

IT'S IMPORTANT TO REMEMBER THAT MY NOTES MAY CONTAIN ERRORS, SO IT'S ADVISABLE NOT TO RELY SOLELY ON THEM. WHILE YOU CAN USE THEM AS A REFERENCE, IT'S ESSENTIAL TO VERIFY THE INFORMATION INDEPENDENTLY. LIKE ANY HUMAN, I AM PRONE TO MISTAKES

# Lesson 12: Mastering Arabic (Arabic)

## ② Putting words together

There are sounds in the Arabic language which are not in English, these sounds need to be learnt from fresh because they're important in understanding or in speaking Arabic.

6 Special letters: - و (wāw) ز (zāy) ر (rā') ذ (dhāl) د (dāl) ا (alif)

These letters are special because they join up anything afterwards.

These 6 letters, you don't

So you can join a letter before.  
These letters are called Naughty letters.

(i) ذ (dhāl) د (dāl) have same basic shape & the only difference is that ذ has dot & د don't have dot.

ز (zāy) ر (rā') have same basic shape & the only difference is that ز has dot & ر don't have dot.

(ii) They (ذ & د) sit on the line

ز & ر fall under the line.

\* Remember finish the shape first & then ~~not~~ add dots!

Handwriting practice:-  
 dāl, dhāl    ذ  
 rā', zāy    ز  
 wāw    و  
 alif    ا

Joining letters

بَاب  
بَاب

(1) ب + ا = با

(2) ا + ب = اب

(1) ن + ا + ر = نار → fire

(2) ب + ر + د = برد → cold

(3) ز + ي + ن = زين → Something good

or good (of) name of a place

(4) ا + ب + د + ا = ابا → flower

(5) ذ + و + ب = ذوب

(6) و + ز + ي + ر = وزير

→ 6 Special letters cannot be joined up <sup>with</sup> anything afterwards, all other letters can be joined on either side.

Exercise 2 -

Fill in the missing letters or words to match the example.

(1) بَاب = با + ( ) + ( ) = بَاب

flower → (2) و + ر + د = ورد

(3) ر + ب + و = ربو

(4) بَاب = با + د + ر = بَادِر

(5) بَاب = با + ( ) + ر = بَابِر

(6) بَاب = با + ر + ر = بَابِر

(7) ثَاب = ثا + و + ب = ثَابِب

(8) ذَاب = ذا + د + ر = ذَابِر

## Long Vowels-

We know the 3 short vowel signs: fatha (a), kasra (i) & damma (u)  
can be made long by adding the 3 letters alif (ا), ya' (ي) & wāw (و).

Eg: بَا (bā) ← بَ (ba)  
بِي (bī) ← بِ (bi)  
بُو (bū) ← بُ (bu)

From this we see that :-

fatha + alif = ā (long 'a' as in hair or as in heart)  
kasra + ya' = ī ( " 'i' " " meet)  
damma + wāw = ū ( " 'u' " " boot)

# Tip: In practice, the vowel signs are rarely written on long vowels as the extra letter already indicates the sound: با يو لي

\* Arabic is an easy language to learn because it's a language which is based upon :-

- (1) Rules of grammar, & also,
- (2) Patterns that the words follow that can be worked out & distinguished

## Exercise 2 :-

Write the vowels on these words.

(1) وَزِير (2) دِين (3) دَيْن (4) بَيْت  
(5) يُرِيد (6) بَرِيد (7) بَيْن (8) بَيْن (9) زَيْن

(10) وَارِد

Dictation -

- (1) بَدْر
- (2) نُور
- (3) رَدَّ
- (4) تَدِير
- (5) نَر
- (6) دَر
- (7) بَرَد
- يَزِيد

Yoghurt → زبادِي (Zabādi)

طازج → fresh (Tazij)

Alif :- Unique among Arabic letters because it doesn't have a definite sound. There are 2 main ways an alif is used :-

- (1) To form the long vowel ā.
- (2) To 'carry' a short vowel i.e., hamza (ء).

