supreme Council for Islamic Affairs.

Al – Kaylani, N. (1974) Amaliqatush Shamal. Beirut Muassasatur – Risalah.

Al – Mashaful Karim.

Al – Qur’an al- Karim.

Academic Seminars on Islamic Shari’ah (proceedings). Makkah al-Mukarramah. Rabitatul Aalamillslami.

Islamic Finance. Council of Islamic/American Relations. (2009). Al-Aalamul Islamic (Arabic weekly), No. 2076. Makka al-Mukarramah. Kingdom of Saudi Arabia p. 1

Kitaabul Qiraa’ah. (1967). Ministry of Education. Makkah al-Mukarramah. Kingdom of Saudi Arabia.

Kitabul Qiraa’ah (1967), Makkah al-Mukarramah. Saudi Arabia. Ministry of Education.

MWL Journal (English monthly). 2009, Vol.36, No.11-12 p. 43.

MWL Journal (English monthly), January 2009, Vol.37, No. 1

MWL Journal. (English Monthly). Makkah al-Mukarramah. Rabitatul Aalamil Islami. Kingdom of Saudi Arabia. April 2009. Vol. 37 N. 4

Qawa 'idul – lughatil 'Arabiyyah (1997). For the Second Semester. Ministry of Education. Kingdom of Saudi Arabia. 6<sup>th</sup> Edition.

Suratul Kahf. (Q. 18: 32-43).

The Qur'an, Chapters 16: 5 – 8, 18: 32 – 43 and 66: 10 – 12.

The Noble Qur'an, English Transliteration of the Meanings and Commentaries.

King Fahd Complex for the Printing of the Holy Qur'an. Madinah, K.S.A.

Nadawaat Ilmiyyah (1976). (Academic Seminar Proceedings). Makkah al-Mukarramah. Rabitatul Aalamil Islami. Kingdom of Saudi Arabia

### **Assignment Files**

In this file, you will find all the details of the work you must submit to your tutor for marking. The marks you obtain from these assignments will count towards the final mark you obtain for this course. You will find further information on assignments in the Assignment file itself and later in this course guide in the section on assignment.

### **Assessment**

Your assessment will be based on Tutor – Marked Assignments (TMAs) and a final examination which you will write at the end of the course.

### **Tutor-Marked Assignments (TMAs)**

Every unit contains at least one or two assignments. You are advised to work through all the assignments and submit them for assessment. Your tutor will assess the assignments and select four which will constitute the 30% of your final grade. The tutor – marked assignments may be presented to you in a separate file. Just know that for every unit there are some tutor – marked assignments for you. It is important you do them and submit for assessment.

## Final Examination and Grading

At the end of the course, you will write a final examination which will constitute 70% of your final grade. In the examination which shall last for two hours, you will be requested to answer three questions out of at least five questions.

## Presentation Schedule

The presentation schedule included in your course materials gives you the important dates for the completion of tutor – marked assignments and attending tutorials. Remember, you are required to submit all your assignments by the due date. You should guard against falling behind in your work.

## Course Marking Scheme

This table shows how the actual course marking is broken down.

Assignment	Marks
Assignments	Four assignments, best three marks of the four count as 30% of course marks
Final Examination	70% of overall course marks
Total	100% of course marks

## Course Overview

Unit	Title of Work	Weeks	Activity
	Course Guide		
<b>Module 1 The Importance of Reading</b>			
1	The Essence of Transliteration	Week 1	Assignment 1
2	Reading is Education	Week 1	Assignment 2
3	In the School	Week 3	Assignment 3
<b>Module 2 The Muslim World League</b>			
1	Establishment of Rabitah	Week 3	Assignment 1
2	Activities of Rabitah	Week 4	Assignment 2

3	Rabitah's Publications	Week 4	Assignment 3
4	Az – Zira'aha Mihnah	Week 5	Assignment 4
<b>Module 3 Leisure and its Impact on Social Life</b>			
1	Utilization of Leisure	Week 5	Assignment 1
2	Self Training	Week 6	Assignment 2
3	Arabic in State Administration	Week 6	Assignment 3
4	Dignity of Labour	Week 7	Assignment 4
<b>Module 4 Moral Lessons from the Qur'an/Hadith</b>			
1	Moral Lessons	Week 8	Assignment 1
2	The Tenth Hadith	Week 9	Assignment 2
3	Rabitah's Reach-out Profile	Week 10	Assignment 3
4	Arab's Contribution to the World Civilization	Week 10	Assignment 4
	<b>Total</b>	<b>14</b>	

### How to Get the Most from This Course

In distance learning, the study units replace the university lecture. This is one of the great advantages of distance learning: you can read and work through specially designed study materials at your own pace, and at a time and place that suits you best. Think of it as reading the lecture instead of listening to the lecturer. In the same way a lecturer might give you some reading to do, the study units tell you when to read, and which are your text materials or set books. You are provided exercises to do at appropriate points, just as a lecturer might give you an in – class exercise. Each of the study units follows a common format. The first item is an introduction to the other units and the course as a whole. Next to this is a set of learning objectives. These objectives let you know what you should be able to do by the time you have completed the unit. These learning objectives are meant to guide your study. The moment a unit is finished, you must go back and check whether you have achieved the objectives. If this is made a habit, then you will significantly improve your chances of passing the course. The main body of the unit guides you through the required reading from other sources. This will usually be either from your set books or from Reading section. The following is a practical strategy for working through the course. If you run into any trouble, telephone your tutor. Remember that your tutor's job is to help you. When you need assistance, do not hesitate to call and ask your tutor to provide it.

- 3 Read this course Guide thoroughly, it is your first assignment.
- 4 Organize a study schedule. Design a “course overview” to guide you through the course. Note the time you are expected to spend on each unit and how the assignments relate to the units. Important information, e.g. details of your tutorials, and the date of the first day

of the semester is available from the study centre. You need to gather all the information into one place, such as your diary or a wall calendar. Whatever method you choose to use, you should decide on and write your own date's schedule of work for each unit.

- 5 Once you have created your own schedule, do everything to stay faithful to it. The major reason that students fail is that they get behind with their course work. If you get into difficulties with your schedule, please, let your tutor know before it is too late for help.
- 6 Turn to unit 1, and read the introduction and the objectives for the unit.
- 7 Assemble the study materials. You will need your set books and the unit you are studying at any point in time.
- 8 Work through the unit. As you work through the unit, you will know what sources to consult for further information.
- 9 Keep in touch with your study centre. Up-to-date course information will be continuously available there.
- 10 Well before the relevant due dates (about 4 weeks before due dates); keep in mind that you will learn a lot by doing the assignment carefully. They have been designed to help you meet the objectives of the course and, therefore, will help you pass the examination. Submit all assignments not later than the due date.
- 11 Review the objectives for each study unit to confirm that you have achieved them. If you feel unsure about any of the objectives, review the study materials or consult your tutor.
- 12 When you are confident that you have achieved a unit's objectives, you can start on the next unit proceed unit by unit through the course and try to pace your study so that you keep yourself on schedule.
- 13 When you have submitted an assignment to your tutor for marking, do not wait for its return before starting on the next unit. Keep to your schedule. When the assignment returned, pay particular attention to your tutor's comments, both on the tutor-marked assignment form and also the written comments on the ordinary assignments.
- 14 After completing the last unit, review the course and prepare yourself for the final examination. Check that you have achieved the unit objectives (listed at the beginning of each unit) and the course objectives (listed in the course guide).

## **Facilitators/Tutors and Tutorials**

The dates; times and locations of these will be made available to you, together with the name, telephone number and the address of your tutor. Each assignment will be marked by your tutor. Pay close attention to the comments your tutor might make on your assignments as these will help in your progress. Make sure that assignments reach your tutor on or before the due date. Your tutorials are important; therefore try not to skip any. It is an opportunity to meet your tutor and your fellow students. It is also an opportunity to get the help of your tutor and discuss any difficulties encountered on your reading.

## **Summary**

This course introduces you to the techniques of reading. You are informed to see reading as education *per se* since by reading you acquire fresh ideas and break new grounds in knowledge. It is being emphasized, however, that your ability to read fast and correctly too depends largely on your mastery of the various reading techniques explained to you in details in the course material. Your success generally in all this is anchored on your strict compliance with the hints contained in this Course Guide.

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Course Title           Arabic Reading I

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Published By:  
National Open University of Nigeria

First Printed 2010

ISBN:

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## MODULE 1 THE IMPORTANCE OF READING

### أهمية القراءة

Unit 1	The Essence of Transliteration	الأساسُ لِكِتَابَةِ لُغَةِ بِحُرُوفِ لُغَةِ أُخْرَى
Unit 2	Reading is Education	القراءةُ تَعْلِيمٌ
Unit 3	In the School	فِي الْمَدْرَسَةِ

## UNIT 1 THE ESSENCE OF TRANSLITERATION

### الأساسُ لِكِتَابَةِ لُغَةِ بِحُرُوفِ لُغَةِ أُخْرَى

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3.3	Transliterating Words and Sentences
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7.0	References/Further Reading

### 1.0 INTRODUCTION

As it is evident in the title of this course, Arabic Reading, the emphasis is on reading. You will observe that it is axiomatic to guess that correct pronunciation is an indication of good reading. In this unit, you will be guided to appreciate how transliteration can serve as a facilitator of correct pronunciation especially at this initial stage. Let me repeat that transliteration will help you make correct pronunciation and ultimately smooth reading. But what is transliteration, you may ask? The main content of this unit will tell you all you need to know about transliteration.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain what transliteration is all about
- use transliteration as a facilitator of correct pronunciation
- state peculiarities of Arabic sounds that transliteration may not convey
- transliterate Arabic letters, words and sentences.

### 3.0 MAIN CONTENT

#### 3.1 Transliteration: Definition and Scope

Simply defined, transliteration is the act of transcribing or writing a language by means of using the alphabet of another language. This is a procedure by which the alphabet of language A is represented in the alphabet of language B. In this case, we take Arabic as language A while English is language B. An Arabic word like **ولد** is transcribed or written thus *Waladun* by means of using English alphabet. **قِبْلَة** again, will read thus: *Qiblatun*. You may be tempted to ask further; why do we use English alphabet to transcribe Arabic? Is it because Arabic does not have alphabet of its own? Let us see how these questions are tackled in the next paragraph.

#### **الهدف من كتابة لغة بحروف لغة أخرى Purpose of Transliteration**

There are various reasons for adopting transliteration. First, transliteration may be adopted due to lack of written alphabet of a given language e.g. Yoruba. Arabic and English letters have been adopted to transcribe Yoruba. *Iyawo*, for instance, meaning wife can be transcribed using i-y-a-w-o and when Arabic alphabet is used to transcribe the same word, we have **إيؤو**. This does not mean Yoruba has no alphabet of its own. Of course, it has. But the Yoruba alphabet has not been developed into distinct written symbols. It has remained preserved orally. Secondly, there is a didactic reason for transliteration which means it is being used for teaching/learning purposes. This is a situation where the learner of language A (which is Arabic) is familiar with the alphabet of language B (which is English) in the context of this course. Certainly, Arabic has its alphabet already developed in a written form. For the fact that English has assumed the status of a second language in Nigeria as well as number one official language, it is taken for granted that you must have been familiar with the English alphabet enough to facilitate your Arabic pronunciation.

Before going into the nitty-gritty of transliteration, it must be noted that the use of transliteration to facilitate pronunciation/reading is temporary; it is just for you to take off. But as you advance in reading Arabic, other techniques will be introduced to you because there are some Arabic sounds that transliteration cannot capture accurately. It means that there are Arabic sounds for which English alphabet has no equivalent.

#### 3.1.2 Peculiarities of Arabic in Relation to Transliteration

It was stated above that there are certain Arabic sounds which have no equivalent in the English alphabet which explains that English transliteration has its limitation in writing Arabic. That notion brings us

to the peculiarities of Arabic. To start with, Arabic is called **لُغَةُ الضَّادِ** *Lughatūḍ-ḍād*. It is so called because sound **ض** is peculiar to Arabic. Hardly can you find it in any other language.

*Lisanūḍ-ḍād yajma'unā mina `sh-shām ilā Najd* لِسَانُ الضَّادِ يَجْمَعُنَا مِنَ الشَّامِ إِلَى نَجْدٍ

**Meaning:** The language (*lisān*) of *ḍ-ḍād* unites us from Syria to *Najd*. Secondly, there are some sounds called: **حُرُوفُ الحَلَقِ** *Huruuful-Halq* (Throat letter) which are **ح غ خ هـ ع** which are transcribed in English thus 'a- h- 'a- ħ-kh-gh.

Thirdly, Arabic consonants cannot stand by themselves without vowels. In English, it is possible to have consonants following each other in a word without a vowel e.g. street; str are consonants without vowel in between or ntry in country are consonants without any vowel in between. That is not possible in Arabic in which every consonant is articulated with the aid of vowel.

### Transliteration as a Facilitator

There are 28 Arabic consonants. These are:

أ ب ت ث ج ح خ د ذ ر ز س ش ص ض ط ظ ع غ ف ق ك ل م ن و ه ي

They are transliterated as follows:

Hare	Arnabun	as in apple	أرنب	ا
Cow	Baqaratun	as in boy	بقرة	ب
Crown	Taajun	as in ta	تاج	ت
Snow	Thaljun	as in tha	ثلج	ث
Beauty	Jamaal	as in Ja	جمال	ج
Lawful	Halaal	as in ha	حلال	ح
Horse	Khaylun	as in kha	خيل	خ
Directory	Daleelun	as in da	دليل	د
Tail	Dhayl	as in dha	ذيل	ذ
Leader	Ra'ees	as in ra	رئيس	ر
Brilliant	Zakiyy	as in za	زكي	ز
Peace	Salaam	as in sa	سلام	س
Grateful	Shaakir	as in sha	شاكِر	ش
Patient	Sabuur	as in sa	صبور	ص
Laughter	Ḍaḥk	as in ḍa	ضحك	ض
Path	Tareeq	as in ṭa	طريق	ط
Notable	Zareef	as in za	ظريف	ظ

An eye	‘aynun	as in ‘ay	عَيْنٌ	ع
Unseen	Ghayb	as in gha	غَيْبٌ	غ
Understanding	Fahmun	as in fa	فَهْمٌ	ف
Moon	Qamarun	as in qa	قَمَرٌ	ق
Speech	Kalaam	as in ka	كَلَامٌ	ك
Clement	Laṭeef	as in la	لَطِيفٌ	ل
King	Malikun	as in ma	مَلِكٌ	م
Neat	Naẓeef	as in na	نَظِيفٌ	ن
Old age	Harmun	as in ha	هَرَمٌ	ه
Endowment	Waqfun	as in wa	وَقْفٌ	و
A day	Yawmun	as in ya	يَوْمٌ	ي

### SELF ASSESSMENT EXERCISE 1

What are the Huruufu ‘l-halq?

Give two words to illustrate each of them.

### 3.2 Vowels

You will observe that every consonant listed above could be articulated i.e. pronounced only if it carries on top of it a vowel known as fathat ---There are three of such vowels: namely fathat --- Kasrah --- and Dammah ---. It means, therefore, that each consonant can have three articulations e.g.

Father	‘Abun	as in	أَبٌ	أ
Son	Ibnun	as in	إِبْنٌ	إ
Mother	Ummun	as in	أُمٌ	أ
A door	Baabun	as in	بَابٌ	ب
A girl	Bintun	as in	بِنْتُ	ب
Horse	Buraaq	as in	بَرَأَقٌ	ب
A crown	Taajun	as in	تَاجٌ	ت
Nine	Tis ‘tun	as in	تِسْعَةٌ	ت
Apple	Tufaah	as in	تُفَاحٌ	ت
Snow	Thaljun	as in	تَلْجٌ	ت
Weight	Thiqal	as in	ثِقَلٌ	ث
1/8	Thumnun	as in	ثُمْنٌ	ث
Beauty	Jamaal	as in	جَمَالٌ	ج
Bridge	Jisrun	as in	جِسْرٌ	ج
Cheese	Jubnun	as in	جُبْنٌ	ج
Lawful	Halaal	as in	حَلَالٌ	ح
Camel	Himaar	as in	حِمَارٌ	ح
Judgment	Hukmun	as in	حُكْمٌ	ح
Ram	Kharuufun	as in	خُرُوفٌ	خ
Graduand	Khirreej	as in	خَرِيْجٌ	خ

Exit	Khuruuj	as in	خُرُوجٌ	خُ
Bucket	Dalwun	as in	دَلْوٌ	دَ
Hen	Diikun	as in	دِيكٌ	دِ
Male	Dhakar	as in	ذَكَرٌ	ذَ
Remembrance	Dhikrun	as in	ذِكْرٌ	ذِ
Delicious water	Dhulaal	as in	ذُلَالٌ	ذُ

### Sukun, Tanwin, Long Vowels

Still in the group of vowels, we have Sukuun and tanween. Sukuun is a circle symbol ---°--- used to indicate a silent consonant e.g. دَلْوٌ while tanween called nunation ---°---. This sign is used to denote indefinite article i.e. it is the opposite of definite article e.g. وَكْدٌ وَكْدًا وَكْدًا = a boy. To make it definite we add ال e.g. الْوَكْدُ = the boy. Closely related to vowels is shaddah ---°--- which is used to denote double consonants i.e. when a consonant is doubled e.g. ر ب ب as ر ب ب . ---°--- is used to indicate that the consonant is double e.g. قَطُّ قَطُّ جَدُّ رَبِّ

We can hereby represent all vowels and other signs as follows  
 ---°---°---°---

When Fat-hat, Kasrat and dammah are called short vowels, there are others which are called long vowels or elongated vowels. These include ى - و - ا at a glance, you will notice that they are consonants. But in this instance, they are used as symbols of an elongated vowel. In other words when fat-hat or kasrat or dammah is elongated e.g. قَالَ The alif that follows ق in this illustration is an elongated fat-hat as you will have an elongated kasrat in قِيلَ and elongated dammah in يَقُولُ see the following illustrations.

He slept <i>naama</i> نَامَ	he said <i>qaala</i> قَالَ
Meaningless <i>neema</i> نِيمٌ	it was said <i>eeila</i> قِيلَ
He deputizes <i>yanuubu</i> يُنَوِّبُ	he says <i>yaquul</i> يَقُولُ

When you are transliterating long vowel, you have liberty to use double English vowel e.g. *qaala* قَالَ or single but with an elongation mark e.g.

<i>qaala</i> or <i>qāla</i> قَالَ	
<i>Naama</i> or <i>naama</i>	نَامَ
<i>Qeela</i> or <i>qīla</i>	قِيلَ
<i>Yaquulu</i> or <i>yaqūlu</i>	يَقُولُ
<i>Shadeedun</i> or <i>shadīdun</i>	شَدِيدٌ
<i>Lateefun</i> or <i>latīfun</i>	لَطِيفٌ
<i>Saleemun</i> or <i>salīmun</i>	سَلِيمٌ

## SELF ASSESSMENT EXERCISE 2

Give five words in Arabic, give each of them appropriate vowel and transliterate them.

### 3.3 Transliterating Words and Sentences

In transliteration, as already explained to you above, you need to understand the vowels both short and long and their symbols. You, also, need to understand the Arabic sounds called *hurūful-halq* and the English letters that represent them. Then, you are set for transliteration.

He stood	قَامَ
He prostrated	سَجَدَ
He opened	فَتَحَ
He went out	خَرَجَ
Zaydun	زَيْدٌ
Abdu-r-Rahmaan	عَبْدُ الرَّحْمَنِ
Ishaaq	إِسْحَاقُ
They are going out--yakhrujuun	يَخْرُجُونَ
They are laughing--yad-hakuun	يَضْحَكُونَ
He sought--Talaba	طَلَبَ
A student--Taalibūn	طَالِبٌ
It dropped--Waqa'a	وَقَعَ
He is all-hearing--Samīun	سَمِيعٌ
Attractive--Jadhhaaab	جَدَّابٌ
Perfection--Kamaal	كَمَالٌ
Beauty--Jamaal	جَمَالٌ
Food --Ta'āmun	طَعَامٌ
A book--Kitaabun	كِتَابٌ
The pen--al-Qalam	الْقَلَمُ

#### 3.3.1 Transliterating Sentences

Sulayman Ṭālibun Mujtahidun (Sulayman is a hard working student)

سُلَيْمَانُ طَالِبٌ مُجْتَهِدٌ

Rakiba Ṭalhat ḥiṣisaanan (Talhat rode a horse) رَكِبَ طَلْعَةَ حِصَانًا

Adhdhana Muhammadun Liṣalaati `z-zuhr (Muhammad called for Zuhr prayer)

أَدْنَ مُحَمَّدٌ لِصَلَاةِ الظُّهْرِ

Hafiza Fawzī al-Qur'aan Kullahu (Fawzi memorized the whole Qur'aan)

حَفِظَ فَوْزِي الْقُرْآنَ كُلَّهُ

Dhahabtu ila `l-qaryat `ams (I went to the village yesterday) دَهَبْتُ إِلَى الْقَرْيَةِ أَمْسَ

أَكَلْتَ الرُّزَّ

Akalta `r-Ruzza (You ate rice)



Akaltu `l – fuula. (I ate beans)	أَكَلْتُ الْفُولَ	
Şabaahu `l-khayr (Good morning)	صَبَّاحُ الْخَيْرِ	
Ma ‘a `s-Salaamat (Good bye)	مَعَ السَّلَامَةِ	
Baarakallah feek--God bless you	بَارَكَ اللهُ فِيكَ	
Al-Jawwu `l-yawm Jameelun (The weather is fine today)	أَلْجَوُّ الْيَوْمِ	م
جَمِيلٌ		
Harakatu `s-Sayr shadeedatun (The traffic is bad)	حَرَكَةُ السَّيْرِ	شَدِيدَةٌ
شَدِيدَةٌ		
Anā Muslim (I am a Muslim)	أَنَا مُسْلِمٌ	
Anā ‘uhibbu Muhammadan (I love Muhammad)	أَنَا أُحِبُّ مُحَمَّدًا	أَنَا أُحِبُّ
مُحَمَّدًا		
‘Ukhtī Jameelah--My sister is beautiful	أُخْتِي جَمِيلَةٌ	

### SELF ASSESSMENT EXERCISE 3

Transliterate the following Arabic Texts: أَنَا طَالِبٌ فِي الْجَامِعَةِ الْمَقْتُوْحَةِ النِّيْجِيرِيَّةِ

#### 4.0 CONCLUSION الإِسْتِنْتَاْجُ

You will notice that there are different ways of transliterating *al-Hurūfu `l- Qamariyyah* and *al-Hurūfu `sh-Shamsiyyah* when they occur in words. But I would like to recommend to you the style that places emphasis on pronunciation which goes does:

Bismillahi r-Rahmaani r-Raheem بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ  
Al-hamdu Lillahi Rabbil – ‘Aalameen الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

#### 5.0 SUMMARY الْخُلَاصَةُ

Transliteration is meant for assisting you to master pronunciation of Arabic letters and words. It is used to help you start your reading exercise. Your progress in this course will depend largely on your mastery of transliteration techniques as applied to the Arabic consonants, throat letters, short and long vowels and other peculiarities of Arabic.

#### 6.0 TUTOR-MARKED ASSIGNMENT

Define Transliteration and explain its importance to an English speaking student of Arabic.

## 7.0 REFERENCES/FURTHER READING

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## UNIT 2      READING IS EDUCATION      الْقِرَاءَةُ تَعْلِيمٌ

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- 1.0 Introduction
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### 1.0 INTRODUCTION

This unit will establish for you how important the act of reading is. The unit will show you the power of reading in grooming a personality. As the lesson progresses, you will see the interconnectedness between Reading and education and how reading actually serves as the very foundation of education. The relationship between reading and education is a continuous partnership. In other words, as education grows, reading grows with it. The various sections of this unit will show you that Reading is education.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- explain the importance of reading
- state the relationship between Reading and Education
- describe the role of school in your acquisition of reading skill
- list some of the reading techniques.

### 3.0 MAIN CONTENT

#### 3.1 Tasks

You are to perform three actions with the following words. First, dismantle each word into its component letters e.g. الْقِرَاءَةُ = أ ل ق ر ا ء ة Secondly, pronounce each letter with these three vowels اَ اِ اُ e.g. أ ل ق ر ا ء ة which gives you *a i u, la li lu, qa qi qu, ra ri ru, ta ti, tu.*

Thirdly, return the letters to their original one word i.e. القراءة and also pronounce the words one by one to your hearing i.e. القراءة

القراءة - شَيْئٌ - قَامَ - مُحَمَّدٌ - مُهِمَّةٌ - رَسُولٌ - اللهُ - مَبْنِيٌّ - عَلَى - التَّعْلِيمِ - تَقْرَأُ -  
 - تَفْتَحُ -  
 أَمَامَ - تُسَهِّلُ - صُعُوبَةً - كَثِيرًا - التَّرْبِيَّةَ - يُعَدُّ - مِفْتَاحَ - فَهْمِ - الْعِلْمِ - يَتَوَسَّعُ -  
 يَنْقَوِي -  
 الْعَقْلُ - يَتَطَوَّرُ - حَسَنًا - أَدَاةٌ - لَا - يُسْتَهَانُ - دَوْرٌ - يُسْتَعْنَى الْوَطَنُ.

Copy out the following passage in your notebook. Try to identify the words listed above in the passage and underline them. Read the passage to yourself; sentence by sentence.

