



كِتَابُ الْمُعَلِّمِ دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ

لِغَيْرِ النَّاطِقِينَ بِهَا

لِلأَطْفَالِ

Teacher's Module For THE MADINAH ARABIC COURSE FOR CHILDREN

prepared by

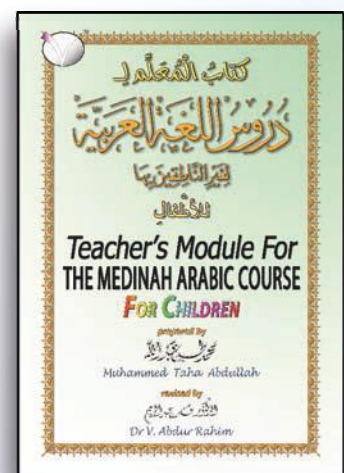
محمد تaha عبد الله

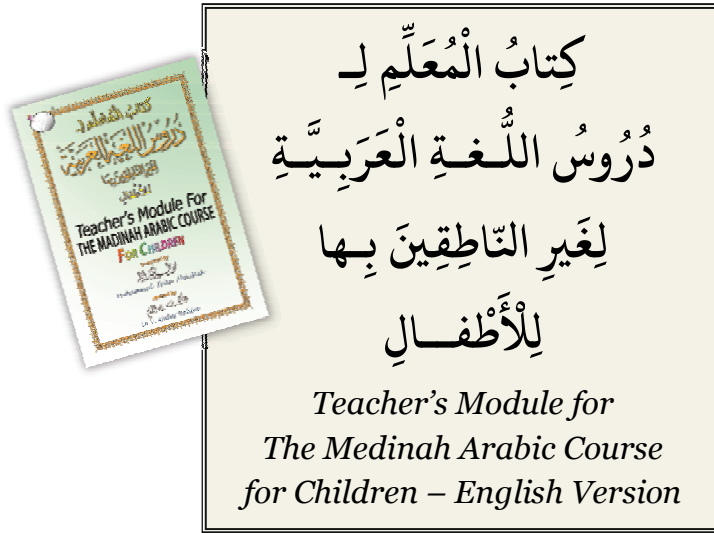
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revised by

الدكتور عبد الرحيم

Dr V. Abdur Rahim





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Please visit both Dr V. Abdur Rahim's website for the Arabic Language, and particularly mine for additional material and tips relating to calligraphy, the Arabic Language, and teaching methodology relating to the seven-book children’s series :

www.DrVaniya.com

www.Taha-Arabic.com

Shukran! شُكْرًا! Thank you!



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كِتَابُ الْمُعَلِّمِ

دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ النَّاطِقِينَ بِهَا

لِلْأَطْفَالِ

لِلسَّنَةِ الْأُولَى (١)

**Teacher's Module for
'Duroosu al-lughati al-'arabiyyati
li-ghairi an-naatigeena bihaa
lil-atfaali'**

YEAR ONE (1)

Prepared by :

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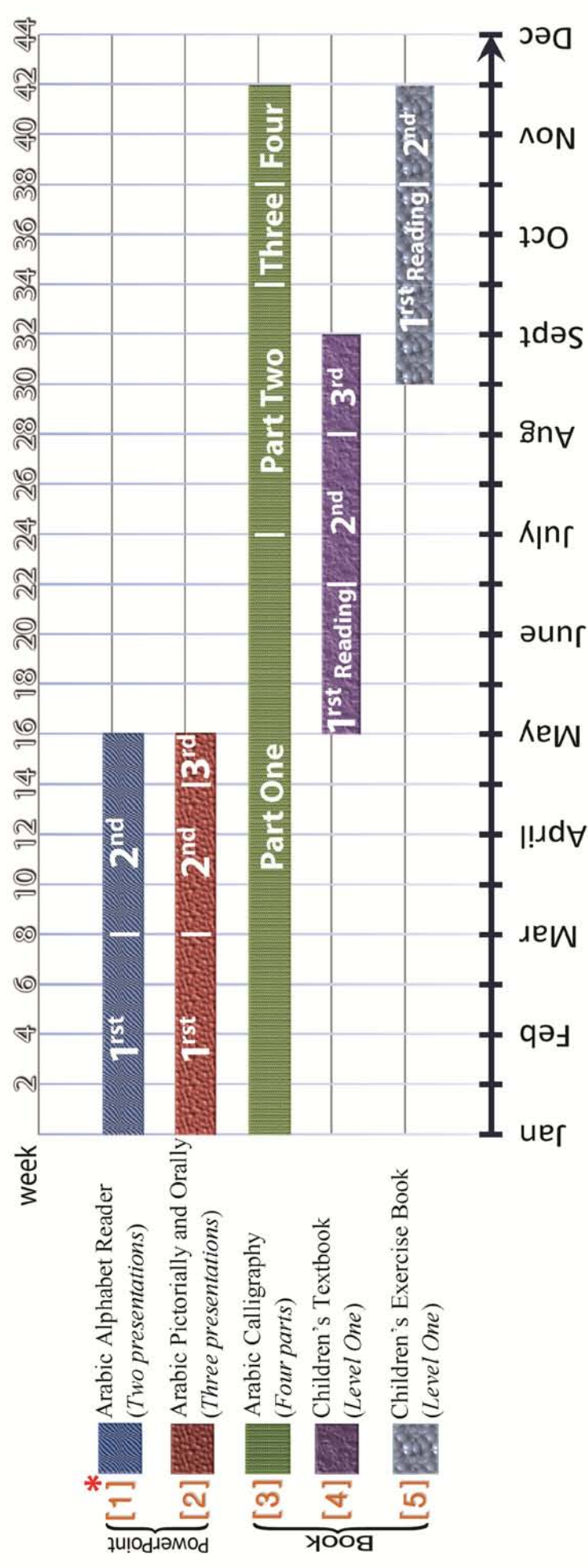
الدكتور عبد الرحيم

Dr V. Abdur Rahim

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OVERVIEW OF FIRST YEAR STUDIES

Teaching Timeline Guide



◆ We present here the three hour per-week schedule that has worked for us. However, these times are *not* meant to be rigid. Experienced teachers who are aware of the class level as well as the individual are most welcome to set up the timetable to what they feel intuitively is best for the students. The teacher should not feel confined to follow this module *precisely* as it is.

* The numbers in brackets correspond to the main chapters in this module: [1] page 15 [2] page 19 [3] page 27 [4] page 33 [5] page 39.

YEAR ONE

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Foreword

Arabic is easy.

In too many countries, the language of the Qur'an is unfortunately taught as an archaic language; dead, non-practical, and dull. It has become assumed—unfortunately—that Arabic is difficult, and that a mastery of the language comes only through blind memorization and pointless drilling. This is the core of the problem and that is what this module seeks to remedy.

The following occurred to me : Children don't *learn* a language. They just *speak* it. If they can speak it, they will understand

We have found students learning the Madinah Arabic Course for Children **دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ التَّاطِقِينَ بِهَا-لِلْأَطْفَالِ** without difficulty, nay, learning with zeal. And as we watch them, we're wondering : Why do people make learning Arabic difficult?

When you are teaching non-native speakers, something that must be understood are the numerous differences between their first language and Arabic. For instance, Arabic is read from right-to-left, the letters, the sounds, the numbers, the pronunciation and the grammar rules are all contrasting. To an English-speaking person learning German or French, for instance, the divergence is not as significant. Both are left-to-right, they share common letters and script, and most are pronounced similarly in other European languages. Moreover, the sounds are mostly familiar, and the numbers are exactly the same.

With Arabic, however, first-year pupils both are expected to comprehend a language which is read right-to-left, to hold a book which seems to be written backwards, and whose writing is cursive only, as well as grasp a language which sounds quite different from theirs and whose numbers—to them—appear to be hieroglyphics. And they are expected to do this all at the same time. This can be overwhelming to a beginner as well as a source of discouragement.

To ask this of a student all at once is to guarantee failure.

A key issue here is the fact that as most Muslims are brought up memorizing the Qur'an, it seems to have been inbred from a 'religious' perspective that Arabic must be memorized before understood. In line with

this view, students are drilled to memorize grammar rules and charts before understanding the principles behind them. They are not able to use them practically. Sadly, most often they do so without fully comprehending the general rules which must be learned first, much less the more specific lesser-understood details which are the foundation of the general rules.

To initiate learning with this mentality is to guarantee failure.

Present-day Arabic language syllabi have either a strictly grammar-based system or just the opposite; a communicative, grammar-free method. A medium between those two is necessary. A mean between these is what the Madinah Arabic Course for Children has accomplished, and what this module is about.

We produced the PowerPoint presentations¹ mentioned in this module especially for children based on the methodology of the enormously popular Madinah Arabic Course **دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ النَّاطِقِينَ بِهَا** which has been practiced for almost a half-century throughout the world. We fashioned this module for first-year students (approximate 7 years old) with the intent of having them hear, use and respond to Arabic, in Arabic, *as a living language, before* even lifting their pencils, *before* even reading a single word. They begin to *think* and *speak* in Arabic.



¹ My sincere thanks to both Puan Norina from the Kelantan Education department as well as Puan Aidah, (past) headmistress of Zainab (2) government school [Sekolah Kebangsaan Zainab (2)] Kota Bharu, Kelantan, Malaysia for making this module a reality by introducing Dr. V. Abdur Rahim's system into the school.

Special thanks go to Ustazah Azma Mohamed binti Ghani for her support, time and effort during these years (2008-2015).

This Module

Our goal in the first four months of Year 1 is to prepare the students verbally and communicatively to enable them to enter Textbook Level One. The PowerPoint presentations contain the book's words in *pictorial form*. By preceding the physical book with these presentations, students learn *verbally and visually* without the pressure of having to read. They enter Textbook Level One having already covered everything in it *as a spoken language*. In addition, because we are teaching them calligraphy writing skills and reading skills simultaneously, they start the textbook (after the first four months) reading words they already know, hearing Arabic they've listened to for a third of a year and responding to a language that is alive and real, a language that is as simple as it is applicable.

As you can see based on the chart on page 5, there are five elements to be taught, each of which we've sub-categorized into five teaching principles (see below) whether it is in book or PowerPoint format². This module shows the approach to each principle we were able to use successfully.

These five principles are : (Assuming a 3-hour per week time frame)

1. Aim :

The intended goal and purpose for each phase.

2. Time :

Duration of teaching each element as well as the starting and finishing points of each book. (See chart on page 5.)

3. Technique / Methodology :

Step-by-step procedures explaining the technique and methodology of teaching each element.

² Note that I say throughout this module 'PowerPoint Presentations' when in fact they have been converted to 'Flash' format. These can be downloaded at **www.Taha-Arabic.com** under Dr V.'s Books then Children's Books (http://www.taha-arabic.com/p/first-level-childrens-book_19.html) As for schools without LCD projectors, all the mentioned presentations are also available in PDF format, which can be downloaded, printed and used as flashcards manually.

4. Words / Phrases :

Words the children should be able to recognize, understand and be able to respond to orally. The teacher is to use them extensively and repeatedly throughout the first year so that eventually all pupils will understand them without hesitation. Note that teachers who are shy to speak Arabic (a sad, common trait) are guaranteed to convey those feelings, albeit unintended, to their pupils.

5. Technical Information / Tips / Common Errors :

Grammatical points often misunderstood by teachers themselves, as well as additional information and procedures to guide the teacher to help children see these points in a light they can comprehend suiting their age, in sha Allah.



Some Advice Before You Start

- (1) Repeat, repeat, repeat. Repetition is essential. "*Repetition is the mother of education.*" - Jean Paul Richter (1807)
- (2) Start with something simple and build upon it. For example, in the initial weeks ask the students questions such as "Who would like to read?" *in their mother tongue*, but have them respond in Arabic merely with the word "I" (أنا). Keep them doing so for the first two months until you find them responding naturally with (أنا) without even thinking.

The next stage, is to have them respond to questions by adding the word "want" i.e. "I want to." (أنا أريدُ).

Months later, if you find them responding with (أنا أريدُ) comfortably, add verbs such as "I want to read/write/sit/leave/go/etc..."

أنا أريدُ أن أقرأ. / أنا أكتب. / أنا أجلس. / أنا أخرج. / أنا أذهب إلى...

Too often children are asked to memorize an entire sentence from the very beginning. This leads to a major problem; memorizing without understanding.

- (3) With the exception of a pencil (and a fat, thick one at that) for the calligraphy writing, students need to bring *nothing* to their classes for the first four months. All the teacher needs is an attentive student.
- (4) Think 'Pressure-free'. During the PowerPoint series do *not* use the blackboard. At this point, we only want the children to listen and respond. All mother tongues are initially understood this way long before the children are asked to write. In fact, asking them to try to read, write *and* comprehend what they are saying, not to mention in an unfamiliar language, is overbearing at this stage.
- (5) Be active and unpredictable. Be dynamic. A bored student does not learn well. (But you know that.)



[1]

The Arabic Alphabet Reader IQRA' / اقْرَأْ

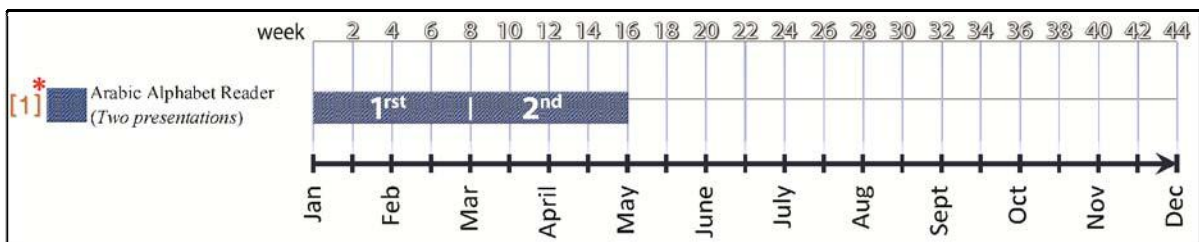
[2 PowerPoint presentations]³

Aim :

These 2 PowerPoint presentations are concise equivalents of the first 2 parts of Ustaz As'ad Humam's famous Qur'anic recitation book : IQRA' ⁴اقْرَأْ. It is *not* meant to be a substitution for his series, but rather just the needed basics to enable the students to read the Textbook Level One [4]. Children will still continue learning his wonderful series in their Qur'anic recitation classes (in Malaysia known as 'fardu-ain' classes).

Time :

1 hour per week for 4 months; starting at week 1 until week 16.



(1st and 2nd presentations) Technique / Methodology :

Using the LCD projector, the teacher flips through the letters while calling on the class as a whole, in groups or individually. We have had the students form a line in two's, whereby both students have to read each letter/word at the same time. These are first-year learners. Get active. Get hyperactive! Perhaps the biggest concern here is merely to eliminate boredom.

There is often a large gap in the students' levels; some can read already, and quite well, others cannot read at all. I recommend concentrating on the

³ As these presentations are rather long, we separated them into two; the 1st for letters in their *isolated* forms (خ ل ق) similar to As'sad Humam's first book. The 2nd is for letters in their *connected* forms (خلق), similar to As'ad Humam's second book.

⁴ For those unfamiliar with this system, please see pages 46-47, and pages 49-55 for more details.

weaker student, or pairing a strong student with a weaker one to encourage peer-to-peer learning. The class, however, should grow as a whole.

Words / Phrases :

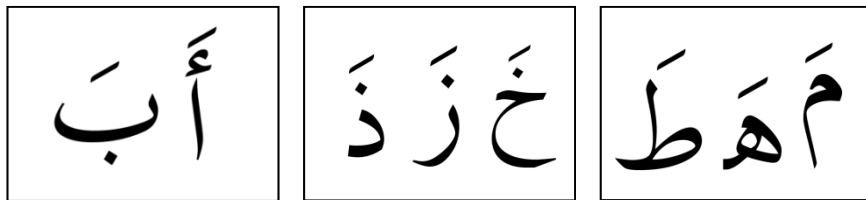
As this class is for basic letter recognition, there is no need to press the students into memorizing any grammatical terminology above their limitations.