If a word begins with a short vowel, the vowel sign cannot simply hang in the air before the next letter. So the vowel sign is placed above or under an alif, as in these examples :-

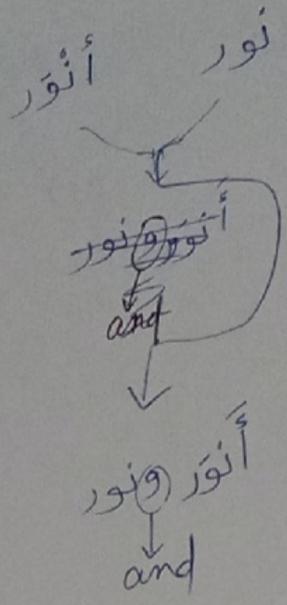
اِن (in)      اُذ (udh)      اَب (ab)

Small 'c' shape → (ء) accompanies hamza the vowel sign

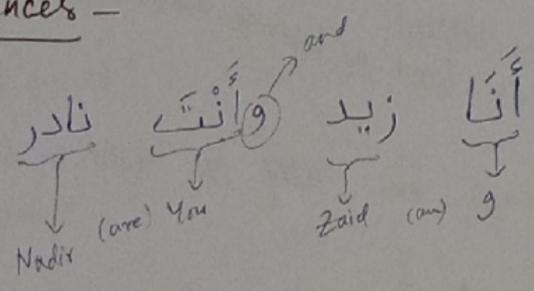
Putting words together

**TIP**

\* 'g' is joined more close to that word than its to the word which precedes it. So its written next to the word.

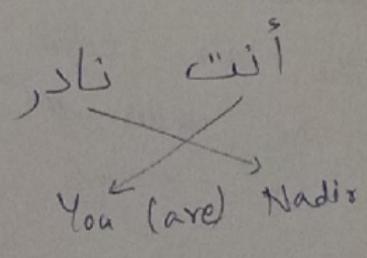
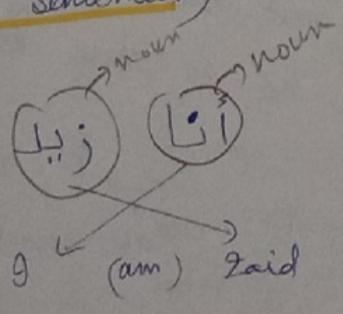


Simple Sentences -



Many Arabic sentences do not need the verb 'to be' (am, is, are) in the present tense. This means that you can have a sentence with no verb at all (Such sentences are called

\* nominal sentences.



In arabic grammar, 'nominal sentences' is called "Jumala al ismiyya".

Jumala - sentence  
 al-ismiyya - nominal i.e. from the ~~word~~ 'noun'  
 meaning it ~~becom~~ begins with a noun & it doesn't

have to have a verb.

Handwriting Practice -

with & without vowels -

أنا نادر	أنا نادر
أنت دينا	أنت دينا

Male & Female -

أنا دينا وأنتِ؟  
 أنا زينب } → Conversation

وَأَنْتِ؟ → And you?

أَنْتِ (anti) is used only to refer to a female

أنا (anā) → I (male & female)

أَنْتَ (anta) → you (male)

أَنْتِ (anti) → you (female)

So in Arabic we've words which are feminine & words which are masculine.

Conversation - تَشْرَفْنَا بِاِذَا دِينَا (tasharrufna ya dīna)

↓  
We are pleased to meet you, Dina.

كوك



# Lesson 13: Hijrah (Seerah)

Week III

{ سعيد وسعد وابن عوف وطاعة وعامر فهر والزبير المدح }

The above <sup>line of</sup> poetry, mentions the 6 companions (whose names & are) not the rightly guided caliphs because everyone knows the rightly guided caliphs in sha' Allah.

سعيد → Sa'eed bin La'id

سعد → Sa'd ibn Abi Waqqas

ابن عوف → Abd al-Rahman ibn A'uf

طاعة → Talha ibn 'Ubayd Allah

عامر فهر → Amr 'Ubaydah ibn al-Jarrah

↳ His name was Amir ibn Abdillah

الزبير → al-Zubayr ibn al-Awwam

Stages of Dawah → The dawah began secretly initially & then they back began to give dawah openly

— So we continued until we spoke about the oppression & the persecuting ways in which they were persecuted & punished in the hands of the Quraysh. & their response was "PATIENCE" they were patient in the path of Allah.

