

BRIEF
ARAB & MUSLIM
ETHICS

(Bilingual)
for
Non-Arabic Speakers

HASAN YAHYA

Dedication

*To my Mother, and
my Grand Parent
May God Bless them*



About the Author

Graduated from Michigan State University with two Ph.D degrees, Dr. Hasan Yahya trained as a social scientist, in sociology, psychology, and education. He visited many countries, Generally he worked in Educational institutions. Involved in the human behavior development, socially and psychologically. He experienced too many types of work in his life.

This book is a brief collection about Arab and Muslim Ethics compiled for non-Arabic speakers. It is hoped to give some knowledge About Arabs and Muslims religious beliefs and teachings for the purpose of cultural understanding after 9/11.

The author resides in Michigan, USA, he had three sons, one daughter, and have eight grandchildren.

INTRODUCTION

ONE

After 9/11, many people began to ask for information about Islam, Arabs and Muslims. They want to know how and why these groups were formulated and what motive behind their terrible actions. In this book, I tried to collect certain ethics for non-Arabic speakers from Arabic and Muslim cultures for the purpose of cultural understanding. While no one can understand answers for what, how, and why questions we are apt to know in order to understand. These ethics explain how Muslims think in terms of their ethics where nothing is different from other religions. It is believed though that Islam completes other past religions and not contradict their teachings, they also believe that there is ONLY One God Who sent all messengers and Apostles.

Where logic and reasoning cannot be applied for religions, and no one can be defeated in their beliefs, Islam like all religions have dogmatic followers in the basics of Islamic teachings. Life for

Muslims, and other religions as well, is so cheep when it comes to obey God. But who performs God's role in this matter? Usually I guess, ignorant dogmatic people perform that role in the absence of law in theory and practice.

One time several years ago, in Lebanon, two armed Muslim were arguing, one of them began to call Allah with bad names, One of them, posting himself as protecting God killed the other person on the spot defending Allah's grace. Does God needs someone to defend HIM. He's God, it is above apprehension to grasp the opposite. Dogmatic people, however, may judge anyone immediately by their appearance and may call them Kuffar (disbelievers). I think that in the lack of law and absence of freedom and human rights besides illiteracy in some countries are helping those fanatics and anyone like them to take the law of God in their hands (which was never by killing). The Prophet of Islam have suffered from many people in his life, when he was asked to revenge, he always according to the traditions and Sunna was forgiving those who do not know the facts about Islam and

him. Because the Prophet did not practice acts of violence in his life. Qur'an itself was clear enough in this matter, it reads: "la ikraha fiddin "No compulsion in Religion" And reads as saying to the disbelievers to reason what they were saying: "If you say there is no God, bring your proof." (more can be found in my book: "Crescentology, Theory C. of Conflict Management." Published recently about this matter).

That was then in the anecdote, in the early seventies, but changes happened in the last forty years, and these actions become more less and less.

So whatever misunderstanding happen between East and West in terms of ethics, both ethics spring from religious beliefs. In America, for example, in the seventies and eighties, objecting medical doctors of operating abortion, did not give someone the right to bomb offices or clinics performing abortion. No one has the right to play God on those who have a difference in their beliefs or opinions. The Pope in Europe in 11th century issued certificates to Paradise for Christians to die in Palestine the place of Jesus Christ. Exactly

like what Khomeini did in the 1989 in the Iraqi-Iran war. In conclusion, ignorance and dogmatic beliefs in addition to wealth and power if they were all together, then Terror will occur anytime anyplace, even though it should be curbed by those who have reasoning. All of us have to learn from the animals in the following anecdote introduction to live in peace and harmony.

Second Introduction

Tale of 2

asses(donkeys!)

The Problem

Two Asses tied together

With a rope

*They have two food
resources*

One on the right side

The other on the left

Each wants it's closest

Food share

SOLUTION ONE

No one wins his case

Lose – lose Approach

Was applied

No matter how they

tried or force each

other to comply

And none have what

(he)wanted.

SOLUTION TWO
They begin thinking
Like humans
Talking to reach
resources

SOLUTION THREE
An Agreement as a
FINAL SOLUTION was
reached
A Win – Win Result
Both animals reach
Both shares of
Food

Can humans Learn
the lesson?
If applied
by Jews and Arabs
in Palestine.
Or by World Religions
Or by whoever
Wants to live in peace?
I think they should.

PART ONE

Definitions of Islamic Terms

Allah Akbar: God is the greatest above all.

Qur'an: The collection of the laws revealed by God (SWT) to the Prophet Muhammad (PBUH) through the angel Gabriel Al-Rouh Al-Amin (the Honest Spirit, PBUH). It explain everything (Q 12:111), and everything is clear in it (Q 44:3); it overlooks nothing (Q 6:38).

Sunnah: The way of the Prophet (PBUH), his sayings, his practices, and his approved acts.

Halal: Legal activities as fixed in the Qur'an and the Sunnah, to be practiced by Muslims in their everyday lives.

Haram: Illegal activities as fixed in the Qur'an and the Sunnah, to be avoided by Muslims in their everyday lives.

Salah: Muslim prayer performed five times a day, individually or collectively.

Friday prayer: A weekly noon prayer, its condition to be performed collectively with traditional steps; otherwise it is performed as Thuhur (noon) prayer.

Hajj: Pilgrimage, performed once in a lifetime of every physiologically, psychologically, and financially able Muslim. The Hajj is performed by visiting the Holy Ka'abah in Makkah, with special arrangements of dress and acts.

Seyam: Fasting (29 or 30 days) in the month of Ramadhan, when Muslims avoid food and drink from before dawn to sunset.

Rebaa: Charging interest without sharing profits and losses; it is prohibited by Islamic law.

Bida'h: Innovation in the religious sense is bida'h (heresy) and something generally bad. It is the opposite of the sunnah, or path, which is the way of the Prophet (PBUH) or his community of Muslims.

SWT: Acronym for Allah usually used after the name of Allah (SWT). Literally "Subhanahu Wa Ta'ala," meaning "Praise the Lord."

PBUH: Acronym usually used after the mention of any of the Prophets (uhammad, Moses, Jesus, etc.,[PBUH]. PBUH reads in Arabic, Salla Allahu Alayhi Wasallam," which means "Peace Be Upon Him".RAA:

Eman: The belief in GOD, his messengers, the Day of Judgement, and al-Qadar, (the fate), whither it was good or bad.

Taqwa: the highest stage of Eman

Surah: One condensed group of Ayat in one surah.

The total of Sura's in

Qur'an is 114 .

Ayat: Verses of the holy Qur'an spread in the Sura's. Some are short as one letter, others extended to many lines.

RAA: An acronym that follows the mention of the Prophet's companions and family; it literally reads "Radhia Allah Anhum," meaning "Allah is pleased with them."

Islamic Beliefs and Practices

Some fundamentals of the Islamic belief are explained in this section to help understand the group under investigation in this study. Islam means the act of submitting or resigning oneself to God. A Muslim is one who submits himself to one God, Allah. The basic belief of Muslims is to witness Allah as only God and Muhammad as the apostle of Allah.

The six articles of faith, as revealed in the Qur'an, are as follows: belief in Allah, His angels, His apostles, the Day of Judgement, and His predestination of good and evil. Five obligatory practices are mentioned generally in the Qur'an and explained specifically in the Sunnah, the written words and actions of Muhammad. These practices are:

1. Shahadah (recital of the creed): "There is no God but (one) God (Allah), and Muhammad is the messenger of God." This linguistic symbol is used in each of the five prayer calls by Mu'athen (who call the believers to prayer) before prayer time. The place of prayer is usually the mosque or any other dry place considered legal by the Sunnah for performing prayers.
2. Salah (prayer): The Muslim must pray at five specific times: before sunrise, at noon, early afternoon, sunset, and before bedtime. In praying, the Muslim faces the Holy Ka'abah in Makkah. While prayer in the mosque is encouraged, the Muslim can pray wherever he is. An exception is the Friday prayer, which is usually performed in a group, with special arrangements of religious speech and prayer. Prayer and alms are mentioned together several times in the Qur'an as good deeds to obtain God's approval.
3. Zakah (paying alms): Each Muslim contributes (according to Islamic law) to help

other Muslims. Almsgiving is usually devoted to the poor, the needy, the debtor, the traveler, and the official alms collectors. Nowadays, with the absence of an Islamic state, alms are left to the conscience of individual Muslims.

4. Seyam or Sawm (fasting): During Ramadhan, 29 or 30 days of the ninth Arabic month, adult Muslims fast from sunrise to sunset. At this time no food or drink may be taken. The fast usually ends with Eid al-Fitr, one of the two major Muslim festivals.
5. Hajj (pilgrimage) to Makka: Every Muslim , circumstances permitting, is obliged to perform the Hajj once in a lifetime. The pilgrimage begins two months After Ramadhan and lasts three days.