Please stick to only basic phrases mentioned in the other sections such as :

(١) أَقْرَأُ/أَقْرَأِي (٢) مَا أَسْمُكَ؟ (٣) أَحْسَنْتَ! (٤) مَرَّةً أُخْرَى

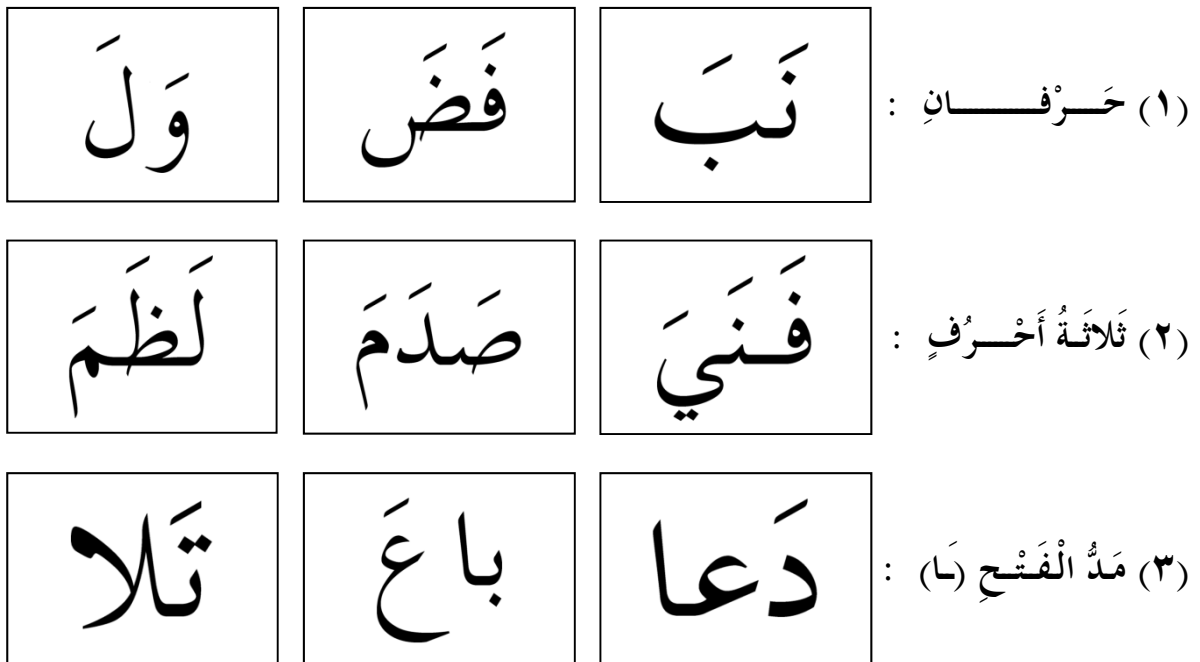
(1st presentation : The Letters Isolated : 73 slides)

- As mentioned, we followed Ustaz As'ad Humam's IQRA' أَقْرَأُ in its basic order which is to teach the letters in their isolated forms. (See samples)



(2nd presentation : The Letters Connected : 209 slides)

- After this, they then follow the combinations mentioned here, making sure all combinations are met. (See samples)



(٤) أَرْبَعَةُ أَحْرُفٍ : فَتَايَ خَشَاغَ كَاتَبَ

(٥) الْكَسْرَةُ (ـِ) : غَضِبَ تَعِبَ ظَاهِرَ

(٦) مَدُّ الْكَسْرِ (يِ) : جَهِيدَ لَا حِظِينَ بَرِيطَانِيَا

- Be aware that teachers themselves often mispronounce the following sets of letters :

أ/ع ث/س ذ/ظ/ض ت/ط س/ص



[2]

Arabic Pictorially and Orally

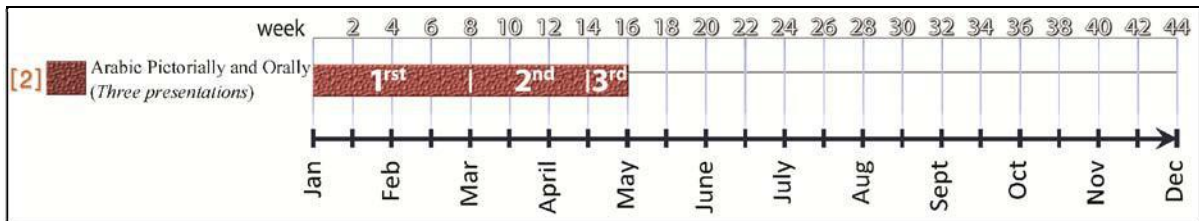
[3 PowerPoint presentations]

Aim :

These 3 PowerPoint presentations contain the words to Textbook Level One in *pictorial* form. By preceding the book with these presentations, they can enter the book having already learned everything in it verbally and visually. And because we are teaching them the Alphabet Reader [1] simultaneously, they will enter the book reading words they already know, hearing Arabic they've heard for four months, and are capable of responding to a language that is alive and real.

Time :

1 hour per week for 4 months; starting at week 1 until week 16.



Note that these presentations should be timed to finish roughly at the same time as with the Arabic Alphabet Reader (أقرأ) presentation.

Words / Phrases :

- (١) ما هذا؟ (٢) ما ذاك وما ذاك؟ (٣) أَلَمْ هَذَا؟ لا، هذا كِتَابٌ. (٤) ما أَسْمُكَ؟

(1st presentation : 32 slides⁵) Technique / Methodology :

Name each picture in their own language, and then have them repeat it in Arabic until it overcomes their first language. There are no written words in this presentation. We are teaching them the language in picture-form *only*. They are not required, and should not be responsible, to read at this point.

⁵ This presentation represents the first 6 chapters of Textbook Level One [4].

In the very first class, start with the first slide; a picture of a house (See samples below), and say in their mother tongue : "Class! This is a house. In Arabic we say : **بَيْتٌ**. Can everybody say that word?" Everyone says loudly and clearly : **بَيْتٌ**. They say it (with tanween : 'bait-**un**' **بَيْتٌ** and **NOT** with *sukoon* on the end 'bait' **بَيْتْ**). Then, have them repeat the word as many times as necessary until they can say it without difficulty.



Then, show them the next slide which is a picture of a mosque, with the same repetition as before until they can say it fluently and without difficulty. Then flip between each picture for which they say :

مَسْجِدٌ . . . بَيْتٌ . . . مَسْجِدٌ . . . بَيْتٌ . . . مَسْجِدٌ . . . بَيْتٌ . . .

Once you feel they've mastered these two words, then say to them in their mother tongue (going back to the first slide) : "I want everyone to say : This is a house, but in Arabic. We say : **هَذَا بَيْتٌ**."

Then they should understand—by translation—that "**هَذَا بَيْتٌ**" means "This is a house." and likewise "**هَذَا مَسْجِدٌ**" means "This is a masjid."

The same steps are followed for the remaining words like **قَلَمٌ** and **كِتَابٌ**.

Then, slowly, carefully and meticulously, you start to wean them away from their language, and use only Arabic.

A key principle here is to speak slowly (with proper pronunciation, of course, as well as intonation) and to repeat. Repetition is the most important technique of them all. Repetition is essential.

Next, teach the phrase "**ما هذا؟**" and emphasize that it is a question by your vocal intonation as well as body language (shoulder shrugging etc). Teach them to say it repeatedly, and explain the meaning in their language. Then you show them the house picture and ask them "**ما هذا؟**" and have them answer "**هَذَا بَيْتٌ**." and do the same for **مَسْجِدٌ**.

Very simple. Very, very effective.

Next, apply the same technique with “أَيُّتُ هَذَا؟” to teach them “نَعَمْ” and “لاَ”, until you feel they are responding naturally, *without* thinking about it.⁶

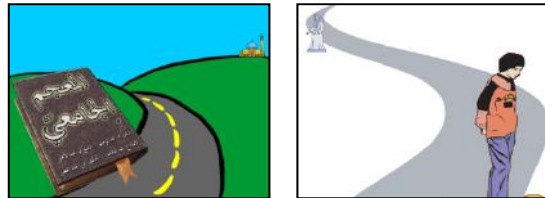
Next, apply the same technique to teach them the word “and” with groups of pictures, (see samples) or by switching back-and-forth between different pictures.



Have the first row ask the second row “ما هذا؟” and they respond. Have half the class ask the other half. Make them respond individually, in twos, threes, in fours, in groups, and the whole class. Be imaginative. Get them involved.

The above mentioned can be done in two classes.

The same techniques and principles are carried out teaching all the pictures in these two presentations in oral form, but now paying particularly close attention to the words indicating ‘close’ and ‘far’: هَذَا/هَذِهِ and ذَلِكَ/تِلْكَ. (See samples)



The short video within the PowerPoint is merely for a break to retain their interest (kids get bored quickly). (See sample)



After the first month, start adding in phrases like مَرَّةً أُخْرَى and أَحْسَنْتَ!

⁶ At the end of this module there are additional ideas related to this. Please see ‘Additional Comments’ section, page 43-47.

Words / Phrases :

The following are all the words that are represented pictorially in Textbook Level One [4]. which they start (in month 4).

بَيْتٌ • مَسْجِدٌ • كِتَابٌ • قَلَمٌ • فَاطِمَةُ • خَالِدٌ • أَمِنَةُ • مُحَمَّدٌ • عَائِشَةُ • عَارِفٌ • مَكْتَبٌ •
كُرْسِيٌّ • بَطَّةٌ • بَقَرَةٌ • صَغِيرٌ • كَبِيرٌ • بَابٌ • قِطٌّ • صَغِيرَةٌ • حِصَانٌ • كَبِيرَةٌ • طَبِيبٌ •
مُدْرَسَةٌ • مُدْرَسٌ • طَبِيبَةٌ

These are the recommended phrases you should use and continue using until they are responding/reacting to them naturally, without resistance.

- | | | |
|------------------------------------|----------------------------------|--|
| (١) أَفْتَحُ/أَفْتَحِي الْكِتَابَ. | (٢) مَا مَعْنَى...؟ | (٣) أَقْلِبُ/أَقْلِبِي الصَّفْحَةَ. |
| (٤) هَذَا خَطَأٌ. | (٥) هَذَا صَحِيحٌ. | (٦) أَقْرَأُ/أَقْرَأِي مَرَّةً أُخْرَى. |
| (٧) هَذَا جَمِيلٌ. | (٨) قُمْ!/قُومِي! | (٩) اجْلِسْ!/اجْلِسِي! |
| (١٠) مَا هَذَا؟ | (١١) مَا ذَلِكَ، وَمَا تِلْكَ؟ | (١٢) أَقْلَمُ هَذَا؟ لَا، هَذَا كِتَابٌ. |
| (١٣) مَا أَسْمُكَ؟ | (١٤) مَنْ قَضَى؟ أَنَا قَضَيْتُ. | (١٥) مَنْ يُرِيدُ أَنْ يَقْرَأَ؟ |
| (١٦) أَقْضَيْتَ؟/أَقْضَيْتِ؟ | (١٧) لَمَّا | |

Technical Information / Tips / Common Errors :

- To keep them on their toes (and avoid boredom), you can pretend to make one of them a 'teacher' who stands in front of the class and he/she says : "ما هذا؟" while the class responds. You (controlling the laser pointer changer) change to the next slide. The 'teacher' says : "ما هذا؟" to which the class answers accordingly.
- Very often, teachers, while reading as slowly-as they should-may accidentally read words with incorrect vowel elongation.

An example of this is :

ذَلِكَ بَيْتٌ.

Teachers—unaware—as I myself have done, may read it like this :

ذَلِكا بَيْتُونُ.

Similarly, the following two words; هَذِهِ and أَنَا have specific rules :

- أنا, is pronounced (ana) : أَن when *followed* by another word. However, if it is *not followed* by another word (i.e. if we *stop* on the word أَن) then we *read* the final alif (anaa) (بِالْمَدِّ).
- هَذِهِ, which is pronounced : هَذِهِ when *not followed* by sukoon (سُكُون). I.e. : بِالْمَدِّ.

هَذِهِ آمِنَةٌ ← هَذِهِ آمِنَةٌ

However, if it is *followed* by sukoon, then the extra yaa is dropped.

هَذِهِ الْحَقِيقَةُ جَدِيدَةٌ.

Only the first situation is mentioned in the book.

- Note the subtle difference between the following which is difficult to translate :

١- أَكْتَابٌ هَذَا؟

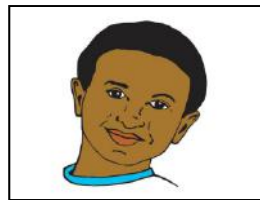
٢- أَهَذَا كِتَابٌ؟

The first أَكْتَابٌ هَذَا؟ means; Is this a *book*? (Literally : Is it *a book* this (object)?) as opposed to being a *pen*, or a *ruler* etc. I.e. : *What* is this object?

The second أَهَذَا كِتَابٌ؟ means; Is *this* a book? (Literally : Is *this* object (called) a book, or *that* object, or *that* one? I.e. : *Which* object is called a book?

(See also : Page 69 of this book.)

- Keep in mind the fact that the first pictures they see which indicate femininity are those which are referred to in Arabic as 'real feminine' مُؤَنَّثٌ حَقِيقِيٌّ. Children can distinguish naturally between feminine nouns like فاطمة and masculine nouns such as عارف. (See samples)



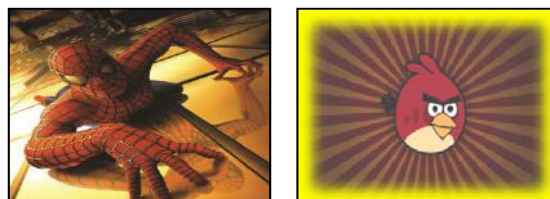
(This is عارف.)

There is no need to emphasize that فاطمة is feminine due to its ending in ta-marbootah (ة) because at this stage they are not reading a book! All they see is the picture. In fact, even if they *were* reading (as will be mentioned soon), pointing out something so obvious is to make children think from the beginning in a technical manner that is neither on par with their level nor their surroundings. Teaching a child فاطمة is feminine due to

its ending in ta-marbootah (ة) is similar to telling beginner to the English language the reason Miss America is female, is because of the word 'Miss'!

This is one of the numerous benefits of learning Arabic initially in picture form only; the language portrays the grammar, not the other way around. Likewise, words such as ^{أُمُّ} /mother, ^{مَرْيَمُ} /Mary and ^{أُخْتُ} /sister are certainly feminine, but all lack ta-marbootah (ة).

Pictures of Spiderman and the like are for entertainment only. (See samples)



(2nd presentation : 36 slides⁷) Technique / Methodology :

In this second PowerPoint presentation, the words duck/ ^{بَطَّةٌ} and cow/ ^{بَقْرَةٌ} are both shown in picture form. (See samples) Inform the students that both are feminine because they have the *meaning* of something feminine; laying eggs and producing milk. This idea is very acceptable to children. Most teachers, unfortunately, will point out they are feminine due to ta-marbootah/ة. However, this is *incorrect*. The ta-marbootah/ة here is actually for singularity⁸ ^{إِفْرَادٌ}. Once again, this is the benefit of learning Arabic in pictorial form before reading Arabic text. (See samples)



A common mistake (although outside of the scope of the children's book) is to use the dual form and say ^{بَطَّانٍ} or ^{بَقْرَانِ}.

As mentioned previously, feminine nouns in Arabic are either 'biologically feminine'/ ^{مُؤَنَّثٌ حَقِيقِيٌّ} such as females of both humans and animals, or 'grammatically feminine'/ ^{مُؤَنَّثٌ غَيْرٌ حَقِيقِيٌّ}. The two words briefcase/ ^{حَقِيَّةٌ} and

⁷ This Powerpoint presentation represents chapters 7-11 of Textbook Level One [4].

⁸ These belong to a category of words known as : ^{أَسْمُ جِنْسٍ جَمْعِيٍّ} which is usually for animals and plants and fruits. Other words in this category are :

^{دَجَاجٌ}/ ^{دَجَاجَةٌ}, ^{فِيلٌ}/ ^{فِيلَةٌ}, ^{نَمْلٌ}/ ^{نَمْلَةٌ}, ^{تَمْرٌ}/ ^{تَمْرَةٌ}, ^{بُرْتُقَالٌ}/ ^{بُرْتُقَالَةٌ}, ^{تُفَّاحٌ}/ ^{تُفَّاحَةٌ}

ball/كُرَّةٌ are avoided until the very end of the presentation. They are avoided because in picture form they have no ‘common sense’ or ‘intuitive’ reason to be feminine. In fact, we have told students early on—accidentally—that briefcase/حَقِيْبَةٌ is feminine, and they’ve denied it. Remember, when shown in picture form, there is nothing to indicate that a briefcase/حَقِيْبَةٌ is feminine. Avoiding such words is a *must* for children, or similarly, all first-time learners. In fact, you will find most books including these types of words in their introductory levels which only confuse students from the very onset.

The sound file is to ask the children “What (animal) is this”, even if it is in their mother tongue, but with them responding in Arabic. (See sample)



The words ذَٰلِكَ and تِلْكَ are to be repeated until the students fully understand their meaning. We have found that some students grasp these ideas only after a full seven months. (See samples)



(3rd Presentation : 36 slides) **Technique / Methodology :**

This third PowerPoint presentation is merely the words of the book. This is to familiarize them with every word that will appear in the book. This should be presented a week before entering the book. (See samples)



A final note regarding these presentations

During the use of these presentations I have found the child in me come out. As selfish as it may seem, these presentations, as it turns out, are as much for the teacher's benefit as they are for the student. I can exaggerate, make faces at the kids, tell a joke or two, or just be plain silly. These kids are in your hands for the first time, so the last thing you want it to illustrate the language, or *any* subject for that matter, with difficulty.

Remember : There is no pressure on them to have to read or write. All you need is to keep them interested, eager, and curious. There is no book to fiddle with, nor a whiteboard to look at. You need not sit at the teacher's desk (I seldom do). You can roam the class with the laser pointer in your hand, and all they have to do is look at the screen.

It should be as fun and easy for you as it is for them, and twice as enjoyable.

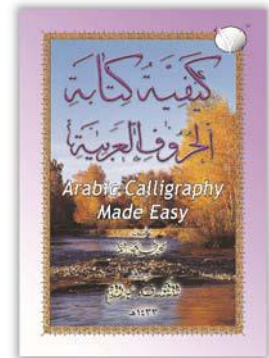
So...enjoy.



[3]

Arabic Calligraphy Arabic Letter-Skills/

كَيْفِيَّةُ كِتَابَةِ الْحُرُوفِ الْعَرَبِيَّةِ

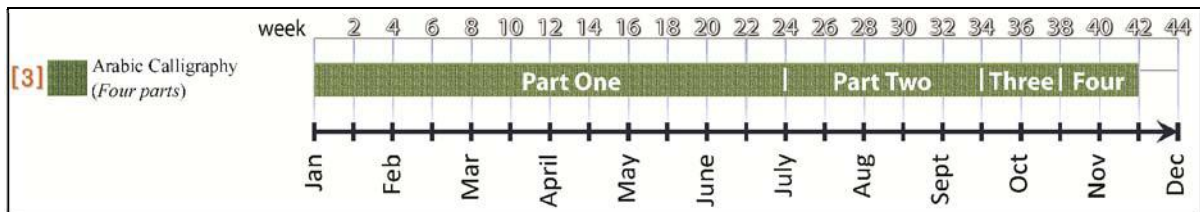


Aim :

To teach the Arabic Alphabet methodologically taking into consideration the letters in their initial, medial, final and isolated forms. Please note that the book purposely neglects flowery styles and/or advanced calligraphy which would be exceptionally difficult at this point. (See pg 43.)

Time :

1 hour per week for 11 months; starting at week 1 until week 42.