We also reached a point where we spoke about a boycott & this was in about the 7<sup>th</sup> year after the Revelation after he became a Prophet.

III 4504  
- The case was that the Quraysh demanded from Abu Talib, the uncle of the Prophet, that he hand over to them what they wanted with him (punish him, kill him, whatever). This is what they wanted because they saw him as a troublemaker, he threatened them in terms of his Da'wah calling to the Oneness of Allah.

- So this is something that Abu Talib as was the case with him, he was a protector of the Prophet. Abu Talib protected him & he was a good uncle of the Prophet as we know he took care of him since he was 8y/o, so he was good to him throughout all those years. So he was not about to hand over his nephew.

So as a result of this, the Quraysh boycotted, Banu Hashim & also Banu Al-Muttalib, these two

tribes which have the same lineage

→ BOYCOTT IN TERMS OF MARRIAGE -

So they were both boycotted due to their connection <sup>to</sup> the Prophet. And it was a complete boycott whereby they were not allowed to marry from outside of their own. So no one from the Quraysh & these other tribes <sup>would</sup> be allowed to marry them.

→ BOYCOTT ECONOMICALLY & FINANCIALLY -

Also they burdened/boycotted them economically & financially.

So they were not allowed to trade with them, so they couldn't buy & sell foods, <sup>goods</sup> whatever it may be as they weren't allowed to do this <sup>was</sup> part of their boycott.

→ BOYCOTT IN TERMS OF SPEECH -

Finally, they also boycotted them in terms of speech, they were not to speak to them & this is

Something that they wrote. They wrote this, packed up all these types of treaties among themselves that this is the case, they're going to all boycott these two tribes.

— This lasted for about 3 years. & it was severe & harsh on the Muslims.

They (Muslims) found it difficult to find food. & the only way was if someone sort of brought him food for them cause they weren't allowed to trade.

And even at the time when they had Hajj season & these things, they would try in getting people to sell them goods & you would find that some of the Quraysh would buy them so that the Muslims couldn't buy them by saying "we would give you double, we would give you more" So that they were unable to even purchase food for themselves.

But Allah provided for them & they survived this boycott.

— Eventually this boycott came to an end & it was as a result of the Prophet receiving some type of Revelation whereby Allah told him about this treaty, this packed that they've written up in the Kaabah. & they hung in the Kaabah.

— And it's mentioned that some type of insect ate up the contract except for the bit/<sup>portion of the contract</sup> that said the name of Allah.

So the Prophet informed his Uncle, Abu Talib, that the contract is being eaten up, & only all the things, the bad things that they've put in the contract that they would not do then all of that was erased & all that was left was the name of Allah. So the point being the contract is now unable to stand up, they no longer have proof of it. So the Prophet told his uncle, Abu Talib, & Abu Talib

Said, "Is this the case? ~~the reality?~~ Is this the reality your Lord has told you this?" And he said, "Yes, this is the reality." ~~Then Abu Talib said, "Go to them & tell them."~~

[ATTENTION: Abu Talib was not a Muslim, but he was still boycotted alongside the Muslims, and even the other tribe members as well, some of them were Non-Muslims. However, as a result of the Prophet & his dawah, they also suffered including the non-Muslims.

This shows the level of the tribalism that they had at that time because they were still harmed & struck by them, they were still affected by the boycott even though they weren't Muslims.

They remained in a place just on the outskirts of Makkah so they weren't even amongst the people in Makkah whilst they were boycotted.]

So Abu Talib went to the Quraysh & informed them of this. And it was as he (Sallallahu alayhi wa sallam) had informed them that not to remain of the contract & this is one of the main events that led to the end of this boycott. That was in 7th year & boycott lasted for 3 years.

So, In the 10th year, a significant event took place. Abu Talib passed away.

There are some benefits that you can take from this, which is that, Abu Talib whilst he was on his deathbed, the Prophet went to him & tried to give

him Dawah. And he said, "O uncle/my uncle, say dā ilaha illAllāh, a word that I can sort of fight your case & ~~beat~~ bear witness for you ~~you~~ in front of Allah", to show the weight of this Kalima 'Laa ilaha illAllāh', how significant it is, this call to Tawhid, to (The Oneness of Allah).