An individual is considered a “true Muslim” or believer if he/she follows the above practices in everyday life and follows the rules of Allah and His Prophet, as written in the Qur’an and Sunnah.

PART TWO

من التراث العربي الإسلامي

ARABIC ISLAMIC

ETHICS

1

المالك لله ونحن البشر نوزعه بين الناس .
God is who gives: We are only
distributors.

2

عامل العالم من حولك كعابر سبيل أو
كفارس يستظل تحت شجرة ثم يذهب عنها

•
Treat the world as I do, like abir
sabeel (way farer), or a
horseman passing by stops in the
tree shade for a time and then
move on.

3

تسألوني أن ألعن الكافرين ، وأنا لم أبعث
لأكون لعانا .

You ask me to curse unbelievers,
but I was not sent to curse.

4

إعقل وتوكل

Trust God but tie your camel
first.

5

النساء أنصاف للرجال

Women are the twin halves of
men.

6

النوم صديق للموت

Sleep is brother of death.

7

الزوجة الصالحة أفضل الكنوز في حياة
الزوج

A virtuous wife -saliha- is the
best treasure any man can have.

8

إن حبك للأشياء بعاطفتك

يجعلك لا ترى الحق ولا تحب سماعه

It is your attachment to objects
which makes you blind and deaf.

9

المؤمنون إخوة كالمرايا لبعضهم البعض

The faithful are mirrors, one to
the other.

10

إذا ظننت أنك تحب خالقك ، أحب الناس
أولا

Do you think you love your
creator?

Love your fellow-creature first.

12

إذا زاد الظلم فإنه يطال العصافير في
أكنانها.

When oppression exists, even the
bird dies in its nest.

13

عليكم بنصر كل مظلوم سواء أكان مسلماً
أم غير مسلم .

I order you to assist any
oppressed person,
whether he is a Muslim or not.

14

لا رهبانية في الإسلام

No monkery in Islam la
rahbaniyyata fil Islam.

15

ساعة تمضيها في طلب العلم أفضل من
ليلة تقضيها في الصلاة

One hour's teaching is better
than a whole night of prayer.

16

الليل طويل فلا تقصره بالنوم ، والنهار
معتدل فلا تسوده بأعمالك السيئة .

The night is long: do not shorten
it by sleep. The day is fair: do
not darken it with wrongdoing.

17

التواضع فرع من العبادة، فمن تواضع لله
رفعه .

Humility and courtesy are
themselves a part of piety.

18

الحسد يمحو الحسنات ، كما تتشعل النار
الغاز .

Envy devours good deeds, as a
fire devours fuel.

19

كل من يحترم العلماء يحترمني ،
فاحترامهم من إحترامي .

Whoever honors the learned,
honors me.

20

الفاقة والعوز هما فخري ، وليس المال
والغنى .

My poverty is my pride.

21

لسانك حصانك إن صنته صانك وإن أهنته
هانك .

A man slips with his tongue
more than with his feet.

22

لا تشتهي العالم فالله يحبك ، ولا تتمنى ما
في أيدي الناس يحبونك .

Desire not the world, and God
will love you. Desire not what
others have, and they will love
you.

الفخر بالأصول والأنساب ليس كرما ،
ولكن الكرم مجموعة من أعمال التقوى .
وهناك قصة تحكى وهي قصة خليل وأبوه
المعروفة تراثيا : فقد ضاقت ظروف الحياة
عند "أبو خليل" يوما ، فطلب من ابنه أن
يذهب إلى رجل كريم ليعطيه حمل حمل
ذهبا ، واعتباره ديننا حتى تتحسن الأمور ،
فذهب الفتى يريد مقابلة الرجل الكريم الذي
لم يكن وقته يتسع لمقابلته ، وفي الغد
استقبله وعرف مراده ، وحين قال أنه سيرد
المبلغ إذا تحسنت الأحوال طرده من مجلسه
، وقال له لينتظر حتى الغد . وجاء الغد
فوجد خليل جملا محملا بالذهب ، فأخذه
وعاد إلى أبيه ، ثم روى له ماجرى من
الرجل الكريم ، فحفظ له العهد ، وممرت
الأيام وتحسنت الأحوال واستغنى أبو خليل
أكثر مما قبل ، فحمل جملين بالذهب
وأرسلهما مع ابنه خليل ليعيدها إلى الرجل
الكريم ، فغضب الرجل الكريم غضبا شديدا
وقال لخليل : قل لأبيك أن الكرم ليس قرضا
، وأنا لست مصرفا (يعني بنكا) لأبيك .
فخجل أبو خليل لما فعل ، وقدر ما قام
الكريم بفعله تجاهه .

Pride in ancestry is really a
property-interest. But
Generosity is a variety of piety.

24

من المتعلمون ؟ هم الذين يترجمون ما
يقولون بما يفعلون

Who are the learned? Those who
put into practice what they knew.

25

من لم يكن متسامحا لا إيمان له

Whoever has no kindness has no
faith.

26

أفضل الأمراء من يقوم بزيارة العلماء
وأسوأ العلماء من يقوم بزيارة الأمراء

The best of princes is one who
visits the wise. The worst of
scholars is one who visits
princes.

27

إذا سألت النصيحة ، فإني أقول لك: لا
تغضب ،

فالقوي هو من يكتم غضبه ،

You ask for a piece of advice. I
tell you: ‘Don’t get angry.’ He is
strong who can withhold anger.

28

القاضي المعين بأمر حكومي كالمقتول
بدون سكين

A man appointed to be a judge
has been killed without a knife.

29

الجهاد الأكبر هو جهاد النفس

The holy warrior is him who
struggles with himself.

30

الحبر الذي يستعمله العالم
مقدس أكثر من دم الشهيد

The ink of the learned is holier
than the blood of the martyr.

31

ساعة في التأمل أفضل من قضاء سنة في
العبادة

An hour contemplation is better
than a year's worship.

32

لكل مقام مقال

خاطب الناس بدرجة مستوياتهم وفهمهم
Speak to everyone in accordance
with his degree of understanding.

33

أفضل الطعام ما أكل من عرق الجبين
العمل خير من مد اليد للناس

No body has eaten better food
than that won by his own labor.

34

من اتهم الناس بعرضهم
اتهمه الناس بعرضه لاحقا

A man accuses people of their
honor he will be accused the
same later.

35

من كان في عون أخيه
كان الله في عونه
ومن فرج كربته عن الناس فرج الله عنه
كربة يوم القيامة

Whoever makes all his tasks,
God will help him in his other
concerns.

36

في بعض الشعر حكمة
In some poetry there is a
wisdom.

36

الأفكار الصالحة جزء من العبادة
Good thoughts are part of
worship.

38

المؤمن يرى بنور من الله
The Faithful see with the light of
God.

39

أنا كمن أشعل نارا وجاءت كل الخليفة
تستضيء بها

I am like a man who has lighted
a fire,
and all the creeping things have
rushed
to light themselves with it.

40

نزل القرآن على سبعة أشكال
وكل آية تحتمل معنى ظاهريا (داخليا) ،
وآخر باطنيا

The Qur'an has been revealed in
seven forms.
Each verse has inner and outer
meaning.

41

إذا كنتم ثلاثة في مشروع ، فأمرُوا أحدكم
ورئيس القوم خادمهم

On a journey, if you were three
persons, Select or elect one to be
the leader.

42

كبير القوم خادمهم

The leader of the group is their
servant.

43

وافق شن طبقة

العصافير على أشكالها تقع

Souls which recognize one
another congregate together.

44

قول الحق أفضل من القتال

Saying the truth, is much more
than fighting in a battle.

45

أفضل الجهاد كلمة حق أمام سلطان جائر

Speaking the truth to the unjust
is the best of holy wars.

46

اطلب العلم ولو كان العلم في الصين

Seek knowledge, even it far as
China.

47

نفحات من السنة المطهرة

Glimpses From Sunnah

الأسوة الحسنة: The Role Model

لقد كان لكم في رسول الله أسوة حسنة (21:33)

Arabic Transliteration

laqad kana lakum fi Rasuli Allahi
uswatun hasanah

English meaning

You have indeed, in the Apostle of
Allah

beautiful pattern of conduct. (33:21)

48

ان هذا العلم دين، فانظروا عمن تأخذون دينكم.
(مسلم)

Arabic Transliteration

Inna hatha al-ilma dinun,
fanthuru amman tak'khudhudhuna
dinakum.

English meaning

This learning is a religion, so seek from
whom you receive your religion.

49

قال صلى الله عليه وسلم:
من يرد الله به خيرا يفقهه في الدين (متفق عليه)

Arabic Transliteration

Man yuridi Allahu bihi khayran
yufaqqahhu fiddin. (Bukhari)

English meaning

Whosoever Allah wants to do good.
He gives him right understanding in
religion.