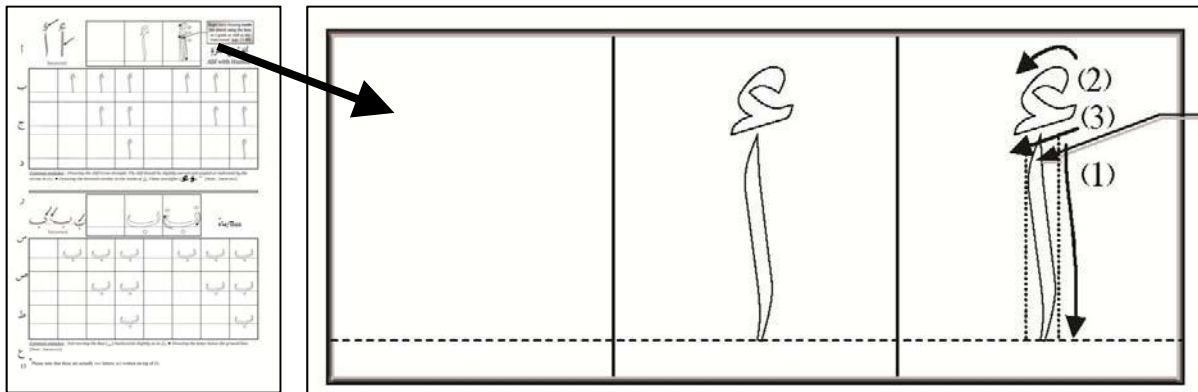
Technique / Methodology :

Note : This is the *only* class which they are required *from the beginning* to bring a pencil and eraser to. I strongly recommend thick, fat pencils. They are easier for children to hold.

The book is 55 pages long and contains four sections :

(1) Section One (pages 13-26) : [6 months; from week 1 until week 24] : Summarising the steps in the preface of the book, the teacher draws slowly and repeatedly the letter on the board. Then, he should have them trace and write *only* the 3 large letters. These letters, printed in outline form, are for the student to trace and get the feel of drawing each letter. (See samples)

Caution : We've found several children leave these outlined letters blank and start with the third empty box next to them. This is wrong.



Insist they draw properly by making them erase any poorly written letters. If written well, *then* they draw the next *two* boxes *leaving the lines below them blank* as they will do it during revision.

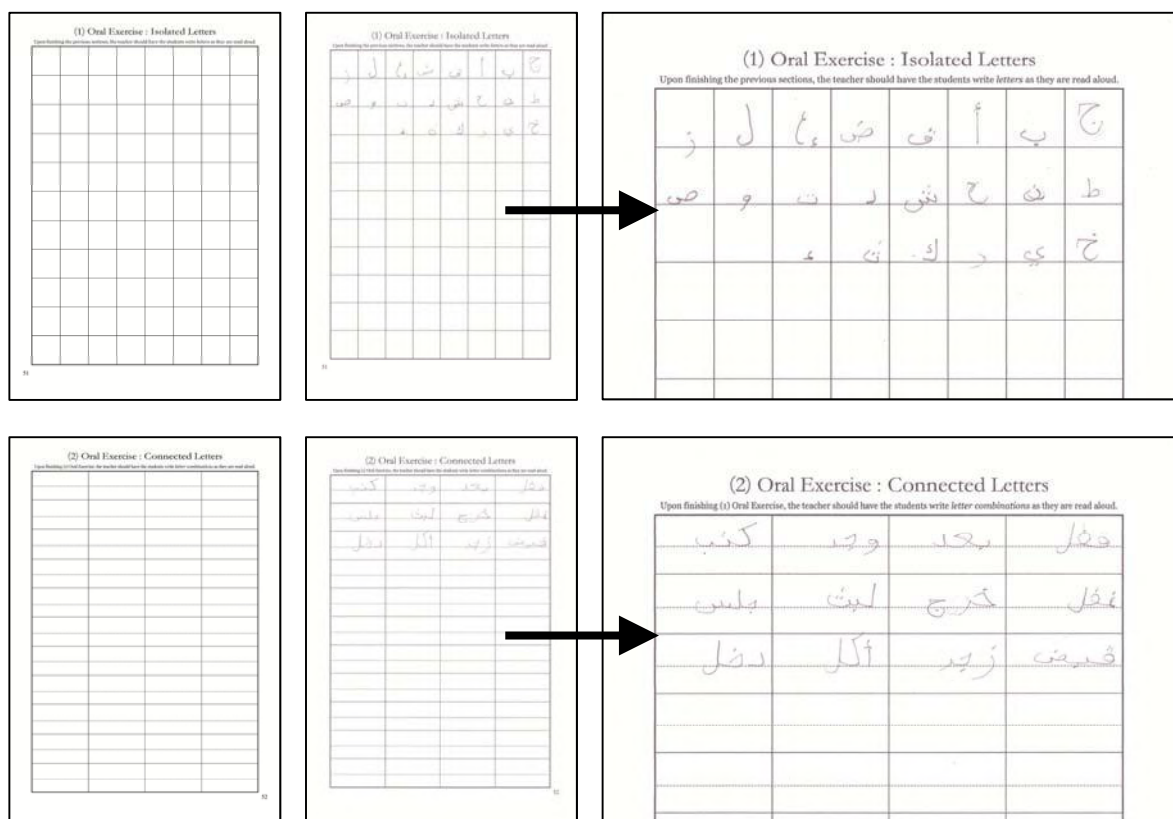
During this first stage, have them draw the two letters on each page per class until part one of the book is completed.

When they have finished part one (pgs. 13-26), have them revise it, letter-by-letter by completing *only the first line* under the large three.

When they have finished that, have them revise the section, letter-by-letter by completing the *second line* for each letter. When they have finished that, have them revise it again. This time, letter-by-letter by completing the *third and final line* for each letter. (Remember; repetition, repetition, repetition!)



When section one has been fully completed, (roughly 6 months into the first year) the teacher should start using the blank pages at the end of the book for dictation/إملاء. Read aloud *single letters only* and have them write them in the boxes provided. This can be done in the final ten minutes of a weekly lesson and should be done using *only letters*. Let them know that mistakes occur often and that it is normal to make errors. In the months to come, they will master this. It will take them time to differentiate between letters, particularly ط/ث, ت/أ, ع, س/ث and ذ/ز/ظ. It is quite normal for kids to make a lot of mistakes so don't be surprised. It's important to be patient with them and encourage them as well. The benefits of this simple exercise are enormous as we have discovered. (See samples)



(2) Section Two (pages 27-38) : [2½ months; from week 24 until week 34] : Have them write the connected letters after watching the teacher write them on the board. There is no need for completing only half the exercises as was done previously in part one, as we have added repetition within the letter combinations themselves. (See samples) Once again, the traced letters are there for the students to get a feel for each word. They should *not* be left blank.

Words / Phrases :

- (١) هَذَا صَحِيحٌ/خَطَأٌ. (٢) أُمَحُّ/أُمَحِّي هَذَا الْحَرْفُ. (٣) أُمَحُّ/أُمَحِّي. (٤) أَحْسَنْتَ. (٥) مَرَّةً أُخْرَى/ثَانِيَةً. (٦) مَا هَذَا الْحَرْفُ؟ (٧) مَا أَسْمُ هَذَا الْحَرْفِ؟ (٨) هَذَا الْحَرْفُ، مَا هُوَ؟ (٩) أَنَا قَضَيْتُ يَا أَسْتَاذُ. (١٠) لَمَّا.

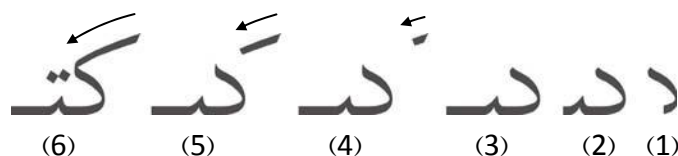
When asking the students “ما هَذَا الْحَرْفُ؟” keep it in mind they are learning As’ad Humam’s Qur’anic recitation book : IQRA’ أَقْرَأْ. So, allow the students to answer based on what they know. For instance :

ما هَذَا الْحَرْفُ؟ الْجَوَابُ : هَذَا "ج" أَوْ "جا".

It is not necessary to expect them to know (هَذَا الْحَرْفُ جِيمٌ), as they have been reading letters with فَتْحَةٌ only.

Technical Information / Tips / Common Errors :

- The letters and/or combinations at the end of the book should suffice for common mistakes students make (as well as some teachers themselves!).
- Please note the proper method of writing (ك) when connected either from the right, or both left, and right as shown here :

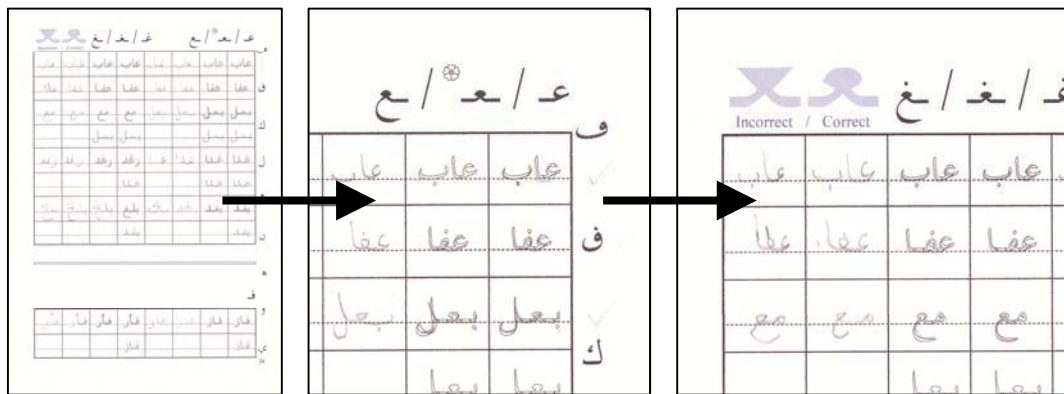


Students not following this end up writing the ‘head’ of the ك incorrectly as shown below. It ends up looking like a cross between a serpent and a distorted ع!



(The Loch Ness Monster!)

- Whenever you find students writing the letters incorrectly, or just being careless, make them erase the letter and re-write again. Don’t accept letters written too small or outside the boxes/boundary lines, etc. (See samples)



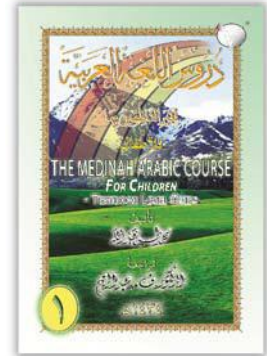
- We have found that first year students are capable of writing quite nicely if encouraged. Don't accept sloppy writing. Let them feel proud in writing correctly.
- Once again, students need bring only a pencil (*not* a pen) and an eraser to class.
- The blackboard/whiteboard should be used extensively during the teaching of the Arabic calligraphy writing book.
- We've made videos showing how the letters should be written. If needed, the teacher could have the letter of that day repeating on the LCD for the students to see while he/she checks student by student.



[4]

Children's Textbook : Level One /

دروس اللغة العربية لغير الناطقين بها للأطفال - (١)

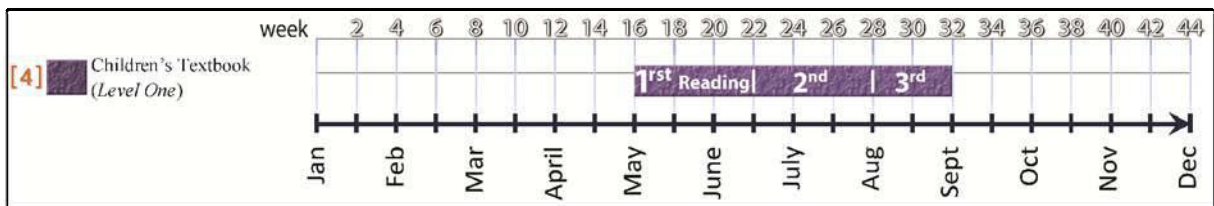


Aim :

To finally have them read the book which the PowerPoint presentations have been preparing them for in the last 4 months.

Time :

2 hours per week for 4 months; starting in week 16 until week 32.



By the time the students enter this book, the PowerPoint presentations have ceased. They will be studying only two subjects now; Arabic calligraphy, and this new book. (See the chart on page 5.) The Arabic reader IQRA' أقرأ [1], and Picture presentations [2] would also cease.

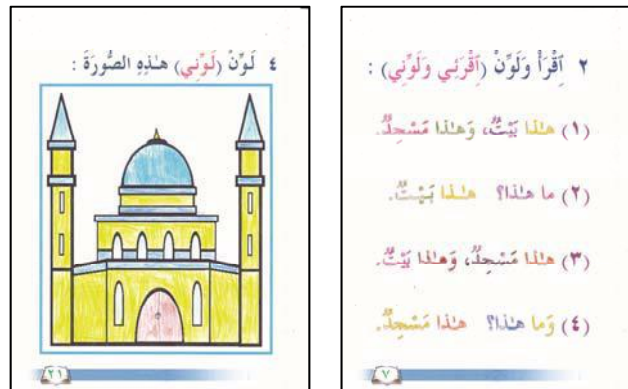
Technique / Methodology :

As mentioned previously, the presentations were designed to prepare the students for this book. By this time, their Arabic reading skills will be enough to start them on the book. The previous presentations would have taught them the necessary vocabulary for this book.

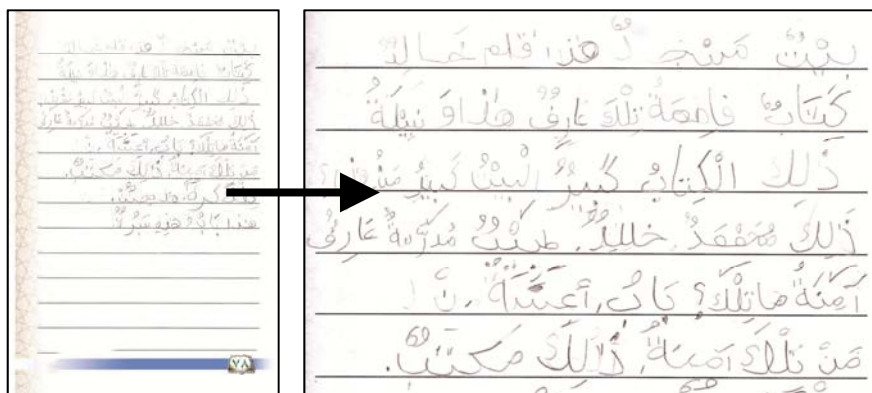
Let me just say what a sheer pleasure it is to see so many of them grab their books, open them and start reading; reading with understanding, reading with confidence, reading with enjoyment, reading with ease, and with pride. (Smile!)

This book has 88 pages long and is divided into 11 chapters. We recommend reading it from the beginning to the end three times; moreover, they should repeat every dictation exercise.

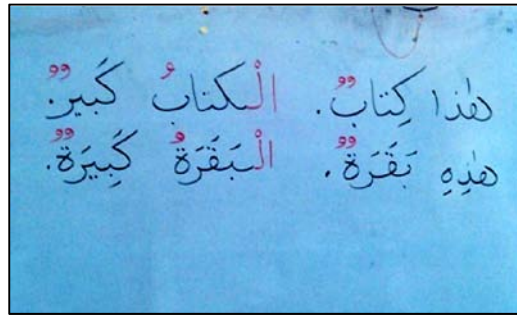
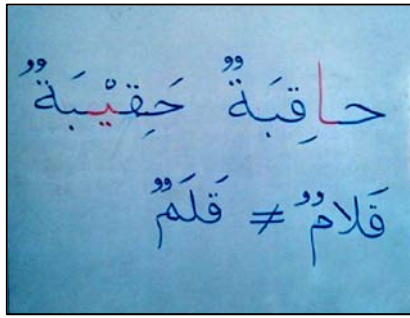
1st Reading : [1½ months; starting at week 16 until week 22]. During the first reading, have them read two lessons per week until the book is completed. Allow them to only colour the pictures. Leave writing for later (See samples)



1st Dictation : Read aloud the *single words* of each chapter (which are indexed at the end of the book) and have them write them on the spaces provided at the end of the book. (See samples) Recite the words aloud, clearly, very slowly and as many times as needed. This can be done in the final ten minutes of a weekly lesson. Do *not* use words that aren't in the book. The natural transition to the next stage from reading the letters in the calligraphy writing skills book. Once again, it is quite normal for kids to make a lot of mistakes in the beginning so don't be shocked. Remember, patience and encouragement is required. The benefits of this seemingly simple drill should not be underestimated.



You should begin using the board, and often, particularly to point out mistakes in elongated letters (المَدَّ) which are quite common, or emphasize the rules (which are very few). (See samples [sorry for the quality!])

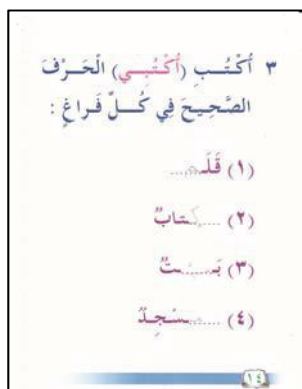


2nd Reading : [1½ months; starting at week 22 until week 28]. Once again, have them read two lessons per week, however this time have them complete *the first half* of each exercise. (See samples)



2nd Dictation : Read aloud *basic sentences only*. In fact, two-word and three-word sentences are sufficient. Pay close attention that students often forget full stops and question marks (which are backwards [in comparison to English] : ؟). Point this out on the blackboard. Again, do *not* use words not contained in the book. These exercises in the textbook were devised to teach and encourage, *not* to test.

3rd Reading : [1 month; starting at week 28 to week 32). Same as before, but complete the unfinished second-half of the exercises.



3rd Dictation : Read aloud *slightly more advanced* sentences. Again, recite the words aloud, clearly, slowly and as many times as needed. We've found that five-word sentences are just fine.

Technical Information / Tips / Common Errors :

- Tanween should be written like this **و** as in **كِتَابٌ**. This makes sense to children as well as first-time learners. If they write dhammah (ضَمَّة) once like this : **ا** , why would writing it twice look so different **ا** ? Again, remember to inform the students that **بَطَّة** and **بَقَرَةٌ** are feminine *not* because of ta-marbootah (ة), but rather because they contain the *meaning* of something feminine; laying eggs and producing milk.

Important note :

This first book will leave the student with the impression that all words end in dhammataani (**و**) or dhammah (**ا**) and *that is what we want*. What could be simpler? Note these examples :

خَالِدٌ مُدَرِّسٌ صَغِيرٌ.
أَطِيبَةُ كَبِيرَةُ فَاطِمَةُ؟ نَعَمْ.
هَذَا بَيْتٌ، وَذَلِكَ مَسْجِدٌ.

