

THE IMPORTANCE of RELIGIOUS TEXTS as an EFFECTIVE MEANS FOR TEACHING ARABIC in TURKEY

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Abstract

This research shows the importance of the religious texts and the benefit from studying it in Arabic language in Turkey. Because of the importance of religious texts for Muslims, there are many words in the religious texts that a new Turk can know because of the interaction between the two languages. Students who learn Arabic are often reading texts such as the Qur'an and hadith, which we call religious text, Therefore words can easily be transferred in the mind of the students, because they were already in their repertoire. Thus we believe that the use of religious lessons such as Qur'an, hadith, fiqh and morality in the teaching and transfer of Arabic will facilitate Turkish language teaching in Arabic.

Key words: Qur'an, Hadith, religious text, consumables, nahiv

Türkiye'de Dini Metinlerin Arapça Öğretmenin Etkili Bir Aracı Olarak Önemi

Öz

Biz bu çalışmamızda Türkiye'de Arapça öğretiminde dini metinlerden yararlanma konusunu ele alacağız. Çünkü dini metinlerin Müslümanlar için önemi ve kutsiyetinin yanında iki dil arasındaki etkileşimden dolayı dini metinlerde dili yeni öğrenen bir Türkün bilebileceği birçok kelime bulunmaktadır. Bu kelimelerin daha önceden öğrencinin dağarcığında olmasından dolayı bu kelimelerin anlamlarının öğrencinin zihnine aktarımı kolayca olabilmektedir. Ayrıca diğer metinlere göre dini metinlerin okunması daha kolay olmaktadır. Çünkü Arapçayı öğrenen bir öğrenci genellikle dini metin dediğimiz Kur'an ve hadis gibi metinleri okumaktadır. Dolayısıyla da telaffuz yönünden de bu metinler üzerinden Arapça öğretimi yapmak büyük kolaylıklar sağlamaktadır. Bundan dolayı Arapçanın öğretiminde ve aktarımında Kur'an, hadis, fıkıh ve ahlak gibi dini derslerden yararlanılmasının Türkçe bilenlere Arapça öğretiminde kolaylık sağlayacağı düşüncesindeyiz.

Anahtar kelimeler: Kur'an, Hadis, dînî metin, sarf, nahiv, belagat.

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Introduction:

No one denies the close connection between the religious text and the Arabic language since the advent of Islam because the Arabs in pre-Islamic period (Jahiliyyah) were proud to abolish it and consider themselves the people of eloquence, statement, and poetry, which assumed a great place among them; for it is evidence of eloquence and statement.

The Quran was revealed to defy them and make them incapable of their field, that they are stars in and although they came in their language, and as they know from the statement, they were unable to come up with the same, or with ten suras or even one sura .

Therefore, we find the scholars and interpreters adopted in the interpretation and statement of the strange (uncommon words) in Koran and its problem from the poetry so that this dependence began since the era of the Companions after the Messenger of Allah peace be upon him. It has been quoted from Ibn Abbas as saying: (If you ask me about the uncommon words in the Qur'an look in the Arab poetries, because they are the reference of the old Arab language).¹ (إذا سألتموني عن غريب القرآن فالمسوه في الشعر، فإن الشعر ديوان العرب)

After the spread of Islam and expanded its patch, many Arabs had converted to Islam. It was necessary for scientists to interpret the Quran and explain its meanings and methods to people according to the rules of the Arabic language. The same applies to the Ruling and Sayings of the Prophet "Hadith" (peace and blessings of Allaah be upon him).

The Arabic grammar and its rhetorical methods played the main role in the interpretation of the Holy Quran or Hadith, and these two sources appeared in the sciences of Sharia, such as: jurisprudence and its origins, and the sciences of theology, interpretation and Hadith. Hence the close link between the Arabic language and the religious text was represented in the first place in the Holy Quran, and then texts of jurists.

Specialized linguists consider the sources of Arabic language as three:

First: The Holy Quran, whether it is frequent readings or abnormal, and it is the main source of the Arabic language.

Second: The Hadith, and has special conditions.

Thirdly: Meroitic poetry and prose from the Arabs before Islam until the middle of the second century AH (150 AH), because poetry after this date has become a hybrid.