50

من يطع الرسول فقد أطاع الله

Arabic Transliteration

Man yutie Ar-Rasula faqad Ataa Allah.

English meaning

He who obeys the Apostle, obeys Allah
(swt).(4:80)

قال الله سبحانه وتعالى في كتابه المجيد:
ما آتاكم الرسول فخذوه وما نهاكم عنه فانتهوا

Arabic Transliteration

ma Atakumu Rrasula fakhudhoooh,
wama kknahakum anhu fantahu.

English meaning

What the Apostle assigns to you,
Follow it, and deny yourselves
that which he withholds from you.

(59:7)

وفي صفات المسلم وتعريفه . قال رسول الله صلى
الله عليه وسلم:
المسلم من سلم المسلمون من لسانه ويده. (البخاري)

Arabic Transliteration

Al-Muslimu man salima almuslimoona
min lisanihi wayadihi

English meaning

The Muslim is he from whose tongue
and hand, the Muslims are safe.

53

After food

الحمد لله الذي أطعمنا وسقانا وجعلنا مسلمين.
(الترمذي)

Arabic Transliteration

Al-hamdu lillahi allathi atamana
wasaqana wajaagana Muslileen.

English meaning

Praise to Allah, Who gives us food and
water (what we eat and drink)
and Who makes us Muslims.

54

ان من أكمل المؤمنين أحسنهم خلقا،
والطفهم بأهله. (الترمذي)

Arabic Transliteration

Inna min akmalil mumineena emanan
ahsanuhum khuluqan, wa'altafuhum
fiahlihi

English meaning

Among the believers who show most perfect faith are those who have the best disposition and are kindest to their families.

55

وقال رسول الله صلى الله عليه وسلم:
ان من خياركم أحسنكم أخلاقا (الشيخان)

Arabic Transliteration

inna min khiyarikum ahsakukum
akhlaqan

English meaning

Among the best of you
(those) who have the best character.

56

خصلتان لا تهتمان مع الانسان: الطمع الانساني في
المال وفي العمر. وتوكيدا لهذا القول روي عن أنس

أنه قال : سمعت رسول الله صلى الله عليه وسلم
يقول:

يهرم ابن آدم ويشب منه اثنان:
الحرص على المال والحرص على العمر (البخاري
ومسلم)

Arabic Transliteration

Yahramu ibnu Adam wayashibbu minhu
ethnan:

al-hirsu ala al-mal, wal-hirsu ala l'umur

English meaning

The son of Adam decrepit, but two
things remain young in him:
avidity for property and avidity for life.

57

قال رسول الله صلى الله عليه وسلم:
من احتكر فهو خاطئ (مسلم)

Arabic Transliteration

Man ihtakara fahuwa khati

English meaning

If any one keeps goods till the price
rises, he is a sinner

58

المعلم الأول في الاسلام هو رسول الله صلى الله عليه وسلم الذي أكد هذه الصفة لنفسه حين قال:
انما بعثت معلما. (الدارمي)

Arabic Transliteration

Innama bu'ethtu mu'alliman

English meaning

Varily, I was sent to teach the existed conducts.

59

قال رسول الله صلى الله عليه وسلم:
من خرج في طلب العلم فهو
في سبيل الله حتى يرجع. (الترمذي)

Arabic Transliteration

Man kharaja fi talabil ilmi,
fahuwa fi sabil Allah hatta yarje'

English meaning

Whose goes out in search of knowledge,
he is in the path of Allah till he returns.

60

قال رسول الله صلى اله عليه وسلم في توكيد طلب العلم:

طلب العلم فريضة على كل مسلم ومسلمة. (ابن ماجة والبيهقي)

Arabic Transliteration

talabul ilmi faridhatun ala kulli Muslimin wamuslimah.

English meaning

The search for knowledge is an obligation laid upon every Muslim (man or woman)

61

وتقديرا لدور العلماء في قيادة الفكر الانساني نحو الصلاح والخير فقد رفع الرسول الكريم صلى الله عليه وسلم من مقامهم حيث قال:

ان العلماء ورثة الأنبياء. (أحمد، ترمذي، أبو داود)

Arabic Transliteration

Inna alulama' warathatul anbiya'

English meaning

And verily , the learned are the heritage of the Prophets.

62

قال رسول صلى الله عليه وسلم:
ان من العلم أن تقول لما لا تعلم: الله أعلم. (متفق عليه)

Arabic Transliteration

Inna minal ilmi an taqula lima la ta'lam:
Allah a'lam.

English meaning

It is a part of knowledge that you should
say
for what you know not, Allah knows
best.

63

يأتي على الناس زمان لا يبالي المرء ما أخذ منه،
أمن الحلال أم من الحرام. (البخاري)

Arabic Transliteration

Ya'ti 'ala nnasi zamanun la yubali lmar'u
ma Akhatha minhu, amin alhalali am
min alharam.

English meaning

A time will come to humankind,
when a man will not care
whether what he gets comes
from a lawful or an unlawful source.

64

وتوكيدا للحسن من العادات في تناول الطعام
والشراب ، واستعمال اليد اليمين في ذلك قال رسول
الله صلى الله عليه وسلم:
إذا أكل أحدكم فليأكل بيمينه،
وإذا شرب فليشرب بيمينه. (مسلم)

Arabic Transliteration

itha akala ahadukum talya'kul
biyameenihi,
wa itha shariba falyashrab biyameenihi.

English meaning

When any of you eats, he should eat
with his right hand.
And when he drinks, he should drink
using his right hand.

وحرصا على التحلى بالعبادات الحميدة في المجتمع وتوكيدا لصفات المجتمع المسلم السليم في علاقات الحب والتعاطف والتكافل ، وضح رسول الله صلى الله عليه وسلم العادات الواجب اتباعها لتزيد من المودة والمحبة بين أفراد المجتمع الواحد. فقد قال رسول الله صلى الله عليه وسلم:

حق المسلم على المسلم خمس: رد السلام، وعبادة المريض، واتباع الجنائز، واجابة الدعوة، وتشميت العاطس. (بخاري ومسلم)

Arabic Transliteration

Haqqu almuslim ala almuslimi khams:
 raddu assalam, wa 'iyadatu almaridh, wa
 ittibau' aljana'iz, ,
 wa ijabatu adda'wati, wa tashmitu al'atis.

English meaning

A Muslim has five duties towards other Muslims:

to return a salutation, to visit the sick, to follow funerals, to accept an invitation and say: Allah bless you when one sneezes.

ولم يترك الرسول أهمية العادات لزيادة التفاعل بين أفراد المجتمع في القاء التحية عند التلاقي. فقد حدد رسول الله صلى الله عليه وسلم دور البادئ في السلام وصفاته من حيث الهيئة والحركة والعدد. فقد قال رسول الله صلى الله عليه وسلم:
يسلم الراكب على الماشي، والماشي على القاعد،
والقليل على الكثير. (بخاري ومسلم)

Arabic Transliteration

Yusallimu arrakibu ala almashi,
walmashi ala alqa'd,
walqalil ala alkatheer.

English meaning

One who is riding should salute one who is walking, one who is walking should salute the one who is setting, and a small group should salute a large one.

وأكد رسول الله صلى الله عليه وسلم على صفات الفرد المسلم في مجتمع الرحمة ومنها: العطف على الصغير وتوقير المسنين والأمر بالمعروف والنهي عن المنكر. فقد قال عليه الصلاة والسلام:

ليس منا من لم يرحم صغيرنا، ولم يوقر كبيرنا
ويأمر بالمعروف وينه عن المنكر. (الترمذي)

Arabic Transliteration

laysa minna man lam yarham saghirana,
walam yuwaqqir kabirana, waya'mur
bilma'rufi
wayanha an ilmunkar.

English meaning

He does not belong to us (Muslims)
who does not show mercy to our young
ones, and respect not our old ones.
And who does not recommend what is
reputable and prohibit what is
disreputable.

68

وفي زيادة الألفة والمحبة بين أفراد المجتمع المسلم
وضع الرسول صلى الله عليه وسلم قاعدة تركز على
محبتة كرسول للاسلام أكثر من حب الفرد لنفسه
ولآبائه أو لأبنائه. فقد قال رسول الله صلى الله عليه
وسلم:

لا يؤمن أحدكم حتى أكون أحب إليه
من والده وولده والناس أجمعين. (البخاري ومسلم)

Arabic Transliteration

La yu'minu ahadukum hatta akuna
ahabu ilayhi min walidihi wawaalidihi
wan-nasi ajma'een.

English meaning

None of you believes till I am dearer to
himself than his father, his child, and all
humankind.