أهمية القراءة  
 إنَّ القراءةَ أوَّلُ شَيْئٍ أُعْطِيَ مُحَمَّدٌ (ص) فِي بَدَايَةِ مُهِمَّتِهِ كَرَسُولِ اللهِ وَذَلِكَ يَدُلُّ عَلَى أَهْمِيَّةِ  
 القراءةِ. وَالتَّعْلِيمُ الَّذِي أُعْطِيَ الرَّسُولُ كُلَّهُ مَبْنِيٌّ عَلَى القراءةِ بِصُورَةٍ مُسْتَمْرَةٍ. وَهَذَا غَيْرُ  
 مَقْصُودٍ عَلَى مُحَمَّدٍ وَحْدَهُ. إِذْ مَا هُوَ الْعَادَةُ الْجَارِيَّةُ بَيْنَ الْأَنْبِيَاءِ وَالرُّسُلِ كُلِّهِمْ. وَكُلُّ إِنْسَانٍ  
 يَبْدُو حَيَاتَهُ الْعِلْمِيَّةَ بِالْقِرَاءَةِ. وَسَتَرَى أَنَّ الْقِرَاءَةَ كَالتَّعْلِيمِ أَوْ هِيَ التَّعْلِيمُ بَعِيدُهُ. وَإِذَا أَرَدْتَ أَنْ  
 تَكُونَ عَالِمًا يَجِبُ أَنْ تَقْرَأَ بِصُورَةٍ مُسْتَمْرَةٍ. وَلَيْسَ هُنَاكَ وَسِيلَةٌ أُخْرَى إِلَى التَّعْلِيمِ سِوَى  
 القراءةِ. فَكُلَّمَا تَقْرَأُ شَيْئًا جَدِيدًا فَإِنَّكَ تَزْدَادُ عِلْمًا. إِنَّ الْقِرَاءَةَ تَفْتَحُ أَمَامَكَ أَبْوَابَ الْعِلْمِ. وَتُسَهِّلُ  
 لَكَ كُلَّ صُعُوبَةٍ فِي التَّعْلِيمِ. وَهِيَ مِفْتَاحٌ لِلْفَهْمِ. إِنَّ الطَّالِبَ الَّذِي يَقْرَأُ كَثِيرًا فَهُوَ يَفْهَمُ كَثِيرًا.  
 وَيَتَوَسَّعُ أَفْكَأً. وَيَنْقَوِي عَقْلَهُ. وَيَتَطَوَّرُ فِكْرَهُ. وَحَسَنَ حَالَهُ. إِنَّ الْقِرَاءَةَ أَدَاةٌ لَا يُسْتَهَانُ بِهَا فِي  
 التَّعْلِيمِ وَالتَّرْبِيَّةِ. لِلْقِرَاءَةِ دَوْرٌ لَا يُسْتَعْنَى عَنْهُ فِي بِنَاءِ الْوَطَنِ. وَفِي بِنَاءِ كُلِّ فَرْدٍ. أَضْفُ إِلَى ذَلِكَ  
 أَنَّ الْقُرْآنَ الَّذِي هُوَ أَعْظَمُ كُتُبٍ فِي الْعَالَمِ إِتَّخَذَ اسْمَهُ مِنَ الْقِرَاءَةِ. إِنَّ هَذَا الْقُرْآنَ يَهْدِي لِلتِّي هِيَ  
 أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ الصَّالِحَاتِ أَنَّ لَهُمْ أَجْرًا كَبِيرًا.

### The meaning of the passage

### The importance of Reading

Reading was the first thing given to the Prophet Muhammad (SAW) at the beginning of his duty as a messenger of Allah. That points to the importance of Reading. The totality of education given to the Messenger of Allah was based on Reading continuously. This is not limited to Muhammad alone. It is the normal practice among all messengers of Allah. Even every individual begins his/her educational life with Reading. You shall see that Reading is like education or it is Education proper. If you want to be a learned person, you must read continuously. There is no other means to education besides Reading. Every time you read something new, your education increases. Reading will open doors of knowledge to you. It will make easy for you any difficulty in education. It is the key to understanding. The student, who reads a lot, will understand a lot. His horizon will expand. His brain will be strengthened. His condition will be good. Reading is an indispensable tool to learning. Reading plays a significant role in the nation building and in the building of every person. Further more, the Qur'an which is the greatest of all books in the world, took its name from Reading. "Verily this Qur'an does guide to that which is most right and give the

glad tiding to the Believers who work deeds of righteousness, that they will have a magnificent reward” (Q.17:9).

## SELF ASSESSMENT EXERCISE 1

صف أهمية القراءة في ثلاث جمل.  
ما هي العلاقة بين القراءة والتعليم.  
أكتب آية في سورة الإسراء واذكر معناها بالإنكليزية.

### 3.2 The Importance of School

You start by reading the following words without vowels. Then refer to the passage below which is vocalized to see how many of those words you can pronounce correctly. Next, you should arrange the words in three categories: namely. Verb (فعل) , Noun (اسم) and Article (حرف) .

المدرسة – مأخوذ – مكان – مجت مع – التلام يذ – أيام – الأسبوع – يدر سوا – يكتبون –  
سليمة – الأخلاق – الوالدين – المدرسون – زملاء – الجيران – يتعلمون – من – في –  
يأتى – يقرؤون – نتعلم – الإيمان – ملائكة – الكتب – الرسل – الدين – الدنيا – اليوم – القدر  
– يحترم – الزراعة – النجارة – السياقة – المادية – أن – تحتل – أهمية – كلاما – على –  
مختلفة – وزارة – التربية – فصل – جهة – النظام – ك

### The Passage

أهمية المدرسة  
المدرسة هي اسم مكان مأخوذ من الدراسة. وهي تعني مكان يجتمع فيه التلاميذ خمسة أيام في الأسبوع ليُدرسوا. في المدرسة يتعلم التلاميذ كيف يكتبون كتابة سليمة وكيف يقرؤون قراءة سليمة وكيف يتكلمون كلاماً سليماً. والأكثر من ذلك فإنهم يتعلمون أيضاً مكارم الأخلاق كاحترام الوالدين والمدرسين والزملاء والجيران. وفي ذلك كله يأتي احترام النفس لأن من لا يحترم الناس لا يحترم. نتعلم في المدرسة أمور الدين والدنيا. وعلى سبيل المثال، نتعلم في المدرسة الإيمان بالله وملائكته وكتبه ورسله واليوم الآخر والقدر. ومن أمور الدنيا، ندرس السياسة والإقتصاد والقضاء وأدب المأذبة والنظافة. وندرس الحرفة كالنجارة والإدارة والزراعة والسياقة والتربية الخ. مما ذكرنا أعلاه يتضح أن المدرسة تحتل منزلة فادحة في المجتمع. ولها أهمية لا تُنكر. في المدرسة عدد من الموظفين الذين يقومون بواجبات مختلفة وعلى رأسهم العميد وهو بيده إدارة المدرسة. من واجباته تصحيح المذكرة الدراسية اليومية التي يعدها المدرسون. كل صباح يوجه العميد كلمة إلى التلاميذ في القاعة بحضور المدرسين. أما المدرسون فهم مهمتهم الإشراف على الأنشطة القائمة في الفصل من تدريس وتوجيه التلاميذ وتصحيح أوراقهم. ويتأكد العميد والمدرسون من التزام التلاميذ بالهدوء والنظام التامين. وهناك موظفون آخرون ممن يعنون بسلامة التلاميذ وصحتهم أثناء وجودهم في المدرسة.

Similar to the task you performed above on the selected words, attempt again classification of the words in the passage to three categories; these are Noun (اسم) Verb (فعل) and Article (حرف) .

Step 2, you pronounce the words unvocalized. With reference to the passage that is vocalized, find out how many of those words can you

pronounce correctly. You should make necessary corrections in your pronunciation.

Step three is to read the whole passage to your hearing several times. Are you satisfied with your pronunciation? In learning a language, there are grammatical rules to guide the student. But taste is an unwritten rule that has as much effect as grammar. You should appreciate the role of taste in your learning process. Taste is when pronunciation of a given word does not sound well to you. Whenever you encounter such a problem of non-satisfaction with your pronunciation, you must obey the dictate of your taste by taking necessary steps for correction.

### 3.2.1 The Meaning of the Passage

The word school is derived from the root *الدراسة* i.e. lesson. It is a place where pupils gather five days a week to learn. In the school, pupils learn how to write correctly, read correctly and speak correctly. They also learn good conduct/character like respect to parents, teachers, peer groups and neighbors. Out of all this comes self respect, because he who has no respect for others will not be respected. We learn religious and secular matters in the school. For example, we learn belief in God, in His angels, His books, His messengers, the last day and predestiny. The secular matters we learn include politics, economics, judiciary, table manners, and cleanliness. We learn professions such as carpentry, administration, farming, driving education; etc. From the foregoing, it is obvious that school occupies a unique position in the society. Its importance cannot be ignored.

There is a number of staff in the school who play various roles. Headmaster is in the forefront of the school staff. He handles administration. He marks daily lesson notes prepared by the teachers. At every morning Assembly, the headmaster gives a brief talk to the pupils in the presence of all teachers. Regarding teachers, it is their duty to oversee all the classroom activities such as guiding the students and correcting their assignments. The headmaster and other teachers ensure strict compliance of the pupil, with order and tranquility. There is another cadre of staff who are in charge of the pupils' health care while in school.

### SELF ASSESSMENT EXERCISE 2

Identify and copy out of the Arabic passage all sentences that describe the duties of a Headmaster, Teachers and other staff in the school. Read it to yourself.

### 3.3 Description of the School Compound

I must remind you that ability to read requires some activities and task to be performed. You should, for instance, identify each word in a sentence or in a whole passage, identify the letters that make up a word and give each letter appropriate vowel. Take a look at the following words which you will find in the passage below.

كرة – القدم – المدرسة – قاعة – بين – المدرسين – التلاميذ – صباحا – نهارا – جناح – المطعم – غرفة – عميد – الرياضة – بوابة – يدخل – تتكون – الزوار – حديقة – الجغرافية – أجهزة – الجهاز – الحالة – الجوية – العالمية – قياس – عمق – المطر – الأرض – تربط – توجد – تعطي – أشناق – فينانة – هواء – ظلال – يقرؤ.

The first task for you is to attempt correct pronunciation of each word in the list above by giving each letter in the word appropriate vowel. Writing can assist you to make correct pronunciation. So you write in your note book every word. As you write, you get more familiar with each word and you are better prepared to read the following passage:

#### The Passage

وصَفُ البِنِيَّةِ المَدْرَسِيَّةِ  
مَدْرَسَتِي تَتَكُونُ مِنْ أُبْنِيَّةٍ مُخْتَلِفَةٍ مِذْهَبًا المِيدَانِ لِكُرَّةِ القَدَمِ وَالمِذْهَبِ وَالمِذْهَبِ جَنَاحِ الفُصُولِ  
الدَّرَاسِيَّةِ وَقَاعَةٍ لِلإِجْتِمَاعِ العَامِ بَيْنَ المَدْرَسِيْنَ وَالتَّلَامِيذِ صَبَاحًا عِنْدَ الدُخُولِ وَنَهَارًا عِنْدَ  
الخُرُوجِ . وَجَنَاحٌ آخَرٌ لِلْمَطْعَمِ وَغُرْفَةٌ المَدْرَسِيْنَ وَإِدَارَةَ عَمِيدِ المَدْرَسَةِ وَالحِجْرَ الصَّاحِي  
لِلتَّلَامِيذِ وَالمَكْتَبَةَ حَيْثُ يَقْرَأُ التَّلَامِيذُ كُتُبًا وَمَرَجَعًا عَامَةً . وَهُنَاكَ بَوَابَةٌ كَبِيرَةٌ يَدْخُلُ مِنْهَا  
التَّلَامِيذُ وَالمَدْرَسُونَ وَالمُزَوَّرُونَ . وَفِي المَدْرَسَةِ حَدِيقَةٌ لِتَمَرِّينِ التَّلَامِيذِ عَلَى الزَّرَاعَةِ . وَهُنَاكَ  
حَدِيقَةٌ أُخْرَى تُسَمَّى الحَدِيقَةَ الجُغْرَافِيَّةَ حَيْثُ تُوجَدُ أَجْهَزَةٌ لِمَعْرِفَةِ الحَالَةِ الجَوِيَّةِ وَقِيَاسِ عُمُقِ  
المَطْرِ فِي الأَرْضِ عِنْدَ نُزُولِهِ . وَهُنَاكَ طَرِيقٌ تُرْبِطُ الجِهَاتِ المُخْتَلِفَةَ بَعْضُهَا مَعَ بَعْضٍ فِي  
المَدْرَسَةِ . وَعَلَى جَنْبِ الطَّرِيقِ الزُّهُورُ بِالأَوَانِ المُخْتَلِفَةِ لِتُعْطِيَ المَدْرَسَةَ جَمَالًا وَرَوْقًا . وَتُوجَدُ  
كَذَلِكَ أَشْجَارُ فِينَانَةٍ تُعْطِي المَدْرَسَةَ هَوَاءً طَلِقًا وَظِلَالًا . إِنَّ مَدْرَسَتِي جَمِيلَةٌ أَشْتَاقُ إِلَيْهَا دَائِمًا .  
يَالَهَا مِنْ جَمَالٍ وَبَهْجَةٍ .

#### The Task

You will notice that this passage has a message. But you can capture the message only with correct pronunciation of the passage. So, read the passage as vocalized. Then, copy it out in your note book unvocalized and read it repeatedly. Whenever you encounter a problem with a particular word, refer to the vocalized passage to crosscheck its vowel and, then, pronounce it.

Try to identify the words listed above as they occur in the passage. Use the meaning of the passage provided for you above, attach to every word its meaning. By so doing, you gain mastery of its reading.

### 3.3.1 The Meaning of the Passage

#### Description of the School Compound

My school is made up of different buildings. There is a football field which is also used for physical training. There is a wing for classrooms and a hall for morning and afternoon assemblies for both the teachers and pupils. There is a school clinic and a library where pupils can read general books. There is a giant entrance gate for the teachers, pupils and visitors to enter into the school. There is a garden to train pupils on farming. There is another one called geographical garden where there is a collection of equipment to monitor the weather condition and rain gauge.

There are roads linking various wings of the school together. On both sides of the roads, are flowers which give the school beauty and splendure with a variety of colours.

There are leafy green trees which make the school beautiful and produce clean air and shades. My school is beautiful and I always long to see my school. What a beauty and splendure of a school!

#### SELF ASSESSMENT EXERCISE 3

1. Write out the whole passage and read it from your notebook.
2. Identify words you find difficult to pronounce and drill yourself on them.
3. List out all verbs contained in the passage and give them a special attention.
4. Describe aspects of your school that impress you most.

#### 4.0 CONCLUSION

The emphasis in this unit is to let you appreciate the importance of reading. Certainly, no reading, no education to prove this, you were informed that, reading was the first thing given to Prophet Muhammad (s) at the beginning of his mission as a prophet of God. In the same token, if you want to be educated, reading is your starting point. You must develop interest in reading as a key to learning.

#### 5.0 SUMMARY

The tasks prescribed for you in this unit include classification of words into verbs, nouns and articles. Others are reading unvocalized words, placing appropriate vowels on each letter in a word, pronunciation of words and reading the passage. To help yourself learn faster, you have



to repeat those tasks several times until you can notice some improvement in your reading.

## **6.0 TUTOR-MARKED ASSIGNMENT**

Describe two methods that can assist you to read.

## **7.0 REFERENCES/FURTHER READING**

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## UNIT 3      IN THE SCHOOL      فِي الْمَدْرَسَةِ

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 In the School      فِي الْمَدْرَسَةِ
  - 3.2 On School Vacation      أَلِجَازَةَ الْمَدْرَسِيَّةِ فِي
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### 1.0 INTRODUCTION

In this unit, we shall use texts that revolve on the school scene in line with our practice in unit 2 above. The rationale for using the scene is to use texts that are intelligible and familiar to facilitate Reading which is our main focus in this course. I assume, you will appreciate using texts that revolve on subjects that are familiar to you. I will take you round a host of techniques that will stimulate your instinct for reading.

### 2.0 OBJECTIVES

At the end of this unit, you should have been able to:

- pronounce correctly the words listed as a prelude
- read the sentences in the passage
- state the ongoing activities in the school.

### 3.0 MAIN CONTENT

#### 3.1 In the School      فِي الْمَدْرَسَةِ

##### Tasks

You have to assist yourself on reading the underlisted words by transliterating all of them, then pronounce each of them.

يُدَقُّ – الْجَرَسُ – أَمَامَ – السَّاعَةَ – السَّابِعَةَ – صَبَاحًا – الْعَمِيدُ – يَكْنَسُ – الْمَكْنَسَةَ – الدَّرْسُ – الْأَوَّلُ – الْخَامِسُ – فَرِيْقُ – الْحَدَمُ – كُرَّةُ – الْقَدَمُ – الْأَنْكَلِيْزِيَّةُ – الْجُعْرَافِيَا – الدِّيَانَةُ – الْفَرَانُ – الْخُرُوجُ – الْأَشْتِرَاحَةُ – الْفَنْرَةُ – الْكِتَابَةُ الْإِمْلَاءُ – الْأَنْتَانِي – الْفَرَانُ – الْحَدِيثُ.

The words listed above are the key words you will find in the passage below. If you have performed the tasks prescribed for you on the words, you can read the passage with relative ease.

الإِسْمُ: مَدْرَسَةُ أَنْصَارِ الدِّينِ الْإِبْتِدَائِيَّةِ

الْمَكَانُ: مُوشِنَ لَاحُوسِ

إِعْتِبَاراً مِنْ السَّاعَةِ السَّابِعَةِ صَبَاحاً يَبْدُو التَّلَامِيذُ يَتَوَجَّهُونَ إِلَى مَدْرَسَتِهِمْ. وَفِي الْمَدْرَسَةِ، يَبْدُو كُلُّ وَاحِدٍ يُمَارِسُ نَشَاطَهُ الْمُتَخَصِّصَ لَهُ مِنْهُمْ مَنْ يَكْنَسُونَ الْفُصُولَ الدِّرَاسِيَّةَ وَمِنْهُمْ مَنْ يَكْنَسُونَ الطَّرِيقَ الْمُحِيطَةَ بِالْمَدْرَسَةِ. وَآخَرُونَ يَتَخَصَّصُونَ فِي تَنْظِيفِ مَكْتَبِ الْعَمِيدِ وَعَرْفَةِ الْمُدْرَسِينَ. وَفِي السَّاعَةِ الثَّامِنَةِ يَدُقُّ الْجَرَسُ وَتَرَى التَّلَامِيذَ يَسْعَوْنَ إِلَى الْقَاعَةِ. وَهُنَاكَ يَتَقَدَّمُ أَحَدُهُمْ بِالذَّعَاءِ الْإِفْتِيحِيِّ ثُمَّ يَأْتِي الْعَمِيدُ وَيُلْقِي كَلِمَتَهُ ثُمَّ يَخْرُجُ التَّلَامِيذُ مِنَ الْقَاعَةِ صَفّاً صَفّاً يَنْعَبُونَ وَهُمْ فَرِحُونَ نَشِطُونَ وَيَتَبَوَّأُونَ مَقَاعِدَهُمْ فِي الْفُصُولِ. وَيَدُقُّ الْجَرَسُ مَرَّةً أُخْرَى إِعْلَاناً لِبِدَايَةِ الدَّرْسِ الْأَوَّلِ. وَكُلُّ فَصَلٍ يَدْخُلُ فِي مَادَتِهِ الْأُولَى. هَذَا فِي الْحَسَابِ وَذَلِكَ فِي الْإِنْكِلِيزِيَّةِ وَآخَرَ فِي الدِّيَانَةِ وَالْإِمْلَاءِ وَالْقِرَاءَةِ وَالْحَدِيثِ وَالْقُرْآنِ وَعَيْرِهَا. وَهَكَذَا تَسْتَمِرُّ الْمَوَادُّ حَتَّى السَّاعَةِ الْحَادِيَةِ عَشْرَةَ وَالنَّصْفِ وَيَدُقُّ الْجَرَسُ لِلِاسْتِرَاحَةِ. يَدْخُلُ التَّلَامِيذُ بَعْدَهَا وَأَمَامَهُمْ مَادَتَيْنِ أُخْرَيَيْنِ قَبْلَ الْفَتْرَةِ الَّتِي تَسْتَعْرِقُ نِصْفَ السَّاعَةِ. وَالْفَتْرَةُ هِيَ وَقْتُتُ الْغَدَاءِ حَيْثُ يَتَنَاوَلُ التَّلَامِيذُ وَالْأَسَاتِذَةُ طَعَامَهُمْ. وَبَعْدَ الْفَتْرَةِ ثَلَاثُ مَوَادِّ أُخْرَى وَذَلِكَ يَعْنِي أَنَّ هُنَاكَ ثَمَانِي مَوَادِّ فِي الْمَدَارِسِ الْإِبْتِدَائِيَّةِ كُلِّ يَوْمٍ الدَّوَامِ وَيَدُقُّ الْجَرَسُ الْأَخِيرَ وَذَلِكَ فِي السَّاعَةِ الثَّانِيَةِ بَعْدَ الظُّهْرِ وَيَعُودُ التَّلَامِيذُ إِلَى عَائِلَاتِهِمْ.

Two tasks will enhance your reading ability of the text. First write out the whole text in your notebook and secondly, transliterate the passage. Then read.

## Meaning

**The Name:** Ansar-ud-Deen Primary School.

**Place:** Mushin Lagos

As from 7:00 am, pupils start trooping to their school. In the school, every pupil embarks on his/her special routine. Some will be sweeping the classrooms, others will be sweeping roads linking every part of the school. There are those who will be cleaning Head Teacher's office and the teacher's room. At 8:00 am, the bell rings and you see pupils rushing to the Hall. One of them will lead in the opening prayer. Then, the Head Teacher will make a speech. The pupils will line up singing while going to their classrooms, and they are happy and active.

The bell rings again, announcing the beginning of the first lesson. Every class will start its first lesson. These include Arithmetics, English, Dictation, Reading, Hadith, Qur'an etc. lessons will continue until 11:30 am when the bell rings for short break. Pupils return to the classroom for two more periods before lunch time which lasts for 30 minutes when the teachers and pupils take their meal.

There are more three lessons after the lunch time. That means, there are eight periods in the primary schools in every working day.  
The bell rings finally at 2: 00 pm and the pupils return to their families.

### SELF ASSESSMENT EXERCISE 1

Write four sentences in Arabic to describe four activities that take place in the school.

Answer the following questions:

متى يأتي التلاميذ إلى المدرسة؟  
متى يدق الجرس لبداية الدراسة؟  
متى يدق الجرس للاشتراحة؟  
أذكر المواد التي تدرس في المدرسة

### 3.2 On School Vacation في إجازة المدرسة

By now, you should have noticed that reading entails a lot of activities such as writing, transliterating and translating in order to get out of it the desired result which is correct pronunciation/smooth reading. In this segment, we shall use a text on school vacation. We shall start, as usual, with a few key words in the text as spread in the chart below.

Translation	Transliteration	Word
The Village	Al – Qaryah	الْقَرْيَة
The Journey	Al – Rihlah	الرَّحْلَة
Relaxing	Mureehah	مَرِيحَة
Enjoyable	Mumatti ‘ah	مُمْتَعَة
The weather	Al – Jawwu	الْجَوُّ
Clement or Cool	Lateef	لَطِيفٌ
Rural areas	Al – ‘Aryaaf	الْأَرْيَافُ
Vacation	Al – ‘Ijaazah	الإِجَازَة
A month	Shahr	شَهْرٌ
The cities	Al – Mudunu	الْمُدُنُ
The europlane	Al – Tayyaarah	الطَّيَّارَة
The train	Al – Qiṭaar	الْقِطَارُ
Tourism	As – Siyaahah	السِّيَاحَة
The visit	Az – Ziyaarah	الزِّيَارَة
(he) visited	Zaara	زَارَ
Salat or Prayer	Ṣalaat	صَلَاةٌ
(he) met	Qaabala	قَابَلَ
The breakfast	Al – Fuṭuur	الْفُطُورُ
The launch	Al – Ghadhaa	الغَدَاءُ

أَلِجَازَةَ الْمَدْرَسِيَّةِ  
 فِي شَهْرٍ يُؤَلِّيهِ الْمَاضِي أَخَذْنَا الْإِجَازَةَ الْمَدْرَسِيَّةَ الَّتِي اسْتَعْرَقَتْ شَهْرًا كَامِلًا. سَافَرْتُ مَعَ ابْنِ  
 عَمِّي خَالِدٍ إِلَى الْقَرْيَةِ حَيْثُ يُقِيمُ جَدِّي. الْمَفْرُوضُ أَنْ نَقْضِيَ أَسْبُوعَيْنِ فَقَطْ مِنَ الْإِجَازَةِ. وَلَمَّا  
 وَصَلْنَا إِلَى الْقَرْيَةِ اسْتَقْبَلَنَا الْجَدُّ وَالْأَقْرَابُ بِالْحَقَاوِي. إِنَّ الْقَرْيَةَ كَبِيرَةٌ يَسْكُنُ فِيهَا حَوْلَى أَلْفٍ  
 وَخَمْسِمِائَةٍ نَسَمَةٍ إِنَّ الْجَوَّ فِي الْقَرْيَةِ لَطِيفٌ. وَلَيْسَ فِيهَا إِزْدِحَامُ السَّيَّارَةِ مِثْلَمَا فِي لَاجُوسَ.  
 الْفُرُويُونَ كُلُّهُمْ مَتَحَابُونَ وَمَتَعَاوِنُونَ. الْفَطُورُ عِنْدَهُمْ عَجِينٌ مَصْنُوعٌ مِنَ الشَّعِيرِ. وَالْعَدَاءُ مِنَ  
 الْبُقُولِ. وَالْعِشَاءُ مِنَ الْفُولِ. زُرْنَا أَقْرَابَ آخَرِينَ فِي الْقَرْيَةِ الْمَجَاوِرَةِ.  
 وَبَعْدَ أَسْبُوعَيْنِ قَرَرْنَا أَنْ نَزِيدَ أَسْبُوعًا وَاحِدًا لِمَا اسْتَمْتَعْنَا بِهِ مِنْ رَفَاهِيَّةٍ وَعَافِيَةٍ وَسَلَامَةٍ.  
 وَبَعْدَ ثَلَاثَةِ أَسَابِيعَ رَجَعْنَا إِلَى لَاجُوسَ بِالْقِطَارِ.  
 إِنَّهَا رِحْلَةٌ مَرِيحَةٌ وَمَمْتَعَةٌ. وَقَلْنَا لِلْجَدِّ أَتَا سَنَعُودَ إِلَيْهِمْ فِي الْإِجَازَةِ الْمَدْرَسِيَّةِ الْقَادِمَةِ إِنْ شَاءَ  
 اللَّهُ.