The student needs to feel there is a 'standard'. To give them words that are mansoob/مَنْصُوب and majroor/مَجْرُور at the first level is ridiculously confusing.

Textbook Level One contains the following words :

- Nouns end in tanween : **و**.
- Females name end in one dhammah : **ا** .
- **هَذَا** and **ذَلِكَ** point to masculine nouns.
- **هَذِهِ** and **تِلْكَ** point to feminine nouns.
- Words with (alif and lam : **الـ**) take only one dhammah : **الْمَسْجِدُ**).
- There are no verbs in Textbook Level One nor Level Two.

These rules along with 36 frequently repeated words as vocabulary, make up this first-year textbook. It also contains large, easy-to-read fonts, effortless, pressure-free exercises and coloring for fun. As for its exercise book then it is a unique method of using drills to teach the student these basics, rather than testing and taxing them.

I feel I would do injustice if I did not mention that in virtually every Arabic book I have ever read for children they have difficult vocabulary, complex verbs/أفعال ثلاثية مزيدة/ small fonts size, almost no repetition and perhaps more than two dozen grammar rules which are used, yet not explained.

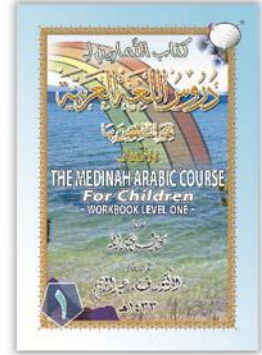
Is it any wonder kids don't learn Arabic?



[5]

Children's Workbook : Level One /

كِتَابُ التَّمَارِينِ - دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ
لِغَيْرِ النَّاطِقِينَ بِهَا - لِلأَطْفَالِ - (١)



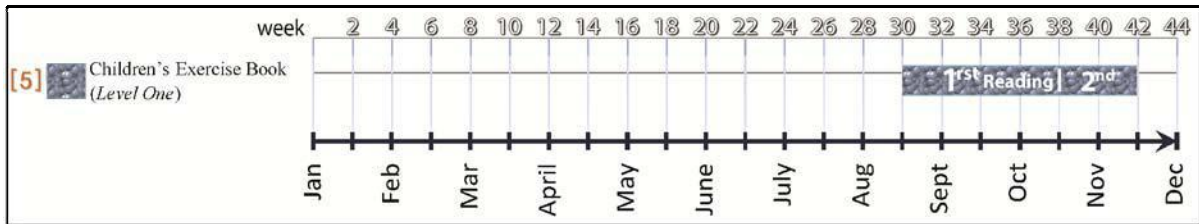
Aim :

These exercises have not been designed to 'test' the students or pressure them into learning a certain amount in a certain time-frame. Rather they should measure how well the students have progressed in reading, responding, and most importantly, understanding in Arabic, and Arabic alone.

The fact that they can fill in the blanks, match questions with their answers and arrange words to form complete sentences—in an all Arabic medium—is proof that first-years can indeed learn Arabic. Moreover, it is further proof that the Madinah system is truly outstanding.

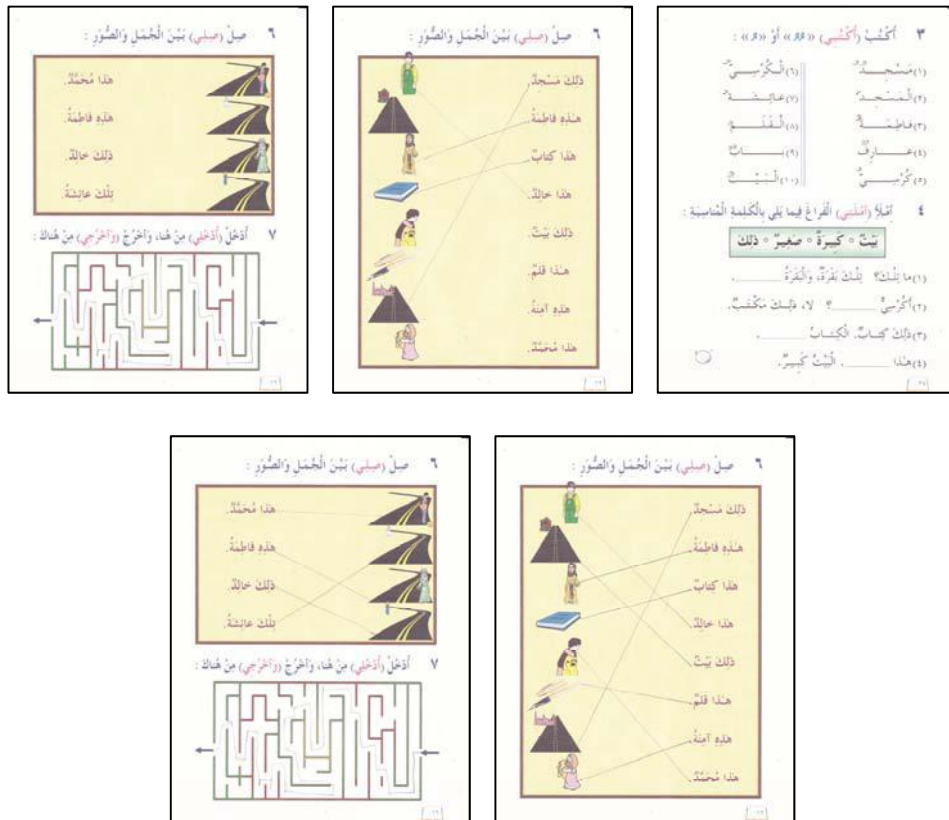
Time :

2 hours per week for 2½ months; starting at week 32 until week 42.



Technique / Methodology :

The book is 54 pages long and is to be read/used twice; during the first reading, have the students complete the first half of each page of exercises. During the second reading, have them do the second half. (See samples).



Dictation : In spite of the fact that they have been reading only a select number of words this year, it is pertinent that they know how to employ them properly, and effortlessly. With this I say : A student who knows (i.e. *memorizes*) a thousand words, pales in comparison to one who knows less than a hundred *but can use them*. With this in mind, try to think of as many unique sentences with the given words for them to write.

Important : Remember, do **not** add additional vocab.

Technical Information / Tips / Common Errors :

- There are some word combinations which may be difficult to read. These are very few, but I recommend reading them as they are, and they will learn in the second year the proper reading technique. One of these is when tanween (تَنْوِين) meets Alif and Laam (ال) as follows :

أَكْبَرُ الْبَابُ؟

Just have them read in as it is : *a kabeerun al-baabu*, and **not** a *kabeeru nil baabu*. This will be introduced in the second book.

- For the first time, the children are asked to write their names in Arabic, (at the top left-hand corner of each exercise). As it is common here in Malaysia for names to be complex; please stick to

using only *one* name. For instance, Muhammad Arif bin Khalid and Nur Aishah Binti Qamaruddeen in Arabic are :

مُحَمَّدٌ عَارِفُ بْنُ خَالِدٍ / نُورُ عَائِشَةَ بِنْتُ قَمَرِ الدِّينِ

However, ‘Muhammad’ for boys is often an addition, or surname. Similar to this is ‘Nur’ assigned for girls. Neither are meant to be the first name.

Thus, these two names can be simplified as follows :

مُحَمَّدٌ عَارِفُ بْنُ خَالِدٍ ← عَارِفُ
نُورُ عَائِشَةَ بِنْتُ قَمَرِ الدِّينِ ← عَائِشَةُ

Now isn't that easier?



Additional General Comments

(1) One Pupil; One Name

Although just mentioned, I would like to stress the value of referring to them by one name only. This will build in them a sense of a basic rule completely lost today among non-Arab speaking Muslims which is : masculine proper names take tanween as their ending, whereas feminine proper names take one dhammah. I.e. :

عارفٌ / محمُودٌ / هشامٌ فاطمةٌ / عائشةٌ / مريمٌ

As soon as we start adding other names, these rules change and, in turn, make learning more difficult.

Moreover, seeing as how they have learned already that female proper names take only one dhammah as their final ending, please stick to using only one name : عارفٌ / عائشةٌ. If not, then the compound نُورٌ عائشةٌ leads to confusion as نُورٌ is مُضافٌ and عائشةٌ is مضافٌ مِنْ. مُحَمَّدٌ عارفٌ بنُ خالدٍ is simply easier than عارفٌ عارفٌ بنُ خالدٍ. الصَّرْفِ.

(2) Connected letters and Vowels Marks

(a) As Arabic is written in cursive only, it is enough for children to struggle seeing letters written in their various forms⁹; initial, medial, final, and isolated. Please do not increase their difficulties by writing with tricky script. Note the following and avoid them :

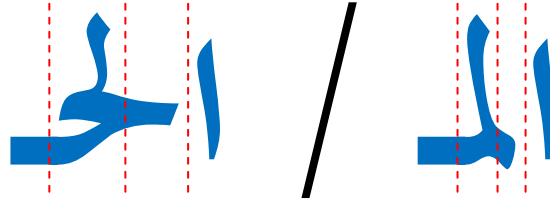
<u>Unsuitable</u>	<u>Suitable</u>
الم	الم
لج	لمج
نه	نه
مخ	مخ
مم	مم

⁹ For more on this, see the preface to the calligraphy book, pages 5-7.

I know. I can almost hear someone saying :“But these are not *incorrect!*” And, yes, I understand this. But this module was devised to help children *in a manner suitable to them*. Children can become confused¹⁰ when you write :

المدرس / الحصان

As silly as it may sound to adults, kids, when reading المدرس see *alif* first, *then* meem, *then* laam. Similarly, when reading الحصان they also see the alif first, then haa, then laam. And they are not wrong. Look closely :



So, please write in a way which allows them to see each letter in its fullest possible form as well as with full vowels :

المُدَّرِّسُ / الحِصَانُ

(b) Have them write with *full* vowels (— / — / —) as well as tanween like this : مَدُّ الْفَتْحَةِ (as opposed to مَدُّ). Personally, I feel no need for writing مَدُّ الْفَتْحَةِ such as عَارِفٌ (i.e. no need to insist on fathah on the a'in ع I.e. عَارِفٌ as there is simply *no* other way to read the letter preceding the Alif أَلِف).

(3) A Learning Game

A simple learning game is to have them all stand and tell them “قُمْ” -an order-means ‘Stand’ but for boys, whereas “قُومِي” is for girls. So, point to a girl and say “قُمْ”, and if she does so, you say “Why are you standing? You are a girl!”. The same goes for the verbs “أَجْلِسْ” and “أَجْلِسِي”. This 2-minute ‘game’ can break the monotony of an otherwise long, boring day. We’ve done this with a class of 25 pupils until only one remains who is given a small prize. Remember to extend the madd مَدُّ on “قُومِي” and “أَجْلِسِي”.

¹⁰ Dr V. Abdur Rahim playfully refers to such writing as SD; ‘Satan’s Device’ as it prevents both children as well as beginners from learning the language. [See the article ‘Satan’s Device’ at my Website [www.Taha-Arabic.com] under : Odds and Ends]

(4) Practice What You Preach

Teachers should try to practice outside the classroom what they teach in class. It's sad to see the teacher completely revert to their mother tongue which inadvertently sends the message Arabic is a 'class-only' and 'non-practical' language. Personally, I find myself glowing when students ask me outside of class, in Arabic :“What is this (called)?” “How about that?” pointing to various objects.

In this respect, teachers of religious subjects should also use some of these basic phrases in their classes (such as, in Malaysia, the religious classes : (فرض عين) and to teach recitation.

(5) 1, 2, 3 or أ، ب، ج ؟

Teachers will often get a group to do something by saying :

11 واحد، اثنان، ثلاثة 1, 2, 3!

This, however, is an English style. I suggest using أ، ب، ج ! This is due to the fact that numbers (الْعَدْدُ) in standard classical Arabic are *not* used *without* their corresponding counted items (الْمَعْدُود). This countable item, depending on whether or not it is masculine or feminine, affects the gender of the numbers. I.e. we say in Arabic :

ثَلَاثَةٌ طُلَّابٍ / ثَلَاثُ طَالِبَاتٍ

So, in this aspect, واحد، اثنان، ثلاثة has no countable object and therefore it's better to use the abjad (أَبْجَد) :

أ، ب، ج، د، هـ، و، ز، ح، ط، ي، يا، يب، يج، يد...

¹¹ Here are two additional points :

- (1) The word واحد as well as اثنان in difference to the numbers 3-10 are *not* read firstly. By using the 1, 2, 3...system, this is encouraged. This is a widespread mistake, which is saying the likes of : واحد كتابٌ. This is incorrect, as the proper order is كتابٌ واحدٌ.
- (2) The word اثنان is almost always pronounced nowadays مَنصُوبٌ without *any* reason, while واحد and ثلاثة in spite of being nouns, are read مَجْزُومٌ!! [أَصْغَاتُ أَحْكَامٍ!!]

(6) Yes! No! Not Yet! نَعَمْ! لَا! لَمْ!

As mentioned earlier, in the first few weeks it is fine to ask the students questions in their mother tongue, but to have them respond with Arabic. We can ask them questions like :“Do you understand?”. Yet, we make them respond with : نَعَمْ or : لَا. If applied constantly, this will initiate an Arabic ‘mood’ or environment to the class.

In the same token, a word lost amongst the Arabs today, even though it is used in the Qur’an, is ‘not yet’, لَمْ. With this, you can ask them “Who finished their work?” Those who have finished say : أَنَا, those who have not say : لَمْ. As the months go on start asking the question *in Arabic* : “مَنْ قَضَى؟” Sadly, this word has presently gone the way of the Dodo (extinct).

Remember; It is far more productive to have children respond in Arabic *with a level they can understand and relate to*, rather than merely memorizing, *which is pointless without understanding, or, at least, with no intention to understand*. Put simply; memorization is *not* synonymous with comprehension.

(7) Ustaz As’ad Humam’s¹² Qur’anic Recitation Book : IQRA’ أَقْرَأْ

The fabulous Qur’anic recitation book (تَجْوِيد) by Ustaz As’ad Humam : IQRA’ أَقْرَأْ comes in many editions. I strongly encourage the use of the *computerized* edition, not the *handwritten* edition¹³, for the following reasons :

- 1- The handwritten edition has mistakes such as writing the مَدَّ الْفَتْح on top of the letter موسى when it should be *after* the letter موسى¹⁴. (See samples)

¹² In Arabic : الأُسْتَاذُ أَسْعَدُ هُوَمَمٌ.

¹³ As it turns out, this is not for *all* the handwritten editions, as I recently discovered.

¹⁴ Note very carefully the miniature ♦ alif ʾ in these two words : صَلَوَاتُ and صَلَوَةٌ.

In Qur’anic orthography, if this miniature alif ʾ is placed *directly on top of a letter* (like this : وَ) then *only the alif* is pronounced as madd/مَدَّ, and the letter on which it is placed is dropped in pronunciation. Thus, the word صَلَوَةٌ is pronounced صَلَاة.

In difference to this, if the miniature alif is written *next to/after* a letter (like this : وَ) then the letter is pronounced and the alif is a madd/مَدَّ. So, *both* the letter *and* the alif are pronounced. Thus, the word صَلَوَاتُ is pronounced صَلَوَات. Got it?

Similarly, the word إِسْحَاقُ is pronounced إِسْحَاق, and the word سَمَآوَاتُ is pronounced سَمَآوَات. Easy.

♦ It’s called the ‘dagger’ alif (الأَلِفُ الْخَنْجَرِيَّةُ) . Scary, isn’t it?!

سَجَا = سَجَى > <small>ي = Dianggap tidak ada.</small>	سَجَى
وَأَتَى فَأَوَى يَتَأَمَّى فَنَادَى	وَأَتَى فَأَوَى يَتَأَمَّى فَنَادَى
فَهْدَى وَعَصَى لَعَلَّى فَقَضَى	فَهْدَى وَعَصَى لَعَلَّى فَقَضَى
مَعَاشَا خَطَايَا ثَلَاثَا دَحْهَا	تَمَارَى خَطَايَا فَتَاوَى دَحْهَا

Old Edition (*Handwritten*)

New Edition (*Computerized*)

- 2- The tanween of dhammah ضَمَّتَانِ used in the book IQRA' أَقْرَأُ is written like this ۞, whereas the tanween of the Madinah Mushaf is written only one of two ways : ۞ or ۞ (See samples¹⁵)



- 3- The Mushaf of the Qur'an (i.e. The written, physical Qur'an) which is hand-written by the Syrian calligrapher, Doctor Uthman Taha and printed at the Qur'an Complex at Madinah, Saudi Arabia is so widely distributed that it has become the standard all over the world. Although it is handwritten, its calligraphy is so perfect, many think it is a computer font.

For these reasons, the typed, newer version of (أَقْرَأُ) is preferred.

(8) Good Morning!

Throughout the first year and even into the second year, we are presenting Arabic as if all nouns end in ضَمَّة. Let the student think this way as it is certainly easier than trying to explain to them why صَبَاحُ الْخَيْرِ is مَنْصُوب! Since the first year books contain nouns that end only in ضَمَّة, we see no reason to let them think otherwise.

With regards to صَبَاحُ الْخَيْرِ in which صَبَاحُ is مَفْعُولٌ مُطْلَقٌ, it should be noted that it can also be صَبَاحُ الْخَيْرِ in that the origin is : هَذَا صَبَاحُ الْخَيْرِ. Here, صَبَاحُ is الْخَيْرِ, and not مَفْعُولٌ مُطْلَقٌ. With this, we revert to the ضَمَّة which we want so much to instil into the student.

¹⁵ Specifically, ۞ is for ith-haar at-tanween (إِظْهَارُ التَّنْوِينِ), whereas ۞ is for ikh-faa or id-ghaam (إِخْفَاءُ أَوْ إِدْغَامُ التَّنْوِينِ).