أما عن مدى ايمان المرء وتخليه عن أنانيته فقد وضع الرسول الكريم منهاجا للمسلمين حتى يحسن اسلامهم ويكتمل ايمانهم. فقد قال رسول الله صلى الله عليه وسلم:

والذي نفسي بيده، لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه. (البخاري ومسلم)

Arabic Transliteration

wallathi nafsi biyadihi, la yu'minu
ahadukum hatta yuhibba liakhihi ma
yuhibbu linafsihi.

English meaning

By Him, in whose hand my soul is,
a man does not believe till he loves for
his (Muslim) brother what he likes for
himself.

70

ومن القوانين الفريدة التي يؤكدها رسول الله صلى الله عليه وسلم ما يعرفه عن الطبيعة البشرية من الوقوع في الزلل وطلب المغفرة بعدها. فقد قال :
كل ابن آدم خطاء،
وخير الخطائين التوابون. (الترمذي، ابن ماجة،
الدارمي)

Arabic Transliteration

Kullu ibni Adama khatta' wakhayrul
khatta'ena attawwabun

English meaning

All the sons of Adam commit mistakes,
but the best of them are those who
are given to repentance.

71

لا يدخل الجنة عجز ، وكل أصحاب الجنة
شباب

Old women will not enter
Paradise: because ALL THOSE
WHO GO TO Paradise will be
young.

72

Religion of Islam

قال الله تعالى:

{ إن الدين عند الله الاسلام } . (آل عمران: 19)

INNA DDINA ENDALLAHI LISLAM

19 :AL IMRAN

"The religion before God is Islam "

Surrendering oneself to GOD"

73

وقال الله تعالى:

{ أفغير دين الله يبغون، وله أسلم من في السموات
والأرض طوعا وكرها } . (آل عمران: 83)

AFAGHAYRA DINI ALLAHI
YABGHOONA,

WALAHU ASLAMA MAN FI
SSAMAWATI WAL ARDHI TAWA'AN
WAKURHA.

83:AL IMRAN

Do they seek for other than the religion
of God While all creatures in the
heavens and on the earth e hav
willingly or unwillingly ed to
Hisbowed to His Will.

74

قال الله تعالى:

{ ومن يبتغ غير الاسلام ديناً فلن يقبل منه }.

(آل عمران: 85)

WAMAN YABTAGHI GHAYRA AL
ISLAMI DINAN FALAN YUQBALA

MINHU .(Al-Imran-85)

If any one desires a religion other than Islam (to One God submmision) It will never be accepted from him.

75

قال تعالى:

{ ملة أبيكم ابراهيم، هو الذي سماكم المسلمين }.

(الحج:78)

MILLATA ABEEKUM IBRAHIM

SAMMAKUM AL (ALLAH) ,HOWA
llathe sammakumu l Muslimen.78:HAJ

mIt is the cult of your Father Ibrahi,
Allah Who named you Muslims.

76

قال تعالى :

{ربنا اغفر لوالدي وللمسلمين يوم يقوم الحساب}.

(ابراهيم:4)

Meaning

Rabbana ighfir liwalidayya wa lil
Muslimen yawma yaqoomul hiasab.

Meaning

O our Lord, cover us with Thy
forgiveness, to my parents, and all
Muslims in the Day of Judgment.

(Ibrahim:41)

77

قال تعالى:

{كتاب أنزلناه اليك لتخرج الناس من الظلمات الى
النور}. (ابراهيم: 1)

KITABUN ANZALNAAHU
ILAYKAKITABUN ‘ANZALNAHU
‘ILAYKA LITUKHRIJA NNASA
MIN ATHULUMATI ‘ILA NNOOR

A book which We have revealed unto
thee in order that thou mightest lead ,
light to'humankind out of the depths
of darknessinto LIGHT (Ibrahim:1)

78

قال تعالى:

{كل نفس ذائقة الموت} (العنكبوت: 57)

KULLU NAFSIN THAEQATUL
MAWTI

Every soul shall have a taste of death.
(al-Ankabut:57)

79

قال تعالى:

{كل شئ هالك الا وجهه}. (القصص: 88)

KULL SHAYIN HALIKUN ILLA
WJHAHU (al-Qisas:88)

Meaning

**"Every thing(that exists)
will perish except His own Face"**

80

قال الله تعالى:

{وما خلقت الجن والانس الا ليعبدون} (الذاريات:
(56

JINNA WAL WAMA KHALAQTUL
INSA ILLA LIYA'ABUDUN

I created Jinns and human that they
may worship Me -Thariyat56

81

قال الله سبحانه وتعالى:

{وما الحياة الدنيا إلا لعب ولهو} .
(سورة الانعام:32)

Wama lhayati ddunya 'illa
La'ibun wa lahwun (alAn'am:32)

Meaning

Life on this world is only play and
amusement

82

قال الله في كتابه العزيز:

{ولا تقولن لشيئ اني فاعل ذلك غدا الا ان يشاء
الله}. (الكهف:23\24)

Wala taqulanna lishay'in Inni fa'ilun
thalika ghadan, illa an yasha' Allah

Kahf:23/24

Meaning

Do not say I will do something
tomorrow unless you add: if God wells.

قال الله تعالى:

{ هو الأول والآخر وهو الظاهر والباطن وهو بكل
شئ عليم. } (سورة الحديد: 3)

Meaning

He is the First and the last, He is the
Eminent and Evident, Who Had the
knowledge of everything. ((al-Hadid:3)

PART TWO

رسائل

ومواثيق اسلامية

ISLAMIC MESSAGES and CONTRACTS

ONE

Prophet Messages And Contracts

I

عقد صلح الحديبية

جمادي الثانية 627 ميلادية، 6 هجرية

هذا ما صالح عليه محمد بن عبدالله سهيل بن عمرو اصطالحا على وضع الحرب عن الناس عشر سنين يأمن فيهن الناس ويكف بعضهم عن بعض على أنه من أتى محمدا من قريش بغير اذن وليه رد عليهم ومن جاء قريشا ممن مع محمد لم يردوه عليه وان بيننا عيبة مكفوفة. وانه لا اسلال ولا اغلال وأنه من أحب أن يدخل في عقد محمد وعهده دخل فيه، ومن أحب أن يدخل في عقد قريش وعهدهم دخل فيه. (ابن هشام، ص 747، الطبري ج.3 ص 79)

Translation:

This is the agreement of Hudaibiyah between the Prophet (PBUH) and Suhail bin Amr of Makkans (6H\627):

These are the terms of agreement which Muhammad bin Abdullah has concluded with Suhail bin Amr. They have agreed to refrain from war for ten years during which the parties concerned shall live in peace with one another, provided that Muhammad shall return back those Quraishes who may go over to him without the permission of their guardians, while Quraish (tribe) shall not return back any of Muhammad's followers. And that the parties concerned shall faithfully honor this agreement, shall not steal each other's property and shall not act treacherously, that any one wishing to join this agreement on the side of Muhammad or that of Quraish, shall be free to do so.

II

اتفاقية الرسول صلى الله عليه وسلم
مع قادة الصليبيين في نجران
سنة 631 هجرية

بسم الله الرحمن الرحيم، هذا ما كتب محمد النبي رسول الله لأهل نجران، اذ كان عليهم حكمه في كل ثمرة وفي كل صفراء وبيضاء ورقيق فأفضل ذلك عليهم وترك ذلك كله لهم على ألفي حلة من حلل الأواقي. في كل رجب ألف حلة وفي كل صفر ألف حلة، مع كل حلة أوقية من الفضة، فما زادت على الخراج أو نقصت عن الأواقي فبالحساب، وما نقضوا من دروع أو خيل أو ركاب أو عروض أخذ منهم بالحساب. وعلى نجران مؤنة رسلي ومتعتهم ما بين عشرين يوما فما دون ذلك، ولا تحبس رسلي فوق شهر وعليهم عارية ثلاثين درعا وثلاثين فرسا وثلاثين بعيرا اذا كان كيد باليمن ومعرة، وما هلك مما أعارو رسلي من دروع أو خيل أو ركاب أو عروض فهو ضمين على رسلي حتى يؤده اليهم، ولنجران وحاشيتها جوار الله وذمة محمد النبي رسول الله على أموالهم وأنفسهم وأرضهم وملتهم وغائبهم وشاهدتهم وعشيرتهم وبيعهم وكل ما تحت أيديهم من قليل أو كثير، لا يغير أسقف من أسقفته ولا راهب من رهبانته ولا كاهن من كهانته، وليس عليهم دنية

ولا دم جاهلية ولا يخسرون ولا يعسرون ولا يظلمون ولا يظلمون ولا يظلمون ولا يظلمون
أرضهم جيش، من سأل منهم حقا فبينهم النصف غير
ظالمين ولا مظلومين ومن أكل الربا من ذي قبل
فدمتي عنه بريئة ولا يؤخذ رجل منهم بظلم آخر
وعلي ما في هذا الكتاب جوار الله وذمة محمد النبي
رسول الله حتى يأتي الله بأمره ما نصحوا ما عليهم
غير منفلتين بظلم. (الطبري، الجزء الثالث،
ص.277.