### The Tasks

Draw a chart like the one in 3.2 above to analyze the words you find in this text which are not in the previous chart. Read the words several times. Write out the text unvocalized and read it six times. Identify difficult words for pronunciation times and pay special attention to them for proper pronunciation.

### The Meaning

Last July, we had the school vacation which lasted for one month. I traveled with my cousin Khālid to the village where my grand father resides. We were supposed to spend two weeks only. When we arrived at the village, my grand father and the relations received us warmly. The village is big where about one thousand five hundred people live. The weather in the village is very cool. There is no traffic jams like that of Lagos. The villagers are friendly and cooperative. Their breakfast is a stuff made of corn. Their lunch is of yam and their dinner is made of beans. We visited other relations in the neighbouring villages. After two weeks, we decided to add one more week for the peace we enjoyed. After three weeks, we returned to Lagos by train. It was a relaxing and enjoyable journey. We told the grand father that we shall return to the village in the next school vacation Insha-allah.

Observation: You should take the advantage of this translation to improve your reading because knowing the meaning of the text usually enhances the reading.

### SELF ASSESSMENT EXERCISE 2

لِمَاذَا يُرِيدُ الْكَاتِبُ أَنْ يَعُودَ إِلَى الْقَرْيَةِ فِي الْإِجَازَةِ الْمَدْرَسِيَّةِ الْقَادِمَةِ؟

#### 4.0 CONCLUSION

Of all the techniques and tasks already introduced to you in this unit to enhance your reading skill, you will also find useful the technique of *المواظبة* i.e. constant reading. You should pick up any texts apart from the recommended ones in your NOUN course material. Such constant reading of sundry materials will earn you mastery of reading.

#### 5.0 SUMMARY

In this unit, you have been taken through various reading techniques. These include writing, identification of key words in the text, repeated pronunciation of key words and the choice of attractive and familiar themes for the texts. You are advised to make maximum use of the techniques which are designed to enhance your reading ability.

#### 6.0 TUTOR-MARKED ASSIGNMENT

State the advantage (s) of the highlighted words and their transliteration on your reading ability of the texts.

#### 7.0 REFERENCES/FURTHER READING

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<b>Module 2</b>	<b>Muslim World League 21 .....</b>	<b>رَابِطَةُ الْعَالَمِ الْإِسْلَامِيِّ</b>
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## UNIT 1 ESTABLISHMENT OF RĀBIṬAH تَأْسِيسُ الرَّابِطَةِ

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### 1.0 INTRODUCTION

Correct and smooth reading is the objective of this course. But let it be reiterated for emphasis that Texts are the object of reading. For the reading to be interesting, therefore, the theme of the texts must be familiar. In this unit, I present to you an organization which is simply called Rābiṭah. In full, it is called Muslim World League, Rabitatuḥ 'Alamī 'Islāmī رَابِطَةُ الْعَالَمِ الْإِسْلَامِيِّ. This unit is devoted to its establishment as a text for reading.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- state the date and place of the establishment of Rābiṭah
- write out in Arabic the objectives of its establishment
- read smoothly the text on its initial activities
- highlight the initial achievements of Rabitah.

### 3.0 MAIN CONTENT

#### 3.1 Establishment of Rābiṭah

##### تأسيس رابطة

تم تأسيس رابطة العالم الإسلامي عام ١٩٦٢ م واتخذت مكة المكرمة مقراً لها وذلك طبقاً لرسالتها. ورسالة الرابطة تنحصر في الدعوة الإسلامية. إن الدعوة الإسلامية تنقسم إلى قسمين – داخلياً وخارجياً. أما الدعوة الداخلية فهي تعنى بث الوعي الإسلامي بين الأمة الإسلامية من حيث شرح ما لكل مسلم من حقوق وما عليه من واجبات يقوم بها لإصلاح نفسه وبيئته. والدعوة الداخلية هذه أكبر وأهم من الدعوة الخارجية لأنه على المسلم أن يقوم أولاً بتعليم وتقويم نفسه قبل أن يعلم ويقوم غيره. وعليه القيام بأداء واجبه. ويتقرب إلى الله بالصلاة والتلاوة والصيام والصدقات والإحسان. والدعوة الخارجية فهي إبراز جمال الإسلام وصورته الصحيحة لغير المسلمين والدعوة الخارجية لا تستهدف فحسب إعتناق الإسلام من قبل غير المسلمين ولكن يضاف إلى ذلك شرح مبادئ الإسلام لغير المسلمين حتى يتبينوا أن الإسلام دين جمال وسلام ومحبة. وليس بدين عنق وإرهاب وحرب وحتى وإن لم يعتنقوا الإسلام وكفى أن يتم التعايش السلمي بينهم وبين المسلمين. ومما يذكر أن الحاج أحمد بللو من أعضاء المجلس التأسيسي وفي ذلك فخر وشرف لنيجيريا.

#### The Meaning

#### Establishment of Rābiṭah

The Muslim World League was established in 1962 taking Makkah al-Mukarramah as its Head Quarters in line with its mission. The mission of Rābiṭah is exclusively in the propagation of Islam which is divided into two parts; internal and external. The internal one simply means spreading Islamic awareness among Muslims by way of explaining the privileges and rights which are due to a Muslim and the obligations on him which include doing things that will enhance his welfare and that of his environment. The internal Islamic propagation is greater and more important than the external one. A Muslim is expected to teach and strengthen himself before he teaches others. He should also to discharge his duties and embark on activities that will get him close to Allah such as observing Salat, reading of the Holy Qur'an, fasting and acts of charity. Regarding external propagation, it means to portray the correct image of Islam and its beauty to the non-Muslims. The external propagation does not only target the non-Muslims to embrace Islam but also to explain to them the principles of Islam till they are convinced that Islam is a religion of beauty, peace and love. And that it is far from being a religion of violence, terrorism and war. Even if the non-Muslims do not embrace Islam, at least, it is enough that they would be ready for peaceful co-existence with Muslims. It should be noted that late Alhaji Ahmodu Bello was a foundation member of Rābiṭah which is a glory to Nigeria.



## The Tasks

The first task is for you to prepare three charts; one for Nouns (أَسْمَاءُ), the second one for verbs (أَفْعَالٌ) and the third one for particles (حُرُوفٌ). All this you derive from the above text. Let me give you an example.

Meaning	Transliteration	أَسْمَاءُ
The World	Āl-‘Aalam	أَلْعَالَمُ

Meaning	Transliteration	أَفْعَالٌ
Is divided	Tanqasim	تَنْقَسِمُ

Meaning	Transliteration	حُرُوفٌ
In	Fee	فِي

You can now use the above three examples to classify nouns, verbs and particles each in a separate chart as shown above. For your information, it is a chart of all nouns, a chart for all verbs and a chart for particles. Secondly, create another chart for any word (s) you cannot classify. Thirdly, read the contents of each chart repeatedly until you are satisfied that your reading is smooth and correct.

Fourthly, you turn to the text and read it. You should, by now, have gained mastery of reading that is very close to perfection. And that is given the fact that the contents of the three charts are derived from the text.

## SELF ASSESSMENT EXERCISE 1

Take any 10 words of your choice from the text and use them in sentences (in Arabic).

### 3.2 Objectives of the Rābiṭah أهداف الرابطة

The term Da‘wah represents the totality of Rabitah’s activities. However, the activities can be itemized to give a clear picture of the scope of what Rābiṭah stands for.

إن رابطة العالم الإسلامي قائمة لأداء واجبات تحقيقاً لأهداف سامية. وكلمة الدعوة شاملة على تلك الأهداف.

أولاً: جاءت رابطة والأمة الإسلامية مفككة. ماكان لها صوت واحد. إن كل دولة عربية إسلامية قائمة على حد ذاتها. فالهدف الأول للرابطة هو توحيد صفوف الأمة الإسلامية.

ثانياً: إن النسبة الأمية راقية جداً في الأوطان الإسلامية والرابطة بدأت تسعى نحو محو الأمية ورفع مستوى التعليم في الأوطان الإسلامية.

ثالثاً: جاءت الرابطة في وقت كان رجال الفكر يهتمون بالإسلام بالرجعية. وأرادت الرابطة أن تثبت للعالم أن الإسلام دين الثقافة والحضارة والتمدن. إذاً إن هناك حاجة لإزالة الشبهات عن سمعة الإسلام.

رابعاً: جاءت رابطة والشباب المسلمون يرغبون في الهجرة إلى الغرب لمواصلة الدراسة والعمل والإقامة في إحدى البلدان الغربية. والرابطة إحداهما أن تقوم بتشجيع التجارة والتقدم في الأوطان الإسلامية بغية الحيلولة دون هجرة الشباب المسلمين إلى الخارج.

خامساً: إن المنهج الدراسي في الأوطان الإسلامية يومئذ كان على منوال المنهج الرأسي الغربي ورأت الرابطة ضرورة إعادة النظر في المناهج التربوية في الأوطان الإسلامية لتصبح إسلامية أصيلة.

### The Tasks

The text is vocalized. You should attempt its reading. To facilitate your reading ability, classify the words in the text into three groups; namely, فعل (verb), إسم (noun) and حرف (article) e.g.

حرف	إسم	فعل
إن	الرابطة	جاءت
في	العلم	كان
ل	الإسلامي	بدأت

You should pay attention to each group separately. Identify a word or words that prove difficult and pronounce them repeatedly. Having been fully vocalized for you, record it in your own voice on tape and listen to it as you play it back. As you listen to your own voice, crosscheck with the text in your book.

### The Meaning of the Text

The Muslim World League came up to achieve certain laudable objectives. The word Da'wah covers all the objectives. First, when Rābitah came into existence, the Muslim community was in a state of disunity. It was not speaking with one voice. Every Muslim country was on its own. So, the first objective of Rābitah was to unite the Muslim community.

Secondly, illiteracy percentage in the Muslim states was very high. Rābitah started working towards eliminating illiteracy and raising the literacy level in the Muslim countries.

Thirdly, Rābitah came into being at a time when the intellectuals were accusing Islam of breeding back-wordness. Rābitah had to establish to the whole world the fact that Islam is a religion of education, civilization and culture; striving hard to remove doubt about the image of Islam.

Fourthly, as Rābitah emerged, the Muslim youths were interested in migration to the foreign lands for further studies, take a job and stay permanently in any Western nation. Rābitah found it expedient to encourage trade, progress in the Muslim nations with a view to preventing migration of the Muslim youth abroad.

Fifthly, At that time, the educational syllabus in the Muslim countries were on the Western Education pattern. Rābitah decided to review educational syllabus making it purely Islamic in the Muslim countries

## SELF ASSESSMENT EXERCISE 2

Identify from the text in Arabic any three objectives of Rabitah.

### 3.3 Rābiṭah's Initial Activities      نَشَاطَاتُ الرَّابِطَةِ الْأَوَّلِيَّةِ

رَابِطَةُ الْعَالَمِ الْإِسْلَامِيِّ يَوْمَ تَأْسِيسِهَا بَدَأَتْ فِي الْحَرَكََةِ مُبَاشِرَةً. وَالْحَرَكََةُ الْأَوَّلَى طَبْعًا – إِيْجَادِ الْمَبَانِي لِمَكَاتِبِهَا بِمَقَرِّهَا فِي مَكَّةِ الْمُكْرَمَةِ. وَقَامَتْ بِتَشْيِيدِ مَبَانِي تَسُدُّ حَاجَاتِ الْمُوظَّفِينَ عَلَى مُخْتَلَفِ وَأَجْبَاتِهِمْ. وَعَلَى رَأْسِ الْمُوظَّفِينَ، الْأَمِينُ الْعَامُّ لِلرَّابِطَةِ ثُمَّ يَأْتِي مَكْتَبُ أَمِينِ الصَّنُوقِ لِلرَّابِطَةِ وَمَكْتَبُ خَاصٍّ لِلْأَمَانَةِ الْعَامَّةِ ثُمَّ الْمَكَاتِبُ لِلْمُوظَّفِينَ آخَرِينَ. وَكَذَلِكَ خُصِّصَتْ مَكَاتِبُ لِأَقْسَامٍ مُخْتَلِفَةٍ بِمَا فِيهَا قِسْمُ الدَّعْوَةِ وَالْإِرْشَادِ وَقِسْمُ لَتَحْفِيزِ الْقُرْآنِ وَقِسْمُ الضِّيَافَةِ وَقِسْمُ مُدِيرِ الْمُسَدِّ تُوصَفُ وَقِسْمُ التَّرْجُمَةِ وَقِسْمُ الْمَوَاصِلَاتِ وَالْمُسَدِّ تُوصَفُ لِلْأَطْبَاءِ إِضَافَةً إِلَى ذَلِكَ فَإِنَّ الرَّابِطَةَ بَادِي ذِي بَدءٍ قَامَتْ بِتَوْظِيفِ عَمَالٍ لِسَدِّ وَظَانِفِ شَاغِرَةِ كَالسُّوَأَقِ وَالْفَرَّاشِينَ وَالْكَتَّابِ وَالْمُتَرْجِمِينَ وَعَمَالٍ لِخِدْمَاتٍ أُخْرَى ضَرْوَرِيَّةٍ. وَكَانَ مِنَ الْوَاجِبِ عَلَى الرَّابِطَةِ فِي هَذِهِ الْمَرْحَلَةِ أَنْ تُؤَسِّسَ الْعِلَاقَةَ مَعَ مُؤَسَّسَاتِ إِسْلَامِيَّةٍ وَحُكُومِيَّةٍ وَغَيْرِ حُكُومِيَّةٍ فِي مُخْتَلَفِ أُنْحَاءِ الْعَالَمِ وَالْمَسْئُولُ عَنِ هَذِهِ الْخِدْمَةِ مُدِيرُ الْعِلَاقَاتِ الْعَامَّةِ.

### The Meaning of the Text

The Muslim World League swung into action immediately it was established. Naturally, its first priority action was to put up buildings at its Headquarters in Makkah. It started putting up structures that would meet the needs of its staff in various responsibilities. Secretary General of the Rābitah was the first officer whose office should be provided. Also to be given an office was the Chief Accountant of the Rābitah. A provision was made for the General Administration as well as for other staff members. Offices were also provided for different departments such as the Department of the propagation of Islam, memorization of the Qur'ān, Hospitality, Translation, Transport and Clinic. At this initial stage, the Rābitah resolved to fill various vacancies like those of the drivers, messengers, secretary typists, translators and other essential duties. It was mandatory on Rābitah at this stage to establish ties with

Islamic organizations, non-Islamic organization, government and non-governmental organizations in different parts of the world.

### Tasks

You should take a critical look at the following chart.

Management Cadre	Middle Cadre	Low
<b>Cadre</b> الْأَمِينُ الْعَامُ أَمِينُ الصَّنْدُوقِ مُدِيرُ الْمُسْتَوْصَفِ مُدِيرُ الْعَلَاقَاتِ الْعَامَّةِ رُؤَسَاءُ الْأَقْسَامِ	الْكُتَّابُ الْأَطِبَّاءُ الْمُتَرْجِمُونَ	السُّوَّاقُ الْقَرَّاشُونَ

Listed for you above are three categories of staff of Rabitah.

Transliterate each category of staff and pronounce them repeatedly.

Then, write out each category unvocalized and attempt their pronunciation again repeatedly.

Apply the same exercise to the following list of verbs:

Past Tense	Present Tense
بَدَأَتْ	تَسُدُّ
قَامَتْ	يَأْتِي
خُصِّصَتْ	تُؤَسِّسُ

Having completed those tasks, copy out the whole text in your notebook and read it repeatedly. In case you are not satisfied with your reading, let the facilitator at your Study Centre record the text for you on tape. Play the tape back and listen attentively. Then read the text. If there are still a few words that you find too difficult to pronounce like **الْمُسْتَوْصَفِ** go back to the tape and listen to the recording.

The next task is to answer the following questions in Arabic.

List the management cadre officers of Rābitah

List the low cadre staff of the Rābitah

Convert the verbs in Madi cases to Mudari'u

### SELF ASSESSMENT EXERCISE 3

مَا هِيَ الْحَرَكَةُ الْأُولَى قَامَتْ بِهَا الرَّابِطَةُ يَوْمَ تَأْسِيسِهَا؟  
 أَدَّكَرُ الْمُؤَظَّفَ الْمَسْتَوْصَفِ عَنِ تَأْسِيسِ الْعَلَاقَةِ مَعَ مُؤَسَّسَاتٍ أُخْرَى.

### 3.4 Achievements of Rabitah إنجازات الرابطة

من إنجازات الرابطة الأولية أنها وفقت في لفت انتباه الأمة الإسلامية إلى ضرورة توحيد صفوف الأمة وقد عقدت الرابطة إجتماعات عديدة دعت إليها رؤساء الدول الإسلامية وعقدت كذلك إجتماعات أخرى مع وزراء خارجية الدول الإسلامية. ووحدة الأمة هي أهم موضوع تم بحثها في تلك الإجتماعات. وقد تم أثناء الإجتماعات هذه بحث العوامل التي تؤدي إلى التفرقة والنزاع بين الأمة الإسلامية وما يلزم القيام به من إجراءات وحركات رامية إلى تحقيق الوحدة.

والرابطة قد وفقت من ناحية أخرى وذلك في إشعار العالم بميلاد منظمة إسلامية جديدة تعنى بالشؤون الإسلامية وبعلاقة الأمة الإسلامية مع المنظمات الحكومية وغير الحكومية على الصعيد الدولي. والجدير بالذكر أن الرابطة تختلف اختلافا كبيرا من منظمة الجامعة العربية التي جاءت ليحدث الأوضاع في الدول العربية خالصة. أما الرابطة فهي تهتم بشؤون الدول الإسلامية سواء العربية منها وغير العربية مصداقا لقوله تعالى إن هذه أمتكم أمة واحدة فانا ربكم فاعبدون. سورة الأنبياء ٩٢

#### Meaning: The Initial Achievements of Rābitah

The first achievement of Rābitah is that it succeeded in drawing the attention of the Muslim Community to the imperative of unity of the Ummah. It held many meetings to which the heads of Muslim States were invited. Other meetings were also held for the foreign ministers of the Muslim States. The unity of the Ummah was the major theme of the meetings. Factors responsible for disunity in the Muslim Community were studied as well as means and ways of ensuring unity. Rābitah also succeeded in informing the world of the birth of a new Islamic organization to be responsible for relationship between Muslims and the international organizations; governmental and non-governmental. It is note worthy that Rābitah is totally different from the organization of the Arab League which is exclusively for the Arab matters. But Rābitah came to take care of the matters concerning the Muslim states without any distinction between Arab and non-Arab states. This is in line with the injunction of Allah which says: *إن هذه أمتكم أمة واحدة وأنا ربكم فاعدون*. "This community of yours is one single (indivisible) community and I am your Lord. So worship me (Q.21: 92).

#### The Tasks

First, draw a chart to arrange nouns (أسماء) and verbs (أفعال) in the text e.g.

أسماء Asmaa'	أفعال Af'aal
الشؤون	وفقت
الحكومة	تعنى

Secondly, read to your hearing repeatedly the contents in the chart you have prepared.

Thirdly, read the text three times.

Fourthly, copy out the text unvocalised in your note book and read to your hearing.

Fifthly, read the text together with its meaning already provided for you. Identify any word in Arabic that you think is not provided for in English. Also, look for words or expressions in English translation, which you feel has no match in Arabic.

Sixthly, go through your list again and you will find out that no word or expression that has no match.

#### **SELF ASSESSMENT EXERCISE 4**

Identify new words that you are meeting for the first time in the text and use them in sentences

#### **4.0 CONCLUSION**

One method of reading that you will find very interesting and very effective is reading a text to your hearing. When your pronunciation is wrong, you will know it yourself. Your hearing is an evaluator. It can help you detect wrong pronunciation. When that occurs, you are being invited to pay more attention to the word and sentence.

#### **5.0 SUMMARY**

Various methods have been introduced to you so far in this unit. The topic of the text, for example is a method because the topic can stimulate your appetite for reading. Other methods used in the unit, you will recall, include copy out the text, draw a chart, paying attention to the individual words, recording on tape, play back and the meaning of the text.

#### **6.0 TUTOR-MARKED ASSIGNMENT**

State in Arabic the differences between **Rābiṭah** and the Arab League.

## **7.0 REFERENCES/FURTHER READING**

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## UNIT 2 ACTIVITIES OF RĀBIṬAH: نَشَاطَاتُ الرَّابِطَةِ

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- 2.0 Objectives
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  - 3.1 Topics from Rābiṭah's Journals *موضوعات من مجلات الرابطة*
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### 1.0 INTRODUCTION

Activities of Rābiṭah will be of special interest to you, I assume. My assumption is based on the academic nature of some of its activities such as conferences, seminars and publications. Some of them are highlighted in this unit.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- state the significance of Rābiṭah's conferences and seminars
- read Rābiṭah's weekly and monthly publications
- narrate topics that interest you most from Rābiṭah's journals.

### 3.0 MAIN CONTENT

#### 3.1 Topics of Conferences/Seminars by Rābiṭah

From time to time, Rābiṭah organizes conferences and seminars in different parts of the world. Religious Dialogue is one the top priority topics in Rābiṭah's activities. We shall use excerpts from Rābiṭah's publications to serve as a window to its conferences and seminars. To start with, we shall treat, first, some common words and phrases in the excerpts.

Attached Importance to	Ihtammat	أَهْتَمَّتْ
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News papers	Aṣ-Ṣuḥuf	الصُّحُفُ
The World (adj.feminine)	Al-‘Āalamiyyah	العَالَمِيَّةُ
The Conference	Al-Mu’tamar	المُؤْتَمَرُ
The World (masculine)	Al-‘Aalamiyy	العَالَمِي
The Dialogue	Al-ḥiwaar	الْحِوَارُ
Emphasized	’Akkadat	أَكَّدَتْ
Invitation	Da‘wah	دَعْوَةٌ
Kingdom	Al-Mamlakah	المَمْلَكَةُ
Saudi	As-Su‘ūdiyyah	السُّعُودِيَّةُ
Custodian/servant	Khaadim	خَادِمٌ
The two sanctuaries	Al-Haramayn	الْحَرَمَيْنِ
Noble, eminent	Ash-Shareefain	الشَّرِيفَيْنِ
Induism	Hinduusiyyah	الهِندُوسِيَّةُ
Representatives	Mumath thiluun	مُمَثِّلُونَ
Congregation	Al-Jam‘	الْجَمْعُ
Leaders	Qaadat	قَادَةٌ
The Religions	Al-Adyaan	الْأَدْيَانِ لَا
To make fortunate	Is‘aad	إِسْعَادٌ
Planet	’Al-Kawkab	الْكَوْكَبُ
Equal/Counterpart	Nazeer	نَظِيرٌ
Rancour	Al-Hiqd	الْحِقْدُ
Hatred	Wal-Karaahiyyah	وَالْكَرَاهِيَّةُ
Misunderstanding	Suu’ul-Fahm	سُوءُ الْفَهْمِ
King Abdullah b.Abdul-Aziz	Al-Malik Abdullah bn Abdu ‘l- ‘Azeez	الْمَلِكُ عَبْدُ اللَّهِ بْنُ عَبْدِ الْعَزِيزِ
Initiative	Mubaadarah	مُبَادَرَةٌ
What we need most	’Ahwaj ma nakuun fihi	أَحْوَجُ مَا نَكُونُ فِيهِ
Adherents	’Atbaa‘a	أَتْبَاعُ
In the last two days	Khilaal Yawmaynil Maadiyayn	خِلَالَ الْيَوْمَيْنِ الْمَاضِيَيْنِ
Violence	Al-‘unf	الْعُنْفُ
Terrorism	Al-‘irhaab	الْإِرْهَابُ
Compulsion	Al-Ikraah	وَالْإِكْرَاهُ
Justice	Al-‘Adl	الْعَدْلُ
Equity	Al-Musaawāt	المُسَاوَاةُ
Superior	Afdal	أَفْضَلُ
The results	An-Nataa’ij	النَتَائِجُ
The means	Al-Wasaa’il	الْوَسَائِلُ
Mental and Natural being	Al-Kiyaanu ‘l-Fiṭrī wal ‘Aqlī	الْكِيَانِ وَالْفِطْرِي وَالْعَقْلِي
The hearts	Al-Quluub	الْقُلُوبُ
The brains	Al-‘Uquul	الْعُقُولُ

### 3.2 Excerpts on the Madrid Conference, 2008

إهتمت كبريات الصحف العالمية بالمؤتمر العالمي للحوار الذي عقد في العاصمة الأسبانية مدريد وأفردت له مساحات واسعة من صفحاتها. فقد أكدت صحيفة إنترنا سونال هيرالد تريبيون الأمريكية أهمية المؤتمر الذي عقد بدعوة من المملكة العربية السعودية وتحت رعاية خادم الحرمين الشريفين الملك عبد الله بن عبد العزيز وحضور الملك الأسباني خوان كارلوس. وقد حضر المؤتمر ممثلون من الديانات السماوية الثلاثة إضافة إلى الهند وسية والبوذية. واعتبرت الصحيفة أن المؤتمر يمثل فرصة طيبة لمساعدة العالم على التخلص من حالة التوتر التي يعيشها. (الرابطة)

### UN Conference held 2008, New York

أمام هذا الجمع من قادة العالم ومن الجمعية العامة ضمير الأمم المتحدة نقول اليوم بصوت واحد إن الأديان التي أراد بها الله عز وجل إسعاد البشر لا ينبغي أن تكون من أسباب شقائهم. وإن الإنسان نظير الإنسان وشريكه على هذا الكوكب. فإما أن يعيشوا معافى سلام وصفاء وإما أن ينتهيا بنيران سوء الفهم والحقد والكراهية (جلالة الملك عبد الله بن عبد العزيز).