Therefore Linguists have developed rules for these sources.²

Despite the fact that Al-Asma'i, the great linguist, is considered that the last one to invoke the words of the poets is Ibrahim Ibn Harma Al-Shaer (70-150h), and it is not correct to cite any of his followers. However, he excluded some jurists, especially Imam Al-Shafei (150-204h) So he protested his words to his clarity and rhetoric and considered Imam in the language as he is an imam in fiqh.³

1 EBÛ UBEYD, el-Kâsım b. Sellâm b. Miskîn el-Herevî, (tsz.), *Fazâilu'l-Kur'ân*, (thk. Mervân el-Atıyye ve diğerleri), Dâr-u İbn-i Kesîr, Şam 1995 m, 343.

2 El-Afgani, saiet, *Nahve usolu*, (Şam Üniversitesi, 1994), 28-62.

3 - Es-Suyuti, celelddin . *el-iktirah*, . (Beyrut: Daru'l-kalem, ts. 1989m) ,95.

It is From Al-Shafie precise and unique speech, and the depth of his understanding and his taste for the language, saying (The tongue of the Arabs: the widest tongues doctrine, and most of the words, does not know all around the knowledge of a non-prophet, but it does not go something on the public, who knows him. And knowledge of the Arabs, such as the science Sunna and the people of Fiqh)⁴.

There is one thing in common that brings together its scholars and writers, namely the proficiency of the Arabic language and its mastery. Therefore, most of the scholars, scholars and thinkers of Islam throughout the ages were literate in the Arabic language.

If we look at the books that are considered references to Arabic language and literature, such as: “el-Beyan ve’t-tebyîn OF El-Câhız ⁵“, or” EL Ekdu el faried of Ibn Abed Rabbu al-Andalusi, or “SHARH NAHJU ALBLAĞA “the explanation of the approach of the rhetoric attributed to Imam Ali Ibn Abi Talib these literary books are loaded with religious texts, and on the other hand, if we look at the interpretations of the Holy Quran and the explanations of the Hadith, we find that they are not devoid of the opinions of the Arabic linguists in syntax and rhetorical methods

We are entitled to conclude that the religious texts in Islam have a literary and linguistic dimension that shows the beauty of this language and the strength of its methods. So this research sheds light on the importance of religious texts in the teaching of the Arabic language in Turkey.

Our topic is:

1. The meaning of the religious text.
2. Topics of Basic Religious Text.
3. Religious literary texts types.
4. The importance of religious texts in education.
5. Applied samples on religious texts in Arabic language textbooks
6. Complications & Solutions.
7. Application models: Applied Forms of Religious Text in Teaching Arabic.
8. Conclusion.
9. Result & Suggestions.

1. The meaning of the religious text:

We refer to the Islamic text as follows:

- a) Quranic verses, in addition to its explanation or interpretation
- b) Hadith of the Prophet with its explanation and interpretation
- c) The sayings & statement of the Salaf from the Shaaba (The Companions) and their followers to the imams: Abu Hanifa, Malik, Shafi’i, Ahmed bin Hanbal and Their students.
- d) Any literary text that includes verses, Ahadeeth, or topics related to religion, such as an explanation of Islamic term or religious order or comment.

4 Şafii, *er-Risâle*. thk. Ahmed Şakir. (Beyrut: Daru’l-Kuttab el-İlmiye, ts.) 1/34; es-suyuti,celealaddin . el-iktirah, . (Beyrut: Daru’l-kalem, ts. 1989m 2/126.

5 Anlamı: El-Câhız, Amr b. Bahr, *el-Beyan ve’t-tebyîn*, (Beyrut, 1423, 1-3). Peygamber Kelimelerinin Tanımı 2/22

2. the Topics of Basic Religious Text as follow:

- Beliefs: “Tawheed and Iman” faith in God and the message of the prophets, and the judgment Day and its conditions
- Ethics: Honesty, respect for neighbor and guest
- Exhortation and guidance: piety of Allah, honoring parents, prepare for death.
- Worship (Fiqh): These commands, Such as prayer, fasting, zakaah, prohibition on drinking alcohol, stealing and murder...
- Stories of the Prophet's: Biography of the Prophet mohammed, peace be upon him, the story of Adam, Noah, Abraham, yousuf, Musa, Issa, Daoud, Suleiman... etc.
- Islamic history: Stories of the previous nations of Israel, Aad, Thamud, Ashab al kahf, Zulqarnain.