Translation:

This is an agreement made between the Prophet (PBUH) and the Christians of Najran (10H\631):

In the name of Allah, the Merciful, the Magnificent. This is what Muhammad the apostle and the messenger of God, has written for the Christians of Najran. Though he is free to take any decision he likes in respect of the fruit, gold, silver and slaves, he has nevertheless, left all these things, as a favor, to them in lieu of two thousand cloaks of one waqiyyah (about half pound) each one thousand in Rajab and one thousand in

Safar every year, together with one silver waqiyyah in cash along with each cloak. If the cloak value more than the stipulated Kharaj than one waqiyyah each, the balance shall be adjusted. If in place of the cloaks, they give coats of mail or horse or camel or other goods, these shall be accepted. The Najranis shall provide food for my envoys for twenty days or less, but shall not detain them for more than a month. They shall also lend thirty coats of mail, a like number of horse and camel if there is war or revolt in al-Yaman. If any of these borrowed things is lost, my envoys will be responsible to replace them. The possessions, lives, land and rites of the people of Najran and its suburbs and those of them who are absent from there, as well as the families, the churches and everything they possess, big or small, shall under the protection of God and Muhammad the apostle and messenger of God. No bishop will be dismissed

from his post, no monk shall be forced to leave the church and no seer shall be asked to give up his profession. They shall not be asked to give loans and shall not be accountable for any murder committed by them in the pre-Islamic days. No loss shall be caused to them and they will not be harshly treated in the payment of their dues and no Muslim army shall tread on their soil. If the Najranis claim a right, justice shall be done to them in Nahran. If a Najrani practices usury in future, he shall forfeit my protection. No Najrani shall be held accountable for the wrong of another. Everything mentioned in this document is guaranteed by God and Muhammad, the apostle and messenger of God, unless God otherwise decides, as long as they are well disposed to the Muslims and faithfully pay their dues.

III

رسالة الرسول صلى الله عليه وسلم
الى المقوقس حاكم مصر

بسم الله الرحمن الرحيم، من محمد بن عبدالله رسول
الله الى المقوقس عظيم القبط، سلام على من اتبع
الهدى، أما بعد، فاني أدعوك بداعية الاسلام (أو الى
الاسلام) ، أسلم تسلم، أسلم يؤتكَ الله أجرًا مرتين
فان توليت فان عليك اثم القبط. يا أهل الكتاب تعالوا
الى كلمة سواء بيننا وبينكم، أن لا نعبد الا الله ولا
نشرك به شيئاً ولا يتخذ بعضنا بعضاً أرباباً من دون
الله، فان تولوا اشهدوا بأننا مسلمون. (الديار بكرى،
الكتاب الثاني، ص. 37)

Translation:

This is a letter was sent from the Prophet
Muhammad (PBUH) to al-Muqauqis of
Copts in Egypt:

In the name of Allah, the Merciful, the
Magnificent, From Muhammad bin
Abdullah Messenger of Allah, to al-
Muqauqis, the chief of the Qopts. Peace
be upon those who follow the right path.

I invite you to affirm that there is no god worthy of worship except God, and Muhammad is His messenger. Embrace Islam, you will save yourself from harm. If you embrace Islam, God will give you double reward. But if you refuse to do so, you will expose yourself to the sin of keeping the Qopts unbelievers. O people of the scripture, let both of us agree on a fair proposition that we shall not worship anyone except God and shall not attribute any partner unto Him and shall not take anyone as our Lord besides God. If they refuse to agree to it, then tell them: Be witness that we are Muslims.

TWO
Messages of the
WISE Khulafa

رسائل
الخلفاء الراشدين

I

رسالة من الخليفة الأول أبي بكر الصديق (رض)
الى أحد قادة الجيش

أما بعد فإنه بلغني أنك قطعت يد امرأة في أن تغنت
بهجاء المسلمين ونزعت ثنيتها، فإن كانت ممن تدعي
الاسلام فأدب وتقدمة دون المثلة، وان كانت ذمية
فلعمري لما صفحت عنه من الشرك أعظم، ولو كنت
تقدمت اليك في مثل هذا لبلغت مكروها فاقبل الدعوة،
واياك والمثلة فإنها مأتهم ومنفرة الا في قصاص.
(الطبري، الجزء الثالث، ص. 277)

Translation:

This is a letter from Abu Bakr, the first
Khalifa to one of his commanders:

It has come to my knowledge that you
have cut off the hand of a woman and
broken her front teeth for singing a

satire of the Muslims. The right course for you was , if she was one of those who professed Islam to reprimand and punish her but not to the extent of mutilation, and if she was a Dhimmi, then, by my life, the sin of her being Mushrik, which you have condoned is far greater than the satire of the Muslims. If I had given you advance instructions regarding an offence like this, (and you had defaulted) then certainly you should have come to grief at my hands. Be lenient to delinquents and avoid mutilation, for it is not only a sin, but is likely to antagonize people to Islam, except when resorted to as a legal punishment for causing physical injury.

II

رسالة من الخليفة الثاني
عمر بن الخطاب (رض)
الى الصحابي أبي موسى الأشعري
حاكم البصرة

أما بعد فان أسعد الرعاة عند الله من سعدت به رعيته
وان أشقى الرعاة عند الله من شقيت به رعيته واياك
أن ترتع فترتع (أو تزيغ فتزيغ) عمالك فيكون مثلك
عند الله مثل البهيمة نظرت الى خضرة من الأرض
فترتعت فيها تبتغي بذلك السمن وانما حثفها في سملها
والسلام. (علي يوسف، ص. 8)

Translation:

This is a letter from the second Khalifah to Abu Musa al-Ash'ari, the ruler of Basrah:

The most fortuninate ruler in the sight of God is one who brings prosperity to his subjects; and the most unfortunate ruler is one who is the cause of their misery. Guard against leading a luxurious life, for your officers will do likewise, and your conduct in the sight of God will be

no better than that of a quadruped,
which on seeing a green patch of land
grazes there to its heart's content in
order to get fat, though in fatness lies its
death. Peace be upon you.

III

رسالة الخليفة الثالث عثمان بن عفان (رضي الله عنه) الى حكام الأقاليم

أما بعد فاني آخذ العمال بموافاتي في كل موسم وقد سلطت الأمة منذ وليت على الأمر بالمعروف والنهي عن المنكر، فلا يرفع علي شئ ولا على أحد من عمالي الا أعطيته وليس لي ولعيالي حق قبل الرعية الا متروك لهم، وقد رفع الى أهل المدينة أن أقواما يشتمون وآخرون يضربون فيا من ضرب سرا وشتم سرا! من ادعى شيئا من ذلك فليواف الموسم فيأخذ بحقه حيث كان مني أو من عمالي أو تصدقوا فان الله يجزي المتصدقين. (الطبري الكتاب الرابع، ص. 99)

Translation:

A message from the third Khalifa,
Uthman bin Affan:

I ask the provincial governors to see me every year during the pilgrimage season. Since I became caliph, I have empowered the nation to act according to the principle of al-amr fil-ma'ruf

wan-nahy an al-munkar, (to call for good and avoid bad doings) so that every complaint made to me against my conduct or that of my governors is redressed by me and my family, and I have forgone in favour of the subjects our rights and privileges. The residents of al-Madinah have reported to me that some people (in provincial capitals) are reviled and others beaten. Alas for those beaten and maligned secretly! Any one with such grievances should see me during the pilgrimage season and get them redressed, whether they be against me or my governors, or forgive, for God rewards those who forgive.

IV

رسالة الخليفة الرابع
علي بن أبي طالب (رضي الله عنه)
الى أحد حكام الأقاليم

أما بعد فانك أبطأت بحمل خراجك ، وما أدري ما الذي حملك على ذلك، غير أنني أوصيك بتقوى الله وأحذرك أن تحبط أجرك وتبطل جهادك بخيانة المسلمين، فاتق الله ونزه نفسك عن الحرام ولا تجعل لي عليك سبيلا فلا أجد بدا من الأيقاع بك، واعزز المسلمين ولا تظلم المعاهدين، وابتغ فيما آتاك الله الدار الآخرة ولا تنس نصيبك من الدنيا وأحسن كما أحسن الله اليك، ولا تبغ الفساد في الأرض ان الله لا يحب المفسدين. (اليعقوبي، الكتاب الثالث، ص. 176).

Translation:

A Message from Ali Bin Abi Talib, the forth Khalifa, to one of the governors.