### UN Conference 2008, Speech by the Secretary General of UN

إن مبادرة الملك عبد الله بن عبد العزيز جاءت في وقت أحوج ما نكون فيه للحوار بين أتباع الأديان والثقافات والحضارات. إن التحدي الذي نواجهه الآن في هذا التحرك فيما بعد الكلمات القوية والإيجابية التي سمعناها خلال اليومين الماضيين وانا أتعهد بد عمى الكامل لهذه الجهود , ربما سيأخذ وقتا طويلا النتائج إلا أنني أعتقد أن هذا الاجتماع كان خطوة هامة إلى الأمام. وأن الدول المشاركة في الاجتماع أكدت رفضها لاستخدام الدين لتبرير قتل الأبرياء أو لإرتكاب الأعمال الإرهابية أو العنف والإكراه التي تتناقض بشكل مباشر مع التزام جميع الأديان بالسلام والعدل والمساواة (الأمين العام للأمم المتحدة).

### الأمين العام للرابطة

إن الحوار يعتبر من أفضل الوسائل لنقل وتوسيع نطاق التفاهم, لأنه يعتمد على مخاطبة الكيان الفطري والعقلي. فتسد تجيب له القلوب والعقول. وإن المؤتمر الإسلامي العالمي للحوار الذي عقد مؤخرا في مكة المكرمة يعتبر خطوة إسلامية جامعة في التجاوب مع هذه الدعوة الكريمة. وهو مؤتمر إسلامي عالمي حضره عدد كبير من الشخصيات الإسلامية. ص رابطة عدد. ٣. ٥

### On Madrid Conference

At the end of the Madrid Conference, it was remarked thus: The fact to be underlined is that it is not the religion of Christianity to be blamed for the activities once committed against the Jews, for the religion of Jesus, is a religion which advocates peace and not violence. In the same way, the recent extremism of Islam has no place in the Divine religion, for Islam, as all the Godly religion is the religion of peace and it promotes peace and harmony not mischief and havoc on land. Source: (The Muslim World League Journal Vol. 36 No 11-12, P43).

### The Tasks

The five excerpts above, four in Arabic and one in English, were culled from the Rābiṭah journals. They revolve around the Rābitah conferences held in Makkah 2008, Madrid 2008, United Nations New York, 2009 in Niyaami Republic of Niger 2009. The theme of Inter-faith-Dialogue featured in all except the Niyaami Conference which was on Education in North Africa.

The comprehension of the contents in the excerpts is as important as their reading. To achieve both objectives of reading and comprehension, you will find helpful the list of key words selected out of the excerpts. The words and expressions in the list are vowelized to facilitate your reading.

Regarding comprehension of the excerpts, you will find handy translation of the words/expressions.

Before attempting reading of the excerpts, your first task is to go over the list several times. Pronounce each of them repeatedly. Since about 65% of the words in the excerpts have been vocalized in the list, you should be able to vocalize the whole excerpts. The task, therefore, is to copy the excerpts into your notebook and vowelize them. Then, task 3, read the excerpts.

In case you encounter some difficult words, you should not hesitate to run to your Study Centre and report your problem to the facilitator.

The fourth task is to try comprehension of each excerpt. Write a summary of each excerpt. Take note, you are not asked to translate the excerpts from Arabic to English. But, you should read the excerpts to your understanding and then, produce in a few sentences what each excerpt is all about. They all revolve around conferences. Your duty is to find out which aspect (s) of the conferences do the excerpts reveal to you?

**Below is the Arabic rendition of the only excerpt which is in English**

عند نهاية مؤتمر مدريد، جاء القرار القائل إن الحقيقة التي لا يرقى إليها أدنى شك أن الجرائم البشعة التي ارتكبت ضد اليهود لا تلام على النصرانية. لأن الدين الذي جاء به النبي عيسى عليه السلام يدعو إلى السلام لا إلى العنف. وهكذا فإن التطرف الذي نشهده في الأونة الأخيرة لا يمت إلى الإسلام بصلة. لأن الإسلام كدين إلهي هو دين السلام ويدعو إلى السلام والتضامن ولا يدعو إلى الفحشاء والمنكر والفساد.

**The Muslim World League Journal Vol. 36 No 11-12/43**

## SELF ASSESSMENT EXERCISE 2

1. Vowelize the Arabic rendition in 3.2.1 above
2. Make a list of the personalities who made the speeches in the excerpts above.

### 3.3 The Significance of Rabitah's Conferences

أهمية مؤتمرات الرابطة  
إن الرابطة من خلال مؤتمراتها تخدم الدين والإنسانية في حين واحد. إنها تجمع رجال الفكر في كل مؤتمر لدراسة قضايا تتعلق بالشبهات حول الدين. فكثيرا ما يتهم بعض الناس الدين بأنه مسؤل عن رجعية قوم إجتماعيا وتخلفهم إقتصاديا. ومنهم من يتهم الدين بالإرهابية والعنف وإستعباد النساء.  
والأديان السماوية الثلاثة المعروفة ليس لها علاقة بأية خليقة تخالف العقل. إن الفوضى والتوتر والإرهاب والكرهية أو الأكرهه كلها ليس لها صلة بالدين السماوي. لكن المشكلة التي تواجه الدين هي ان يتصرف بعض الناس تصرفات شنيعة بإسم الدين كأن يطلق على نفسه لقب الداعية أو الإمام أو المرشد أو ولي الله. ومنهم في يومنا هذا من يتجر بالدين ويستغل سذاجة الناس ويأخذ بدعاية أنه ولي الله وأن له القدرة على قضاء أية حاجة أو أية مشكلة يعانى منها الناس. والرابطة من خلال هذه المؤتمرات تنتهز فرصة حضور كبار العلماء والدعاة المخلصين بإلقاء الضوء على هذه الدعاية والشبهات وتدافع عن الدين وعن صفائه وهدفه النبيل الرامى إلى إرشاد الناس إلى سواء السبيل أما خدمة الإنسانية فتأتى بصورة إنقاذ الناس من ويلات المدعين المتجرين بالدين الكذابين أضف إلى ذلك مجهودات الرابطة نحو التقريب بين أتباع الأديان السماوية. وفي ذلك منفعة كبيرة للدين والإنسانية والرابطة قد حالفها التوفيق في هذين المجالين.

#### The Meaning of the text

#### The Significance of Rabitah's Conferences

The Muslim World League uses its conferences to serve religion and humanity at the same time. It brings together intellectuals at every conference to study issues related to fallacies heaped on religion. There are those who blame the backwardness of some people socially and economically on religion. There are others who accuse religion of generating violence, terrorism and women enslavement. Where as, the three known heavenly religions have no connection with any senseless behaviour. The heavenly religions have nothing to do with confusion, hatred, terrorism and compulsion. The problem facing religion is when some people do unreasonable things in the name of religion claiming to be preachers, saints, Imams or counselors. In recent times, there are those who commercialize religion by exploiting people's naivety and extort money from them, claiming to be saints or having extrar ordinary power which enables them to solve any problem affecting people. Rabitah is using its conferences by means of convergence of sincere preachers and great scholars who shed light on the fallacies heaped on

religion. Such scholars defend religion, its purity and its noble aim of guiding man aright.

On the other hand, Rābitah uses its conferences in the service of humanity by rescuing people from the mischief of the false saints, the religious vendors, the liars. Further more, Rābitah strives hard to build bridges among adherents of the three heavenly religions. In these activities, both the religion and humanity gain tremendously. Rābitah has – indeed – succeeded in both ways.

### The Tasks

In the following chart, there are key words selected from the text with their meanings. Your task is to provide their transliteration.

Meaning	Transliteration	Words
(it) serves		تَخْدُمُ
Humanity		الْإِنْسَانِيَّةَ لَا
At the same time		فِي حِينٍ وَاحِدٍ
Intellectuals		رِجَالُ الْفِكْرِ
Fallacies		الشُّبُهَاتُ
Accuses or alleges		يَتَّهَمُ
Backwardness		رَجْعِيَّةٌ
Women enslavement		إِسْتِعْبَادُ النِّسَاءِ
Ugly activities		تَصَرُّفَاتٍ شَنِيعَةٍ
Behaviour		خَلِيقَةٌ
Commercializes		يَتَّجِرُ
It succeeds or it is successful		حَالَفَهُ التَّوْفِيقُ

Secondly, pronounce each word or phrase in the list repeatedly. Identify the way they are used in the text.

Thirdly, use each word or phrase in Arabic sentences.

Fourthly, vowelize the text and then read it several times until you are satisfied with your reading.

As usual, you can assist yourself by recording the text on tape and play it back for your listening.

### SELF ASSESSMENT EXERCISE 3

1. Give the meaning of the following words in English and use them in Arabic sentences.
2. رجالُ الفكر – المتَّجِرُ بالدين – إنقاذُ النَّاسِ – المُشْكِلَةُ – مُنْفَعَةٌ – الدُّعَاةُ الْمُخْلِصُونَ

#### 4.0 CONCLUSION

Recording on tape either by your own reading or through the aid of a facilitator in your Study Centre is a very useful method of reading. When you listen to your own voice, you are encouraged to read better. The advantage is greater when you seek assistance of a second party either a friend or a facilitator at the Study Centre to record the text for you. You are advised to make maximum use of this method.

#### 5.0 SUMMARY

In this unit, you have been guided through various methods of reading. These include repeated pronunciation of selected words, copying the text in your notebook, recording on tape, use certain words in sentences and listening. Of all these methods, you will find 'listening' quite effective. This is to say that you should, as many times as possible, record your texts on tape, play it back and listen. You can decide who records for you.

#### 6.0 TUTOR-MARKED ASSIGNMENT

State in Arabic which activity of Rābitah you like most and give the reason why you like it.

#### 7.0 REFERENCES/FURTHER READING

MWL Journal (English Monthly). 2009, Vol.36, No.11-12 p. 43.

MWL Journal (English Monthly), January 2009, Vol.37, No. 1.

### UNIT 3 RĀBITAH'S PUBLICATIONS مَشُورَاتُ الرَّابِطَةِ

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## 1.0 INTRODUCTION

In Unit 2 above, you may recall, we focused on the activities of Rābiṭah with emphasis on conferences and seminars. Publications were mentioned in passing and to the extent that we used them as a reference point on the activities. In this unit, therefore, attention shall be focused on the publications of Rābiṭah.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- state the need for Rābiṭah's Publications
- mention some of the Rābiṭah's publications
- state some areas of human endeavour covered in the publication.

## 3.0 MAIN CONTENT

### 3.1 The Need for Rābiṭah's Publications      الحَاجَةُ الِى مَنشُورَاتِ الرَّابِطَةِ

إنَّ رَابِطَةَ الْعَالَمِ الْإِسْلَامِيِّ، قَدْ إِتَّخَذَتْ الْمَنشُورَاتِ بِمَخْتَلَفِ أَسْمَاءِهَا وَأَنْوَاعِهَا وَأَزْمَانَ نَشْرِهَا أَدَاةً لِتَبْلِيغِ الرَّسَالَةِ. الْوَاقِعُ أَنَّ هُنَاكَ مَعْلُومَاتٍ خَاطِنَةً يَنْشُرُهَا غَيْرُ الْمُسْلِمِينَ عَنِ الْإِسْلَامِ. وَالْمَعْلُومَاتِ الْخَاطِنَةُ هَذِهِ تُوجَدُ فِي الْبُلْدَانِ الْأَجْنِبِيَّةِ. وَهُنَاكَ طَرُقٌ عَدِيدَةٌ تَدْخُلُ بِهَا تِلْكَ الْمَعْلُومَاتِ الْخَاطِنَةُ فِي الْبُلْدَانِ الْإِسْلَامِيَّةِ.

أَوَّلًا: يَعودُ بَعْضُ الشَّبَابِ الْمُسْلِمِينَ إِلَى الْوَطَنِ بِهَذِهِ الْمَعْلُومَاتِ الْخَاطِنَةُ بَعْدَ دِرَاسَاتِهِمْ فِي الْبُلْدَانِ الْأَجْنِبِيَّةِ إِنَّ الْمَشْكَلَةَ أَنَّ الشَّبَابِ الْمُسْلِمِينَ أَثناءَ إِقَامَتِهِمْ قَدْ تَأَثَّرُوا بِالْعَادَاتِ وَالْتِقَالِيدِ فِي الْبُلْدَانِ الْمَضِيغَةِ لَهُمْ. وَأَشْرَبَتْ قُلُوبُهُمْ بِالْبُغْضِ وَالْكَرَاهِيَّةِ لِلْإِسْلَامِ وَلِغَنَةِ الْعَرَبِيَّةِ. وَسَرَّعَانَ مَا يَحْتَلُّ أَوْلَادُ الشَّبَابِ مَنَاصِبَ رَاقِيَّةٍ فِي الْمَوْسَسَاتِ التَّعْلِيمِيَّةِ أَوْ السِّيَاسِيَّةِ أَوْ الْاِقْتِصَادِيَّةِ أَخَذُوا يَبْثُونَ تِلْكَ الْمَعْلُومَاتِ الْخَاطِنَةَ عَنِ الْإِسْلَامِ حَسِيمًا جَاؤًا بِهَا مِنَ الْعَرَبِ تَعَمُّدًا أَوْ بِغَيْرِ عِلْمٍ. ثَانِيًا: تَنْتَشِرُ الْمَعْلُومَاتِ الْخَاطِنَةُ عِبْرَ شَبْكَةِ إِتْنَارْتِ أَوْ عِبْرَ الْوَسَائِلِ الْإِعْلَامِيَّةِ الْمَسْمُوعَةِ مِنْهَا وَالْمَرْبِيَّةِ.

ثَالِثًا: قَدْ تَقَوُّمُ الْمَدَارِسُ وَالْمَعَاهِدُ الْأَجْنِبِيَّةُ الْقَائِمَةَ فِي الْبُلْدَانِ الْإِسْلَامِيَّةِ مَقَامَ الْوَكَالَةِ لِتَنْشُرَ الْمَعْلُومَاتِ الْخَاطِئَةَ مِنْ خِلَالِ الْكُتُبِ الْمَقْرَّرَةِ الَّتِي يَدْرُسُهَا الطَّلِبَةُ الْمُسْلِمُونَ.

رَابِعًا: إِنَّ السِّيَاحَةَ مِنْ أَكْثَرِ الْوَسَائِلِ نَشْرًا لِلْمَعْلُومَاتِ الْخَاطِئَةَ لِأَنَّ الشُّعُوبَ يَخْتَلِطُ بِتَأَثَّرِ بَعْضُهُمْ بِبَعْضٍ. وَهُنَاكَ طَرِيقٌ أُخْرَى لَا تُعَدُّ وَلَا تُحْصَى تَنْتَشِرُ مِنْ خِلَالِهَا الْمَعْلُومَاتِ الْخَاطِئَةَ

Key words	مُفْرَدَاتٌ رَئِيسِيَّةٌ
Publications	الْمَنْشُورَاتُ
The Reality	الْوَاقِعُ
Erroneous information	الْمَعْلُومَاتُ الْخَاطِئَةُ
The problem	الْمَشْكَالَةُ
Muslim Students	الطَّلِبَةُ الْمُسْلِمُونَ
Through website	عَبْرَ الشَّبَكَةِ
Text Books	الْكَتُبُ الْمَقْرَّرَةُ
Other ways	طَرِيقٌ أُخْرَى
Spread	تَنْتَشِرُ
Mass media	الْوَسَائِلُ الْإِعْلَامِيَّةُ
Foreign countries	الْبُلْدَانُ الْأَجْنِبِيَّةُ
Occupy	يَحْتَلُ
Positions	مَنَاصِبُ
Further their Studies	مَوَاصِلَةُ دِرَاسَتِهِمْ
Custom and traditions	الْعَادَاتُ وَالتَّقَالِيدُ
Hatred	الْبَغْضُ
Agency	الْوَكَالَةُ
Host	الْمُضِيْفَةُ

### The Meaning of the Text

The Muslim World League has taken publications of different names, types and periods of publication an instrument of sending its message across the globe. The reality is that a lot of wrong information is disseminated by non-Muslims about Islam. Such wrong information can be found in foreign countries. It is particularly disturbing that wrong information about Islam even enters into the Muslim countries through various ways.

First, the Muslim youths return home with the wrong information after their studies in the foreign countries. The problem is that the Muslim youths get affected by the wrong information during their stay in the host countries. Their minds are poisoned with hatred and rancour against Islam and Arabic language. As soon as they (Muslim youths) occupy top positions in the educational, political and economic institutions, they start spreading the wrong information about Islam which they brought back from the West. They do that deliberately or unknowingly.



Secondly, wrong information spreads through internet or through mass media-Radio or Television.

Thirdly, the foreign institutions that operate in the Muslim Countries serve as an agency of spreading wrong information using text books.

Fourthly, tourism is one of the most powerful means of spreading wrong information where youths get influenced through interaction. There are so many other ways by which wrong information spreads.

### The Tasks

- Copy out the key words from the chart above and vowelise them. Pronounce each of them repeatedly.
- Use each of them in a sentence (Arabic)
- Copy out the whole text in your notebook as already vowelised and read several times.
- Try to produce in your own expression the four ways by which wrong information spread.

### SELF ASSESSMENT EXERCISE 1

ما معنى هذه العبارة: الوسائل الإعلامية المسموعة منها والمرئية

### 3.2 Rābitah's Publications منشورات الرابطة

Rābitah has weekly publications in English and Arabic, as well as monthly publications in England and Arabic. This is in addition to some periodicals. Here is an excerpt from a weekly Arabic journal.

استقبل معالي الأستاذ الدكتور عبد الله بن المحسن الثرعي الأمين العام لرابطة العالم الإسلامي وعضو هيئة كبار العلماء بمكتبه بالرياض وفداً حكومياً من كندا برئاسة الأستاذ شزاك مدمد رئيس الجمعية الدعوية الكندية. وقد جرى خلال هذا اللقاء المثمر بحث أوجه التعاون بين الرابطة والمؤسسات الحكومية والهيئات الإسلامية في كندا لما فيه الخير للجميع.

Source: al-Ālamul Islāmī No. 2071, 2009 p5

معانى	جمع	مثنى	مفرد
Senior/Chief	كِبَارٌ	كَبِيرَانِ	كَبِيرٌ
Scholars	عُلَمَاءُ	عَالِمَانِ	عَالِمٌ
Dimensions	أَوْجُهٌ	وَجْهَانِ	وَجْهٌ
Establishments	مُؤَسَّسَاتٌ	مُؤَسَّسَتَانِ	مُؤَسَّسَةٌ
Organizations	هَيْئَاتٌ	هَيْئَتَانِ	هَيْئَةٌ

### Tasks

Five key words are taken out of the excerpt. These are  
كبار – علماء – أوجه – مؤسسات – هيايات

All of them appeared in the excerpt in plural form (جمع). In the chart above, I have supplied for you the singular (مفرد) and dual (مثنى) of each of them.

First, copy them out in your note book vowelised.

Secondly, add (أل) to each of them. You should recall that (أل) is a definite article like (the) in English.

Thirdly, pronounce each of them repeatedly with (أل) and without it.

The excerpt was partially vowelised. This is to assume that the difficult parts of the excerpt were vowelised, leaving the rest for you to complete. So, copy out the excerpt and read it several times until you are satisfied with your reading.

أَشَادَ الرَّئِيسُ الْأَمِيرُ يَكِيُّ بَارِكٌ أَوْبَامَا بِمُبَادَرَةِ خَادِمِ الْحَرَمَيْنِ الشَّرِيفَيْنِ الْمَلِكِ عَبْدِ الْعَزِيزِ الْمُتَمَثِّلَةِ فِي حِوَارِ الْأَدْيَانِ مُؤَكِّدًا أَنَّهَا وَغَيْرَهَا مِنَ الْجُهُودِ الصَّادِقَةِ تَبْنِي جُسُورًا بَيْنَ الشُّعُوبِ. وَتُوَدِّي بِهِمْ إِلَى أَعْمَالٍ تَدْفَعُ عَجَلَةَ التَّقَدُّمِ لِلْجُهُودِ الْإِنْسَانِيَّةِ الْمُشْتَرَكَةِ إِلَى الْأَمَامِ.

Source: al-‘Ālamul Islāmī Weekly No. 2075, 2009 p1

معنى	جمع	مثنى	مفرد
Sacred, sanctuary	حَرَمَاءُ	حَرَمَيْنِ	حَرَمٍ
Noble	شُرَفَاءُ / أَشْرَافُ	شَرِيفَيْنِ	شَرِيفٍ
Religions	أَدْيَانُ	دِينَانِ	دِينٍ
Efforts	جُهُودُ	جَهْدَانِ	جَهْدٍ
Bridges	جُسُورُ	جِسْرَانِ	جِسْرٍ
Peoples	شُعُوبُ	شُعْبَانِ	شُعْبٍ
Activities/works	أَعْمَالُ	عَمَلَانِ	عَمَلٍ

### The Tasks

You will observe that we have selected seven words from this excerpt. The words were used either in dual (مثنى) form or plural (جمع) form. You should be able to pronounce words for being completely vowelized and with their meanings supplied.

You will notice in the selected words that the word شريف has two types of plural شرفاء وأشرفاء. Some words are like that.

Having correctly pronounced the key words, selected for you, you should, next, copy out the whole excerpt in your notebook and read several times. The rationale behind copying it out is to facilitate your

reading skill as the exercise of copying out engages your attention and wet your appetite for reading.

### The Meaning of the Excerpt

The American President, Barak Obama commended the initiative of the custodian of the two sacred noble mosques, king Abdullah ibn ‘Abdul Azīz in religious dialogue. He emphasized that this initiative and other similar sincere efforts build bridges among peoples leading them into activities that push the common human efforts forward.

### 3.3 Congratulatory Message بَرَقِيَّةُ التَّهْنِئَةِ

من الأمين العام للرابطة  
خَادِمِ الْحَرَمَيْنِ الشَّرِيفَيْنِ الْمَلِكِ عَبْدِ اللَّهِ بْنِ عَبْدِ الْعَزِيزِ آلِ سَعُودٍ حَفِظَهُ اللَّهُ مَلِكِ الْمَمْلَكَةِ  
الْعَرَبِيَّةِ السُّعُودِيَّةِ، سَلَامٌ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ يَسْرُنِي أَنْ أَرْفَعَ إِلَيْكُمْ بِاسْمِ ضِيُوفِكُمْ الَّذِينَ  
رَتَّبَتْ الرَّابِطَةَ حَجَّهُمْ عَظِيمَ الشُّكْرِ وَالْإِمْتِنَانِ عَلَى الْإِنجَازَاتِ الْجَلِيلَةِ، وَالْخِدْمَاتِ الْمَشْهُودَةِ الَّتِي  
وَفَّرَتْهَا حُكُومَتِكُمُ الرَّشِيدَةُ مِمَّا مَكَّنَ جَمِيعَ الْحُجَّاجِ مِنْ أَدَاءِ مَنَاسِكِهِمْ بِسُهُولَةٍ وَيَسْرٍ رَاجِيًا مِنْ  
اللَّهِ الْعَلِيِّ الْقَدِيرِ أَنْ يَكْتُبَ مَا تَبَدَّلُونَهُ مِنْ نُصْرَةٍ لِلْإِسْلَامِ، وَدَعْمٍ لِلْمُسْلِمِينَ وَخِدْمَةٍ لِلْحُجَّاجِ  
وَالْمُعْتَمِرِينَ وَالزُّوَّارِ فِي سِجْلِ أَعْمَالِكُمُ الصَّالِحَةِ. وَالسَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

Source: *Rābiṭah* monthly, No 511, 2009 p.22

Copy out this text unvowelized and read it several times.

### SELF ASSESSMENT EXERCISE 2

From the last text, select all words in plural (جمع) form and provide their singular (مفرد) and dual (متنى) forms.

### 4.0 CONCLUSION

In this unit, recording on tape is rarely used as a method. You should, therefore, merge all the texts in one single slot and record it on tape. It is advisable that you request the facilitator in your Study Centre to do the recording on tape for you. You, then, play it back as many time as you please.