Q1 But what was Abu Talib's response? Did he accept? No! he didn't accept & it was due to, you could say, his pride & his not wanting to be mocked by those around him cause there were others around him, Abdullah ibn Umayyah was there & also Abu Jahl was there, saying 'are you going to turn away from the religion of AbdulMuttalib?' This is what they were saying to him. The Prophet would say, 'Say, dā ilaha illAllāh' & they would remind him, 'Are you going to turn away from your religion?' They were trying to keep him on the old religion of ~~the~~ Shirk.

The religion of AbdulMuttalib wasn't Islam obviously & this is one of the proofs because they said 'who ~~would~~ you turn away from the religion of AbdulMuttalib?' which is idol-worship.

The final statement that he said or the final thing that the Prophet left him on was "I am on the religion of AbdulMuttalib"

The Prophet said that he would try to seek forgiveness for him so long as he is not prevented from doing so. So, he even wanted to seek forgiveness for his uncle despite that they said, so long as I am not prohibited from doing so.

But the Prophet was prohibited from doing so. As it being mentioned in some verses one which mentions :-

كَانُوا مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ ءَامَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا

لَهُمْ أَنْتُمْ أَمْخَبُ الْجَحِيمِ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَمْخَبُ الْجَحِيمِ

[At-Taubah (9:113)]

"It is not befitting/proper for those who believe for the Prophet and those who believe in Allah to ask forgiveness for the Mushrikeen, even if they are their close relatives/near kin after it has become clear to them that they are from the dwellers of the Hellfire."

- So once it becomes clear to someone that has passed away as a non-muslim then you can't seek forgiveness for them.

- Also another verse in this regard (ya'ni in regards to Abu Talib, the uncle of the Prophet) was revealed, where it mentions :-

إِنَّكَ لَا تَهْدِي مَنْ أُمَّيَّبَتْ وَلَكِنَّ اللَّهَ يَهْدِي مَنْ يَشَاءُ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ

[Al-Qasas (28:56)]

"Indeed you, (Muhammad) do not guide whoever you like but Allah guides whom He wills and He knows best those who are the guided."

So this shows that guidance isn't upto the Prophet rather it is upto Allah.

- And this explains another point that we've mentioned before, which is that Scholars generally

categorise Hidayah into 2 types -

(i) Hidayatul-Inshaad -

- The Hidayah whereby you direct & give guidance to someone by showing them the proofs, teaching them about Islam & so on.
- This is the guidance that all of us are able to ~~you~~ try & help someone with or try & direct someone to.

(ii) Hidayatul-Tawfeeq -

- The Hidayah which is only granted by Allah whether someone is truly guided, whether their chest is open up to Islam then this is only for Allah.

- Also, what's interesting about the story of the death of Abu Talib is that Ali, the son of Abu Talib, is the one who actually informed the Prophet of his eventual death. So it indicates that when the Prophet was there, he didn't actually die there & then, perhaps it was after. Because there is a narration in Sunan Abi Dawood that mentions that Ali ibn Abi Talib goes to the

Prophet & he said:

"Your ~~uncle~~ misguided old uncle, he has passed away. So who will take care of his burial?"

So the Prophet ordered Ali to take care of his burial. He said, "You go and take care of his burial, shroud & bury him, do what you've to do & do it quickly, don't do anything else & come back to me."

And this is what Ali (radhiallahu anhu) did, which shows, as a side point, the permissibility of burying a non-Muslim, without going into detail because the Prophet told Ali to bury his father.

It's the way Ali said his father was misguided which shows again that he died on the religion of AbdulMuttalib, he didn't die as a muslim cause Ali said "Yarr misguided old Uncle, he has passed away..."

- Also as we mentioned before it's impermissible to make Istighfar for the Mushrikeen. and so on.

→ As a side point, the Prophet had 4 uncles from his father side, 2 of them became Muslim & 2 of them were non-Muslims.

- \* { • 'Hamza' & 'Abbas' are the 2 uncles of Prophet who accepted Islam.
- 'Abu Talib' & 'Abu Jahl' " " " " " " " " " " didn't accept Islam.

- Also, shortly after the death of his uncle, Abu Talib, then his first wife, Khadeejah (radhiallahu anha) passed away. Some sources mention around forty days after, some mention 2 months, the point is it was shortly after, quick succession. Straight after 1 death, we find another death.