You have delayed remitting the revenues due from you and I do not know why you have done so. However, I advice you to fear God and warn you not to destroy the divine reward to

which you are entitled and not to waste your military services to Islam by embezzling the Muslims. Fear God and keep aloof from forbidden acts and do not furnish an excuse to me to take action against you, so that I have no option but to punish you severely. Honor the Muslims and do not maltreat those with whom you have entered into agreements. Seek through what God has given you the success of the next world, without forgetting your share of comforts in this world and do good as God has done to you and do not seek to cause disorder on the earth, for God dislikes the mischief-makers.

Islamic Speeches

خطب اسلامية

I

خطبة الخليفة الأول أبي بكر الصديق (رض)

إن الله بعث محمدا رسولا الى خلقه وشهيدا على أمته ليعبدوا الله ويوحده وهم يعبدون من دونه آلهة شتى، ويزعمون أنها لهم عند الله شافعة وانما هي من خجر محوت وخشب منجور، (ويعبدون من دون الله ما لا يضرهم ولا ينفعهم ويقولون هؤلاء شفعاؤنا عند الله وقالوا: ما نعبدهم الا ليقربونا الى الله زلفى) فعظم على العرب أن يتركوا دين آبائهم فخص الله المهاجرين الأولين من قومه بتصديقه والايمان به والمواساة له والصبر معه على شدة أذى قومهم لهم وتكذيبهم اياهم ، وكل الناس لهم مخالف زاد عليهم فلم يستوحشوا لقلّة عددهم وشنف الناس لهم واجماع قومهم عليهم، فهم أول من عبد الله في الأرض، وآمن بالله وبالرسول وهم أولياؤه وعشيرته وأحق الناس بهذا الأمر من بعده ولا ينازعهم ذلك الا ظالم، وأنتم معشر الأنصار من لا ينكر فضلكم في الدين ولا سابقتهم العظيمة في الاسلام رضيكم الله أنصارا لدينه ورسوله وجعل اليكم هجرته وفيكم جلة أصحابه، فليس بعد المهاجرين الأولين عندنا بمنزلتكم

فنحن الأمراء وأنتم الوزراء ، لا تفتأون بمشورة ولا
تقضى بدونكم الأمور.(الطبري، ج 3 ص 208)

Translation:

This is a speech made by the first khalifa, Abu Bakr al-Siddiq:

Indeed, Allah sent Muhammad as His messenger to mankind and as His witness to his people so that they should worship Him and believe in His unity. They had been worshipping a number of gods decides Him and asserting that the latter interceded for them to God and did them good, though in fact they were no better than pieces of carved stones or wood. (Abu Bakr recited these Qur'anic verses) "And they worship besides Allah idols which can neither benefit nor harm them and they say that idols are our intercessors to God and that we worship them for no other purpose than that they

bring us into His favor." It was therefore, difficult for the Arabs to give up the religion of their forefathers. In such circumstances, God singled out the first Muhajireen (immigrants) from among his tribe and gave them the privilege of conforming his apostle-hood and believing in his mission and sharing with him their resources and enduring with them the ill-treatment of their people and their charges of falsehood; while everyone else opposed and disregarded them. But they were neither disheartened by their small number nor the dislike and united opposition of their people. They were thus the first to worship God on this earth and to believe in Him and His messenger. They have also the distinction of being his comrades and relatives and, more than anyone else, have the right to succeed him, and none but an unjust person can challenge this right. However, O community of Ansar,

(Followers of the Prophet at Madinah)
your meritorious services to religion and
your great seniority in Islam cannot be
denied. God has chosen you as Ansar of
His religion and messenger, made him
emigrate to you and some of his
foremost companions belong to you.
After the first Muhajireen, we place no
one on an equal footing with you. So we
shall be the rulers and you our ministers;
nothing shall be done without consulting
you and no decision shall be taken
without your consent.

II

خطبة عمر بن الخطاب (رض) ال خليفة الثاني

أيها الناس، انه قد أتى علي زمان وأنا أرى أن قراءة القرآن تريدون به الله وما عنده ، فخيل الي أن قوما قرأوه يريدون به الناس والدنيا، ألا فأريدوا الله بأعمالكم، ألا انما كنا نعرفكم اذ ينزل الوحي واذ رسول الله بين أظهرنا ينبئنا من أخباركم، فقد انقطع الوحي وذهب النبي فانما نعرفكم بالقول، ألا من رأينا منه خيرا ظننا به خيرا وأحببناه عليه ، ومن رأينا منه شرا ظننا به شرا وأبغضناه عليه، سرائركم بينكم وبين ربكم، ألا واني انما أبعث عمالي ليعلموكم دينكم ولا أبعثهم ليضربوا ظهوركم ويأخذوا أموالكم، ألا من نابه شئ من ذلك فليرفعه الي فوالذي نفسي بيده لأقصنكم منه. (الأعرابي، جزء 2 ص. 349)

Translation:

This is a speech for Omar bin al-Kattab the second khalifa:

O people, there was a time when I thought that you read the Qur'an to

please God, the Mighty and the Great, and get His reward; but now it appears to me that some people do so to impress others and get material gain. Hark! you should seek to please God alone by your action. Hark! we know those good or bad among you through the revelation and the messenger of God who tell us about your conduct; but now that he is no more and the revelation have stopped, we shall judge you by your words. Hark! we shall form a good opinion of those who behave well and like them and shall have a bad opinion of those who misbehave and shall dislike them. Your thoughts and intentions will be judged by God. Hark! I send my governors to teach you religion and the sunnah and not to beat you or take your wealth. Hark! anyone who is maltreated by should report to me, and I swear by the One who controls my life that I shall avenge you.

III

خطبة عثمان بن عفان (رض)
ال خليفة الثالث
سنة 644 ميلادية 24 هجرية

الحمد لله الذي لا ينبغي الحمد الا له، الحمد لله الذي
هدانا للاسلام وأكرمنا بمحمد عليه الصلاة والسلام-
أما بعد أيها الناس فاتقوا الله في سر أمركم وعلانيته،
وكونوا أعوانا على الخير والبر والصلة ولا تكونوا
اخوانا في العلانية أعداء في السر، فانا قد كنا
نحذروا أولئك ، من رأى منكم منكرا فليغيره، فان كان لا
قوة له به فليرفعه الي وكفوا سفهاءكم وشددوا عليهم
فان السفية اذا قمع انقمع واذا ترك تتابع. (الأنساب
للبلاذري-ج 5 ص 24-25)

Translation:

This is a speech for Uthman bin Affan,
the third Khalifah in Islam (24H\644):

Praise be to Allah, who alone deserves it
and has guided us to Islam and honored
us with Muhammad, may he be blessed.
O people, fear God in your private as
well as public deeds and be cooperative

in all acts of beneficence. Do not be friends in open and enemies in secret, for we have been cautioned against such people. He who sees something wrong being done should try to rectify it, but if he cannot do so, he should report it to me. Restrain your insensible men and be harsh to them; for an insensible man kept in check behaves, but if left alone persists in his objectionable activities.

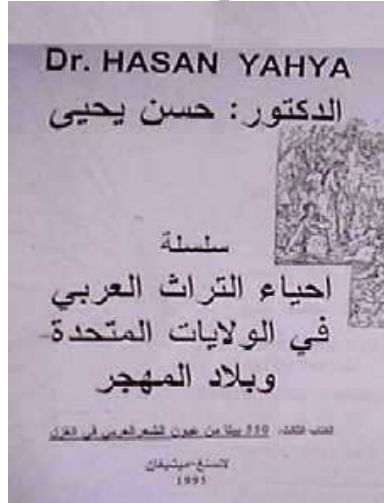
PART THREE

العربية لغير الناطقين بها

Arabic- 4- Fun

A Section For

Non- Arabic Speakers too!