### 5.0 SUMMARY

You will observe that in this unit, we have selected texts (excerpts) mainly from *Rābiṭah*'s publications. These are *Rābiṭah* Weekly and Monthly. This is to kill two birds with one stone; i.e. to introduce to you the *Rābiṭah* publications and some world personalities and, Secondly, to stimulate, through that, your reading ambition. The new methods of reading introduced in this unit should be of interest to you. You are introduced to singular, dual and plural forms of words.

## 6.0 TUTOR-MARKED ASSIGNMENT

Write out the names of all eminent personalities mentioned in the texts of this unit (in Arabic). And state briefly the speech made by only one of them.

## 7.0 REFERENCES/FURTHER READING

Ar- Rābiṭah, 2009. No. 511 (Arabic Monthly). p22.

Al-‘Ālamul Islāmī, 2009, No. 2071 (Arabic weekly) p.5.

Al-‘Ālamul Islāmī, 2009, No. 2075 (Arabic weekly) p. 1 .

## UNIT 4 AGRICULTURE IS AN OCCUPATION **الزَّرَاعَةُ هُنَّةٌ**

### CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
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## 4.0 INTRODUCTION

Food is one of the three necessities of life. Remaining two are shelter and cloth. Agriculture is the means of production of food. In this unit, we shall take agriculture as the theme of our text for reading

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- define agriculture as an occupation
- state the different types of agricultural produce
- describe the importance of agriculture.

## 3.0 MAIN CONTENT

### 14.1 Agriculture is an Occupation

#### الزَّراعة حِرْفَة

المِهْنَة أو الحِرْفَة هِيَ الْعَمَلُ الْيَوْمِي الَّذِي يَقُومُ بِهِ إِنْسَانٌ لِكَسْبِ الْعَيْشِ مِثْلَ الطَّبِّ أَوْ التَّعْلِيمِ أَوْ الزَّراعةِ. وَالْمِهْنَة - طَبْعًا - تَسْتَلْزِمُ التَّدْرِيْبَ تَحْتَ رِعَايَةِ مُتَخَصِّصٍ ذِي خِيْرَةِ مِهْنِيَّةٍ وَاسِعَةٍ وَمُتَمَيِّزَةٍ. وَمُدَّةُ التَّدْرِيْبِ تَخْتَلِفُ مِنْ مِهْنَةٍ لِأُخْرَى. هُنَاكَ - مِثْلًا - مِهْنَةٌ تَسْتَعْرِقُ مُدَّةَ التَّدْرِيْبِ فِيْهَا بَضْعَةُ أَشْهُرٍ. وَمِنْهَا مَا تَسْتَعْرِقُ مُدَّتُهَا سَنَةً أَوْ سَنَتَيْنِ أَوْ أَكْثَرَ أَمَّا الزَّراعةُ، فِإِنَّ مُدَّةَ التَّدْرِيْبِ فِيْهَا تَسْتَعْرِقُ حَوَالِي عَشْرَ سَنَوَاتٍ عَلَى الْأَقْل. وَقَدْ تَسْتَمِرُّ مُدَّةُ التَّدْرِيْبِ فِي مِهْنَةِ الزَّراعةِ خَمْسَةَ عَشْرَ سَنَةً. الْوَاقِعُ أَنَّ الرَّاعِبَ فِي مِهْنَةِ الزَّراعةِ يَتَدَرَّبُ مِنَ الصَّغَرِ إِلَى سِنِ الْبُلُوغِ أَوْ ثَمَانِيَةَ عَشْرَ سَنَةً. مِنْ خِلَالِ هَذِهِ الْمُدَّةِ، يُتَوَقَّعُ أَنَّ الطَّالِبَ قَدْ أَحَاطَ عِلْمًا بِمُخْتَلَفِ أَنْوَاعِ الزَّراعةِ كَالْحَضْرَوَاتِ وَالْبُقُولِ وَالْمَوْزِ وَالْفُلْفُلِ وَالطَّمَاطِمِ وَالْأُرْزِ وَالْفُولِ وَالْبُرْتُقَالَ وَالشَّعِيرِ، إِضَافَةً إِلَى مَعْرِفَةِ فِتْرَةِ الزَّراعةِ وَفِتْرَةِ الْحَصَادِ. وَالزَّراعةُ مِنْ أَكْثَرِ الْمِهَنِ أَهْمِيَّةٌ لِلْمَجْتَمَعِ. وَأَهْمِيَّتُهَا تَنْحَصِرُ فِي تَوْفِيرِ الْأَعْدِيَّةِ لِلْمَجْتَمَعِ. إِنَّهَا مِنْ حَيْثُ تَوْفِيرِ الْأَعْدِيَّةِ مِنْ ضَرُورِيَّاتِ الْحَيَاةِ الثَّلَاثَةِ الَّتِي هِيَ الْمَسْكَنُ وَالْمَلْبَسُ وَالْمَأْكَلُ.

#### Key words in the Text

Meaning	Transliteration	Words
Profession		المِهْنَة

Occupation		الحرفة
Medicine		الطب
Teaching		التعليم
Agriculture		الزراعة
Necessitates		تستلزم
Specialist		متخصص
Experienced		ذى خبرة
Period of Training		مدة التدريب
Lasts		تستغرق
About		حوالي
Age of maturity		سن البلوغ
It is expected		يتوقع
Vegetables		الخضروات
Yam		البقول
Plantain/Banana		الموز
Pepper		الفلفل
Tomato		الطماطم
Orange		البرتقال
Rice		الأرز
Beans		الفول
Corn		الشعير
Period of Harvest		فترة الحصاد
Foods		الأغذية
Necessities of life		ضروريات الحياة

### The Tasks

First, fill the column of transliteration in the chart of the key words above.

Secondly, pronounce each word repeatedly. Use each word in a sentence.

Thirdly, record the text on tape assisted by a competent person or the facilitator in your Study Centre.

Fourthly, play back the tape and pay a rapt attention to it and then read several times.

### SELF ASSESSMENT EXERCISE 1

Complete the following sentence: .....المهنة – طبعاً – تلتزم

What is the meaning of: الْمُتَخَصَّصُ

### 3.2 The Importance of Agriculture in the Society. أهمية الزراعة في المجتمع

بسم الله الرحمن الرحيم.  
هو الذي جعل لكم الأرض ذلولا فامشوا في مناقبها وكلوا من رزقه وإليه النشور. (الملك ١٥)  
إن أهمية الزراعة في المجتمع تبلورت في الآية الكريمة المذكورة أعلاه فإنه من أذعم الله سبحانه وتعالى التي أنعمها على عبادة هو جعل الأرض ذلولا ومعنى ذلك أن الله عز وجل سخر الأرض للإنسان بشكل يجعل استعمالها يتم بكل سهولة وبساطة فيمكن الإنسان أن يمشى على الأرض أو يسوق عليها سيارته أو حصانه أو يزرعها حتى تدبت له أنوعا مختلفة من مأكولات ومشروبات يتقوى بها الجسم. ورعاية الأنعام والدجاجة تدخل في نطاق الزراعة. ومنها يتناول الإنسان اللبن واللحوم والبيض والجلود. يضاف إلى ذلك كله تصدير بعض المواد الزراعية إلى البلدان الأجنبية مثل كاكو والقطن والبن والأرز والبقول والجلود والموز وغيرها مما لا يعد ولا يحصى. والصادرات هذه تعود بملايين من الدولارات التي تستعمل على تمويل مشاريع التنمية الوطنية. ويدل ذلك كله على أن منافع الزراعة تنقسم إلى قسمين أولا: إن المحاصيل الزراعية تزود الجسم بالمنفعة والحماية والتقوية. ثانيا: إن الصادرات تعود بعائدات متوفرة تستعمل على تمويل مشاريع بناء الوطن. إن للزراعة إذا أهمية لا تنكر ومنافع لا حصر لها.

#### Key words

The Earth (land)	Al - 'ard	الأرض
Easy to handle, made manageable	Dhaluul	ذلولا
Walk	Famshuu	فامشوا
Its tracts	Manaaqibiha	مناقبها
The Resurrection	An-Nushuur	النشور
The Community	Al- Mujtama'	المجتمع
Appeared clearly	Tabalwarat	تبلورت
Above	'A'laahu	أعلاه
Complete	Yatimmu	يتم
Blessings	'an 'um (Ni'mah Singular)	أنعم
Subdue	Sakhkhara	سخر
Easily	Suhuulah	سهولة
Simply	Basaatah	بساطة
Vehicle	Sayyaarah	سيارة
Horse	Hiṣaan	حصان
Types	'anwaa'	أنواع
Edibles	Ma'kuulaat	مأكولات
Drinks	Mashruubaat	مشروبات
Strengthen	Yataqawwa	يتقوى
Cattle	Al-'an'aam	الأنعام
Scope	Niṭaaq	نطاق
Milk	Al-Laban	اللبن
Beef	Al-Luhood	اللحوم
Export	Tasdeer	تصدير

Agriculture produce	Mawaadu Ziraa'iyah	المواد الزراعية
Foreign countries	Al-Buldaanul'Ajnabiyyah	البلدان الأجنبية
Exports	As-saadiraat	الصادرات
Finance	Tamweel	تمويل
Projects	Mashaaree'i	مشاريع
National Development	At-tanmiyatl wataniyyah	التنمية الوطنية
Immunity	Al-Manaa'ah	المناعة
Revenue	'Aidaat	عائدة
Uncountable	La Hasra Lahaa	لا حصر لها

### The Tasks

With the aid of transliteration as in the chart, attempt pronunciation of each key word. Do that several times till you feel satisfied. You will observe that the text is fairly long because it is a combination of a verse from the Qur'an (Q67:15) and an essay. So it is advisable that you record the text on tape and play it back as usual while you pay rapt attention. At this stage, you should be able to read the text with ease. Further more, with the key words of the text duely translated, you should familiarize yourself with the meaning of each word. Given the fact that the key words so translated constitute about three-quarters (3/4) of the text, you should be in a position to comprehend the meaning/message of the text. You should also establish the link between the verse of the Qur'an (67:15) and the essay that follows it.

### SELF ASSESSMENT EXERCISE 2

Give the message of the text from the verse of the Qur'an to the end of the essay in not less than one page and not more than two pages.

### 3.3 A Successful Farmer الفلاح الناجح

إنَّ أبا خالدٍ فلاحٌ ناجحٌ. مَنْ هُوَ الفلاحُ وَمَتَى يَكُونُ ناجِحًا؟  
 الفلاحُ هُوَ الزَّارِعُ الَّذِي يَشْتغَلُ فِي الحَقْلِ يَزْرَعُ شَعِيرًا أَوْ يَغْرِسُ شَجْرَةً بُرْتِقَالٍ وَأُخْرَى مِنْ  
 أَنْواعِ الزَّرْعَةِ الْمُخْتَلِفَةِ. وَكَذَلِكَ تُطْلَقُ كَلِمَةُ الفلاحِ عَلَى راعِي الأَنْعامِ وَالدَّوَّاجِنِ. وَالفلاحُ  
 يَكُونُ ناجِحًا بِدَرَجَةٍ مِقْدَارِ المَحْصُولَاتِ الزَّرْعِيَّةِ المُنتَجَةِ مِنْ حَقْلِهِ. وَهُنَاكَ ثَلَاثَةٌ شُرُوطٍ لِذَلِكَ.  
 أَوَّلًا: أَنْ يُنتِجَ مَحْصُولَاتٍ كَافِيَةً لِسَدِّ حَاجَةِ عَائِلَتِهِ مِنَ الأرزِ وَالفولِ وَالطَّمَاظِمِ وَالموزِ  
 وَالخَضِرَوَاتِ. ثَانِيًا: أَنْ يُنتِجَ مِنَ المَوَادِّ المَذْكُورَةِ أَكْثَرَ مِمَّا يَسُدُّ حَاجَةَ عَائِلَةٍ وَيُقَدِّمُ البَقِيَّةَ إِلَى  
 السُّوقِ المَحَلِّيِّ لِلْبَيْعِ كَسَبًا لِلرِّزْقِ. ثَالِثًا: كَوْنُهُ قَادِرًا عَلَى إِنتِاجِ كَمِيَّةٍ أَكْبَرَ مِنْ مُتَطَلِّبَاتِ عَائِلَتِهِ  
 وَأَكْبَرَ بِكَثِيرٍ مِمَّا يَبَاعُ فِي السُّوقِ المَحَلِّيِّ وَبَلْجَا إِلَى تَصْدِيرِ البَقِيَّةِ إِلَى البُلْدَانِ الأَجْنَبِيَّةِ حَاصِلًا  
 بِذَلِكَ عَلَى أَمْوَالٍ طَائِلَةٍ. أَضْفِ إِلَى ذَلِكَ قُدْرَتَهُ عَلَى إِنتِاجِ مَحْصُولَاتٍ أُخْرَى مِثْلَ كَاكُوِّ وَالأرزِ  
 وَالدَّوَّاجِنِ وَالبُنِّ الصَّالِحَةِ لِلتَّصْدِيرِ خَالِصَةً. وَمِنْ هَذَا المُنْطَلَقِ سَتَرَى أَنَّ أباخالدٍ فلاحٌ ناجحٌ  
 بِالدَّرَجَةِ الأُولَى لِأَنَّهُ كُلُّ سَنَةٍ يُنتِجُ كَمِيَّاتٍ كَبِيرَةً مِنَ المَحْصُولَاتِ الزَّرْعِيَّةِ الَّتِي تَتَجَاوَزُ سَدَّ  
 حَاجَةِ عَائِلَتِهِ وَمُتَطَلِّبَاتِ السُّوقِ المَحَلِّيِّ إِلَى التَّصْدِيرِ.

#### Key words

The Farmer	Al-fallaah	الفلاح
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Successful	An-Naajih	الناجح
Works	Yashtaghil	يشتغل
The Cattle	Al-an 'aam	الأعنام
Poultry	Ad-dawaajin	الدواجن
Produce	Al-mahsuulāt	المحصولات
Local market	As-suuqul Maḥalliyy	السوق المحلي
Resort to	Yaljau	يلجأ
Export	At-taṣdeer	التصدير
Foreign countries	Buldaanu Ajnabiyyah	البلدان الأجنبية
The needs	Mutaṭallabaat	متطلبات
Family	'Aailah	عائلة

### The Tasks

First, copy out the key words in your notebook and pronounce them repeatedly.

Secondly, transliterate them and compare your transliteration to the one in your course material for necessary corrections.

Thirdly, record on tape the text and play it back while you pay rapt attention. Then read.

### SELF ASSESSMENT EXERCISE 3

List all the Agricultural produce mentioned in the text.

List the agricultural produce that are meant for export exclusively.

## 4.0 CONCLUSION

You will notice that in the third segment of this unit i.e. the successful farmer (الفلاح الناجح) the general meaning was not provided. You should use the advantage of the meanings of the key words to attempt the general meaning of the text as a whole.

## 5.0 SUMMARY

The establishment of Rābitah, its activities, its publications, and the successful farmer, have been used in this unit as topics of the texts which were selected for the reading exercise. We have varied the techniques used in reading. The effectiveness of the techniques depends largely on your persistent practice and the amount of time you can allocate to reading each day.

## 6.0 TUTOR-MARKED ASSIGNMENT

## 7.0 REFERENCES/FURTHER READING

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## MODULE 3 LEISURE AND ITS IMPACT ON SOCIAL LIFE

الفراغ وأثره على الحياة الإجتماعية

Unit 1	Utilization of Leisure	إِسْتِغْلَالُ أَوْقَاتِ الْفَرَاغِ
Unit 2	Self Training	تَرْبِيَّةٌ ذَاتِيَّةٌ
Unit 3	Arabic in the State Administration	اللُّغَةُ الْعَرَبِيَّةُ فِي إِدَارَةِ الدَّوْلَةِ
Unit 4	Dignity of Labour	شَرَفُ الْعَمَلِ

## UNIT 1 WHAT IS LEISURE مَا هُوَ الْفَرَاغُ ؟

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 Al-Faraagh (Leisure Time)
  - 3.2 Adolescents and Leisure Time
  - 3.3 Utilizing Leisure Time
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### 1.0 INTRODUCTION

Reading is our main focus. But reading cannot take place in a vacuum. Rather, there must be a text with a theme to read. Agriculture (زراعة) and its importance to the society is the theme of the text treated in the last unit of module 2 above. In this unit, as we pursue our objective of correct and smooth reading, we shall use a text titled Faragh (فراغ) leisure or free-time.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read the text correctly
- comprehend the message of the text
- identify new words and use them in sentences.

### 3.0 MAIN CONTENT

#### 3.1 Al - Faragh

اعتاد بعض الدراسين أن يربطوا بين الفراغ والمشكلات الاجتماعية وكأذهم يذهبون إلى أن الفراغ ليس له إلا الأثر السيئ في الحياة الاجتماعية فما مدى صحة ذلك؟  
 الواقع أن الفراغ سلاح ذو حدين، فبقدر ما يحسن الإنسان استغلال الفراغ تكون نتائجه طيبة تسهم في البناء الاجتماعي وفي إسعاد الأفراد والنهوض بالمجتمع. وأوضح مثال على ذلك ما ظهر في وادي النيل قديما نتيجة حسن الانتفاع بالفراغ فقد استطاع قدماء المصريين – وهم من أرومة العرب الساميين الأوائل – أن يقدموا للإنسانية بعض النظم الحكومية، وكانوا أول من عرف نظام المدينة بوصفها وحدة سياسية، وقد عرفوها قبل أن يعرفها اليونان الذين اتجه تفكيرهم بصورة جلية إلى نظام الدويلات.  
 وإننا نجد كثيرا من المخترعات الحديثة جاء نتيجة التفكير في أوقات الفراغ التي أحسن أصحابها الاستفادة منها فكانت مصدر خير وبركة على المجتمعات الإنسانية إذ أفادت منها فائدة كبيرة شملت كثيرا من جوانب الثقافة المادية والمعنوية.  
 ولا نستطيع أن ننكر أن للفراغ في المجتمع جانبا سلبيا، فإن كثيرا من المشكلات الاجتماعية وبخاصة مشكلات الجريمة والانحراف تؤثر في الحياة الاجتماعية ويتأذى منها الشعور الفردي والجماعي. ولما كان لهذا الجانب السلبى أثره في المجتمع فقد أولى علماء الاجتماع ومنهم علماء الاجتماع الجنائي هذا الموضوع أهمية كبيرة.

### The Key Words

Meaning	Transliteration	Words
Is used to	'l'itaada	إعتاد
To tie or link	'an yarbuṭuu	أن يربطوا
Leisure or free time	Al-Faraagh	الفراغ
Social problems	Al-Mushkilaatul Ijtimaa'iiyah	المشكلات الاجتماعية
Bad Effect	Al - 'Atharus-sayyi'	الأثر السيئ
Weapon	silaah	سلاح
Double edged	Dhoo ḥaddayn	ذو حدين
Bank of Nile	Waadi Nil	وادي النيل
Byzantine	'Arwamah	أرومة
	As-Saamiyyin	الساميين
A negative side	Jaaniban Salbiyyan	جانبا سلبيا
Deviance	Al-'Inḥraaf	الإنحراف
Sociologists	'Ulamaa'ul Ijtimaa'i	علماء الاجتماع
Criminology	Al-'ijtimaa'ul Janaai	الاجتماع الجنائي

### The Tasks

With the aid of the transliteration already provided, copy out the key words in your notebook and vowelise them. Pronounce each of them repeatedly. Use the key words as facilitators to enable you read the whole text. In case of any difficulty, you can rely on the facilitator in your Study Centre. Give a summary (in English) of the general meaning of the text.

### SELF ASSESSMENT EXERCISE 1

Use the following words in Arabic sentences: الفراغ – الإنحراف – الأثر السبيى – ذو حدين – جانباً سلبياً

### 3.2 (Al-Muraahiqūn) Adolescents

إن الأحداث الذين يقتربون من الحد الأقصى لسن الحداثة وهي التي تحدد عادة بثمانية عشر عاماً في أغلب دول العالم، يتميزون بطاقة حيوية كبيرة تتطلب أن يفيدوا منها وأن يستغلوها في القيام بعمل معين، فإذا لم تحصل المبادرة بترويض هذه الطاقة وتوجيهها وجهة سليمة فلا بد من أن نتوقع أن يكون ذلك العمل هو الانحراف.

إن الطفولة، وبخاصة الطفولة المتأخرة، هي عهد اللعب والشباب، وهي عهد المخاطرة والأحلام، فإذا لم يجد الطفل المجال الصالح للعب، وإذا لم يجد الوسائل البريئة التي يستغل فيها فراغه، وإذا قلت الملاعب أو انعدمت المتنزهات انصرف الأطفال في هذه السن الحرجة إلى الأزقة والشوارع والأماكن غير الصالحة لاستغلال الفراغ.

وأصل الداء في الأحداث هو فقدان ما يرضي حاجاتهم الروحية ورغباتهم الأدبية، ذلك أن أسباب التسلية والترفيه العقلية والنفسية ضرورية لهم كحاجتهم الجسمية إلى الطعام والشراب، فإذا لم يجدوا الأماكن الصالحة البريئة لاستغلال نشاطهم وحيويتهم فإنهم سينفقون ذلك النشاط في أوجه ضارة تؤدي بهم إلى الانحراف.

وتبدو أهمية الإفادة من أوقات الفراغ فيما أظهرته الدراسات الإحصائية. فقد وجد أن معظم جرائم الأحداث تحدث وتزيد في المناطق التي لا تخصص فيها أماكن للعب والنشاط واللهو البريء كالملاعب والحدائق والمتنزهات والنوادي أو في المناطق التي تقع فيها أماكن تشجع على السهر واقتباس العادات السيئة.

إن أوقات الفراغ تربة صالحة لاستنبات الجريمة إذا ما ساء استغلالها أو سمح فيها بمصاحبة رفقاء السوء أو التعرض لاكتساب العادات المرذولة. وتشير بعض الدراسات الإحصائية إلى أن الأحداث الذين يقضون أوقات فراغهم في الأزقة والشوارع لا يسلمون من الفساد والانحراف.

#### The Key Words

Meaning	Transliteration	Words
Adolescents	Al-aḥdaath	الأحداث
It is usually fixed	Tahddad ‘aadatan	تحدد عادة
18 years	Thamaniyata ‘ashar ‘aaman	ثمانية عشر عاماً
Initiative	Al-Mubaadarah	لمبادرة
Nurturing or tendering	Tarweed	ترويض
Late infancy	Aṭ-ṭufuulatul Muta’akhhirah	الطفولة المتأخرة
The period of youth	‘hdush – Shabaab	عهد الشباب
The period of adventure	‘hdul – Mukhaatarah	عهد المخاطرة
Dreams	Al-‘Ahlaam	الأحلام
Relaxation facilities	Asbaabul – Tasliyah	أسباب التسلية
Relaxation centres	Al-Mutanazzahaat	المتنزهات
Clubs	An-Nawaadi	النوادي
Acquiring or acquisition of	Iktisaab	إكتساب
Dirty habits	Al-‘Aadaatul	العادات المرذولة

Mardhuulah
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### The Tasks

Copy out the selected key words in your notebook and vowelize them using the transliteration as an aid. Pronounce each word to your hearing and link each word to its meaning as provided. Before reading the whole text, make out your own selected words with their transliteration and meaning. In case you have any difficulty in doing that, seek assistance of the facilitator in your Study Centre. Now that you have two lists of selected words (the one in your course material and the one you developed), you can read the whole text to your hearing.

### SELF ASSESSMENT EXERCISE 2

Give a summary in English of the message of the text.

### 3.3 Utilizing Leisure

إستغلال أوقات الفراغ  
ونتيجة للتطور الاجتماعي الذي طرأ على المملكة العربية السعودية لم يعد مجال الترفيه مقتصرًا على الأسرة، بل إن اهتمام المسؤولين أصبح كبيرًا بأوقات الفراغ للأحداث والشباب، وأخذت وزارتا المعارف والتعليم تبذلان الجهود المثمرة لتوجيههم إلى استغلال تلك الأوقات فيما يعود عليهم بالنفع والخير.

لقد اهتمت وزارة المعارف بأوقات الفراغ فأنشأت إدارة لرعاية الشباب تهدف إلى رعاية الشباب من النواحي العقلية والاجتماعية والرياضية فشكلت لجنة للتوعية الإسلامية هدفها إعداد جيل مؤمن بربه مدرك لمسئوليته محافظ على عقيدته من أي زيف أو زيغ. كذلك عينت الوزارة مشرفين اجتماعيين لتوجيه فئات الأعداد التوجيهية السليم، وزودت المدارس بالمدرسين الرياضيين وأعدت الملاعب ووفرت الأدوات الرياضية.

أما الرئاسة العامة لرعاية الشباب فقد اهتمت بوقت الفراغ اهتمامًا كبيرًا حيث تقوم بوضع سياسة متكاملة ومنسقة لبرامج خدمة الشباب واستغلال أوقات فراغهم وتوجيههم ورعايتهم، كما أنها توفر الوسائل الكفيلة بأعداد ألوان مختلفة من النشاط الاجتماعي والثقافي والرياضي والفني للشباب، وكذلك تعمل على إقامة الأندية والساحات الشعبية التي تقدم برامج اجتماعية مفيدة.

وقد أدى اهتمام حكومة المملكة بأوقات الفراغ إلى ظهور العديد من أوجه النشاط المختلفة والنهوض بالأندية وتطويرها وجعلها مؤسسات اجتماعية يجد فيها الشباب فرصًا طيبة لإشباع هواياتهم وتنمية قدراتهم وتعويدهم على القيادة والتعاون.

