

# Teaching Arabo-Islamic Primary Texts in High School & College Classrooms

## Professional Development Workshop for the DC Arabic Teacher Council

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#### Introduction / Rationale

- Students in the upper grade levels and/or in college can and should ideally be exposed to primary texts in Arabic.
- One genre of primary Arabic texts is Islamic religious texts. As the Arab world is majority Muslim, and as Arabic is the shared liturgical language of all Muslims regardless of ethnicity, familiarity with the Arabo-Islamic textual tradition is an integral part of learning the language.
- While the texts of the Qur'ān and the prophetic ḥadīths typically come to mind when one thinks of Arabo-Islamic texts, those are difficult to utilize in language teaching, as both genres are linguistically, stylistically and substantively complex. Searching through these two textual genres for suitable material is time-consuming and difficult for non-specialists.
- This packet is intended to help solve this problem, by offering primary text material that is suitable along the various above-suggested criteria.

#### Why This Work?

- Al-Qudā'ī's *Musnad al-Shihāb* is a widely read curated medieval collection of sermons, sayings and other transmitted teachings (*ḥadīths*) of the prophet Muhammad.
- It offers students exposure to a reputable primary text of the *ḥadīth* genre without requiring Arabic instructors to do such curation themselves.
- Unlike most *ḥadīths* as found in original collections, which are long and complex, these ḥadīths are exceptionally short, substantively accessible, and appropriate for language learners.
- This work introduces students not only to the Arabic language but also to Arabo-Islamic culture and religion.
- The work has been elegantly translated into English in an affordable paperback edition that is easy to find, titled *Light in the Heavens: Sayings of the Prophet Muhammad*, by Tahera Qutbuddin (New York University Press). (The numbering in the English translation does not quite correspond to the numbering in the Arabic, however.)
- The Arabic original is accessible in pdf form as well as for purchase from Arabic booksellers. It is published by Mu'assasat al-Risāla and edited by Ḥamdī 'Abd al-Majīd al-Salafī.
- The Arabic edition has images of the manuscript that can be interesting to older students on the topic of history of bookmaking and knowledge preservation/transmission.
- The main Arabic text (the sayings of Muhammad) is fully vocalized.

#### Muḥammad b. Salāma al-Qudā'ī

- The author's full name is Muḥammad b. Salāma al-Qudā'ī. He died in 454 AH/1062 CE.
- He was a judge (*qāḍī*), preacher, and historian during the Fatimid Caliphate of North Africa. He was of Iranian origin, of the Sunnī sect, and of the Shāfi'ī school of law.

#### Contents of This Packet

- Fourteen *ḥadīths* from *Musnad al-Shihāb*, fully vocalized, with Qutbuddin's translations.
- Additional two ḥadīths with their chains of transmission and explanatory footnotes from the editor of the Arabic edition; this suitable at higher language levels and/or for older students.
- Companion text for teachers.

#### Suggested Uses in Lesson Plans

- Can assign a selection from the English and the Arabic side-by-side.
- Can assign only the Arabic, with the English as an aid to instructors.
- Sayings can be bases of in-class discussion, of instruction on grammar/vocabulary, or of instruction on topics related to religion, culture, history, etc.

٢١ - «حُسْنُ السُّؤَالِ نِصْفُ الْعِلْمِ»  
(1:55)

“Half of learning is asking good questions.” (1.24, p.6)

٢٢ - «السَّلَامُ قَبْلَ الْكَلَامِ»  
(1:56)

“Greet before conversing.” (1.25, p.6)

٢٤ - «الْبَرَكَةُ مَعَ أَكَابِرِكُمْ»  
(1:57)

“Elders bring blessings.” (1.27, p.6)

٢٦ - «كَرَمُ الْكِتَابِ خَتْمُهُ»  
(1:58)

“Honor the book by reading it in full.” (1.29, p.6)

٣٠ - «التَّحَدُّثُ بِالنِّعَمِ شُكْرٌ»  
(1:61)

“To speak of favors received is to show gratitude.” (1.33, p.6)

٣٤ - «الرَّفْقُ رَأْسُ الْحِكْمَةِ»  
(1:64)

“Gentleness is the pinnacle of wisdom.” (1.37, p.7)

٤٢ - «الْقَنَاعَةُ مَالٌ لَا يَنْفَدُ»  
(1:72)

“Contentment is wealth that is never used up.” (1.51, on p.7)

٥٢ - «السَّعِيدُ مَنْ وَعَظَ بِغَيْرِهِ»  
(1:79)

“Fortunate is the one who learns from others.”