Al-Muhtawa – Content

Arabic 1 Tahiyyat Greetings

Ayyam al-usboo' (week days)

Arabic 2 Al-Arqaam - Numbers

Arabic 3 Al- Ash hur al- Arabiyyah - Arabic Months

Mafaheem Islamiyyah – Islamic Concepts

Arabic 4 Howa wa hiya - male and female

Arabic 5 Phrases used in Arabic - *Jumal bil arabi*

Arabic 6 Ahlan wa sahlam - Welcome Concepts
Arabic 7 al huroof al Arabiyyah - Arabic Letters
Arabic 8 Muqabalat ala al-arabi - Conversations
Conversation 1 Meeting People
Conversation 2 Helping a student
Conversation 3 At the University
Arabic 9 Tadreebat – Substitution Drills
Glossary Words Has Meaning

Arabic 101

تحيات (Tahiyyat) Greetings
السلام عليكم As-Salamu Alaykum
صباح الخير Sabah elkhayr
مساء الخير Masa alkhayr
كيف حالك؟ Keef haalak
أنا بخير Anaa bikhayr
مع السلامة Ma' as-salama
شكرا Shukran
شكرا جزيلاً Shukran Jazeelan
الو سمحت law samaht
من فضلك Min fadhlak
ما بعرف عربي Ma ba'raf Arabi
شوية شوية ihki shwaya shwaya
الجامعة Al-jami'ah
جامعة زايد Jami'at zayed (zayed U)
أنا أستاذ في جامعة زايد Ana ostath fi jami'at zayed
أنا استاذة في جامعة زايد Ana ostatha fi jami't zayed
Ayyam al-usboo' (week days)
يوم السبت Sabt Sat Yowm as-sabt
يوم الأحد Ahad Sun. Yowm al-ahad
يوم الاثنين Ethnayn M الاثنين Yowm al-ethnayn

ثلاثاء Thalatha T يوم الثلاثاء Yowm al-
 أربعاء Arbi'aa W يوم الأربعاء Yowm al-
 خميس Khamees Th يوم الخميس Yowm al-
 جمعة Jum'uah F يوم الجمعة Yowm al-
 (Times) الأوقات al-awqat)
 صباحا Ssabahan) Morning (THuhan) Noon
 عصرا Assran) After noon) مساء Massa'n) Evening)
 نهارا Naharan) Daylight) ليلا Laylan (At night(
 قبل Qabl) Before بعد (Ba'd (After)
 فوق Fawq Up تحت Taht Down
 Arabic 2

numbers - al-Arqaam

الأرقام Al-Arqaam) Numbers(
 واحد 1. Wahad 2. اثنان Ethnayn
 ثلاثة 3. Thalatha 4. أربعة Arba'ah
 خمسة 5. Khamsa 6. ستة Sitta
 سبعة 7. Sab'ah 8. ثمانية Thamanya
 تسعة 9. Tis'ah 10. عشرة Ashara

عشرون 20. Eshreen 30. ثلاثون Thalateen
 أربعون 40. Arba'een 50. خمسون Khamseen
 ستون 60. Sitteen 70. Sab'een
 ثمانون 80. Thamaneen 90. Tis'een
 مائة 100. Miyya 200. Mitayn
 ثلاثمائة 300. Thalathmiya 400. Arba'miya
 خمسمائة 500. Khamsmiya
 ألف 1000. Alf 2000. Alfayn ثلاثة آلاف Thathalaf
 5000. Khamsalaf خمسة آلاف
 أربعة آلاف 4000. Arba'alaf
 ثلاثة ملايين Milyonayn مليونان Million
 خمسة Arb'a malayeen أربعة thalathamillion
 malayeen Kamsat

ستة سبعة ثمانية ... تسعة ملايين

Arabic 3

Arabic Months - al-Ash-hur al-Arabiyya

Arabic Months (ash-shohoor al-Arabiyyah)

1 Muharram يناير Yanayer محرم

2 Safar فبراير Febrayer صفر

3 Rabi' awwal مارس Maris ربيع الأول

4 Rabi' Thani أبريل April ربيع الثاني

5 Jamadi oola مايو Mayo جمادي الأولى

6 Jamadi Thani يونيو Yunyo جمادي الثانية

7 Rajab يوليو Yulyo رجب

8 Sha'ban أغسطس Agustus شعبان

9 Ramadhan سبتمبر September رمضان

10 Shawwal أكتوبر October شوال

11 ZulQi'dah نوفمبر Novamبر ذو القعدة

12 Zul-Hijja ديسمبر December ذو الحجة

Islamic Concepts

مفاهيم إسلامية Mafaheem Islamiyya

الله أكبر (Allah is Great) Allahu Akbar

الحمد لله (Thank God) Ahamdu lillah

بسم الله In the name of Allah

محمد رسول الله Muhammad Rasool Allah

Muhammad is the Messenger of Allah

إن شاء الله (If God wills) In sha' Allah

لا إله إلا الله La ilaha ella Allah

There is No god but God

Arabic 4

Howa wa hiya - male and female

This is (Hatha or haza for male)

This is (Hazihi or hathihi) for female.

Hatha (Haza) Habil (ROPE)
Haza Feel(Elephant)
Hathihi (Hazihi) Safeena) Ship
Hatha Anf) Nose)
Hatha Zarf) envelope)
Hatha or Haza Maktab) Office)
Hazihi Maktaba) Library)
Haza Bayt) House-Home) Hathihi Sayyara (Car)
Hathihi Ain) eye) Haza Jamal (Camel)
Hatha Maqass walad) Boy)
Bint (girl) Shams) Sun)
Qalam (Pen) Qadam (foot)
Thawr (Ox) Wardah) rose)
Zahrah) Flower) Kalb (dog)
Tabeeb) Physician) Shbbak (window)
Soor (fence) Shajara) tree)
Sareer) bed)

Arabic 5

Phrases used in Arabic

Jumal musta'malah bil arabi

Can you help me *Mumkin tisaa'dni*

Can you tell me *Mumkin jiquilli*

May I have *Mumkin aakhuz*

Do you know? *Hal ta'rif*

Please speak slowly *Law samahit takallam
shuwayya shuwayya*

Please write it for me *Law samahit uktubha ala
waraqa*

My name is hasan *Esmi hasan*
I am sorry *Ana Aasif (male)– Asfah (female)*
I am really sorry *Ana Aasif jiddan*

Goodbye *Ma` assalama*
Good night *Tesbah ala khayr*
Good evening *Masa al-khayr*

I would like to leave *Ureedu an Azhab*
I've lost my way *Ana Tuht tareeqi*
Where can I get *Min wayn Ajeeb*
From Here *Min Huna*
From There *Min Hunaak*
Come here *Ta'ala huna*

See you later *Ashoofak ba'dayn*
I don't know *Ana ma A`raf*
This is right *Haza Saheeh*
This is wrong *Haza ghalat*
It doesn't matter *Ma'alish*

Forbidden *Mamnoo`a*
I am busy *Ana Mashgool*
Exit *Khurooj*
Way in *Dukhool*
Ladies and Gentlemen *Sayyidaati Saadati (male)*
Open the door *Eftah albaab (albaab Maftooh)*
Closed *Musakkar*
Life is easy *Al-Hayah Sahla*
Life is not easy *Al-Hayah Sa`abah*
Oooooooh life! *Aeeeh Dunia!*

Arabic 6

Dr. Hasan Yahya

- أهلا وسهلا Ahlan wa sahlan welcome Concepts
) سلام عليكم peace be upon U (Salamu Alaykum
صباح الخير Ssabah el-khayr (Good morning)
) مساء الخير (good evening) Masa elkhayr
صباح النور Ssabah an-noor Good morning
) مرحبا Welcome) (Hello (Marhaba
) كيف حالكم؟ How are U?) Keef Haalkum?
) أنا حسن مين انت؟ I am Hasan, who are U?) Ana hasan
meen enti?
) أنا لورين ، مين انت؟ I am lorin, who are U?) Ana lorin,
meen enta?
أنا _____ ، مين انت؟ Ana _____, meen enta?
أنا ساكن في دبي ، وانت؟
Ana sakin fi Dubai, wa anta?

Arabic 7

الحروف العربية Arabic Letters

al huroof al Arabiyyah

- أ A آدم Adam
ب B دبي Barr Dubai
ب B بحر Bahar
ث Th ثلاثة three
س S أنت سمعت Enta sami'ta?
ش Sh شهر Shahr
ج جمال Jamal
ح H حواء Hawwa
خ Kh خالد Khalid
ر R رعد Thunder

Z زايد Zayed
 SS Sabir Salih, Salah
 TT طيارة tayyarah
 ع Ain العين al-ain
 Gh غ غالب Ghalib
 F فرنسا Faransa
 Q قطر Qatar
 M محمد Mohamed
 H هاء Hawaa'
 Thاء Thaa تاء taa باء Baa ألف Alif
 Khaا Khaa خاء Haa جاء Jeem
 Thal ذال Daal دال
 Zain زين Raا
 Sheen شين Seen سين
 Dhad ضاد SSad صاد
 Thaa' ظاء Ttaa' طاء
 Ghain غين Ain عين
 Qaaf قاف Faa' فاء
 Meem ميم Laا Lam Kaaf كاف
 Yaa ياء Waا Waaw Haa' هاء Noon نون

Arabic 8

Conversations

for Arabic Practice

Muqabalat Littadreeb ala al-arabi.

Conversation 1 – Meeting people

English

Ali: Good morning, Susan. How are you?

Susan: Fine, thanks. Ali, this is my friend, Thomas.

Ali: Hello, Thomas. Nice to meet you.

Thomas: Nice to meet you, too, Ali.

Ali: Thomas, where are you from?