### The Key Words

Meaning	Transliteration	Words
Social Development	At-Tatawwurul 'Ijtimaa'i	التطور الاجتماعي
Relaxation	At-Tarifeeh	الترفيه
The authorities' care	Ihtimaamul Mas'uuleen	إهتمام المسؤولين
Adolescents	Al-'hdaath	الأحداث
The Youths	Ash-Shubbaan	الشباب
Leisure periods	Awqaatul-Faraag	أوقات الفراغ
Aspects	An-Nawaahee	النواحي

Mental, Social, Athletic	Al-‘Aqliyyah, Wal’Ijtimaa ‘yyah, riyaadiyyah	العقلية والإجتماعية والرياضية
Deviance	Zayf aw zaygun	زيف أو زيغ
Social supervisors	Mushrifeen Ijtimaa‘iyyeen	مشرفين إجتماعيين
Hearts or livers	Faldhatul ‘Akbaad	قلذات الأكباد
Social establishment	Mu’assasat Ijtimaa‘iyyah	مؤسسات إجتماعية
Ministry of Labour and Social Affairs	Wizaaratul ‘Amal wash-shu‘uunul ‘Ijtimaa ‘iyyah	وزارة العمل والشؤون الإجتماعية
Social Activity	An-Nashaatul Ijtimaa‘iyy	النشاط الإجتماعي
Educational/Cultural Activity	An-Nashaatuth- Thaqaafi	النشاط الثقافي
Athletics	An- Nashaatur-riyaadiyy	النشاط الرياضي

### The Tasks

Using the key words above as a model, make your own chart containing words selected from the text and classify them into the three columns as appeared in the sample above. Study the two charts, vowelize the key words and pronounce them repeatedly.

Read the text to your hearing. You can now merge the three excerpts into one text and record it on tape. Play back the tape while you listen attentively. Play it back again while you crosscheck with the texts in your course material. Read the text in its one block status and summarise its message in English.

### SELF ASSESSMENT EXERCISE 3

List any five words which you find interesting and use them in sentences.

## 4.0 CONCLUSION

Selection of key words has been used as a technique of reading. When such words are worked upon, it becomes easier for you to read the whole text. You should make maximum use of it (selection of key words) to facilitate your reading skill.

## 5.0 SUMMARY

Comprehension of the text i.e. reading to understanding has been used as a technique for reading because if the content of a text in question is understood, reading becomes easier. Furthermore, you should have observed that using certain words in sentences is another technique used

for reading. In case you have any difficulty either in reading or in comprehension, the facilitator in your Study Centre can be of help to you. Do not hesitate to consult with him to resolve any problem for you.

## 6.0 TUTOR-MARKED ASSIGNMENT

Answer the following question:

ما معنى الفراغ وكيف يستغل لصالح الشباب؟

## 7.0 REFERENCES/FURTHER READING

Bidmos, M.A. (1996). *Mustaqbal Lughatil Arabiyyah fi Nayjiriya*. Lagos: Islamic Publication Bureau.

Al-Mutala'ah (1994). Ministry of Education, Makkah al-Mukarramah, Kingdom of Saudi Arabia. Second Edition.

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## UNIT 2 SELF TRAINING تَرْبِيَّةٌ ذَاتِيَّةٌ

### CONTENTS

- 1.0 Introduction
- 2.0 Objectives



- 3.0 Main Content
  - 3.1 Making Personal Efforts بذل جهود ذاتية
  - 3.2 Independence of Africa إستقلال إفريقيا
  - 3.3 The Importance of Arabic Language أهمية اللغة العربية
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

Reading can become pleasurable when the reader develops interest in the act of reading. The stimulus is when you discover new words, new phrases, new ideas and new meanings all of which you try to absorb. You literally get excited when you notice that your vocabulary is increasing by every passing day. In this unit, try to find out how much fresh ideas, words and phrases you can absorb in order to make reading pleasurable to you.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- describe how to make personal efforts in reading
- state the prophetic tradition about learning
- explain the meaning of literary joy.

## 3.0 MAIN CONTENT

### 3.1 Making Personal Efforts بذل جهود ذاتية

إسمح لى - عزيزى القارى - أقدم لك ملاحظة قبل الكلمة الأخيرة فى هذه التوطنة وهى أن طالب اللغة العربية مهما بذلت من جهود فى إعدادة وتربيته لن تحل العقدة فى نفسه ولسانه حتى ساهم هو فى تدريب نفسه بنفسه وحتى يعترف بحقيقة نبوية مفادها أن العلم من المهد إلى اللاحد. هذا فإن طالب اللغة العربية كلما تقدم فى تعلمه وتعمق فى بحثه كلما وجد متعة أدبية وحلاوة علمية فى هذه اللغة وبالتالي كلما إنجذب مرة أخرى إلى دراستها وهكذا. أما الآن فهيا نقرؤ. والله ولى التوفيق.

### The Key Words

Meaning	Transliteration	Words
My Dear	'Azeezee	عزيزى
The Reader	Al-Qaari'u	القارئ

An Observation	Mulaahazatan	ملاحظة
The Preface	At-Tawti'ah	التوطئة
Efforts made	Budhilat Juhuudun	بذلت جهود
His preparation	'l'daadihi	إعداده
A Prophetic truth	Haqeeqatun Nabawiyyah	حقيقة نبوية
Participated Contributed	or Saahama	ساهم
Deepened	Ta 'ammaqa	تعمق
Sweetness	Halaawatan	حلاوة
Literary joy	Mut 'atan 'adabiyyatan	متعة أدبية

### The Tasks

In this text, the student of Arabic is urged to make personal efforts in learning. It is emphasized that the level of his learning depends on the level of his participation in his own training. The first task before you, therefore, is to select from the text the words and phrases that imply self effort or self training.

Secondly, identify any ten words that you find interesting in the text and use them in sentences. Thirdly, study the words in the chart and use them in sentences. Fourthly, pronounce each word several times to your hearing. Finally, read the whole text as many times as you please.

### SELF ASSESSMENT EXERCISE 1

Of all the five steps listed in the Tasks, which one do you find most effective and why?

### 3.2 Independence of Africa إستقلال إفريقيا

إنَّ خُلاصَةَ القَوْلِ أَنَّ القَارَةَ الإفريقيَّةَ كَانَتْ تَحْتَ سَيِّطْرَةِ الإسْتِعْمَارِ لِمُدَّةٍ طَوِيلَةٍ. وَإِعْتِبَارًا مِنْ السَّنِيَّاتِ بَدَأَتْ تَفَكُّ قِيُودِ الإسْتِعْمَارِ إِلَّا أَنَّهُمْ لَمْ تَكُنْ تَخْرُجُ مِنَ القِيُودِ الإسْتِعْمَارِيَّةِ الخَارِجِيَّةِ حَتَّى وَجَدَتْ نَفْسَهَا فِي القِيُودِ الإسْتِعْمَارِيَّةِ الدَّاخِلِيَّةِ المُسَمَّاةِ بِالإِدَارَةِ العَسْكَرِيَّةِ. وَالقَارَةُ حَالِيًا تُحَاوِلُ أَنْ تَتَّجِرَ مِنْ القِيُودِ العَسْكَرِيَّةِ هَذِهِ وَتَدْخُلَ فِي الإِدَارَةِ المُدَنِيَّةِ الدِّيمُقْرَاطِيَّةِ. إِنَّ هَذِهِ التَّنطُورَاتِ عَلَى الصَّعِيدِ الدُّوَلِيِّ إِنَّ هِيَ إِلَّا إِبْدَانٌ لِمِيلَادِ عَهْدٍ جَدِيدٍ. وَنِيْجِيرِيَا بِطَبِيعَةِ الظُّرُوفِ تَبْدُو هِيَ الأَكْثَرُ تَأَثُّرًا بِهَذَا السَّبَّاقِ وَالتَّأَهُبِ نَظْرًا لِحَجْمِهَا الكَبِيرِ وَمَوْقِفِهَا الإسْتِرَاطِيْجِي وَثُرُوتِهَا الطَّبِيعِيَّةِ الهَائِلَةِ فِي إفريقيا. وَالتَّعْبِيرُ المُعْتَادُ الآنَ لَدَى رِجَالِ الفِكْرِ وَالدُّوَلَةِ فِي نِيْجِيرِيَا هُوَ مُشْكَلَةُ الصِّحَّةِ فِي عَامِ أَلْقَيْنَ. قِصَّةُ الإسْكَانِ فِي عَامِ أَلْقَيْنَ وَمَسْأَلَةُ التَّرْبِيَّةِ فِي عَامِ أَلْقَيْنَ.

### The Key Words

Meaning	Transliteration	Words
The Continent	Al - Qarah	القارة
Control of colonization	Saytaratu 'l-Isti'maar	سيطرة الإستعمار
Chains of colonization	Quyuudu 'l-Isti'maar	قيود الإستعمار

The sixties	As-Sitteenaat	الستينات
External/foreign internal	Khaarijiyyah/Daakhiliyyah	خارجية/داخلية
The International level	As – Sa ‘eedid – Dawliyy	الصعيد الدولي
Competition	As – Sibaaq	السباق
Preparation	At – Ta’ahhub	التأهب

### The Tasks

You have been aided in two ways: first, the text is vocalized. Secondly, key words are provided duly vocalized. With these two aids, you should find reading the text a lot easier. To further aid your reading, you should perform the following tasks:

- Prepare a chart with the usual three columns which are designated as words, transliteration and meaning. Fill the three columns with selected words of your choice from the text.
- Use in sentences all the words so selected
- Give a summary in English of the main message of the text.

### SELF ASSESSMENT EXERCISE 2

مَا مَعْنَى الْإِسْتِعْمَارِ الْخَارِجِيِّ وَالْإِسْتِعْمَارِ الدَّاخِلِيِّ؟

### 3.3 The Importance of Arabic Language أهمية اللغة العربية

وبطبيعة الحال فإن الحديث عن مستقبل اللغة العربية من حيث أهميتها ودورها ومكانتها يستوجب إعادة النظر في ماضيها. ومن الطريف أن اللغة العربية قد لعبت دورا هاما في نيجيريا قبل الإحتلال البريطاني والطرافة في هذا الدور أن اللغة العربية راجت تجارتها بدون منافسة إذ كانت وحيدة في الميدان لفترة لاتقل عن أربعة قرون وذلك قبل إعتداء الدول الغربية على أفريقيا بلغاتها ثم المنافسة بينها وبين اللغة العربية ثم المحاولة للقضاء عليها محاولة هادفة إلى إستبدال الإنكليزية مكان اللغة العربية. لكن قبل هذه المنافسة وتلك المحاولة تجدر الإشارة إلى نقطة مهمة مفادها أن مفهوم الرجل المثقف في غرب إفريقيا في ذلك الوقت المتوغل في القدم هو المثقف ثقافة عربية إسلامية وذلك لأن الثقافة بكل ما تعنيه الكلمة غير متوفرة إلا في الأوساط الإسلامية.

### The Key Words

Meaning	Transliteration	Words
Future	Mustaqbal	مستقبل
Its position	Makaanatuhaa	مكانتها
Necessitates	Yastawjib	يستوجب

A review of	'l'aadatu `n – Nazar	إعادة النظر
Interesting	Aṭ – Ṭareef	الطريف
British occupation	Al– 'ihilaalul Breetaaniyy	الإحتلال البريطاني
Flourished	Raajat Tijaaratuha	راجت تجارتها
Four centuries	Arba'atu Quruun	أربعة قرون
The learned or the Educated	Al – Muthaqqaf	المتقف

### The Tasks

The three excerpts above revolve around Arabic Language and the student of Arabic. You should merge all of them in to one bloc and record it on tape with your voice – if you have the competence – or by your Study Centre facilitator. Play the tape back and listen attentively. Then read the text. The selection of key words in a chart with their transliteration and meanings can be very useful as you already know. Whenever you find a chart in your course material, prepare your own with words to be selected from the same source. Read the text repeatedly to your hearing and with understanding.

### SELF ASSESSMENT EXERCISE 3

Use the following words in sentences  
الحديث – يستوجب – المنافسة – المثقف – متوفر

### 4.0 CONCLUSION

The act of reading requires self discipline and self training. Simply put, it is being suggested that, unless the student makes personal efforts and sacrifice, whatever efforts invested in him by his trainers may not yield much fruits. Therefore, you should be conscious of the fact that your personal efforts to train yourself to read are very crucial.

### 5.0 SUMMARY

In this unit, three points have been emphasized. These include (a) the student's personal efforts to participate actively in his own training (b) The role played by Arabic in the pre – colonial West africa. (c) Various techniques of facilitating reading.

### 6.0 TUTOR-MARKED ASSIGNMENT

Describe in about five sentences (in Arabic) the role played by Arabic Language in West Africa before the British occupation.

## 7.0 REFERENCES/FURTHER READING

Bidmos, M. A. (1996) *Mustaqbal Lughatil Arabiyyah fee Nijeeriya*. Lagos: Islamic Publications Bureau. Pp. 92 – 3.

*Kitabul Qiraa'ah* (1967). Makkah al-Mukarramah. Saudi Arabia. Ministry of Education.

## UNIT 3 ARABIC IN THE STATE ADMINISTRATION اللُّغَةُ الْعَرَبِيَّةُ فِي إِدَارَةِ الدَّوْلَةِ

### CONTENTS

1.0	Introduction
2.0	Objectives
3.0	Main Content
3.1	Secular Functions of Arabic وظائف العربية الدنيوية
3.1.1	The Meaning of the Text
3.1.2	The Tasks
3.2	Arabic in Diplomacy ديبلوماسية العربية
3.2.1	The Meaning of the Text
3.2.2	The Tasks
3.3	Victory of the Truth إنتصارُ الحقِّ
4.0	Conclusion
5.0	Summary
6.0	Tutor-Marked Assignment
7.0	References/Further Reading

## 1.0 INTRODUCTION

To a lay person, Arabic is confined to the religious domain. In this unit, the functionalism of Arabic in secular matters is established. An excerpt from the Book “*Mustaqbalu `l-Lughati `l- ‘Arabiyyah fee Nayjeeriya*” spells out the multi dimensional role of Arabic.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- itemize the functions performed by Arabic in state matters
- use key words in sentences
- read the excerpt correctly.

## 3.0 Main Content

### 3.1 Secular Functions of Arabic وظائف العربية الدنيوية

إنَّ إِبْدَاءَ اللُّغَةِ الْعَرَبِيَّةِ كِتَابَةٌ وَنُطْقًا ثَمَرَةٌ ثَانِيَّةٌ لِعُلَمَاءِ نَيْجِيرِيَا أَوْ غَرْبِ إِفْرِيقِيَا بِصُورَةٍ عَامَّةٍ. لَمْ يَبْنُوا أَحَدُهُمْ دِرَاسَةَ اللُّغَةِ الْعَرَبِيَّةِ مِنْ حَيْثُ هِيَ اللُّغَةُ فَحَسَبُ أَوِ الْأَدَبِ الْعَرَبِيِّ إِلَّا مِمَّا بَتَّارِيخِهِ وَنَقْدِهِ مِنْ أَجْلِ كَادِبٍ. وَإِنَّمَا دَرَسُوا اللُّغَةَ الْعَرَبِيَّةَ لِهَدَفٍ أَسْمَى. هَدَفٌ لَهُ قُدْسِيَّةٌ هُوَ الْهَدَفُ الدِّينِيُّ لَيْسَ غَيْرَ.

وَبِالرَّعْمِ مِنَ الْهَدَفِ الدِّينِيِّ الَّذِي كَانَ هُوَ الْأَسَاسُ لِدِرَاسَةِ اللُّغَةِ الْعَرَبِيَّةِ مِنْ قِبَلِ عُلَمَاءِ نَيْجِيرِيَا إِلَّا أَنْ تَقَافَتَهُمُ الْإِسْلَامِيَّةُ الْعَرَبِيَّةُ الْوَأَسَعَةُ الْعَمِيقَةُ فَرَضَتْ عَلَيْهِمْ أَدَاءَ مَسْئُولِيَّاتٍ أُخْرَى خَارِجَ نِطَاقِ الْحَقْلِ الدِّينِيِّ. وَذَلِكَ لِأَنَّ تَقَافَتَهُمُ الْإِسْلَامِيَّةَ تَشْمَلُ اللُّغَةَ وَالشَّرِيعَةَ وَالشُّؤْنَ الْإِجْتِمَاعِيَّةَ. وَبِمَوْجِبِ هَذِهِ الْمَوْهَلَاتِ وَالْمَهَارَةِ وَقَعَ عَلَى عَاتِقِ الْعَالَمِ الَّذِي طَلَبَ الْعِلْمَ لِأَجْلِ الدِّينِ مَسْئُولِيَّةُ الْقَضَاءِ وَالتَّعْلِيمِ وَالتَّرْبِيَةِ وَهُوَ أَيْضًا مَسْتَشَارٌ لِلْمَلِكِ مُسَلِّمًا كَانَ الْمَلِكُ أَمْ غَيْرَ الْمُسَلِّمِ. وَهُوَ الْأَمِينُ الْعَامُّ فِي الْقَرْيَةِ أَوْ الْمَدِينَةِ الَّتِي كَانَ يُقِيمُ فِيهَا وَكَانَ مَسْئُولًا عَنِ تَسْجِيلِ الْوَقَائِعِ كُلِّهَا بِلُغَتِهِ الْعَرَبِيَّةِ وَيَحْتَفِظُ بِهَا. وَالْمُرَاسَلَاتُ الدَّاخِلِيَّةُ وَالخَارِجِيَّةُ لَا تَتِمُّ إِلَّا بِهِ. وَمُؤَلَّفَاتُ عُلَمَاءِ الدِّينِ

فِي غَرْبِ أَفْرِيْقِيَا بِصُوْرَةٍ عَامَةٍ وَفِي الْحُدُوْدِ الْجُغْرَافِيَّةِ الَّتِي تُسَمَّى الْيَوْمَ بِتَنْجِيْرِيَا بِصُوْرَةٍ خَاصَّةٍ تَدُلُّ عَلَى تَنَوُّعِ تَقَافِيَتِهِمْ فِيمَا قَبْلَ الْعَهْدِ الْإِسْتِعْمَارِيِّ.

### 3.1.1 The Meaning of the Text

As far as the Arabic scholars of Nigeria or West Africa are concerned, proficiency in written and spoken Arabic is a secondary advantage (fruit). None of them intended to study Arabic as a language per-se, nor studied Arabic literature, its history and criticism for its own sake as a literature. But they studied Arabic for a loftier objective which is sacred. It is an exclusive religious objective. Despite the religious objective which constituted the goal of studying the Arabic Language by the Nigerian scholars, their extensive and deep Arabic Education has compelled them to take on other responsibilities aside the religious scope. This is due to the fact that, their Islamic Education includes language, Islamic law and social matters. This qualification coupled with the skill has placed the judicial and educational responsibilities squarely on the Nigerian scholar of Arabic who also served as a consultant to the regional king whether the king was a Muslim or non-Muslim. He was the secretary in the village and town where he resided. He was responsible for documenting current affairs in Arabic as well as keeping records. Local and external correspondences could be handled only by him. In clear terms, the publications of Ulamaa' of West Africa and those of Nigeria in particular point to the diversity of their (Ulamaa's) education in the pre-colonial Africa.

### 3.1.2 The Tasks

Your task has been made easy by the vowelization and the supply of meaning of the text. You will recall that it has been the practice in this course work to select key words from the text. First, copy out the underlined words and arrange them in the usual chart of three columns i.e. words, transliteration, meaning.

Secondly, read the content of the chart over, again and again. Thirdly, read the whole text. Fourthly, use every key word in a sentence. In case you encounter a problem at any stage, see the facilitator at your Study Centre for help.

## SELF ASSESSMENT EXERCISE 1

1. What qualified the Arabic scholar for the functions of a record keeper and a consultant to West African Kings?

- List other functions performed by the Arabic scholar beyond the Religious purview.

### 3.2 Arabic in Diplomacy دبلوماسية العربية

وَفِي عام ١٩٦٠ نَالَتْ نِيْجِيرِيَا اسْتِقْلَالَ لَهَا وَتَسَابَقَتْ الْبُلْدَانُ الْعَرَبِيَّةُ إِلَى فَتْحِ السَّفَارَاتِ وَالْقَنْصُلِيَّاتِ فِي لَآغُوسِ عَاصِمَةِ نِيْجِيرِيَا السَّابِقَةِ. وَدَوْلَةُ نِيْجِيرِيَا هِيَ الْآخِرِي قَامَتْ تَوَافِقُحِ سَفَارَاتِهَا فِي تِلْكَ الْبُلْدَانِ الْعَرَبِيَّةِ الْإِسْلَامِيَّةِ. وَأَسْفَرَ ذَلِكَ عَنْ تَوْسِيْعِ دَوْرِ اللُّغَةِ الْعَرَبِيَّةِ لِأَنَّ الدَّوْلَةَ رَأَتْ ضَرْوْرَةَ تَوْظِيْفِ مَنْ يَجِيْدُونَ اللُّغَةَ الْعَرَبِيَّةَ لِلْعَمَلِ فِي تِلْكَ السَّفَارَاتِ الْمَفْتُوْحَةِ فِي الْبُلْدَانِ الْعَرَبِيَّةِ. وَكَانَتْ إِدَارَةُ الْجَنْرَالِ يَعْقُوبِ عَاوَنِ الرَّئِيْسِ النِّيْجِيرِيِ ١٩٦٦ - ١٩٧٥ الْآسْبِقِ لَمْ تَنْحَصِرْ عَلَى تَوْظِيْفِ مُجِيْدِي اللُّغَةِ الْعَرَبِيَّةِ لِلْعَمَلِ فِي السَّفَارَاتِ النِّيْجِيرِيَّةِ فِي الْوَطَنِ الْعَرَبِيِّ وَإِنَّمَا قَرَّرَتْ إِرْسَالَ بَعْثَاتٍ إِلَى جُمْهُورِيَّةِ مِصْرَ الْعَرَبِيَّةِ لِلتَّدْرِيْبِ فِي التَّرْجُمَةِ وَأَزْدَادَاتِ عِنَايَةِ الْمَسْئُولِيْنَ فِي الدَّوْلَةِ بِشَأْنِ اللُّغَةِ الْعَرَبِيَّةِ. (ص ١٠)

#### 3.2.1 The Meaning of the Text

In 1960, Nigeria attained her independence. Arab countries rushed to Nigeria to open embassies and consulates in Lagos, the former Federal capital. Nigerian state immediately reciprocated by opening embassies in those Arab Islamic countries. This gesture culminated in widening the scope of the functions of the Arabic language as it became imperative for the state to employ those who were proficient in Arabic to work in the embassies that are operating in the Arab states.

The administration of General Yaqubu Gowon, the ex-Nigerian Head of State 1966 – 1975 did not only employ those who were proficient in Arabic, but it also decided to send people on scholarship to Egypt for training in translation. With this move, the attention of the authorities to the Arabic Language increased.

#### 3.2.2 The Tasks

First, flip through the text and its meaning to see to what extent you can locate the meaning of every Arabic word in the English rendition provided.

Secondly, prepare a chart of key words using the underlined words in the usual three columns i.e. words, Transliteration and meaning. Study the contents of the chart with repeated pronunciation of the selected words. Then, read the text. You should refer to the facilitator of your study centre any word or phrase you may find difficult to pronounce.

### SELF ASSESSMENT EXERCISE 2

Use the following words each in a sentence.

سفارة – إدارة – استقلال – بعثات – الأسبق



### 3.3 Victory of the Truth إنتصار الحق

إنَّ الشَّخْصِيَّةَ الْبَارِزَةَ فِي الرَّوَايَةِ هُوَ عُثْمَانُ الشَّابُّ الْمُسْلِمُ الْمُتَمَسِّكُ بِدِينِهِ لِكَيْهَ مَدْعُوٌّ إِلَى الْخَوْضِ فِي الْمَحْرَمَاتِ. وَكَانَتْ جَامَاكَا الْمُمْرَضَةَ فِي إِحْدَى الْمُسَدِّتَشْفِيَّاتِ هِيَ الْفَرِيْسَةُ الْمُسْتَخْدَمَةُ لِجَلْبِ عُثْمَانَ إِلَى الضَّلَالِ. لَكِنْ عُثْمَانُ ثَبِتَ فِي عَقِيدَتِهِ وَعِبَادَتِهِ وَلَمْ يَغْتَرَّ بِجَامَاكَا وَلَمْ يُفْتَنْ بِهَا. وَلَكِي يَنْتَصِرَ عَلَى جَامَاكَا لِأَنَّ عُثْمَانَ بِشَيْخِهِ عَبْدَ اللَّهِ وَقَصَّ عَلَيْهِ الْأَحْوَالَ الْجَارِيَةَ وَالظُّرُوفَ الْمُحِيْطَةَ بِهِ. وَصَفَ لَهُ شَيْخُهُ الْأَوْرَادَ الَّتِي يَكْرُرُهَا حَتَّى يَنْجُوَ مِنْ كَيْدِ جَامَاكَا وَيَنْجُوَ مِنَ الظُّرُوفِ الطَّاعِيَةِ الْمُحِيْطَةِ بِهِ الَّتِي تَتْرَمُ عُثْمَانَ بِتَصِيْحَةِ شَيْخِهِ وَتَجَا فِعْلًا. فِي هَذِهِ الرَّوَايَةِ انْتَصَرَ الْحَقُّ عَلَى الْبَاطِلِ وَكَانَتْ كَلِمَةُ اللَّهِ هِيَ الْعُلْيَا وَكَلِمَةُ الْكُفْرِ هِيَ السُّفْلَى.