THE TWO QUR'ANIC RECITATION BOOKS :

(1) IQRA' أَقْرَأْ

(2) 'AT-TIBYĀN التَّبْيَانُ

(1) Ustaz As'ad Humam's Qur'anic Recitation Book : IQRA' أَقْرَأْ

In the same way that Dr V. Abdur Rahim's Arabic course has become the standard for Arabic schools worldwide, As'ad Humam's Qur'anic recitation book : IQRA' أَقْرَأْ, has enjoyed similar popularity due to its simplistic and clear design. His books have become the staple in teaching Qur'anic recitation to children in Malaysia, Thailand, Indonesia and Brunei.

His ingenious 6-part series have been used to teach millions and have replaced all other methods such as (القَاعِدَةُ الْبَعْدَادِيَّةُ) hands down.

For those foreign to this, I present to you a synopsis with samples :

This small, portable book (14½ cm × 21 cm/5½ in × 8 in) contains 6 parts. Each part is 30 pages long. Those who have taught Qur'anic recitation to children can attest to the ingenuous way he brought each rule into play, step-by-step, in such a simplistic and carefree, as well as natural and progressive manner.

Here are several samples which give a clear idea of the book's methodology as shown here in generous detail :

(1) *Part One* : the letters individually and all with fathah :

<p>باج تروس آ ، ب ت دان ستروس، تيدق قرو داجا. باج دغن قينديق</p> <p>أ ب</p> <p>ب أ ب ب أ ب</p> <p>ب أ ب ب أ ب</p> <p>ب أ ب ب أ ب</p> <p>ب أ ب ب أ ب</p> <p>ب أ ب ب أ ب</p> <p>ب أ ب ب أ ب</p>	<p>باج تروس آ ، ب ت دان ستروس، تيدق قرو داجا. باج دغن قينديق</p> <p>ب ت</p> <p>أ ت ب ت ب أ</p> <p>ت أ ت ب ت أ</p> <p>ب ت أ ت ب ت</p> <p>ت أ ت ب ت أ</p> <p>أ ت ب ت ب أ</p> <p>ب ت أ ت ب ت</p> <p>أ ت ب ت ب أ</p>	<p>ب ت ت</p> <p>ت أ ب ت ب ت</p> <p>ب ت ت ب ت ت</p> <p>أ ت ب ت ب ت</p> <p>ت ت أ ت ب ت</p> <p>ت ت أ ت ب ت</p> <p>ت ت ب ت ب ت</p> <p>أ ب ت ت ب ت ت</p>	<p>س</p> <p>ز أ س ز ر س</p> <p>س خ د خ س د</p> <p>س خ ت ج ز ر</p> <p>س ب ت د ر س</p> <p>س خ د ز خ د</p> <p>س ج ت أ ب ت</p> <p>ت ج خ د د ز ر س</p>
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(2) Part Two : the letters connected • madd of fathah (مَدُّ الْفَتْحَةِ) :

نَ هَ رَ = نَهْرٌ	عَ دَ = عَدَدٌ	نَ بَ = نَبٌ	بَ تَ = بَتٌ
شَ هَ دَ = شَهْدَةٌ	بَ عَ = بَعْدٌ	نَ تَ = نَتٌ	تَ رَ = تَرٌ
رَهَقَ كَهَنَ سَهَى لَأَلَفَ	رَعَتْ قَعَرُ عَقَرُ رَقِعَ	نَبَتْ بَنَتْ نَبَنَ نَبَنَ	بَتَتْ تَدَتْ بَرَتْ بَرَتْ
دَهَشَ كَهَلْ خَيَمَ لَأَخَذَ	عَبَسَ صَعَبَ عَغَضَ غَضَّ	رَبَنَ بَرَنَ بَدَنَ نَبَدَ	بَبَبَ بَدَدَ تَرَرْتُ
لَهَبَ عَهْدَ ظَهَرَ لَأَجَزَ	حَذَرَ جَعَلَ شَطَطَ نَبَعَ	بَدَرَ نَذَرَ ذَهَبَ وَنَدَ	بَتَتْ تَدَتْ تَرَرْتُ
طَلَعَ قَهَرَ هَمَسَ لَأَقَلَّ	غَبَرَ نَقَعَ عَتَقَ مَنَعَ	ذَرَعَ نَرَعَ نَبَأَ نَبَأَ	بَأَأَ بَأَأَ تَأَأَ تَأَأَ
مَنَعَ أَكَلَ سَبَبَ زَكَّى	نَقَلَ نَظَّمَ رَهَقَ وَسَعَ	ثَبَّتَ ثَبَّتَ وَثَأَ ثَوَّقَ	ثَبَبَ ثَرَرْتُ ثَرَرْتُ
عَكَّ شَهَرَ سَخَرَ سَجَدَ	عَزَلَ نَعَسَ غَوَّضَ يَغْضُ	بَدَنَ دَنَدَنَ وَنَنَ وَنَنَ	طَهَّ حَجَّ مَ لَدَنَ سَعَعَ

(3) Part Three : kasrah (الْكَسْرَةُ) • madd of kasrah (مَدُّ الْكَسْرِ) • dhammah (الضَّمُّ) • madd of dhammah (مَدُّ الضَّمِّ), etc :

بُ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ
بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ	بِبِ = دِجَاجٌ

(4) Part Four : tanween (التَّنْوِين) • sukoon after fathah (لَمْ) • Nuun (نَ) with sukoon; with ithaar (إِظْهَارُ التَّنْوِينِ), and without ikhfaa' (إِخْفَاءُ) or idghaam (إِدْغَام) [i.e. : مَنْ] etc.

بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا
بَا	دِينٌ دِينٌ	لَمْ لَمْ لَمْ	بَا

There is no need to repeat the lines, nor the page, because, as you will see, repetition is *built into the book*. By finishing each page, he moves on to the next letter (one new letter per page), and starts to have a sense of accomplishment. Do not proceed until his pronunciation is correct.

Note that you *must* have them read the vowels of the ending of *all* words and verses. It is not until part 5 that they will learn the rules of reading with sukoon سُكُون on the ending of verses.

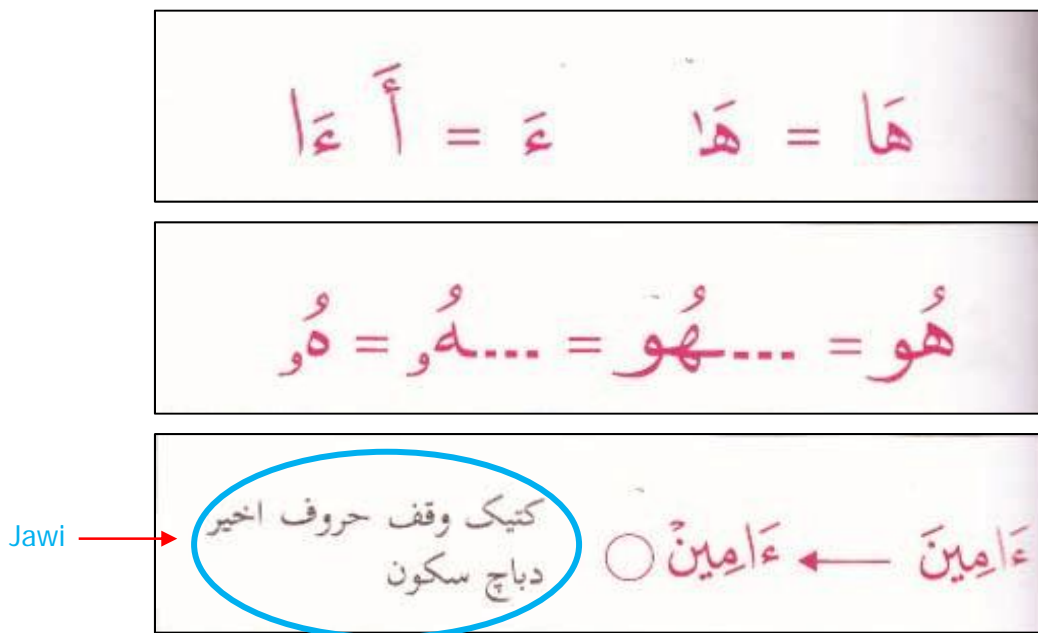
You can go as fast as two pages per day, if he/she is comfortable with that. Children as young as 6 years old have finished the entire book (all six parts) in three months in which time they enter the reading of the Qur'an itself, with pristine tajweed تَجْوِيدٌ. Others are not quite as fast, and that is just fine.

- The ‘rules’ are self-explanatory. As shown at the top of each page (See samples) :

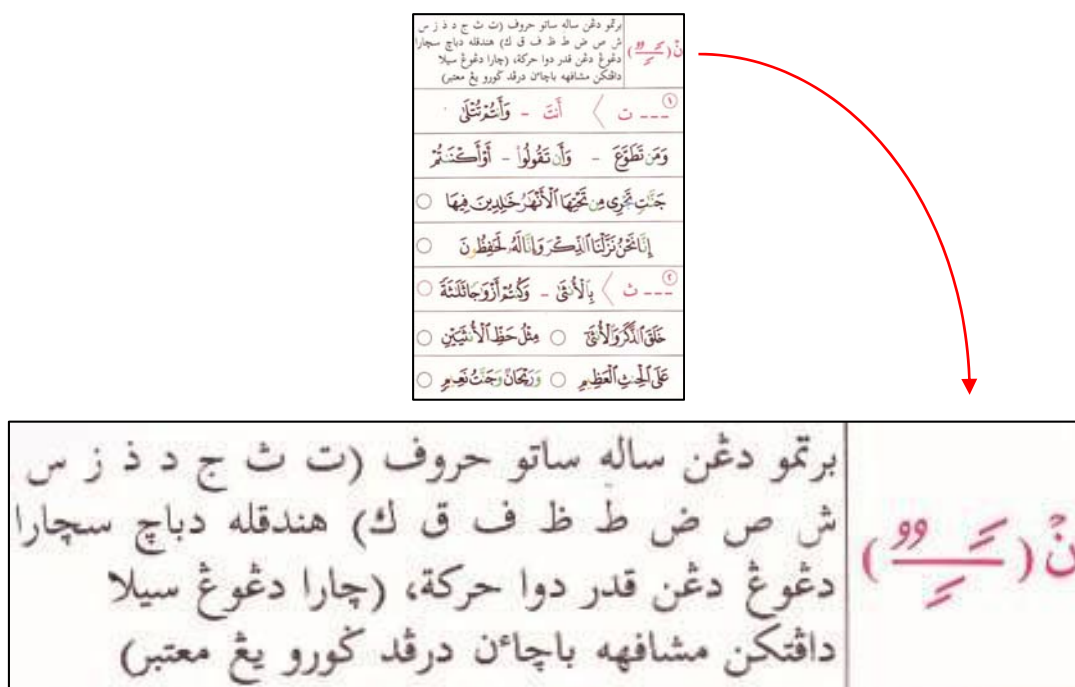
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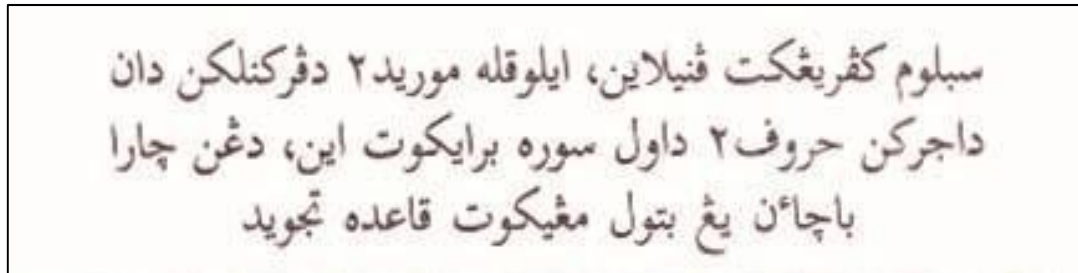
- Even though the book is in Malay (technically it is in 'Jawi' which is the Arabic alphabet adapted for writing the Malay language) the rules being explained are self-explanatory. (See samples)



- For those who wish, we have supplied a translation of these instructions on our webpage, as well as provide it for those wanting this book.



سبloom کفریغکت فنیلاین، ایلوقله مورید ۲ دفرکنلکن دان داجرکن حروف ۲ داول سورہ برایکوت این، دغن چارا باچان یغ بتول مغیکوت قاعده تجوید
اَلرَّ . اَلصَّ . اَلرَّ . اَلرَّ .
کَهِیَصَّ . طه . طَمَّ . طَسَّ .
یَسَّ . صَّ . حَمَّ . عَسَقَّ . قَ . تَ .
فیلاین اوتوق یوکر ایم اوتوق بمیری غلطان لولوس کفد مورید ۲، کورو قزو متوجی مورید ۲ میاج قد هالان ۲ بلالین جوک، سله مورید ۲ دقت میاج دغن بتول هالان ۲ بفرکاتان، بولوله دفراکوی لولوس.
۰ اَلرَّ ۰ ۰ یَسَّرُ لِقَاءَ رَبِّهِمْ ۰ اَللّٰهُ ۰
۰ اَللّٰهُ ۰ اَللّٰهُ ۰ اَللّٰهُ ۰ اَللّٰهُ ۰



BENEFITS

It's convenient! You can teach your child at home, in the mosque, on a train, in the backseat or even on a plane! You can listen to your child read while you cook, clean, do your homework, play golf, or breastfeed!

It's portable! With its convenient small size (14½ cm × 21 cm/5½ in × 8 in) it easily fits in a purse or a briefcase! It can be stored on the dashboard of your car or on the T.V.!

No need to have a degree! You can be a housewife (most are), or the prime minister of a country! You can work at *Sly's Fries* full time or be a specialist in open-heart surgery on the weekends!

Anyone can do it! All that is required is that the 'teacher' can already read the Qur'an. It is *that* simple! You can be an expecting mother or the Imam of a masjid.

Take your time! You can teach this week, and skip a week if you are busy! Read a page per day. Three pages per week. Half a page per day. One whole part per week. As you like. There's no pressure to finish anything, at any time.¹⁷ No limits. Take your time and they will learn. Rest assured.

¹⁷ There is slight exaggeration here. For instance, if you started teaching your daughter, three pages per week for a few weeks, then stopped for two months, due to unforeseen circumstances, if you tried at this point to pick up where you left off, you

FINAL TIP

Keep in mind that if the student cannot grasp the first book, then he may not be ready just yet. Children differ in their starting ages; some can read but not write at age 6, others can draw well but find reading difficult at age 7, and so on. If this is the case, as I have experienced, then just give him time. 'Expecting' him to learn won't change him in the least.

It's pure pleasure seeing them learn. Enjoy!

WHERE TO GET?

Sadly this wonderful series seems to be known only in Southeast Asia. If you contact me, I will arrange as many copies as you want to be sent to you.



would find difficulty in her understanding and would *have* to re-start from the beginning.

(2) Dr V. Abdur Rahim's Qur'anic Recitation Book : 'AT-TIBYĀN' التَّبْيَانُ

Although this teacher's module is geared for children, I should mention here that Dr V. Abdur Rahim has a Qur'an reading book (تَجْوِيد) for adults : 'AT-TIBYĀN' التَّبْيَانُ.

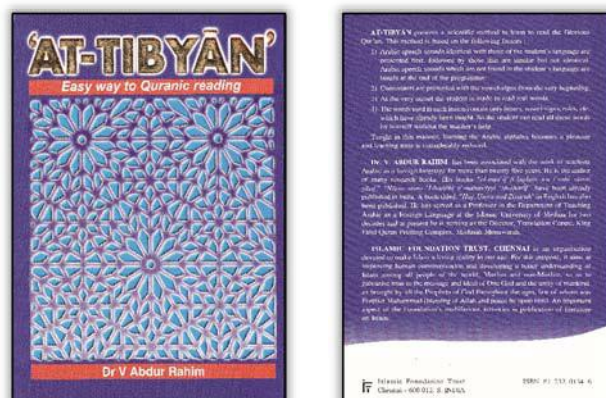
Although 'AT-TIBYĀN' is geared for the Indian adult, and more particularly, the beginner, 'AT-TIBYĀN' can be for converts also. It does not follow the traditional Alif, Baa, Taa... order, but rather takes into consideration the reader and common mistakes prevalent primarily in Tamil speaking Muslims. Abdur Rahim separates letters with respect to the speech-sounds in the Tamil language as follows :

1. Completely identical
2. Similar but not identical
3. Totally different.

Although he mentions only one letter, vowel-sign or rule per lesson, Abdur Rahim manages to present to the adult with all he needs to read the Qur'an with proper tajweed تَجْوِيدُ in a simple, concise manner.