Thomas: I'm from San Francisco. How about you?

Ali: I'm from Cairo.

Susan: Oh, Cairo is a beautiful city!

Thomas: I would like to visit Egypt someday.

Ali: I hope you can go to Egypt soon.

Thomas: in sha' allah. (if God is willing)

Arabic

Ali: Sabah el kayr, Susan. Keef halik?

كيف حالك؟ ، صباح الخير يا سوزان

Susan: Quayyesah. (or bikhayr) Shukran, hatha
sadiqi, Tomas.

هذا صديقي توماس . ، شكرا ، بخير ، كويسة

Ali: Marhaba, tomas, saeed li ma'rifatak)

بمعرفتک أنا سعيد ، توماس ، مرحبا

Thomas: wa an kaman (me too), Ali.

يا علي ، وأنا كمان

Ali: min ayna (or min wayn) anta ya Tom.

؟ من وين انت يا توم

Thomas: ana min San Francico, wanta, min ayna?

؟ وأنت من وين ، أنا من سان فرانسيسكو

Ali: ana min al-qahira.

أنا من القاهرة

Susan: Aah. AlQahira madinah jameela.

آه القاهرة مدينة جميلة

Thomas: Uhibbu an azoor Misr yawman ma!

أحب أن أزورها يوما ما .

Ali: Arjoo an tazoora Misr qareeban.

أرجو أن تزور مصر قريبا

Thomas: in sha' allah. (if God is willing)

إن شاء الله .

Conversation 2 – Helping a student
Muqabala ethnayn- musa'adat sadeeq

English

Huda: Good afternoon.

Mrs. Jane: Good afternoon to you. How may I help you?

Huda: I am looking for a book on cats.

Mrs. Jane: We have many books about cats. They're on the table in the back.

Huda: Thank you very much.

Arabic

Huda - (Masa el khayr, miss jane.)

مساء الخير مس جين

Mrs.Jane- (Masa el khayr, Huda. Ayy khidmah.

Keef

mumkin asa'dik?)

؟ كيف أقدر أساعدك ،أي خدمة ، مساء الخير هدى

Huda - (Abhathu an kitab hawla al qitat.)

أبحث عن كتاب حول القطط

Mrs Jane - (endana kutub katheerah an al-qitat.

Tajideeha ala at-tawla fil-khalf)

عندنا كتب كثيرة عن القطط . تجديها على الطاولة في الخلف

Huda - (shukran jazeelan) شكرا جزيلاً

Converstation 3

fil Jamia'ah - at the University

Mark: Hello

Where is Mr.Mahmoud? I need him.

Ms.Maha: Mahmoud is not here.

Mark: When did you see him last time?

Ms.Maha: He was here, then he went to the library, I think.

Mark: I want to see him. It is urgent

Ms.Maha: OK. I hope you find him there

Mark: See you later.

Ms. Maha: c u, good luck.

Mark: Salamu Alaykum السلام عليكم

Wayn Ustad Mahmoud? Ana Ayyo وين محمود يا مها

Ms. Maha:Mahmoud mish hina. محمود مش هنا

Mark:Mata shufteeh aakhir marrah متى شفتيه آخر مرة ؟

Ms. Maha:Kan hina wa ba'dayn raah al maktaba, aataqid.

كان هنا وبعدين راح المكتبة ، أعتقد

Mark:Ureedu an araaah? Alamr (must'ajal) muhim

أريد أن أراه . الأمر مستعجل - مهم

Ms. Maha:In sha'allah tilaqeeh hunaaK

إن شاء الله تلاقيه هناك

Mark:Ma' as-salamah

مع السلامة مارك

Ms. Maha: ma' as-salama

مع السلامة ، مها

Hazzan saeedan حظا سعيدا

Arabic 9

Tadreebat - Substitution drill 1

Ali, this is my friend, Thomas.

(haza or hatha) sadiqi, Thomas.)

Hatha (haza) teacher (Ustathi)

neighbor (jaari)

brother (akhi)

_____ cousin _____ (Qaribi)
_____ sister, Anne. (Ukhti)

Substitution drill 2

Cairo is a b city. (Alqahirah madina jameela)

_____ larg _____ (wasi'ah)

_____ wonderful _____ (rai'ah)

_____ (crowded) busy _____ (zahma-or-mashgoola)

_____ fascinating _____ (bahirah)

_____ noisy _____ (dhawdaiyya)

_____ exciting _____ (jameela)

Substitution drill 3

I am looking for a book on cats. (*an el-qitat*)

_____ airplanes. (*an
attayyarat*)

_____ cooking. (*an at-tabikh*)

_____ flowers. (*an az-zuhoor*)

_____ movies. (*an al-aflam*)

_____ football. (*an kurat al
qadam*)

Substitution drill 4

I am looking for a book on cats.

(*ana abhathu an kitab hawla al-qitat*)

_____ reading _____ .

(*ana aqra' kitab an al-qitat*)

_____ writing _____ .

(*ana aktub kitab hawla al-qitat*)

_____ buying _____ .

(*ayza ashtiri kitab an al-qitat*)

_____ selling _____ .

(ana ayzah abee'a kitab an al-qitat)

_____ studying _____ .

(ana adrus fi kitab an al-qitat)

Tadreeb - Substitution drill 5

They're on the table in the back.

(Hunak ala al-tawla fil-khalf).

_____ in the front. (fil-muqaddimah)

_____ the right side. (ala al-janib al-ayman)

_____ over there. (hunaak)

_____ chair _____ . (ala al-kursi)

_____ shelf _____ . (ala al-raff)

_____ floor _____ . (ala al-ardh)

Substitution drill 6

Ali, this is my friend, Thomas.

(haza or hatha) sadiqi, Thomas.)

Hatha (haza) teacher _____ (Ustathi)

_____ neighbor _____ (jaari)

_____ brother _____ (akhi)

_____ cousin _____ (Qaribi)

_____ sister, Anne. (Ukhti)

Substitution drill 7

Cairo is a beautiful city. (Alqahirah madina jameela)

_____ large _____ (wasi'ah)

_____ wonderful _____ (rai'ah)

_____ (crowded) busy _____ (zahma-or-mashgoola)

_____ fascinating _____ (bahirah)

_____ noisy _____ (dhawdaiyya)

_____ exciting _____ (jameela)

Substitution drill 8

They're on the table in the back.

(Hunak ala al-tawla fil-khalf).

_____ in the front. (fil-muqaddimah)

_____ the right side. (ala al-janib al-ayman)

_____ over there. (hunaak)

_____ chair _____ . (ala al-kursi)

_____ shelf _____ . (ala al-raff)

_____ floor _____ . (ala al-ardh)

Glossary : words has meaning

Ana ja'ana: I am hungry

Ana jaa'an: I am hungry

Ana atshaan: I am thirsty

Ana atshana: I am thirsty

Al-jaww jameel: nice wheather

Al-haya jameelah: Life is good

Aqdar (astatee') aakul hissaan: I can eat a horse.

Ana musaafir: I am going – travelling

Ana min San Francico:I am from San Fransisco.

Ana min al-qahira: I am from Cairo.

Aah. AlQahira madinah jameela: Oh Cairo is a nice city.

Arjoo: I hope

Aanisah: unmarried-young lady آنسة

Abghi: I want

Al-Jamee': all

Al-Jama'ah: the group

Bint: girl (pl. Banat)

Crescent: Hilal

Emshi: go

Huwa: he

Hiya: she

Hum: they

Hatha sadiqi: This is my friend.

Haza: this is (for male)

Hazihi: this is (for female)

Ila baladi qareeban: to my country, soon.

In sha' allah: God is willing)

Jami'ah: University

Jamia: mosque
Jari: My neighbor
Jazeerah: Island
Keef halik? How are you?
Lutfan: please
Law samahti: please
Marhaba: Hi, welcome
Min ayna (or min wayn) anta: where are you from?
Min fadhlik: if you please.
Nahnu: we
Qamar: Moon
Qoomi: stand up
Quayyesah. (or bikhayr): I am fine
Qareeban: soon.
Sabah el kayr: Good morning
Sanah wahida: one year
Sanat alfayn: year 2000
Sayyed: Mr.
Sayyedah: Mrs.
Shahr: month
Shams: Sun
Shari': street
Shukran: thank u.
Sayyara: Car
Sayyarti: my car
Tareeq: road
Taali: come here
Tizoora Misr: to visit Egypt
Shukran: Thank you
Saeed li ma'rifatak: I am happy to know you.
Uq'udi: or Ijliss, sit down

Ureedu: I want

Uhibbu: I like

Yalla: hurry up.

Yawman ma: Someday.

Wa an kaman: me too

Wa enta, min ayna? And you?

Walad: boy

Ziyarat Misr: visit Egypt

End – Nihayah – نهاية

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