#### The Meaning of the Text

The distinguished personality in the novel is Uthman, a Muslim youth who is very religious. But he has been invited to a licentious life. A nurse called Jamaka in one hospital is being used as a bait to draw Uthman into error. But Uthman remains steadfast in his doctrine and worship. He refused to be seduced by Jamaka. In a bid to defeat Jamaka, Uthman consulted with his Shaikh Abdullah and narrated his ordeals to him. His Shaykh prescribed for him prayers to recite in order to be freed of Jamaka's trick and to be freed of the situation surrounding him. Uthman complied with his Shaykh's prescription and succeeded absolutely. In this novel, the truth gains victory over falsehood. The word of Allah prevails and the word of disbelief is humbled.

#### The Tasks

You will observe that the meaning of the text stated above is not a literal translation i. e. it is not a word for word translation but a rendition of the meaning in a free-flowing expression. That, of course, does not suggest that you cannot use the English rendition to identify the meaning of every single Arabic word in the text. But to start with, develop a chart of three columns i.e. words, transliteration and meaning. Select what you consider the key words from the text and spread them accordingly in the three columns. Next, study the contents of the three columns in terms of pronunciation, identification of the meaning of each word and general comprehension of the whole excerpt. Finally, attempt the reading of the excerpt.

#### SELF ASSESSMENT EXERCISE 3

Use the following words in sentences (Arabic).

الشخصية – الشيخ – يكرر – نجى – الفريسة – انتصر

#### **4.0 CONCLUSION**

The three excerpts listed above are culled from the book “Mustaqbal Lughati `l-‘Arabiyyah fi Nayjeeriya” by M. A. Bidmos. To appreciate the general lesson which cuts across the three excerpts, merge them in one single text and record it on tape and listen with rapt attention several times and improve your reading skill with it.

#### **5.0 SUMMARY**

Improvement of your reading skill is the main focus of all the techniques employed so far. These include development of a chart in three columns, selection of key words, the meaning of the texts, using words in sentences, recording the texts on tape, pronunciation of each word in the chart etc. All this aims at improving your reading skill.

#### **6.0 TUTOR-MARKED ASSIGNMENT**

State in Arabic (with illustrations) the usefulness of Arabic Language outside religious observance.

#### **7.0 REFERENCES/FURTHER READING**

Bidmos, M. A. (1996). *Mustaqbal Lughati `l-‘Arabiyyah fi Nayjeeriya*, Lagos: Islamic Publication Bureau.

Academic Seminars on Islamic Sharī‘ah (Proceedings). *Makkata `l-Mukarramah. Rābiṭatu `l-Aalami `l-Islamī*.

### **UNIT 4 DIGNITY OF LABOUR**

#### **CONTENTS**

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## 1.0 INTRODUCTION

The theme of this unit 'Dignity of labour' is in contrast to 'Leisure' as treated in an earlier unit Dignity of labour makes an interesting reading as it is capable of stimulating your inclination to reading.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- identify key words in the text
- arrange the key words in a chart of three columns
- read the whole text correctly
- state its general meaning.

## 3.0 MAIN CONTENT

### 3.1 Dignity of Labour شَرَفُ الْعَمَلِ

إِنَّ الْعَمَلَ وَاجِبٌ عَلَى كُلِّ إِنْسَانٍ يَسْتَطِيعُ أَنْ يَفْعَلَ بِهِ، وَإِنَّ الْعَمَلَ شَرَفٌ لِلْعَامِلِ، وَهُوَ سَبِيلُ كَسْبِ الرِّزْقِ، وَطَرِيقُ الْإِنْتِاجِ، وَوَسِيلَةُ الْإِنشَاءِ وَالْتَّعْمِيرِ. وَقَدْ عَرَفَتْ الْأُمَّمُ أَنَّ الْعَمَلَ سَلْمُ التَّقَدُّمِ وَالرِّخَاءِ، وَأَنَّ الْعَمَالَ رُوحُ الْعَمَلِ وَمَصْدَرُ نَشَاطِهِ، فَشَجَّعَتِ الْعَامِلِينَ. وَسَدَّتِ الْقَوَانِينَ الَّتِي تَحْمِيهِمْ، وَتَحْفَظُ حُقُوقَهُمْ. لَيْتَ الْعَمَالَ مُدْرِكُونَ وَاجِبَهُمْ، فَيَقْبَلُوا عَلَى الْعَمَلِ بِجِدٍّ وَإِخْلَاصٍ، وَلَعَلَّ أَصْحَابَ الْعَمَلِ مُقَدَّرُونَ جُهُودَ الْعَامِلِينَ، فَيُعْطَوْهُمْ حُقُوقَهُمْ، وَيُوقَرُوا لَهُمْ أَسْبَابَ رَاحَتِهِمْ وَصِحَّتِهِمْ لَأَنَّ الْعَمَلَ تَعَاوُنٌ بَيْنَ الْعَامِلِ وَأَصْحَابِ الْأَعْمَالِ. وَبِذَوْنِ هَذَا التَّعَاوُنِ يَقَلُّ الْإِنْتِاجُ وَتَضْيَعُ قِيَمَةُ الْعَمَلِ.

### The Key Words

Meaning	Transliteration	Words
(he) can	Yastatee'u	يستطيع
Dignity	Sharaf	شرف
Production	Al - 'intaj	الإنْتِاج

Means	Waseelah	وسيلة
Workers	Al'Ummaalul 'Aamilun	العمال, العاملون
Their rights	Huququhum	حقوقهم
(are) aware	Mudrikuun	مدركون
Business men	Ashabul 'Amal	أصحاب - العمل
(are) appreciative	Muqaddiruun	مقدرون
Tadi'u	Tadee 'u	تضيق
Yaqillu	Yaqillu	يقل

### The Tasks

Study the chart in 3.1.1 above carefully. Prepare another one in a like manner with your own words to be selected from the text. Carefully study the two charts and attempt the reading of the whole text. Do not hesitate to consult with the facilitator in your Study Centre if you run into any difficulty if you run into any difficulty.

### SELF ASSESSMENT EXERCISE 1

Give a summary of the texts in English.

### 3.2 The School Exhibition معرض المدرسة

افتتحت المدرسة معرضها السنوي, وأقبل الأباء ليشاهدوا نشاط أبنائهم فيه واستقبل مروان والده مسرورا, ورافقه في زيارة أقسام المعرض. قال مروان: هذا قسم الصحافة, وهذه الصحف التي تعلق على الحوائط هي صحف فصول المدرسة, وهذه الصحيفة التي سميها: "أضواء المدينة" هي صحيفة فصلي أنظر إلى هذه القصة, أنا الذي كتبتها. وانظر إلى هاتين الصحيفتين اللتين بجوار التلاميذ الذين يلتفون حول هذه المنضدة ويقف معهم الأباء يشتركون في إعداد صحيفة, ويشرحون للمشاهدين طريقة إعدادها. وزار مروان مع والده باقى أقسام المعرض, يشرح له طريقة إعداد المعارضات, ووسائل عرضها, وبعد أن زار الأباء أقسام المعرض, خرجوا وهم يتحدثون عن روعته, ويثنون على نشاط أبنائهم, وجهود معلمهم.

### The Meaning of the Text

The school opened its annual exhibition, and the parents came to inspect their children's activities. Marwan happily received his father and accompanied him to visit sections of the exhibition. Marwan said: This is the Journalism section, and those newspapers pasted on the walls are the news papers of various classes in the school. And this News Paper that we named "Adwaa'ul-Madinah" is the newspaper of my class. Take a look at this story, I was the one who wrote it. Take a look at these two News Papers which are near the pupils who surround this desk, and their parents stand by participating in the preparation of a News Paper and they are explaining to the visitors/viewers the method of its preparation.

Marwan took his father round the rest sections of the exhibition. They filed out talking about its elegance while commending the activities of their children and the efforts of their teachers.

### The Tasks

You will notice a difference between this section and the last section 3.1 above. In this section, the text is not vowelised but its meaning is supplied. Further more, the chart of key words is not provided. First select what you consider key words in the text and distribute them in the usual three columns chart. Secondly study the content of the chart carefully. Thirdly, read the text to your hearing till you feel comfortable with your reading.

### 3.3 The Consequence of Kufr (Disbelief) مَغَبَّةُ الْكُفْرِ

إِنَّ الْكُفْرَ كَالْمَرَضِ فَأَيُّ إِنْسَانٍ أَصِيبَ بِهِ لَنْ يَنْجُوَ مِنْ عَوَاقِبِهِ. وَخَيْرُ مِثَالٍ لِمَنْ أَصِيبَ بِالْكَفْرِ رَجُلٌ وَرَدَّتْ قِصَّتُهُ فِي سُورَةِ الْكَهْفِ. وَقَدْ أَنْعَمَ اللَّهُ عَلَيْهِ بِجَنَّتَيْنِ كَبِيرَتَيْنِ مَحْفُوفَتَيْنِ بِأَعْنَابٍ وَتَخْلٍ وَأَنْوَاعٍ أُخْرَى مِنَ الزَّرْعِ. وَكُلَّ زَرْعٍ يَأْتِي بِثَمَارِهِ. وَتَجْرِي أَنْهَارٌ بِمِيَاهِهَا الْبَارِدَةِ السَّلْسَةِ. وَكَانَ الرَّجُلُ فَرِحًا فُخُورًا. وَدَرَجَةً فَرِحَهُ لِأَحَدٍ لَهَا وَلَا وَصْفًا. وَدَخَلَ جَنَّتَهُ أَيَّ حَدِيقَتِهِ يَوْمًا مَعَ صَدِيقِهِ الْمَسْكِينِ وَوَجَّهَهُ قَائِلًا: أَلَمْ تَرَ أَنِّي بَهْتَيْنِ الْجَنَّتَيْنِ سَعِيدٌ وَمَحْظُوظٌ؟ وَسَأَقْضِي حَيَاتِي فِي هَذَا الْحَدِيقَةِ إِلَى الْأَبَدِ. لَا أَظُنُّ أَنَّ هُنَاكَ الْبَعْثُ بَعْدَ الْمَوْتِ حَتَّى لِنَفْرُدَ جَدَلًا أَنْ هُنَاكَ يَوْمَ الْقِيَامَةِ فِإِنِّي - لِأَشْكَ - سَأَرْزُقُ بِمِثْلِهَا أَوْ بِخَيْرٍ مِثْلِهَا عِنْدَ اللَّهِ. وَقَالَ لَهُ صَدِيقُهُ الْمَسْكِينُ: أَلَيْسَ لَكَ أَنْ تَحْمَدَ اللَّهَ الَّذِي خَلَقَكَ وَأَسْبَغَ عَلَيْكَ بِهَذِهِ النِّعَمِ؟ أَمَا أَنَا فَأَوْمِنُ بِاللَّهِ رَبِّا وَخَالِقًا. وَلَنْ أَشْرِكَ بِهِ أَحَدًا. وَسَأَبْقِي طَوَّلَ حَيَاتِي شَاكِرًا لَهُ وَمُنْتَبِهًا عَلَيْهِ. وَبَعْدَ فِتْرَةٍ قَصِيرَةٍ جَعَلَتْ الْأَنْهَارُ وَالثَّمَارُ وَفَقَدَ الرَّجُلُ الْمُتَكَبِّرُ الْكَافِرُ بِأَنْعَمَ اللَّهُ كُلَّ شَيْءٍ وَأَصْبَحَ مُعَدًّا مِمَّا بَنِيَسًا حَقِيرًا وَتِلْكَ هِيَ عَاقِبَةُ الْكُفْرِ.

#### 3.3.1 Key Words

Meaning	Transliteration	Words
Disbelief	Al-Kufr	الْكُفْرِ
Disease	Al-Marad	المرض
Infected	'Useeba	أصيب
Consequences	'Awaaqib ('Aaqibah)	(عواقب) عاقبة
Two gardens	Jannatayn / Hadeeqatayn	جنتين / حديقتين
Dates	'A'naab	أعنااب
Joyous, Boastful	Farihun Fakhuur	فرح فخور
Apoor friend	As-Sadeequl Miskeen	الصدیق المسکین
Fortunate	Mahzuuz	محظوظ
Resurrection	Al-Ba'th	البعث
Shower	'Asbagha	أسبغ
Arrogant	Al-Mutakabbir	المتكبر
Deprived	Mu'daman	معدهما
Fruits	Ath-thimaar	الثمار
Lost	Faqada	فقد

Dried	Jaffat	جفت
Let's take for granted	Linafrid Jaldan	لنفرض جدلا

### The Tasks

First, study carefully the key words with their transliteration and meanings.

Secondly, attempt their pronunciation one after the other.

Thirdly, read the text.

Fourthly, attempt a summary of the text in English. Finally, record on tape the three excerpts in this unit, play it back and listen attentively.

### SELF ASSESSMENT EXERCISE 3

What lesson can you derive from the text?

### 4.0 CONCLUSION

Considering various methods and techniques of reading you have been taken through so far, it is expected that you should have been able to gain mastery of reading any text even unvocalised.

### 5.0 SUMMARY

In this unit, your attention has been focused on themes such as dignity of labour, school exhibition and the consequence of Kufr i. e. disbelief. The themes were chosen to stimulate your reading instinct. In other words, you are expected to learn some great lessons as you acquire reading skill. The lessons drawn from the texts are supposed to impact your life.

### 6.0 TUTOR-MARKED ASSIGNMENT

Describe the impact of the recorded texts on your reading skill.

### 7.0 REFERENCES/FURTHER READING

Qawā'idu 'l-lughati 'l-'Arabiyyah (1997). For the Second Semester.  
Ministry of Education. Kingdom of Saudi Arabia. 6<sup>th</sup> Edition.  
*Sūratu 'l-Kahf*. (Q. 18: 32-43).

**MODULE 4**      **MORAL LESSONS FROM THE *QUR'ĀN***  
**AND *HADĪTH***      **دُرُوسُ التَّهْدِيبِ مِنَ الْقُرْآنِ وَالْحَدِيثِ**

Unit 1	Moral Lessons	دُرُوسُ التَّهْذِيبِ
Unit 2	The Tenth Hadith	الْحَدِيثُ الْعَاشِرُ
Unit 3	Rābiṭah's Reach-out Profile	نَشَاطَاتُ الرَّابِطَةِ الْخَارِجِيَّةِ
Unit 4	The Arab's Contributions to Civilization	مُسَاهَمَاتُ الْعَرَبِ فِي الْحَضَارَةِ

## UNIT 1 MORAL LESSONS

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3.1	A Sacrifice for Atonement	تقديم النسك تكفيرا للذنب
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### 1.0 INTRODUCTION

In the previous unit, we adopted from the *Qur'ān* the story of a disbeliever who lost his fortunes as a consequence of his disbelief. That is, in a way, using themes as a technique. In this unit, we shall quote some verses of *Sūratu 'l-Baqarah* which revolves around the people of prophet Musa (as) who were instructed to slaughter a cow as an atonement of their sin.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read fluently the three Arabic excerpts
- prepare a chart containing key words in each one of them
- summarise in English the message of the texts.

### 3.0 MAIN CONTENT

#### 3.1 A Sacrifice for Atonement

تقديم النسك تكفيرا للذنب



وَأَذَّ قَالَ مُوسَى لِقَوْمِهِ إِنَّ اللَّهَ يَأْمُرُكُمْ أَنْ تَذْبَحُوا بَقْرَةً قَالُوا أَتَتَّخِذُنَا هُزُؤًا قَالَ أَعُوذُ بِاللَّهِ أَنْ  
أَكُونَ مِنَ الْجَاهِلِينَ. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ لَأَفَارِضٌ وَلَا بَكْرٌ  
عَوَانٌ بَيْنَ ذَلِكَ فافعلوا مَا تُمَرُونَ. قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا لَوْثُهَا قَالَ إِنَّهُ يَقُولُ إِنَّهَا بَقْرَةٌ  
صَفْرَاءٌ فَاقْع لَوْثُهَا تَسُرُّ النَّظْرِينَ.  
قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَنَا مَا هِيَ إِنَّ الْبَقَرَ تَشَابَهَ عَلَيْنَا وَإِنَّا إِن شَاءَ اللَّهُ لَمُهْتَدُونَ. قَالَ إِنَّهُ يَقُولُ  
إِنَّهَا بَقْرَةٌ لَأَذْلُولٌ تُثِيرُ الْأَرْضَ وَلَا تُسْقَى الْحَرْثَ مُسَدَّمَةٌ لِأَشْيَاءٍ فِيهَا قَالُوا الذَّنْ جَدْتُ بِالْحَقِّ  
فَذَبْحُوهَا وَمَا كَادُوا يَفْعَلُونَ.

### Key Words

Meaning	Transliteration	Words
For his people		لقومه
Commands you		يأمركم
To slaughter		تذبحوا
A Cow		بقرة
Call upon your Lord		ادع لنا ربك
Neither too old nor too young		لأفارض ولا بكر
In between (the two)		عوان
Yellow		صفراء
Bright		فاقع
Neither trained		لأذلول
To till the soil		تثير الأرض
Look alike		تشابه

### Tasks

First, you should use the advantage of the vocalized verses quoted above to vocalize the key words in the chart. Secondly, study the key words with their meanings and pronunciation. Thirdly, you should fill the column of transliteration.

Fourthly, read the verses several times to your hearing. Finally, attempt an English summary of the verses.

### SELF ASSESSMENT EXERCISE 1

1. Use the following words in sentences بقره , يأمر , فاقع , الأرض
2. What lesson can you derive from the verses?

## 3.2 The Favour of Allah on His Creature

مِنْ نِعْمِ اللَّهِ عَلَى خَلْقِهِ أَنْ خَلَقَ لَهُمْ أَنْعَامًا مِنَ الْبَقَرِ وَالْحِمَارِ وَغَيْرِهِمَا مِنَ الْحَيَوَانَاتِ الْمَنْزِلِيَّةِ وَالْحِمَارُ – مَثَلًا – كَانَ مُفِيدًا جَدًّا فِي مُخْتَلَفِ الْجَوَانِبِ الْحَيَاةِ وَخَاصَّةً فِي الْجَزِيرَةِ الْعَرَبِيَّةِ أَيَّامَ الْجَاهِلِيَّةِ. كَانَ الْعَرَبُ فِي ذَلِكَ الْوَقْتِ يَشْرَبُونَ مِنْ لبنِ الْحِمَارِ وَيَأْكُلُونَ مِنْ لَحْمِهِ. وَيَتَّخِذُونَ مِنْ صُوفِهِ مَلَابِسَهُمْ وَمِنْ جُلْدِهِ أَحْذِيَّةً وَحَقَائِبَ. وَالْحِمَارُ هُوَ الْمَرْكَبُ الَّذِي يُسَافِرُ بِهِ الْعَرَبُ فِي جَمِيعِ رِحَالَتِهِمْ النَّجَارِيَّةِ. وَكَذَلِكَ يُسْتَعْتَمَدُ الْحِمَارُ فِي حَمْلِ الْبَضَائِعِ النَّجَارِيَّةِ مِنْ بَلَدٍ لِأُخْرٍ بِصَرْفِ النَّظَرِ عَنِ الْمَسَافَةِ مَهْمَا بَعُدَتْ.

وَالْحِمَارُ بِمِثَابَةِ قَرِينِ لِعَرَبِ الْجَاهِلِيَّةِ أُنْتَاءَ رِحَالَتِهِمْ. وَيَمَّا أَنَّ عَمَلِيَّةَ الْخَلْقِ بِالنَّسَبَةِ لِلَّهِ عَزَّ وَجَلَّ عَمَلِيَّةٌ مُسْتَمِرَّةٌ فَقَدْ يَخْلُقُ أَشْيَاءَ جَدِيدَةً فِي الْوَقْتِ الرَّاهِنِ بِمَا لَمْ يَأْلَفْهُ عَرَفَ الْجَاهِلِيَّةِ مِثْلَ الْقَطَارِ وَالطَّيَّارَةِ وَالْمَلَابِسِ الْجَمِيلَةِ وَالْجَوَالِ وَالسِّيَّارَاتِ الْفَخَامَةِ وَإِنَّ ذَلِكَ عَلَى شَيْءٍ فَإِنَّمَا يَدُلُّ عَلَى أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ يَخْلُقُ فِي الْمُسْتَقْبَلِ أَشْيَاءَ جَدِيدَةً لِلْأَجْيَالِ الْقَادِمَةِ مِمَّا لَا نَأْلَفُهُ نَحْنُ سَكَّانُ الْقَرْنِ الْحَادِي وَالْعِشْرِينَ.

### The Meaning

It is part of Allah's favour on His creatures that He has created for them the cattle such as Camel and Cow and other domesticated animals. For instance, the camel is very useful in many ways especially in the Arabian Peninsula in the Jahiliyyah era. The Arab of that era used to drink camel's milk, eat its beef. They used to make their clothes from camel's wool and their shoes and bags from its skin. The camel was the means of transportation for the Arabs on their journeys. It was also used to carry their goods from one place to another irrespective of the distance. Camel was a companion to the Arabs on their journeys. But for the fact that the act of creation as for as Allah is concerned is a continuous exercise, He (Allah) can create new things today which were not known to the Arab of the Jahiliyyah era such as trains, Aeroplanes, beautiful dresses, hand sets and luxurious cars. All this implies that Allah (SWT) can create new things for the future generations the like of which are not known to us in the 21<sup>st</sup> Century.

### Tasks

The above excerpt is an adaptation of the message of the *Qur'ān* as contained in *Sūratu 'n – Nahl* (Q16: 5 – 8). Both the vowelization of the text and the supply of its meaning are enough to make your reading of the text a lot easier. But before you start reading, the first task you should perform is to select what you consider key words from the text and arrange them in the usual manner of words, transliteration and meaning. Make sure that you accurately transliterate each selected word. Then, read the text as many times as you can to gain perfection of reading.

### SELF ASSESSMENT EXERCISE 2

Answer the following two questions.

ما هي فوائد الحمار للعرب في العصر الجاهلي؟  
أذكر بعض الأشياء التي نستعملها اليوم ولم يألفها العرب في العصر الجاهلي.

### 3.3 The Ideal Woman المرأة المثالية

ضرب الله مثلا للذين كفروا امرأت نوح وامرات لوط كاذتا تحت عيدين من عبادنا صالحين فخانتاهما فلم يغنيا عنهما من الله شيئا وقيل ادخلا النار مع الداخلين. وضرب الله مثلا للذين ءامنوا امرأت فرعون إذ قالت رب ابن لي عندك بيتا في الجنة ونجني من فرعون وعمله ونجني من القوم الظلمين. ومريم ابنت عمران التي أحصنت فرجها فنفخنا فيه من روحنا وصدقت بكلمت ربها وكتبه وكانت من القنتين.

#### 3.3.1 Key Words

Meaning	Transliteration	Words
(He) set an example		ضَرَبَ مَثَلًا
(they) disbelieved		كَفَرُوا
The wife of Nuh		أَمْرَأة نُوح
The wife of Lut		إِمْرَأة لُوطٍ
The wife of Fir 'awn		إِمْرَأة فِرْعَوْنَ
Maryam		مَرْيَمَ
The daughter of Imran		إِبْنَةُ عِمْرَانَ
Two servants		عَبْدَيْنِ
Righteous		صَالِحِينَ
(both women) betrayed		خَانَتَا
Construct for me		إِبْنِ لِي
Save me		نَجِّنِي

#### The Tasks

- Complete the chart above by filling the column of transliteration.
- List the women who are mentioned in the three verses quoted above.
- State the characteristics of each of them in terms of behaviour.
- List the men who are mentioned in the three verses.
- State the characteristics of each of them in terms of behaviour.
- Read the text to your hearing several times.

#### SELF ASSESSMENT EXERCISE 3

Answer this question.

ما الفرق بين امرأة نوح وامرأة فرعون؟

#### 4.0 CONCLUSION

The text in 3.2 above is an analysis of the verses of the *Qur'ān* (Q16: 5 – 8). Copy out from *Sūratu 'n – Nahl* the four verses and read them along with the analysis.

## 5.0 SUMMARY

Three episodes from the *Qur'ān* are treated in this unit. These include a sacrifice for atonement, the favour of Allah on His creature and four women mentioned with their behavioural patterns. This is, again, used as a method to stimulate reading. The stimulus in the episodes is the ever – currency of the lessons derivabled from them. And it is a way of exposing the learner to reading the *Qur'ān* which is full of wisdom and moral lessons.

## 6.0 TUTOR-MARKED ASSIGNMENT

Describe the reaction of the people of prophet Musa when he conveyed to them the instruction of God that they should slaughter a cow.

## 7.0 REFERENCES/FURTHER READING

The *Qur'ān*, Chapters 16: 5 – 8, 18: 32 – 43 and 66: 10 – 12.

The Noble *Qur'ān*, English Transliteration of the Meanings and Commentaries. King Fahd Complex for the Printing of the Holy *Qur'ān*. Madinah, K.S.A.

## UNIT 2 THE TENTH HADITH الْحَدِيثُ الْعَاشِرُ

## CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Tenth Hadith الْحَدِيثُ الْعَاشِرُ
  - 3.2 Mercy of God رَحْمَةُ اللَّهِ
  - 3.3 Mercy of God Contd.
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

### 1.0 INTRODUCTION

In unit one above, three episodes revolving around morality in the Qur'an were treated. It is a case of killing two birds with one stone; teaching reading and moral lessons at the same time. In this unit, you will be introduced, following the same pattern, to moral lessons in the Hadith.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read fluently the selected Hadith from An-Nawawi's collection
- treat the key words in them
- state the moral lessons contained in them.