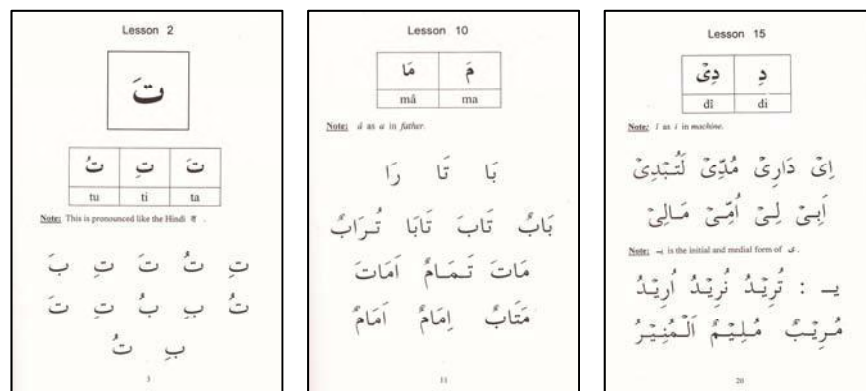
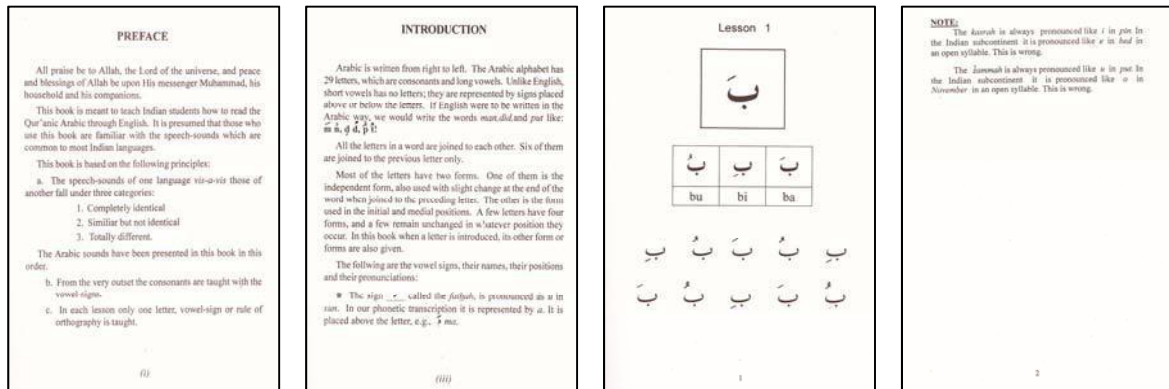
Technical Information / Tips / Common Errors :

- The book, entirely in English, is just slightly more than 100 pages and has one lesson per 2 pages. The lessons are self-explanatory, and even though a teacher is recommended in the preface, a student can easily benefit from the step-by-step careful procedure Dr V. presents as shown here (See samples) :

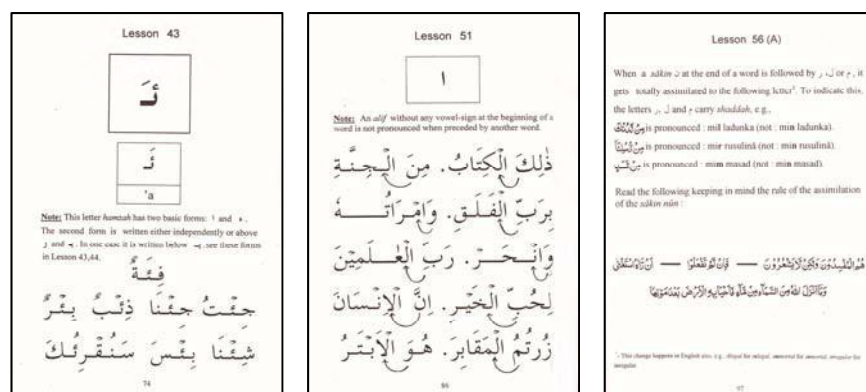


- It should be noted that 'AT-TIBYĀN' takes into consideration the written Qur'an (the mushaf (المُصْحَفُ)) which is prevalent in India and Pakistan. For instance, madd مَدُّ in other mushafs is written like this : ءا, as in ءَادَمَ.

But, following the writing of the mushafs prevalent in India, it is written like this : ا, as in اَدَمَ. (See samples) :



- Similar to As'ad Humam's Qur'anic recitation book : IQRA' أَقْرَأْ, Dr V. saves the difficult rules for the end of the book (See samples) :



- 'AT-TIBYĀN' also contains numerous examples of mispronunciation prevalent in the Indian subcontinent.

FINAL TIP

Once again, although the book was written for the adult Indian (Urdu/Tamil speaking) student, westerners can surely benefit from it. It is very practical

as Dr V. mostly mentions examples that are real words, and/or actually from the Qur'an, and not an endless series of letter combinations.

WHERE TO GET?

This is at Dr V's own website : DrVaniya.com under : Beginner's Library.

Or : <http://www.lqtoronto.com/tibyan.html>

You can also contact the Book Publication site : www.GoodBooks.com

Or : Islamic Foundation Trust : www.iftchennai.org



كِتَابُ الْمُعَلِّمِ

دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ النَّاطِقِينَ بِهَا

لِلْأَطْفَالِ

لِلسَّنَتَيْنِ الثَّانِيَةِ وَالثَّلَاثَةِ (٢ وَ ٣)

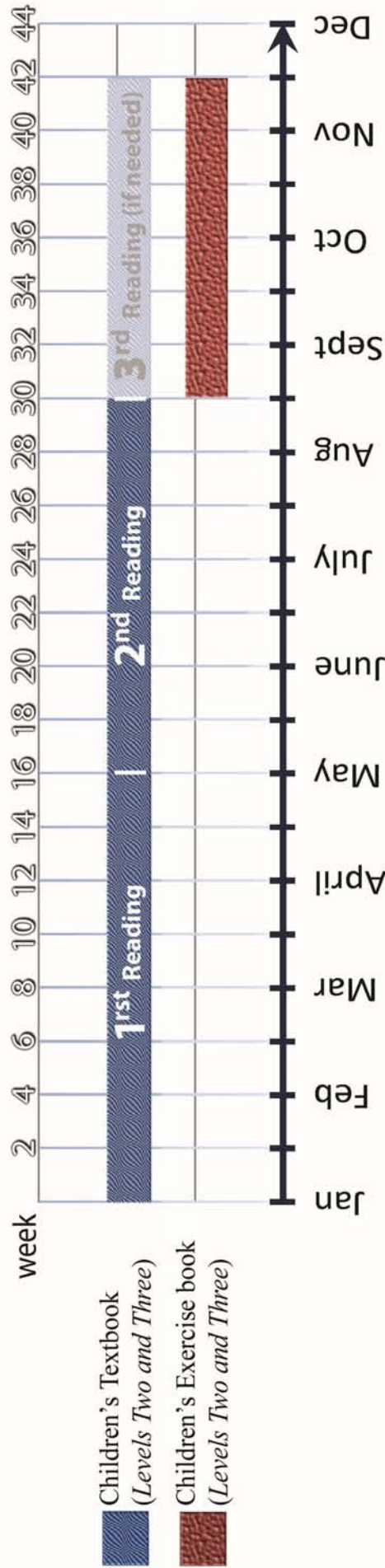
**Teacher's Module for
'Duroosu al-lughati al-'arabiyyati
li-ghairi an-naatigeena bihaa
lil-atfaali'**

YEARS TWO & THREE

(2 & 3)

OVERVIEW OF SECOND AND THIRD YEAR STUDIES

Teaching Timeline Guide



Based on a three hour per-week schedule.

General Advice for Years 2 & 3

- (1) Repeat, repeat, repeat. Repetition is essential. (Did I mention this previously?!)
- (2) Get them to question each other in Arabic. Have them respond to your questions in Arabic and make every rule alive. The students will only use the language as much as you demand of them. So, you can just read the textbook, sit back and watch, or you can make the language animated. For instance, you can make any exercise into a class activity whereby students ask one another, as opposed to you asking them. This is peer-to-peer learning Just have them add (يا _____) to the beginning, and *voilà!* You are on your way!

- (3) A bored student learns not. (Déjà vu!)

General advice to combat boredom include :

- Randomly making them write some of the answers in the textbook.
- Asking them the most basic questions you can think of to confirm they understand the sentence. So, if a student reads :

أَيْنَ مُحَمَّدٌ؟ هُوَ فِي الدُّكَّانِ.

You can ask :

مَنْ فِي الدُّكَّانِ؟ / أَخَالِدٌ فِي الدُّكَّانِ؟ / أَيْنَ مُحَمَّدٌ؟ / أَيْنَ الْمَلْعَبِ مُحَمَّدٌ؟

This forces the student to think about the meaning. Remember, children are probably not going to have lots of problem reading. Your goal is to make sure they *understand*.

- Similarly, ask them to reference any pronoun in a sentence *and this is important especially for pronouns*.

Confused? For example, the sentence : خَالِدٌ فِي الْبَيْتِ وَحَقِيبَتُهُ عَلَى الْمَكْتَبِ. Ask them; Who does the (هُ) in (حَقِيبَتُهُ) refer to? You may be thinking : “But of course it refers to (خَالِدٌ)”, but I’ve had lots of students not grasp that. An important sample is in Book 3, chapter 13, page 66 :

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.

I ask them, what does the pronoun (هُ) in (بَرَكَاتُهُ) refer to. You'd be surprised how many never thought about it, as giving 'salams' is so commonplace, it's often not used in its meaningful sense.

- Have them translate sentences into their own language.
- Have them write definitions of some of the words. These should *not* be dictionary definitions, but rather, simple and age level appropriate they can grasp. So, a 'nurse' can be "a small doctor" (الْمُرْضَةُ : الطَّبِيبَةُ الصَّغِيرَةُ), a 'playground' can be "a place children play" (الْمَلْعَب : مَكَانٌ يَلْعَبُ فِيهِ أَطْفَالٌ), etc. During revision you can ask them : "What does 'playground' mean?"—in Arabic :

الْمَلْعَبُ، مَا مَعْنَاهُ؟

and they respond with what they've written.

- Trick them. When they read—correctly—مَرِيْمٌ صَغِيرَةٌ. Say to them : That is wrong. Read again (like this) : مَرِيْمٌ صَغِيرٌ. هذا خطأ. أَقْرَأْ مَرَّةً أُخْرَى : مَرِيْمٌ صَغِيرٌ. This simple tool keeps them on their toes, and reinforces the rules.
- Although the lines at the end of the books are for dictation, you can ask them to write any of the exercises in the book.
- The book is free from grammar rules. Keep it that way. Don't even think to tell children something like :

الْمُضَافُ إِلَيْهِ مَجْرُورٌ.

Or :

الْمُبْتَدَأُ وَالْخَبَرُ مَرْفُوعَانِ.

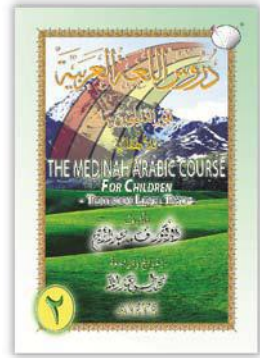
Don't even *think* about it. No, no.

Note : It has become my practice to when teaching teenagers as well as adults to start with the children's books. I start with the second book because the first is so very, very basic.

As easy as it may seem, the children's book, most especially its exercises, drills crucial points and key fundamentals. These, we've found, they carrying with them when they start the 'Madinah Arabic Course' for Adults.

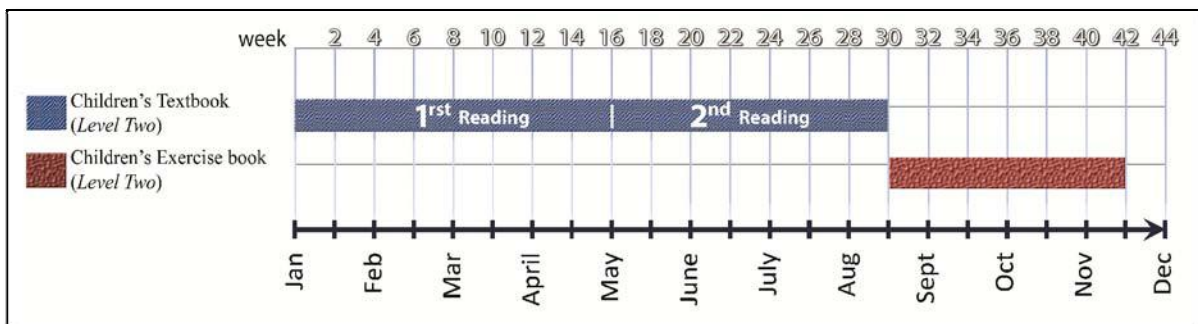
Children's Textbook : Level Two /

دروس اللغة العربية لغير الناطقين بها -
للأطفال



Time :

3 hours per week for 30 weeks; starting at week 1 until week 30.



Technique / Methodology :

The dictation of sentences (to be written in the blank spaces at the end of the book, pg. 63-65) which was started in the first book should be continued.

Footnotes of the book contain exercise ideas, common mistakes, etc. and are for the teacher and *not* to be read by the students. Some of these have exercises which the teacher can ask the students to write out in the lined spaces provided for dictation. Keep it simple. The more they get correct, the greater sense of accomplishment they will feel. Don't frustrate them.

I recommend reading with the students the entire book through, without too much detail, to give them a rough idea of its vocabulary and rules. This will not take long as the book is only 17 brief chapters. This would be the first reading, and you can easily do two lessons per week. Have the students write in the textbook one answer per section, or whenever you feel the need to point out something particular they may benefit from.

During the second reading, they can write the remainder. The reason for this you should know by now; repetition.

Students often write alif without the hamza. I.e. :

أبي وأُمِّي فِي الْبَيْتِ.

This is wrong in more ways than one. Alif is used only as madd (مَدّ) of the fathah which precedes it. In some ways, it is not really a letter in itself. It is *only* used for elongation as in : باب/حِصَان. It *cannot* stand alone, nor receive vowel marks¹ in contrast to other letters such as; waaw وَاوُ/وِ and yaa يَا/يُ/ي.

Additionally, you can seize the opportunity to explain that hamzah can be written in different ways, and that they will study the rules for them in the future, in sha Allah. Write the following on the board :

أ / إ / ؤ / ئ / ة / ء / ئ

As they will be writing in these books during the revision, don't accept from them sloppy or illegible writing. Kids can write perfectly fine when we put a little pressure on them. Al too often it has become acceptable when writing in Arabic, we need not be too particular. This attitude, if from the instructor, will certainly reflect on the student. A common example is writing the final alif of (هذا) above the 'ground line' like this : هذا.

Additionally, other languages which have writing similar to Arabic (Urdu, Tamil, Jawi, Sanskrit) may allow letters to be written in a way that is improper in Arabic. For example, the Jawi letter (ك) can appear at the end of a word (i.e. unconnected from its left) like this : ك. This is *not* standard Arabic writing.

Technical Information / Tips / Common Errors :

- Chapter 6, page 14 : When teaching يَاءُ الْمُتَكَلِّمِ as in بَيْتِي, have them greatly exaggerate the elongation of the yaa. I have found that when they start reading the kasrah of a majroor word (Lesson 13) as in : فِي الْبَيْتِ, without the mentioned elongation, they tend to confuse the two. This simple preparation helps avoid this situation, in sha Allah.

¹ In old Arabic books, the hamza أ used to be written *without* the head. So, in those books : سَأَلَ would, today, be سَأَل. This however, is no longer an acceptable standard.

- On this note, we've found a common error in their writing this yaa *unconnected* as follows :

حَقِيبَةُي / قَطِي

- Chapter 7 : The word الدَّرَجَةُ appears in this lesson, and for reasons beyond me, we've found lots of them writing it *without* the **alif** : الدَّرَجَةُ.
- Chapter 8, pg. 24 : Note this when reading the section "صَحِّحَ الْجُمْلَةَ الْآتِيَةَ". I will write on the board the following sentences. Then, I will make the students write them in their books and read them aloud :

المُدَّرِّسُ : أَصَحِّحْ هَذَا؟

الطَّالِبُ : لا. هَذَا خَطَأٌ.

المُدَّرِّسُ : مَا الصَّحِيحُ؟

الطَّالِبُ : الصَّحِيحُ... (ثُمَّ يَقْرَأُ الْجُمْلَةَ صَحِيحَةً.)

- The badal (الْبَدَل) (combination of a title and then a proper name, or similar) is mentioned in the book such as الدُّكْتُورُ حَامِدٌ / Doctor Haamid and should be clearly understood. I teach them using the following methodology and they seem to understand. I say to them, in Arabic :

حَامِدٌ هُوَ الدُّكْتُورُ، والدُّكْتُورُ هُوَ حَامِدٌ. فَإِذَا قُلْنَا : "هَذَا الدُّكْتُورُ حَامِدٌ." يُمْكِنُنَا أَنْ نَقُولَ : "هَذَا دُكْتُورٌ، وَأَسْمُهُ حَامِدٌ." وَ"هَذَا حَامِدٌ وَهُوَ الدُّكْتُورُ." وَ"هَذَا الدُّكْتُورُ، هُوَ حَامِدٌ." وَالْمَعْنَى وَاحِدٌ.

This combination of badal (الْبَدَل) appears in the following lessons :

lesson/page	phrase
• 10 / 31	أَبْنِي مُحَمَّدٌ / بِنْتِي خَدِيجَةُ
• 16 / 52	أَخِي هِشَامٌ
• 16 / 53	الشَّيْخُ حَامِدٌ

It is used more extensively in the third book. But keep in mind that many understand : هَذَا الدُّكْتُورُ حَامِدٌ. to mean : This is Haamid's doctor. This is wrong. Please *do not assume* they understand this.

- Chapter 9 : The word (أُسْتَاذٌ) is classically used in address form. It originally meant someone in a position of authority (literally : foreman). It has come to mean a teacher, although the books here represent its original meaning. So, a policeman, a headmaster, a teacher, and the elderly all can be addressed as أَسْتَاذٌ. It is originally from the Persian language.
- Chapter 12 : The (ال) predominantly used in the book is (العَهْدُ الذِّكْرِيّ). This is true for the first book also (Lesson 8). Dr V. says² :

"هنا يرى الطالبُ أن (قلم) في "هذا قلمٌ". بدون (ال) لِأَنَّهُ مُتَأَخِّرٌ، وَأَمَّا فِي "القَلَمُ مَكْسُورٌ". فَهُوَ مُحَلَّى بِ(ال) لِأَنَّ لَهُ الصَّدْرَةَ."

However, I find this a bit cumbersome. My experience has lead to believe that children don't see it that way. I simply tell them : If a word has (ال), then use it at the beginning.

- Chapter 13 : After explaining the meaning of (في), the teacher should read the words preceding it with kasrah loud and clear. Then, have the students do the same. You can read aloud a word—with (ال)—then they add the word (في) and kasrah like this :

الْبَيْتُ : فِي الْبَيْتِ / الْمَسْجِدُ : فِي الْمَسْجِدِ / الْمَدْرَسَةُ : فِي الْمَدْرَسَةِ

Have them read enough words that they find the kasrah ending after (في) to be so natural that to *not* hear the kasrah would immediately be recognized as wrong without even thinking about it.

If you can get them to do that, then move on to drawing simple pictures of a house, a mosque, a playground, a room, a school, a bathroom (these are the words they have learnt so far) and point to a picture and ask أَيْنَ هِشَامُ؟ and have them answer as follows :

هِشَامٌ فِي الْبَيْتِ. / فِي الْمَسْجِدِ. / فِي الْمَدْرَسَةِ. / فِي الْمَلْعَبِ. / فِي الْحَمَّامِ.