- And these were 2 close people to the Prophet. As we mentioned his uncle took care of him from he was at a young age, they went to Sham together, she protected him from the Quraysh & Khadeejah was someone that the Prophet used to confide in, he used to

go to her, speak to her, she was the first to believe in him, when he came down from the mountain, she took him to her cousin. & also the 2nd time when he received the Revelation, she also calmed him down as well. So she was the most beloved to him.

And he mentioned about her that she was the one who believed in him when nobody else believed in him. & she even spent her money, as it's mentioned in the story of the boycott there was a time when they had to spend & Khadeejah was one of those who put out money as well as Abu Bakr on the Prophet. So she actually spent in the way of Allah.

Also, she was the mother of all of his children except for Ibraheem, this shows her virtue, none of his wives after gave him children.

- And, because of these incidents, that happened in quick succession - then this year became known as Aam al-Huzn (العام الحزن) "The Year of Sorrow" or "The Year of Grief" because his uncle died & straight after that his wife died. These 2 people that were very close to him.

→ And the effect of the death of Abu Talib impacted the Muslims negatively because Abu Talib had status in the community even though they were oppressed, their oppression was limited because of Abu Talib's position amongst the Quraysh.

Now that he had died then it meant that there was no one besides Allah to protect the Prophet. So this is why there was a difficult time for the Prophet.

→ So after this, as the Prophet was aware that the Quraysh ~~they~~ perhaps up their oppression now that Abu Talib

had passed away, he went to an area known as Ta'if  
to give Dawah. There was a tribe "Banu Thaqif" <sup>here</sup> & he attempted

to give them Dawah.

He went there with his <sup>Mawla</sup> ~~brother~~ Layd Ibn Haritha (radhiyallahu anhu)  
the free slave, { some say 'adopted son', <sup>but</sup> like he was a

free slave } . So they went together to Ta'if to give Dawah.  
& they were <sup>even</sup> more aggressive than the Quraysh,  
they didn't accept his Dawah. & they mocked &  
they even threw things at the Prophet.

And what shows the virtues of Layd is that he  
would go & in front of the Prophet & take the blows,  
protecting the Prophet.

So this again had a negative impact, it was distressful time,  
& difficult time & there is ~~not~~ a narration that is  
narrated by Aisha (radhiyallahu anha) where she asked the  
Prophet "Has there been a day that was more difficult for you  
than Uhud?" & the <sup>Prophet</sup> said "Yes, your people, they oppressed  
me a lot." & he mentioned this time Banu Thaqif  
when he went to Ta'if.

In Uhud, he was in jid <sup>not sure</sup>

And also here, he was abused by the people of Ta'if when he  
went to give them Dawah.

→ There is an incident that has been mentioned  
about the Prophet when he went to these people, <sup>that</sup>  
On his return he was approached by the angel  
of the Mountain & as we know there is

angels that have <sup>they have</sup> ~~that~~ sometime specific roles over particular thing, like we've the angel of death, we've the angel that is in charge of the rain & these other things. (Abu)

It's a part of our belief that we believe in the angels when we say we've Imaan in the angels, we believe that there ~~are~~ is angels that have specific roles & abilities.

So from them, it's mentioned that, that was the angel of the mountain & he said to the Prophet "If <sup>you want, I</sup> can destroy these people for you", & the Prophet ~~said~~ wasn't a revengeful ~~man~~ person & if he got angry, if he was upset, it was for the sake of Allah, not for his own self himself, so the prophet said: something that was quite profound,

he ~~is~~ said "No, ~~do not~~ do this. Perhaps Allah will ~~take~~ <sup>take from their lines or</sup> ~~take from~~ <sup>there's a</sup> bring about people that ~~will~~ come after them from their children, from their offspring that will worship Allah & not associate any partners with Him."

And this was the case eventually ~~with~~ which happened & perhaps we will come across this in sha' Allah, as we know, that time. Now or that place is a Muslim area.

So the point is that the Prophet as we've seen before, his initial ~~so~~ reaction <sup>is</sup> isn't just to get his revenge, isn't to make dua against people & things like this, rather he said "Perhaps Allah will bring from their offspring a people that will worship Allah & not associate any partners with Him."