### 3.0 MAIN CONTENT

#### 3.1 The Tenth Hadith الْحَدِيثُ الْعَاشِرًا

عن أبي هريرة، رضى الله عنه، قال: قال رسول الله صلى الله عليه وسلم: إن الله تعالى طيب، لا يقبل إلا طيباً، وإن الله أمر المؤمنين بما أمر به المرسلين، فقال تعالى "يا أيها الرسل كلوا من الطيبات واعملوا صالحاً" وقال تعالى "يا أيها الذين آمنوا كلوا من طيبات ما رزقناكم" ثم ذكر الرجل يطيل السفر، أشعث أغبر، يمد يديه إلى السماء: يارب، يارب، ومطعمه حرام، ومشربه حرام، وملبسه حرام، وغذي بالحرام، فأنى يستجاب له! " رواه مسلم.

#### Key Words

Meaning	Transliteration	Words
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Good	Ṭayyibun	طيب
Will not accept	Laa Yaqbalu	لا يقبل
Commanded	' Amara	أمر
The believers	Al-Mu'miniina	المؤمنين
The messengers	Al-Mursaliina	المرسلين
The messengers	Ar-Rusul	الرسل
Lengthens	Yuṭeel	يطيل
The journey	As-Safara	السفر
Disheveled	, Ash 'asa	أشعث
Dusty	' Aghbara	أغبر
Nourished	Gudhiya	غذى
With something forbidden	Bil – Haram	بالحرام
How can	Fa 'anna ش	فأنى
His prayer be heard	Yustajaab	يستجاب

### Tasks

Use the transliteration to vowelize the key words. Make the correct pronunciation of each key word. Having gained mastery of the correct pronunciation of the key words, you proceed to reading the text. Further more, the meaning of the key words as contained in the chart will assist you to make an English rendition of the message of the text.

### SELF ASSESSMENT EXERCISE 1

What is the moral lesson taught in this Hadith?

#### 3.2 Mercy of God رَحْمَةُ اللَّهِ

عن أبي ذر الغفاري , رضى الله عنه , عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل , أنه قال : " يا عبادى : إني حرمت الظلم على نفسي , وجعلته بينكم محرما , فلا تظالموا يا عبادى : كلكم ضال إلا من هديته فاستهدوني أهدكم . يا عبادى : كلكم جائع إلا من أطعمته : فاستطعموني أطعمكم . يا عبادى : كلكم عار إلا من كسوته , فاستكسوني أكسكم يا عبادى : إنكم تخطون بالليل والنهار , وأنا أغفر الذنوب جميعا , فاستغفروني أغفر لكم . يا عبادى : إنكم لن تبلغوا ضري فتضروني , ولن تبلغوا نفعي فتنفعوني .

### Key Words

Meaning	Transliteration	Words
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My servants	'Ibaadi	عبادي
Prohibited injustice	Harramtu `z-Zulm	حرمت الظلم
(A thing) prohibited	Muharraman	محرمًا
Do not commit injustice	La tazaaramu	لا تظالموا
A lost person	Daallin	ضال
Seek guidance from me	Fastahduuni	فاستهدوني
Hungry	Ja' i'un	جائع
I fed him	'At'amtuhu	أطعمته
Seek clothing from one	Fastaksuunee	فاستكسوني
I'll cloth you	'Uksikum	أكسكم
(you are) making errors	Tukhti'uuna	تخطون
Sins	Adh – Dhunuub	الذنوب
That you may hurt me	Fatadurruunee	فتضروني
They also may benefit me	Fatanfa'uunee	فتنفعوني

### Tasks

You should take the chart of key words above as a key to correct reading. Once you pay serious attention to the words, their transliteration and meaning, you will encounter little or no problem in reading the text. Your comprehension of the text is equally facilitated i.e. made easy by the meaning of the key words as supplied.

### SELF ASSESSMENT EXERCISE 2

Explain in Arabic, in not more than one paragraph, the moral lesson contain in this Hadith.

### 3.3 Mercy of Good Continued

يا عبادي : لو أن أولكم , وآخركم , وإنسكم , وجنكم , كانوا على أتقى قلب رجل واحد منكم : ما زاد ذلك في ملكي شيئا. يا عبادي : لو أن أولكم , وآخركم , وإنسكم , وجنكم كانوا على أفجر قلب رجل واحد منكم : ما نقص ذلك من ملكي شيئا . يا عبادي : لو أن أولكم , وآخركم , وإنسكم , وجنكم , قاموا في صعيد واحد . فسألوني , فأعطيت كل واحد مسأله : ما نقص ذلك مما عندي , إلا كما ينقص المخيط إذا أدخل البحر , يا عبادي : إنما هي أعمالكم أحصيها لكم , ثم أوفيكم إياها , فمن وجد خيرا فليحمد الله ومن وجد غير ذلك فلا يلو من إلا نفسه" رواه مسلم.

### Key Words

Meaning	Transliteration	Words
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The first of you		أَوَّلَكُمْ
The last of you		آخِرَكُمْ
Men among you		إِنْسَكُمْ
Jinn among you		جِنَّكُمْ
The most pious		أَتْقَى
My dominion		مُلْكِي
The most sinful		أَفْجَرِ
Increased		زَادَ
Reduced		نَقَصَ
At the same place		صَعِيدٍ وَاحِدٍ
The eye of the niddle		الْمَخِيطِ
Your deeds		أَعْمَالِكُمْ
I saved them for you		أَحْصَيْتُهَا لَكُمْ
Should not blame but self		فَلَا يَلُومَنَّ إِلَّا نَفْسَهُ

### The Tasks

You should, first, provide the transliteration of the key words which are already vowelized. Study the chart as usual in its three columns. In this unit, three excerpts of Hadith are treated. You should merge the three excerpts and record it on tape. To ensure a smooth recording, you should seek assistance of a colleague who can read better than you or that of the facilitator in your Study Centre. Play back the tape and read several times.

### SELF ASSESSMENT EXERCISE 3

Use the following words in sentences:

الْمَخِيطُ – مُحَرَّمًا – الظُّلْمُ – جَانِعٌ

### 4.0 CONCLUSION

The concluding part of Hadith twenty – fourth is that every human being shall bear the responsibility for his reward or punishment because the reward or punishment is the natural outcome of one's actions or inactions. This message provides a stimulus for reading.

### 5.0 SUMMARY

Reading and comprehension, we have to reiterate, are inseparable. If one does not understand what is being read, it will be reflected in the reading. To that extent, it is essential that you understand what you read. It means, therefore, that as you make efforts to perfect your reading, you should also endeavour to understand what you are reading. You should



take note of the fact that reading and understanding complement each other.

## 6.0 TUTOR-MARKED ASSIGNMENT

What is the main moral lesson of Hadith twenty – fourth quoted above? Your answer should be in Arabic.

## 7.0 REFERENCES/FURTHER READING

Abdul, M.O.A. (1973). *The Selected Traditions of Al-Nawawi: Arabic Text, Transliteration and Commentary*. Lagos: Islamic Publications Bureau.

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- 7.0 References/Further Reading

### 1.0 INTRODUCTION

In some previous units, we treated excerpts revolving around Rabitah's establishment, its objectives, activities and initial achievements. In this unit, we shall look at Rabitah today in terms of its current activities to reach out.

### 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- read selected excerpts from Rabitah's publications
- identify Rabitah's activities in the contemporary world
- demonstrate matery of new words and ideas.

### 3.0 MAIN CONTENT

#### 3.1 The Importance of Dialogue

أهمية الحوار  
 أقر نداء مكة المكرمة بأن الحوار ضرورى بين بنى البشر لأنهم مختلفون فى أفكارهم  
 ومُتَوَعُونَ فى أعراقهم وتقا فاتهم. كما أقر بأن الإختلاف واقعٌ مُؤكَّدٌ وحقيقةٌ لازمة. يقول الله  
 تعالى: (ولو شاء ربك لجعل الناس أمة واحدة ولا يزالون مختلفين إلا من رحم ربك ولذلك  
 خلقهم) هود 118- 119 ودعا نداء مكة المكرمة إلى المُشترَكِ الإنساني وألا يتحول الإختلاف  
 بين البشر إلى سبب عدوانى بين الفرقاء. لقد أنتج المؤتمر الإسلامى العالمى للحوار نتائج  
 تميزت بالأصالة، فيما يتعلق بأهداف الحوار مع أتباع الأديان الأخرى ومُتطلقات الحوار فى  
 كتاب الله وسنة رسول الله صلى الله عليه وسلم، ومنهاج الحوار وصوابه وتُحديد آلياته.  
 وكذلك المُستهدَفين بالحوار فى الطرف الأخر من أتباع الرِّسالات الإلهية وأتباع الفلسفات  
 الوضعية. (Source Rabitah p.66)

#### Key Words

Meaning	Transliteration	Words
---------	-----------------	-------

Affirmed	أقر
Makkan Declaration	نداء مكة المكرمة
The Dialogue	الحوار
Necessary	ضروري
Their thoughts	أفكارهم
Varied	متنوعون
Their ethnicities	أعراقهم
The difference	الاختلاف
A confirmed reality	واقع مؤكد
The human common goal	المشترك الإنساني
Not to change to	ألا يتحول
Human being	البشر
Resulted into	أنتج
Characterized	تميزت
With originality	بالأصالة
Method of Dialogue	منهاج الحوار
Artificial philosophies	الفلسفات الوضعية

### The Tasks

To start with, you should fill the Transliteration column in the chart above. Write out from the excerpt 6 أسماء and 6 أفعال and 6 أحرف. Pronounce each word from both the chart and your selected أسماء and أفعال. And أحرف you can now read the text severally till you are satisfied with your reading. Finally, attempt writing out the meaning of the text.

### SELF ASSESSMENT EXERCISE 1

Use the following words in sentences  
أقر - ضروري - واقع مؤكد - أتباع - بالأصالة

#### 3.2 البنك الإسلامي

أشادت دراسة أعدتها مركز أبحاث الكونجرس الأمريكي عن التمويل الإسلامي بالبنوك الإسلامية لكونها أكثر صلابة في مواجهة التراجع الإقتصادي العالمي والأزمة المالية الدولية مقارنة بالبنوك التقليدية، وأشارت الدراسة إلى اعتقاد كثير من المراقبين بأن التمويل الإسلامي يمثل عجلة للتعافي من الأزمة المالية الدولية، كما توقعت الدراسة بأن تعزز صناعة البنوك الإسلامية مكانتها في السوق الدولي في ظل بحث المستثمرين والشركات عن مصادر بديلة للتمويل خلال الأزمة الراهنة وفي المستقبل.

(Source: al-Aalamu `l-Islami)

### Key Words

Meaning	Transliteration	Words
---------	-----------------	-------

It Commended		أشادت
A Study		دراسة
(It) prepared it		أعداها
The American Congress Research Centre		مر كر أبحاث الكونجرس الأمريكي
Islamic Finance		التمويل الإسلامي
The Islamic Banks		البنوك الإسلامية
The Crisis		الأزمة
The Observers		المراقبون
Represents		يمثل
To solve		للتعافي
The Study expected		توقعت الدراسة
Strengthen		تعزز
Industry		صناعة
The investors		المستثمرين
The Companies		الشركات
Alternative Source		مصادر بديلة
The Current Crisis		الأزمة الراهنة

### Tasks

The key words in the chart are not vowelized but you should take the advantage of the vowelized text to vowelize the selected words and, so, fill the transliteration column. Next, you should pronounce the words/phrases as many times as possible until you feel satisfied with your pronunciation. You can, then, read the text.

### SELF ASSESSMENT EXERCISE 2

With the aid of the meanings of the selected words given in the chart, give a summary of the message of the text.

### 3.3 Islam in Japan

الإسلام في اليابان  
 أولاً الإسلام في اليابان عمره قصير جداً بالمقارنة مع البوذية التي دخلت اليابان منذ أكثر من ١٥ قرناً والمسيحية التي اعتنقها بعض اليابانيين. ويعود دخول الإسلام للأراضي اليابانية إلى عام ١٠٠٠ تقريباً عبر الطلاب القادمين من دول آسيا الإسلامية من إندونيسيا وماليزيا وبنجلاديش وغيرها من الدول الذين وفدوا إلى الجامعات اليابانية والذين احتكوا بالمجتمع الياباني وتأثر البعض بأخلاقهم وكان ذلك دافعاً لإعتناقهم الإسلام وكانت هذه هي المرحلة الأولى. ومن المهم أنؤكد لك أن الإقبال على إعتناق الإسلام قد تضاءل في السنوات الأخيرة خصوصاً بعد أحداث الحادي عشر من سبتمبر حيث أقبل اليابانيون على القراءة عن الإسلام حتى وصل عدد المسلمين في اليابان حالياً إلى ١٠٠ ألف مسلم منهم ١٠ من أصول يابانية. (Source al-Aalamul Islami)

#### Key Words

Meaning	Transliteration	Words
---------	-----------------	-------

By Comparison		بالمقارنة
Buddah		البوذية
And Christianity		والمسيحية
Embraced it		اعتنقها
The Japanese		اليابانيين
The Japanese lands		للأراض اليابانية
Migrated		وفدوا
The Japanese Universities		الجامعات اليابانية
Interacted		احتكوا
It is important		من المهم
I should emphasize		أن أؤكد
Embracing		الإقبال على
Doubled		تضاعف

### Tasks

The selected words, you will notice, are drawn from the vowelized text above. So, you can use the advantage to vowelize the selected words. Further more, you should be able to fill the Transliteration column in the chart. The theme of the text is about Islam in Japan. Read the text very carefully and answer the following questions:

- متى دخل الإسلام في اليابان؟ كم عدد المسلمين في اليابان اليوم؟  
 ماهي الأديان الأخرى سوى الإسلام التي توجد في اليابان؟  
 ما هو دور الطلاب في دخول الإسلام في اليابان؟  
 ما هو أثر أحداث الحادي عشر من سبتمبر على الإسلام في اليابان؟

### SELF ASSESSMENT EXERCISE 3

List any four new words you have acquired from the text and use them in sentences.

## 4.0 CONCLUSION

The method of selected words is to enable you acquire new words and, thereby, prepare you for reading. You should, through personal efforts, make maximum use of the method. You should also take the advantage of the meaning supplied as a facilitator to your reading.

## 5.0 SUMMARY

You will observe that the three excerpts listed above are from the publications of Rabitah. These include Al-Aalamul Islami, (Arabic weekly) and ar-Rabitah, (Arabic monthly). The themes of the excerpts, i.e. أهمية الحوار, البنك الإسلامي, and الإسلام في اليابان represent the reach out

activities of the Rabitah in recent times. By now, you should have acquired enough words that can enable you to write about Rabitah's activities today.

## **6.0 TUTOR-MARKED ASSIGNMENT**

Which of the excerpts listed above appeals to you most and why? (Answer in Arabic).

## **7.0 REFERENCES/FURTHER READING**

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## **UNIT 4 THE ARAB'S CONTRIBUTIONS TO CIVILIZATION**

## مُساهَماتُ العَرَبِ في الحَضارَة

## CONTENTS

- 1.0 Introduction
- 2.0 Objectives
- 3.0 Main Content
  - 3.1 The Arab's Contributions to the World Civilization
  - 3.2 The Arab's Contributions Continued
  - 3.3 The Tasks
- 4.0 Conclusion
- 5.0 Summary
- 6.0 Tutor-Marked Assignment
- 7.0 References/Further Reading

## 1.0 INTRODUCTION

In the previous unit, you were guided to perform certain tasks that could enhance your ability to read. In this unit, you will find the same previous techniques for reading but slightly modified. It is essential that you follow the guidelines religiously.

## 2.0 OBJECTIVES

At the end of this unit, you should be able to:

- display the effect of the various techniques used so far in reading
- state the Arab's contributions to the world civilization
- read the text with little or no flaw.

## 3.0 MAIN CONTENT

## 3.1 The Arab's Contribution

إنَّ حَيَاةَ الأُمَّمِ وَأحوالها لا تسير على وتيرةٍ واحدةٍ، بل إنها تتغيَّرُ وتتطوَّرُ على الدَّوامِ، ويكوْنُ هَذَا التَّطوُّرُ تارةً على سَكَلٍ تَقَدُّمٍ وإِعْتِلاءٍ، وطوراً على سَكَلٍ تَقَهُّفٍ وإِنْحِطاطٍ. والأُمَّةُ العَرَبِيَّةُ خَضَعَتْ لِهَذَا القانُونِ العامِّ مِثْلُ ثابِرِ الأُمَّمِ، وتَعَرَّضَتْ لِتَطوُّراتٍ كَثِيرَةٍ وكَبِيرَةٍ طوَالَ تاريخِها الخالِدِ، ولكِنَّها شَدَّتْ عَن سائِرِ الأُمَّمِ بالإِختِلافِ الهائلِ الَّذِي بَدَأَ بَيْنَ ماضِيها وحاضِرِها خِلالَ هَذِهِ التَّطوُّراتِ. إنَّها كَانَتْ خارِقةً في وثبَتِها نحوَ المَجْدِ والإِعْتِلاءِ، ولكِنَّها صارتْ بَعْدَ ذَلِكَ خارِجةً على المألُوفِ في إِنْحدارِها السَّريعِ نحوَ ماوَى التَّقَهُّفِ والإِنْحِطاطِ أيضاً. فلنلقِ نَظرةً سَريعةً على ماضِي الأُمَّةِ العَرَبِيَّةِ ولنقفُ أمامَ الوثِيَّةِ الكُبرى التي قامَتْ بِها الأُمَّةُ العَرَبِيَّةُ بَعْدَ هِجْرَةِ النَّبِيِّ العَرَبِيِّ العَظيمِ. صارتِ الأُمَّةُ العَرَبِيَّةُ حيناً مِنَ الدَّهْرِ أرقى أُمَّمِ الأَرْضِ على الإِطلاقِ في جَميعِ مِبادِئِ الحَضارَة. ومِمَّا لاجِدالٍ فِيهِنَّ أَنها كَانَتْ مُعَلِّمةً العَرَبَ وباعِثةً النُّهضةَ فِيهِنَّ في أواخرِ القُرُونِ الوُسْطى وأوائِلِ عَهْدِ الإِنبِعاتِ.

## Key Words

Meaning	Transliteration	Words
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The Nations	Al –'Umam	الأمم
Its situations	'Ahwaaliha	أحوالها
The same note	Wateeratun waahidah	وتيرة واحدة
Changing/Developing	Tataghayyar/Tatatawwar	تتغير وتتطور
Height	'I 'tilaa'	إعتلاء
Some time	Tawran	طورا
Backwardness	Taqahqur	تقهقر
Bowed to	Khada 'at	خضعت
Exposed	Ta 'arradat	تعرضت
It differed	Shadhdhat	شدت
Extraordinary	Khaariqah	خارقة
Its jump	Wathbatiha	وثبتها
The end of	'Awaakhir	أواخر
The Beginning of	'Awaa 'il	أوائل
Fields of civilization	Mayaadeenil Hadaarah	مياادين الحضارة

### Summary of the Excerpt

The life of nations and their situations do not remain on one condition permanently. They rather change and progress continually. The condition is sometime, in the form of progress and some other time, it is retrogression. The Arab nations were bound by this general rule like other nations. In its long history, the Arab nation was affected by many great developments. In the midst of these developments, the Arab nation differed charply from other nations as it is evident in its past and present situation. It was genius in its rapid movement towards glory and progress. But afterwards, it took a nosedive in an exceptional manner. Let us take a quick look at the past of the Arab nations to consider the greatest progress made by the Arabs after the Hijrah (flight) of the Prophet Muhammad (saw). For some time, the Arabs became the most progressive nation on earth in all aspects of civilization. Without any iota of doubt, the Arabs were the teachers of the West and touch bearers of civilization in the late medieval centuries and the beginning of the era of reniscance.

### The Task

You should use the combination of the key words, vowelization and the summary of the excerpt to attempt reading the excerpt.

## 3.2 The Arab's Contributions



والمؤلفات العربية صارت أغزر منابع العلم والبدت في جميع محافل التفكير , مدة قرون عديدة. والكلمات العربية التي تسربت إلى اللغات الأوروبية , والتي لا تزال تعيش فيها , تُعطينا أبلى الأدلة على عمق تأثير الأمة العربية في الحضارة الغربية. فالقطن والرز والسكر سُدمى في عدة لغات أوروبية بأسماء مُقتبسة من العربية , مما يدل على أن الأوروبيين تعلموا زراعة هذه المواد وصناعتها من العرب. والعلوم نفسها لا تزال تحتفظ بكثير من الأسماء العربية , فكلمة الجبر مشتقة من " الجبر والمقابلة " في ذلك العهد , كان رجال الفكر والعلم في البلاد الأوروبية ينهلون من مناهل العلم القائمة في الأندلس ويتهافون على درس المؤلفات العربية من ترجماتها اللاتينية أو نُصُوصها الأصلية وصارت الجامعات تتنافس في إقتناء الكتب العربية , وإستكمال وسائل تعليم اللغة العربية , وكان علماء الفلك مثلاً يصرحون بأن معرفة اللغة العربية ضرورية لمن يريد أن يحيط بحقائق هذا العلم وكان رجال الفكر يعترفون بوجه عام أن التبحر في العلم والفلسفة لا يمكن أن يتم من غير درس المؤلفات العربية.

Meaning	Transliteration	Words
Arabic Publications		المؤلفات العربية
The richest fountain of knowledge		أغزر منابع العلم
Many centuries		قرون عديدة
Infiltrated		تسربت
The most eloquent evidence		أبلى الأدلة
Derived from Arabic		مقتبسة من العربية
The Europeans		الأوروبيين
The Sciences		العلوم
Derived		مشتقة
The intellectuals		رجال الفكر
Drinking		ينهلون
The fountains of knowledge		مناهل العلم
Compete		تتنافس
Acquire		إقتناء
Declare		يصرحون
The act of being deep		التبحر

### The Tasks

Vowelize the key words and transliterate them in the middle column of the chart provided above. Study the key words carefully and pronounce them to your hearing several times. Then, read the excerpt.

### 3.3 Summary of the Excerpt

For centuries, the Arabic publications became the richest fountains of knowledge and research in all disciplines. The Arabic loan words which infiltrated into the European Languages and which are still there constitute the most eloquent evidence of the Arab's deep impact on the Western Civilization. Cotton, rice and Sugar which are given different

names in the European civilization as derived from the Arabic language, point to the fact that the Europeans learnt the planting of these materials and their industry from the Arab. Even the sciences keep preserving many Arabic names. The word Algebra was derived from (Arabic word) al-Jabr. In that era, the European intellectuals were drinking from the fountain of knowledge available in Spain. They studied with passion the Arab publications either in their original version or from the latine translated version.

Universities were competing in acquisition and preservation of the Arab's books and the study of Arabic language. The Astronomers went to the extent of saying that the study of the Arabic language is mandatory for the study of Astronomy. The intellectuals did confess that to study science and philosophy was not possible without relying on the Arab's publications.

### SELF ASSESSMENT EXERCISE 1

State with illustrations an evidence of the impact of Arabic publications on the European civilization.

#### 3.4 The Tasks

Merge the two excerpts above to make one long text. Seek assistance of the facilitator in your Study Centre to record the text for you on tape. Play back the tape and listen with rapt attention. Read the text carefully to answer the following questions:

- ١ - كَيْفَ أَثَرَتِ الْحَضَارَةُ الْعَرَبِيَّةُ عَلَى الْحَضَارَةِ الْأُورُوبِيَّةِ مِنَ النَّاحِيَةِ اللَّغَوِيَّةِ ؟
- ٢ - مَاذَا قَالَ رَجَالُ الْفِكْرِ الْأُورُوبِيُّونَ عَنْ أَهْمِيَّةِ اللُّغَةِ الْعَرَبِيَّةِ ؟
- ٣ - مَاذَا يَعْنِي الْكَاتِبُ بِقَوْلِهِ " شَدَّتِ الْأُمَّمُ الْعَرَبِيَّةُ بَيْنَ الْأُمَّمِ الْأُخْرَى ؟
- ٤ - أَكْمَلْ هَاتَيْنِ الْعِبَارَتَيْنِ (أ) صَارَتِ الْأُمَّةُ الْعَرَبِيَّةُ حِينًا .....  
(ب) وَالْعُلُومُ نَفْسُهَا لَا تَزَالُ .....
- ٥ - اسْتَعْمَلِ الْكَلِمَاتِ الْأَتِيَّةَ فِي جُمْلٍ مُفِيدَةٍ : التَّطَوُّرُ - المَجْدُ - الْأَدِلَّةُ - قُرُونٌ - الوَثْبَةُ - عَلَى الْإِطْلَاقِ

### SELF ASSESSMENT EXERCISE 2

State in Arabic in not more than two paragraphs the main lesson that is derivable from the text.

#### 4.0 CONCLUSION

The writer gave examples of the Arabic loan words in the European languages. Through further reading, you should identify more Arabic loan words not mentioned by the writer. The search for such words

keeps you reading. In the process, your reading skill is getting close to perfection.

## 5.0 SUMMARY

The two excerpts used in this unit were quoted from a chapter written by Saliu al-Hasari in the book of Reading entitled “Kitabul-Qiraa’at”. Various techniques of reading treated so far in this Course Material are re-echoed in this unit. However, the use of TASKS as a technique is more emphasized than others. This is in a bid to put you on the path of self – efforts in reading.

## 6.0 TUTOR-MARKED ASSIGNMENT

ما هو القانون العام الذي تكلم عنه الكاتب في النص ؟

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