Then move on to different questions pointing to the same pictures :

أَيْنَ فَاطِمَةُ؟ : فَاطِمَةُ فِي الْبَيْتِ. / هِيَ فِي الْبَيْتِ. / أَيْنَ الْأَبُ؟ / أَيْنَ الْأُمُّ؟

² In his 'Teacher's Manual', pg 10 : ١٠ ص. كِتَابُ الْمُعَلِّمِ لِلْجُزْءِ الْأَوَّلِ.

The same procedure should be used for other prepositions such as *على* and *من* and *إلى* and *أمام* and *خلف* and *تحت*, as well as verbs which take prepositions.

- The following was mentioned before, but due to its importance I'll mention it again : Note the subtle difference between the following which is difficult to translate :

١ - أفي البيت خالد؟ [أي : أين خالد؟ أفي البيت خالد؟]

٢ - أخالد في البيت؟ [أي : من في البيت؟ أخالد في البيت؟]

The first *أفي البيت خالد؟* literally means :“Is it *the house* (that) Khaalid is in?”. It is asking : *Where* is the *place* of Khaalid? Is Khaalid in the *house*, or the *school*, or the *mosque*? It is about *the place*.

The second *أخالد في البيت؟* means :“Is *Khaalid* in the house?” I.e : Someone is in the house. Is it *Khaalid*, or *Faisal*, or *Jamaal*? It is about *the person*. This particularity of Arabic (with أ) does not explicitly exist in English.

- The words *الشمس* and *القمر* are specific. This is probably best understood in their first language. In English we say :“This is *the sun*.” So, when asked, “What is this?”, the answer must be with (ال) as follows :

هذه الشمسُ. / هذا القمرُ.

- Chapter 14 : When teaching *الحروف الشمسية والحروف القمرية* have them write examples in the book and check their writing one-by-one. I have seen even older kids with years of Arabic background write the following :

الشمسُ / التلميذ

So get them, and get them early.

- Chapter 15 : The word (ولد) really means ‘offspring’, be he male, or female. Bear this in mind when teaching. Mostly it is used to mean a young boy.
- Chapter 16, page 52 : When teaching the first-person possessive pronoun *ي*, as in : *بَيْتِي* and *ك/لِ* as in : *بَيْتُكَ* have them write several examples in the book and check their writing. I have found that many, although seeing

and reading the letters connected in the book, do not necessarily pick up this idea. Thus, I have seen kids write the following unconnected :

حَقِيبَةُكُ / قِطَّكُ

Again, get them, and get them early. “If you want to bend the bamboo, do so when it’s young.”³

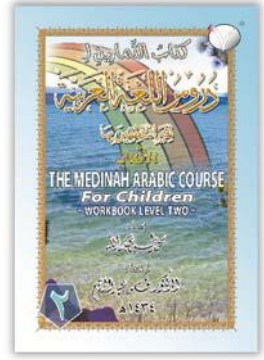


³ Malay proverb.

Children's Workbook :

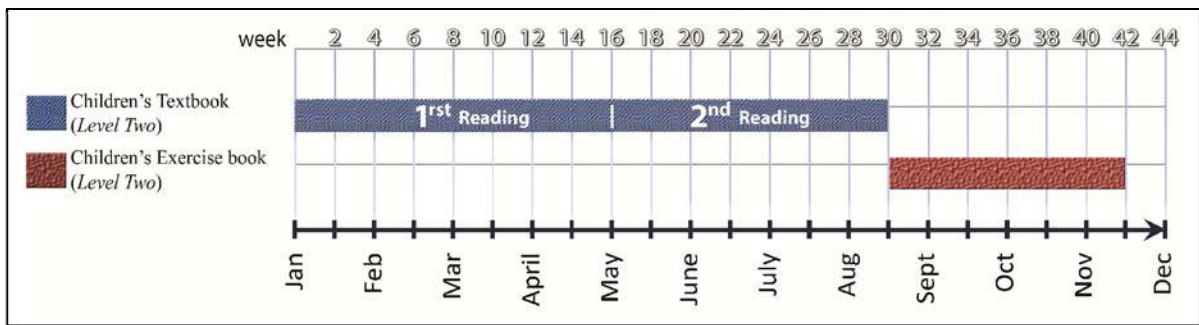
Level Two / كتاب التمارين ٢

دروس اللغة العربية لغير الناطقين بها - للأطفال



Time :

3 hours per week for 12 weeks; starting at week 30 until week 42.



Technique / Methodology :

We still have the children at this level do the homework in class. We've found they are still making mistakes and they require immediate correction. Thus, we have the 'dictation' pages at the end of the book which can be used not only for dictation, but anything the teacher wants.

Beware of students making the following mistakes (as pointed out in the footnotes of the textbook on pages 48) :

كتابٌ على المكتب.

الكتابي على المكتب.

If they do this in their homework assignments, you can simply correct them by writing the following :

١- الكتابُ على المكتب.

٢- على المكتبِ كتابٌ.

You will probably find the students writing sentences starting their nouns with (ال). This is the norm, but at some point we want to mold their

understanding of (المُبْتَدَأُ الْمُؤَخَّرُ). I simply remind them in class as well as write on their homework assignments the previous two sentences.

Additionally if the student—correctly—writes something along the lines of :

القلم في الحقيقة.

Then I mark the sentence as being correct, as well as write :

أو : في الحقيقة قلم.

Technical Information / Tips / Common Errors :

- When forming sentences, it is imperative that the students write a *correct* sentence, *regardless of how simple it is*. Many students start by writing the most basic of sentences, then they grow tired and progress naturally. Not many can stand writing the likes of 'The house is big.' / الْبَيْتُ كَبِيرٌ very long. I have found that students copy sentences directly from the book. This, quite naturally, should be discouraged. Let them know that their own words—albeit with errors—are far more appreciated than anything parroted. Do not accept from them sentences which are not their own.
- Pay attention to end marks such as full stops at the end of complete sentences, and questions marks. I cannot tell you how frustrating it is to see books, by university graduates, revised, nonetheless, by a panel of people whose names start with titles, and end in letters write, approve or recommend books which contain a glaringly obvious number of sentences without full stops nor question marks. Aaarrghhh!
- I have discovered it's better to show them that (تِي) can refer to a masculine noun, or a feminine one *before* it becomes confusing to them. Note these :

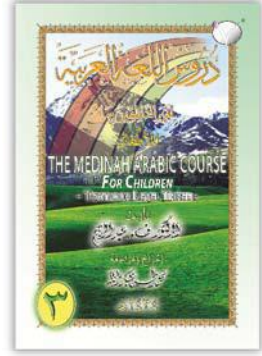
١ - بَيْتِي كَبِيرٌ.

٢ - دَرَّاجَتِي كَبِيرَةٌ.

- Lesson 10 : Don't forget that هَاتِ/هَاتِي means take *from me* such and such. It is wrong to say : يَا خَالِدُ، هَاتِ مُحَمَّدًا الْكَتَابَ.

Children's Textbook : Level Three /

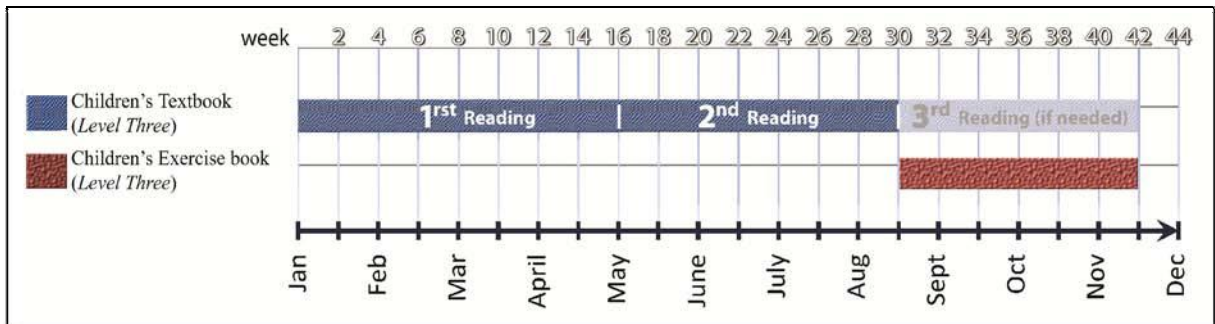
دروس اللغة العربية لغير الناطقين بها -
للأطفال



Time :

2 hours per week for 30 weeks; starting at week 1 until week 30.

If you feel that the children can do the homework *at home*, then use the class time for a final revision (See chart below : 3rd Reading (if needed)). If not, then the exercise book would be as shown. As we said before : these times are *not* meant to be inflexible. Experienced teachers who are aware of the class level as well as individuals, are most welcome to set up the timetable to what they feel instinctively is best for the students.



Technique / Methodology :

The dictation of sentences which was started in the first and second books should be continued. At this point, I would have the teacher choose 2 or so students to read from the studied lesson several sentences rather than the teacher himself read aloud.

Again, the footnotes of the textbook are for the teacher and not to be read by the students.

As mentioned in the previous section, the combination of a title and then a proper name is mentioned in the book such as الدكتور حامد and should be clearly understood.

This combination (الْبَدَل) appears a lot as in the following :

lesson/page	phrase	lesson/page	phrase
• 3 / 5	الشَّيْخُ خَالِدٌ	• 2 / 5	الدُّكْتُورُ وَلِيمٌ
• 3 / 7	الدُّكْتُورُ شَهْنَوَازُ	• 3 / 10	الدُّكْتُورَةُ مَرْيَمُ
• 10 / 48	الشَّيْخُ هِشَامُ	• 10 / 48	مَعَ الْمُهَنْدِسِ بِلَالٍ

Technical Information / Tips / Common Errors :

- Lesson 2, page 6 :

The word (زَمِيل) here means : classmate. It can also mean co-worker. And although the word does not appear in the book for the children, it does appear for the teacher :

يَسْأَلُ الْمُدَرِّسُ كُلَّ طَالِبٍ : « مَا أَسْمُكَ؟ » / و « مَا أَسْمُهُ؟ » مُشِيرًا إِلَى زَمِيلِهِ.

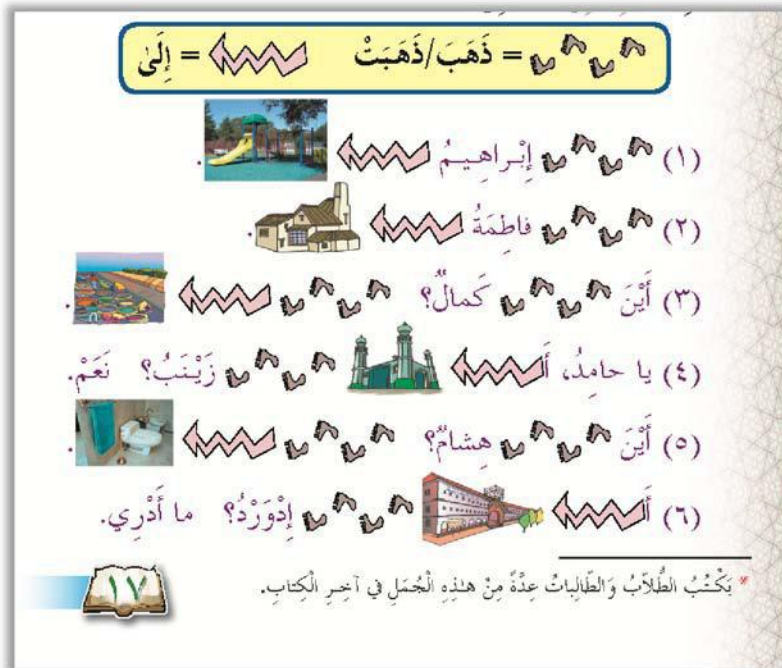
I mention this because many think that the word (co-worker/زَمِيل) means (friend/صَدِيقٌ). It does not.

- Lesson 4, page 17 :

Two points here :

(1) Point One :

The pictures here are to be read with (ال) and read with full vowel points :



So, the first exercise would be read like this : ذَهَبَ إِبْرَاهِيمُ إِلَى الْمَلْعَبِ.

(2) Point Two (*Two Stages*) :

Stage One :

In Arabic, when we ask :

أَيْنَ ذَهَبَ مُحَمَّدٌ؟

...the *فَاعِل* is مُحَمَّدٌ.

When we answer, however, like this :

ذَهَبَ إِلَى الْمَسْجِدِ.

...then the *فَاعِل* is ضَمِيرٌ مُسْتَتِرٌ.

As this is the first time the students will see verbs, it is imperative to get them used to answering with ضَمِيرٌ مُسْتَتِرٌ. I cannot emphasize the following point enough. Children, like the sponges they are, absorb and comprehend this without giving the least thought as to where the *فَاعِل* is. In difference to this, when teaching *adults*, they have a difficult time understanding this, and ask “Shouldn’t I use مُحَمَّدٌ again?” or “Where is the *فَاعِل*?”. If you try to answer the technical aspect of this question, and explain ضَمِيرٌ مُسْتَتِرٌ, it becomes confusing. This is because in English, I assume other languages also, you *must* mention the pronoun :

Where did Paul go? **He** went to the playground.

To secure their understanding of ضَمِيرٌ مُسْتَتِرٌ, I recommend drilling them the following additional oral exercises. We have found them miraculously beneficial :

Tell them you are going to ask them some questions, and you want them to answer with : ذَهَبَ إِلَى الْمَسْجِدِ. or ذَهَبَتْ إِلَى الْمَسْجِدِ. Do *not* allow them to answer freely.

Now, ask them :

يا _____، أَيْنَ ذَهَبَ مُحَمَّدٌ؟

Here, the phrase ، _____ يا is the student’s name you are addressing. The student answers with :

ذَهَبَ إِلَى الْمَسْجِدِ.

and *not*:

ذَهَبَ مُحَمَّدٌ إِلَى الْمَسْجِدِ.

Then, do the same but with the feminine verb :

يا _____، أَيْنَ ذَهَبَتْ عَائِشَةُ؟

ذَهَبَتْ إِلَى الْمَسْجِدِ.

and not:

ذَهَبَتْ عَائِشَةُ إِلَى الْمَسْجِدِ.

Repeat this, repeat this, repeat this (Am I being repetitive?!) until they are answering spontaneously.

Stage Two :

Next, (weeks later perhaps, and after having repeated the first oral exercise many times), allow him to answer with *any* place he chooses; إِلَى الْمَلْعَبِ or إِلَى الْمَسْجِدِ or إِلَى الْمِرْحَاضِ with the answer being :

ذَهَبَ إِلَى الْمَدْرَسَةِ. / ذَهَبَ إِلَى الْمَلْعَبِ.

ذَهَبَتْ إِلَى الْمَدْرَسَةِ. / ذَهَبَتْ إِلَى الْمَلْعَبِ.

- Lesson 6, pages 24-28 :

Reading (أَضِفُ الْأَسْمَ...) is a bit tricky. This is how it sounds : ...أَضِفُ لِسَمَ...

- Lesson 6, pages 22, 26, 27, and 28 :

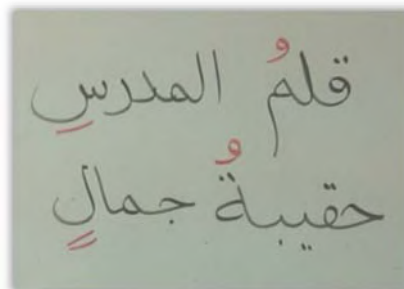
(Five Stages) :

The students see the possessive structure (الإضافة) in five parts/stages (أ ب ج د هـ) : Note that these are *not* complete sentences. The teacher should add a word in front of each structure, or after to make complete sentences (جُمْلَةٌ مُفِيدَةٌ). Here is what we have found to work :

Stage One : (أ) page 24 : كِتَابُ الْمُدْرَسِ

Here the student sees the possessive structure (الإضافة) : كِتَابُ الْمُدْرَسِ

Firstly, use colors on the board to indicate the vowel changes which occur at the end of the words :



Once they understand this, write the following on the board to show them how this structure can easily become a complete sentence. Then have them read the word combinations in the book (pg. 27) following this :

كتاب المدرس.

هذا
أين

كبير.
هناك.

كتاب المدرس

The same should be done for each of these stages; show them how to make complete simple sentences. Here are some of the sentences you can make by adding only one word in each of the remaining stages.

Stage Two : (ب) page 26 : كتابُ مُحَمَّدٍ

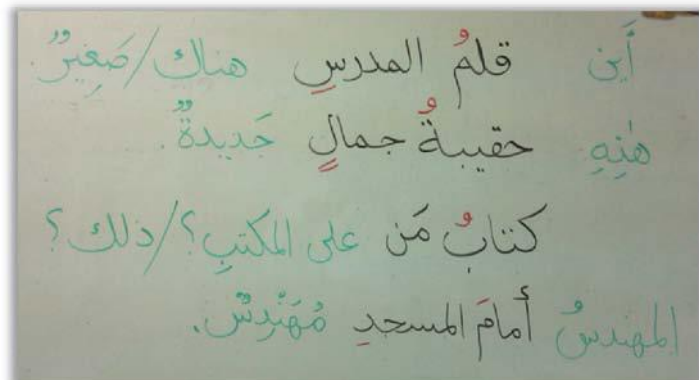
كتابُ مُحَمَّدٍ جَدِيدٌ. / أَيْنَ كتابُ مُحَمَّدٍ؟ / كتابُ مُحَمَّدٍ عَلَى الْمَكْتَبِ.

Stage Three : (ج) page 27 : كتابُ مَنْ؟

كتابُ مَنْ ذَلِكَ؟ / كتابُ مَنْ فِي حَقِيبَتِي؟ / كتابُ مَنْ فِي يَدِكَ؟

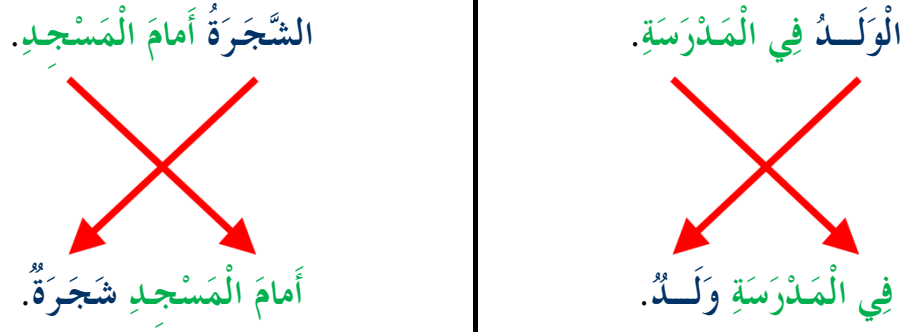
Stage Four : (د) page 28 : أَمَامَ الْمَسْجِدِ

أَمَامَ الْمَسْجِدِ شَجَرَةٌ. / خَدِجَةُ أَمَامَ الْمَسْجِدِ. / ماذا أَمَامَ الْمَسْجِدِ؟



During the second reading of this lesson there lies an excellent opportunity to instill in them the following important rule : الْمُبْتَدَأُ الْمُؤَخَّرُ .