٥٨ - «الْعِلْمُ لَا يَحِلُّ مَنَعُهُ»  
(1:84)

“Knowledge must not be withheld.” (1.76, on p.8)

٦٠ - «الدَّالُّ عَلَى الْخَيْرِ كَفَاعِلِهِ»  
(1:85)

“The one who shows the way to goodness is as the one who does good.” (see 1.78, p.9)

٦٤ - «الْكَلِمَةُ الطَّيِّبَةُ صَدَقَةٌ»  
(1:89)

“A kind word is a charity.” (see 1.82, p.9)

٦٩ - «صِلَةُ الرَّحِمِ تَزِيدُ فِي الْعُمُرِ»  
(1:93)

“Maintaining the bonds of kinship brings long life.” (see 1.87, p.9)

٧٦ - «كَثْرَةُ الضَّحِكِ تُمِيتُ الْقَلْبَ»  
(1:98)

“Too much hilarity kills the spirit.” (1.94, on p.9)

٨٢ - «الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ»  
(1:102)

“Paradise lies beneath your mother’s feet.” (1.100 on p.10)

Main text:

## ٨٦ - «الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ»

١٢٤ - أخبرنا أبو محمد عبد الرحمن بن عمر التَّجِيبِي، ثنا ابنُ

الأعرابي، ثنا عباس الدوري، ثنا عثمان بن محمد بن ربيعة، ثنا محمد عثمان المؤذن، عن شريك بن عبد الله بن أبي نَمِرٍ، عن أنس بن مالك، قال: قال رسول الله - صلى الله عليه وسلم - : «الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ» .

١٢٥ - أخبرنا أبو سعد أحمد بن محمد الماليني، أنا مَخْلَدُ بْنُ جَعْفَرِ الدِّقَاقِ بِيغْدَادَ، ثنا جَعْفَرُ بْنُ مُحَمَّدِ الْفِرْيَابِيِّ، ثنا يَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبِ، ثنا عَبْدُ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، وَسَفْيَانُ بْنُ حَمْزَةَ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ الْوَلِيدِ بْنِ رَبَاحٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَالَ: «الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ» .

Footnote Commentary:

١٢٤ - ورواه البزار (٢/٣١١) والطبراني في الأوسط (٤١٦) مجمع البحرين وأبو الشيخ (٤٣). كلهم من طريق محمد بن عمار المؤذن، وكذلك الحافظ الضياء في المختارة = (٢/١٢٩). وعند المصنف محمد بن عثمان المؤذن، وأورده الذهبي من مناقير محمد بن عمار المؤذن.

وله شاهد وهو الحديث بعده.

١٢٥ - هذا الحديث من ظن فقط. ورواه ابن وهب في «الجامع (ص ٣٧) ومن طريقه أبو داود (٤٧٩٧) والبخاري في «الأدب المفرد» (٢٣٩) والطبراني في «مكارم الأخلاق» (٩٢). من طريق كثير به، وحسنه الحافظ العراقي في تخريج الإحياء، وأقره شيخنا في سلسلة الصحيحة (٦٣٢/٢). ورواه البخاري أيضاً (٢٣٨).

Full Text #2: "Believers have simple needs."

Main Text:

٨٨ – «المؤمن يسير المؤمنة»

١٢٧ – أخبرنا أبو القاسم يحيى بن أحمد بن علي الأذني، أبنا جدي علي بن الحسين قاضي أذنة، ثنا الحسن بن أحمد بن إبراهيم بن فيل، أبنا أبو طالب الهروي، ثنا عمر بن هارون البلخي، عن ابن لهيعة، عن عقيل بن خالد، عن يعقوب بن عتبة، عن أبي هريرة أن رسول الله – صلى الله عليه وسلم – قال: «المؤمن يسير المؤمنة».