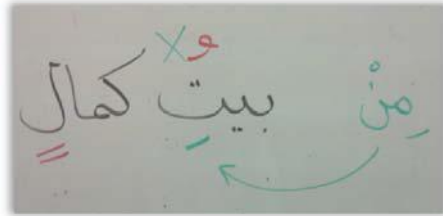
You can do this by telling them that when a word has *alif* and *laam*, then it comes first. But, if it does not have *alif* and *laam*, then it comes later. You can write the following on the board to explain this :



You can also do this using these studied words : تَحْتَ , خَلْفَ , أَمَامَ , عَلَى , فِي .
 For those who may have forgotten the rule, this happens when the الْمُبْتَدَأُ is نَكْرَةً , and when the الْخَبَرُ is جُمْلَةً .
 This is also the case for lesson 7, pages 34-35.

Stage Five : (هـ) page 29 : فِي غُرْفَةِ الْمُدْرَسِ

فِي غُرْفَةِ الْمُدْرَسِ كُرْسِيٌّ . / الْمَكْتَبُ فِي غُرْفَةِ الْمُدْرَسِ . / مَنْ فِي غُرْفَةِ الْمُدْرَسِ ؟



Once they can understand this concept of (الإضافة) they will need to understand the significant difference between the following two sentences :

١- الْمُدْرَسُ هِشَامٌ مَرِيضٌ.

٢- مُدْرَسٌ هِشَامٌ مَرِيضٌ.

The first means : Teacher Hishaam is sick. I.e. The teacher *whose name is Hishaam* is sick. (There is only **one** person mentioned in this sentence.)

The second means : Hishaam's *teacher* is sick. (There are **two** people mentioned in this sentence.)

- Lesson 6, pages 29 :

Please explain in their *own language*, the meaning of this sentence :

(٦) ... أَبْنِي إِمَامٌ فِي مَسْجِدٍ فِي الْعِرَاقِ.

Explain the concept of (نَكِرَة). There are two; (إِمَامٌ) and (مَسْجِدٌ).

- Lesson 6, pg. 30 : Up until now we never needed to explain why words were classified into masculine and feminine as all were 'biological feminine' (مُؤَنَّثٌ حَقِيقِيٌّ). So this is a good time teach them that feminine words (up to this point) are recognizable due to the following two reasons :

(١) الْمَعْنَى يَدُلُّ عَلَى تَأْنِيثِهِ. وَمِنْ أَمْثَلَتِهِ : مَرِيْمٌ، وَأُمٌّ، وَسُعَادٌ، وَلَوْ لَمْ يَنْتَه بِهَاءٍ (ة).

(٢) التَّاءُ الْمَرْبُوطَةُ تَدُلُّ عَلَى تَأْنِيثِهِ. وَمِنْ أَمْثَلَتِهِ : مَدْرَسَةٌ، وَكُرَّةٌ، دَرَجَةٌ.

Now explain that there is one more category, and that is :

(٣) مَا أَنتَ بِغَيْرِ سَبَبٍ ظَاهِرٍ، وَهُوَ قَلِيلٌ فِي الْعَرَبِيَّةِ. مِنْ أَمْثَلَتِهِ : سُوقٌ، وَالسَّمَاءُ.

In lesson 11 they will learn the fourth category : Dual body parts such as the eye and the leg. Wait until then to re-mention these categories.

- Lesson 7, pg. 32 : The simplest and most effective tool to have children understand the difference between the two following is merely your intonation :

هَذَا مُدَرِّسٌ.

هَذَا الْمُدَرِّسُ. . . . من الهِنْدِ.

You must illustrate this in such a way to have them realize that the second sentence (the topic of this lesson) is an incomplete sentence due to the addition of (ال) on the word (المُدَرِّس). Additionally, they need to understand that the phrase (من الهِنْدِ) turns it into a complete sentence.

If you think they understand after explaining it in Arabic, then explain it in their own language, *but with the same intonation*, then repeat the Arabic.

- Lesson 9 page 45, lesson 10 page 50, and finally lesson 12 page 65 : These three pages mention the differences between :

جَلَسَ عَلَى الْكُرْسِيِّ / جَلَسَ فِي الْكُرْسِيِّ

See here :



لَسَ الطَّالِبُ فِي الكُرْسِيِّ. جَلَسَ الطَّالِبُ عَلَى الكُرْسِيِّ.

We say لَسَ فِي الكُرْسِيِّ or عَلَى الكُرْسِيِّ depending on the situation. Please note this to the students.

As for page 65, then the sentence to be corrected is :

أَنَا مَا جَلَسْتُ فِي ذَلِكَ الْكُرْسِيِّ.

It is incorrect *only* in that the noun (الْكُرْسِيُّ) should be (الْكُرْسَى).
As for فِي الْكُرْسَى, then it is correct.

- Lesson 9, pg. 45 : Read all pictures with (ال). As was previously mentioned :

ذَهَبَ / ذَهَبَتْ / ذَهَبَتْ / ذَهَبَتْ = أَطْنُ أَنَّهُ

إِلَى

(١) أَيْنَ خَالِدٍ؟ أَطْنُ أَنَّهُ

(٢) أَخِي

(٣) أَخِي

(٤) يَا كَمَالُ، أَطْنُ أَنَّهُ

(٥) أَنَا مَا

(٦) يَا أَبِي، أَطْنُ أَنَّهُ

(٧) إِسْمَاعِيلُ

٤٥

يَكْتُبُ الطَّلَابُ وَالطَّلَاتِيبُ عِدَّةً مِنْ هَذِهِ الْجُمْلِ فِي آخِرِ الْكِتَابِ.

- Lesson 10 : We mention in the footnote the following :

✓ لِي أَخٌ. ✗ عِنْدِي أَخٌ.

I have found many experienced teachers not able to differentiate between the following prepositions :

عِنْدَ / لِـ / مَعَ

So...here we go :

عِنْدَ literally means : 'with, in a place' as in :

أَيْنَ خَالِدٌ؟ هُوَ عِنْدَ جَمَالٍ. / عِنْدِي حَقِيبَتَانِ.

لِ literally means : 'for, belongs to, to possess, to have' as in :

هَذِهِ الْبِنْتُ لِهِشَامٍ. / لِي عَيْنَانِ وَيَدَانِ.

مَعَ literally means : 'along with, together' as in :

خَرَجَ مُحَمَّدٌ مَعَ كَمَالٍ. / يَا أَخِي، مَنْ مَعَكَ الْآنَ؟ مَعِيَ أُخْتِي.

But these brief definitions do not do justice to the words. Every language has its intricacies. Please note the following comparisons to get a clearer idea of how to use these words.

If we say :

الْمُدْرَسُ عِنْدَ الْمَدِيرِ.

it means : The teacher is *with* the headmaster. i.e. : The teacher has gone to the headmaster's office *and is with him there*.

But,

الْمُدْرَسُ مَعَ الْمَدِيرِ.

...does *not* have this restriction. He may be with the headmaster *anywhere*.

Due to this, the word مَعَ has been used in the children's book along with verbs to suggest 'togetherness'. This is a very natural way for children to see the light of these words. Note these other examples :

خَرَجَ إِسْمَاعِيلُ مَعَ حَامِدٍ. / ذَهَبْتُ إِلَى الْمَسْجِدِ مَعَ عَبَّاسٍ. / جَلَسْتُ مَعَ أُخْتِي.

As for (لِ), then it indicates possession. Note the following sentences :

الْكِتَابُ الَّذِي عَلَى مَكْتَبِ هِشَامٍ لِعَارِفٍ. (أَيُّ : مِلْكُهُ.)

لِمَنْ السَّاعَةُ الَّتِي عِنْدَ عَارِفٍ؟ (أَيُّ : فِي غُرْفَتِهِ، فِي إِدَارَتِهِ.)

لِمَنْ السَّاعَةُ الَّتِي مَعَ عَارِفٍ؟ (أَيُّ : فِي يَدِهِ، فِي جَيْبِهِ.)

In this light, perhaps it will be easier to see the differences between the correct and incorrect usages of (ل) and (عند). (ل) is for possession, or, better yet, connections of a *permanent nature*.

Note these also :

خَطَا	صَحِيح
عِنْدِي أُخْتُ.	لِي أُخْتُ.
عِنْدَ عَبَّاسٍ شَعْرٌ طَوِيلٌ.	لِعَبَّاسٍ شَعْرٌ طَوِيلٌ.
عِنْدَ السَّيَّارَةِ بَابٌ جَدِيدٌ.	لِلسَّيَّارَةِ بَابٌ جَدِيدٌ.
عِنْدَ الْمَسْجِدِ مَنْبَرٌ.	لِلْمَسْجِدِ مَنْبَرٌ.
الْكِتَابُ الَّذِي عَلَى الْمَكْتَبِ عِنْدِي.	الْكِتَابُ الَّذِي عَلَى الْمَكْتَبِ لِي.

• Lesson 11 :

When I teach them this lesson I get them started off right away by holding one (1) pen while saying :

هَذَا قَلَمٌ. هَذَا قَلَمٌ وَاحِدٌ.

Then, I hold two (2) pens and say :

هَٰذَانِ قَلَمَانِ.

Then you do the same for one, then two books and that is that. Now drill them. Mention a word, and have *them* give the dual. Do six or seven examples. Done. Now read the lesson.

Here I would like to note the benefits of Dr V.'s books : In the lesson on the dual numbers (الْمُثَنَّى), all the nouns are in their marfoo' form (مَرْفُوعٌ). Teaching a new rule as well as its exceptions (مَنْصُوبٌ/مَجْرُورٌ) is ridiculously overbearing for children, which, sadly, is very typical in other books.

Another note is if you notice carefully (pg. 57), in three words, almost every type of writing form is mentioned :

كَمْ قَلَمًا؟ (يُتَّصَلُ الْحَرْفُ الْمِيمُ الْمُنَوَّنُ يَمِينًا وَيَسَارًا)
كَمْ مِفْتَاحًا؟ (لَا يُتَّصَلُ الْحَرْفُ الْحَاءُ يَمِينًا)

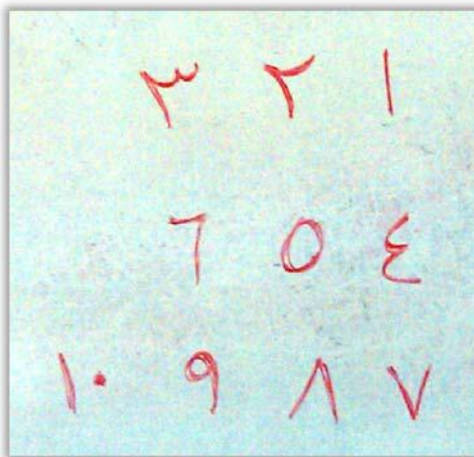
كَمْ طَالِبَةٌ؟ (الهَاءُ لَا أَلِفَ بَعْدَهَا)

- Lesson 11 : To breathe life into this rule, you can write on the board only the Arabic⁴ numbers (See sample) then ask them questions while pointing to a number on the board :

كَمْ بَيْتًا هُنَاكَ؟ (يُشِيرُ الْمُدَرِّسُ إِلَى أَحَدِ الرَّقْمَيْنِ)



- Lessons 12 and 14 : Follow the above mentioned procedure but with numbers 1-10 :

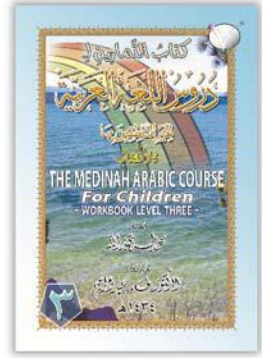


⁴ Actually, *these* (1, 2, 3, 4, 5, ...) are Arabic numbers. The numbers used in Arabic books : ... ،٥ ،٤ ،٣ ،٢ ،١ are *Indian* numbers! Isn't *that* confusing!

Children's Workbook :

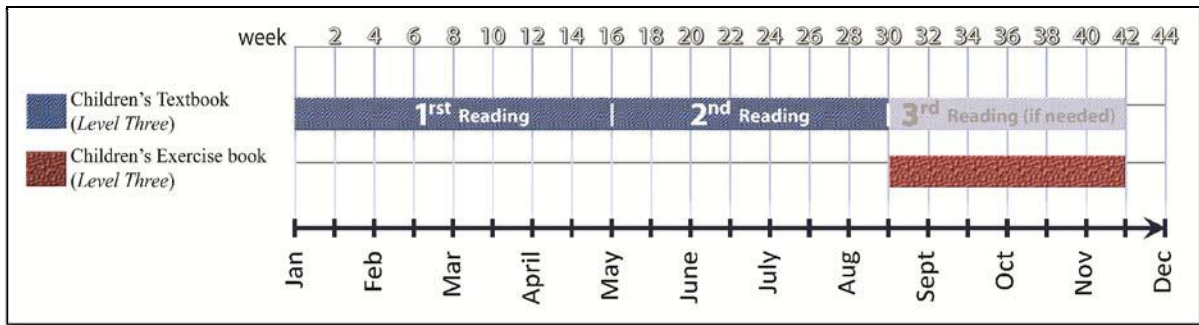
Level Three / كِتَابُ التَّمارِينِ

لِدُرُوسِ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ النَّااطِقِينَ بِهَا - لِلأَطْفَالِ



Time :

If the children are capable, then give them the assignments for homework. If not, then do them in class as indicated below, 3 hours per week for 12 weeks; starting at week 30 until week 42. Or, give them the odd numbered exercises (1, 3, 5, 7, ...) for home, while you do the even (2, 4, 6, 8...) in class...whatever works.



Technique / Methodology :

If it is still being used in class, then the 'dictation' pages are in the workbook.



Additional General Comments

(1) The children we've taught need to be drilled that the following are incorrect :

أَيْنَ كِتَابٌ؟
مَدْرَسَةٌ جَمِيلَةٌ.
مُدْرَسٌ هُنَا.

What we want them to say is :

أَيْنَ الْكِتَابُ؟ / أَيْنَ كِتَابِي؟
الْمَدْرَسَةُ جَمِيلَةٌ. / مَدْرَسَتِي جَمِيلَةٌ.
الْمُدْرَسُ هُنَا. / هُنَا مُدْرَسٌ.

(2) We've found students often writing the likes of :

دَرَّاجَتُهُ كَبِيرَةٌ.

...and, although correct, it begs the question : "Who is *he*?" So stop the ball before it starts rolling and make them write a sentence previous to it naming the pronoun such as :

جَمَالٌ طَالِبٌ صَغِيرٌ، وَدَرَّاجَتُهُ كَبِيرَةٌ.



About The Author

Muhammad Taha Abdullah is an American convert to Islam since 1989. He studied at the Islamic University of Madinah, Saudi Arabia in the early 1990's under Dr V. Abdur Rahim. He has nine children and resides in Malaysia. He has been teaching Arabic for over twenty-five years, and has written more than 25 books related to Dr V. Abdur Rahim's revolutionary books and methodology.

About The Reviser

Dr V. Abdur Rahim is an outstanding scholar of Arabic language, and author of the acclaimed **دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ النَّاطِقِينَ بِهَا** as well as **دُرُوسُ اللُّغَةِ الْعَرَبِيَّةِ لِغَيْرِ النَّاطِقِينَ بِهَا-لِلْأَطْفَالِ**. He was Professor of Arabic for more than 30 years at the world-renowned Islamic University, Madinah, Saudi Arabia, and has been teaching Arabic to non-native speakers for 50 years. He is currently the director of the Translation Centre at the King Fahd Qur'an Printing Complex. He has authored over thirty books in a range of languages, ranging from the elementary school level to college, and varying in subject from recitation to advanced-level grammar.

Please visit both Dr V. Abdur Rahim's website for the Arabic language, and particularly mine for supplementary material and tips relating to calligraphy, the Arabic language in general and teaching methodology :

DrVaniya.com Taha-Arabic.com



About The Author

Muhammad Taha Abdullah is an American convert to Islam since 1989. He studied at the Islamic University of Medinah, Saudi Arabia in the early 1990's. He is forty-four years old, married, has nine children and resides in Malaysia. He has been teaching Arabic for almost twenty years, and has written over 25 books related to Dr V. Abdur Rahim's revolutionary books and methodology.

About The Reviser

Dr V. Abdur Rahim is an outstanding scholar of Arabic Language. He was Professor of Arabic for 30 years at the world renowned Islamic University, Medinah, Saudi Arabia, and has been teaching Arabic to non-native speakers for 50 years. He is currently the director of the Translation Centre at the King Fahd Qur'an Printing Complex.

How This Book Was Made

This book was created with Microsoft Word 2007. Adobe Illustrator and Photoshop (Middle Eastern versions) were used for the drawings, illustrations and pictures which were then inserted into Word. The Word document was converted into a PDF using Adobe Acrobat Pro version 9.0.

For English fonts, Bookman Old Style was used for text, and Verdana for footnotes. As for the Arabic fonts then they are Traditional Arabic (مثلاً هذا), which I've modified using a font creator program, and Uthman Taha Naskh (مِثْلُ هَذَا). As for colors, then **bold dark blue** for captions, **bold light blue** for sub-captions, **black** for text, and **dark green** for footnotes. Font size is 12 points for text, and 11 for the footnotes.

Please visit both Dr V. Abdur Rahim's website as well as mine for additional material and info relating to the Arabic Language, as well as teaching methodology :

www.DrVaniya.com

www.Taha-Arabic.com



Books By Muhammad Taha Abdullah and Dr V. Abdur Rahim :