Footnote Commentary:

١٢٧ – عمر بن هارون البلخي تركه أحمد والنسائي، وقال يحيى: كذاب خبيث، وضعفه جماعة.

ورواه أبو نعيم في «الخليعة» (٤٦/٨)، وأبو الشيخ (٢٥٨)، والخطيب في «تاريخ بغداد» (٣١٥/٥) من طريق محمد بن سهل بن الحسن العطار، حدثنا مضارب بن يزيد الكلبي، ثنا أبي، ثنا محمد بن يوسف الفريابي، ثنا إبراهيم بن أدهم، عن محمد بن عجلان، عن الزهري، عن أبي سلمة، عن أبي هريرة به. ومن هذا الطريق أورده ابن الجوزي في «الموضوعات» (٢٨١/٢) وقال: لا يصح، محمد بن سهل كان يضع الحديث. فتعقبه السيوطي في اللآلي (١٨١/٢) بقوله: وله طريق آخر.

قال البيهقي في «شعب الإيمان»: أنبأنا علي بن أحمد بن عبدان، أنبأنا أحمد بن عبيد الصفار، حدثنا أبو حكيم الأنصاري، حدثنا حرملة بن يحيى، حدثنا ابن وهب، أخبرني ابن لهيعة، عن يعقوب بن عتبة بن المغيرة بن الأخنس، عن أبي هريرة مرفوعاً. قلت: يعقوب بن عتبة لم يسمع من أبي هريرة، فهو منقطع أو معضل، وأبو حكيم فيه كلام. فالحديث ضعيف، وهذا هو الحديث الخامس من «الدر الملتقط».

## Instructional Supplement for Teachers

### Ḥadīth # 21

- jumla ismiyya structure
- idafa
- hamza seating on waw
- masdar type fu'1/fi'1

### Ḥadīth # 22

- jumla ismiyya structure
- Islamic greetings
- preposition qabla
- masdar type fa'āl

### Ḥadīth # 24

- jumla ismiyya structure
- prepositions
- broken plural, diptote to triptote when definite
- attached/object pronouns

### Ḥadīth # 26

- jumla ismiyya structure
- two types of idafa

### Ḥadīth # 30

- jumla ismiyya structure
- form V maṣdar
- preposition bi-
- broken plural

### Ḥadīth # 34

- jumla ismiyya structure
- hamza seating

### Ḥadīth # 42

- jumla ismiyya structure
- masdar type fa'āla
- verbal sentence as part of the khabar, in the form of a ṣifa

### Ḥadīth # 52

- adjectives as names (sa'īd and Saeed)
- relative pronoun (ism mawṣūl) "man"
- passive verb construction – form I
- preposition bi-

### Ḥadīth # 58

- jumla ismiyya structure
- khabar is jumla fi'liyya
- verbal negation
- doubled root - ḥ-l-l

### Ḥadīth # 60

- doubled root – d-l-l
- active participle (fā'il) from doubled root
- prepositions

### Ḥadīth # 64

- noun-adjective phrase and agreement
- subject-predicate agreement in jumla ismiyya
- adjective form fa'īl with hollow root (ṭ-y-b)

### Ḥadīth # 69

- jumla ismiyya structure
- idafa
- jumla fi'liyya as khabar
- preposition fī

### Ḥadīth # 76

- idafa
- subject-verb agreement
- form IV verb with hollow root (m-w-t)

### Ḥadīth # 82

- jumla ismiyya structure
- preposition taḥta
- broken plural
- feminine sound plural

### Full Texts

- isnad structure and terms *akhbara-nā* (abbreviated *abnā*) and *ḥaddatha-nā* (abbreviated *thanā*)
- common Muslim names
- reading without vowelizing
- genre conventions and terms, eg use of '*an, rawā, munqaṭi', mu'addal, ḍa'if*, etc.
- salutation after Muhammad's name
- names of major ḥadīth transmitters and their works and how they are cited

## **Bibliography**

Muḥammad ibn Salāma al-Qudā'ī, al-Qāḍī Abū 'Abd Allāh. *Musnad al-Shihāb*. Ed. Ḥamdī 'Abd al-Majīd al-Salafī. 2 vols. Beirut: Mu'assasat al-Risāla, 1405/1985.

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