3. Types of religious texts in Arabic:

The religious text in Arabic includes all kinds of language and literature, such as:

3.1. Substantive text: It is a coherent text dealing with a single subject, such as honesty, for example:

عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «إِنَّ الصِّدْقَ يَهْدِي إِلَى الْبِرِّ، وَإِنَّ الْبِرَّ يَهْدِي إِلَى الْجَنَّةِ، وَإِنَّ الرَّجُلَ لَيَصْدُقُ حَتَّى يَكُونَ صِدِّيقًا. وَإِنَّ الْكُذِبَ يَهْدِي إِلَى الْفُجُورِ، وَإِنَّ الْفُجُورَ يَهْدِي إِلَى النَّارِ، وَإِنَّ الرَّجُلَ لَيَكْذِبُ حَتَّى يُكْتَبَ عِنْدَ اللَّهِ كَذَّابًا.» [صحيح البخاري

[6094

The Prophet peace be upon him said:(Hold on to truth, for being truthful leads to righteousness, and righteousness leads to Paradise. Verily, a man will keep saying the truth and striving for truth, until he is written before Allah as very truthful (Siddiq).Beware of lying, for lying leads to sin, and sin leads to the Fire. Verily, the man will keep lying and striving for falsehood until he is written before Allah as a great liar.⁶

3.2. Dialogue text: Text in the form of a dialogue between two or more parties, It is found in many Quran and Sunnah, such as :

3.2.1. Ibrahim's dialogue with Nimrud in the Holy Quran.

قال الله عز وجل : { أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أَحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ } . [البقرة: 258].

God says to the Prophet (Muhammad peace be upon him): Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, “My Lord is the one who gives life and causes death,” he said, “I give life and cause death.” Abraham said, “Indeed, Allah brings up the sun from the east, so bring it up from the west.” So the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people ⁷.

6 Sahîhu'l-Buhârî. thk. Mustafa el-Buga. (Şam: Daru'l-Ulûm el-Beşâir, 1413/1993) -60948/25.

7 Al Baqarah 2/ 258

3.2.2. one of the interesting dialogues is Moses's dialogue with the Greens in Surah Al Kahf, which describes their journey and the events with them⁸.

3.2.3. Also in the Sunna hadith Gabriel which is A dialogue between Gabriel and the Prophet to teach Muslims the meanings of Islam and faith and charity:

عَنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ أَيْضًا قَالَ " :بَيْنَمَا نَحْنُ جُلُوسٌ عِنْدَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ذَاتَ يَوْمٍ، إِذْ طَلَعَ عَلَيْنَا رَجُلٌ شَدِيدُ بَيَاضِ الثِّيَابِ، شَدِيدُ سَوَادِ الشَّعْرِ، لَا يُرَى عَلَيْهِ أَثَرُ السَّعْرِ، وَلَا يَعْرِفُهُ مِنَّا أَحَدٌ.

Umar (ra) who said: While we were one day sitting with the Messenger of Allah there appeared before us a man dressed in extremely white clothes and with very black hair. No traces of journeying were visible on him, and none of us knew him.

حَتَّى جَلَسَ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ . فَأَسْنَدَ رُكْبَتَيْهِ إِلَى رُكْبَتَيْهِ، وَوَضَعَ كَفَّيْهِ عَلَى فَجْدَتَيْهِ، وَقَالَ: يَا مُحَمَّدُ أَخْبِرْنِي عَنِ الْإِسْلَامِ؟

He sat down close by the Prophet (Muhammad peace be upon him) rested his knees against the knees of the Prophet (Muhammad peace be upon him) and placed his palms over his thighs, and said: "O Muhammad! Inform me about Islam?"

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ :الْإِسْلَامُ أَنْ تَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَتُقِيمَ الصَّلَاةَ، وَتُؤْتِيَ الزَّكَاةَ، وَتَصُومَ رَمَضَانَ، وَتَخُجَّ الْبَيْتَ إِنْ اسْتَطَعْتَ إِلَيْهِ سَبِيلًا.

The Prophet (Muhammad peace be upon him) replied: "Islam is that you should testify that there is no deity worthy of worship except Allah and that Muhammad is His Messenger (Muhammad peace be upon him), that you should perform salah (ritual prayer), pay the zakah, fast during Ramadan, and perform Hajj (pilgrimage) to the House (the Ka`bah at Makkah), if you can find a way to it (or find the means for making the journey to it).

قَالَ: صَدَقْتَ . قَالَ عمر: فَعَجِبْنَا لَهُ بِسَأَلِهِ وَبِصِدْقِهِ!

He said: You have spoken the truth.

Umar (ra) who said: " We were astonished at his thus questioning him ,and then telling him that he was right!

قَالَ: فَأَخْبِرْنِي عَنِ الْإِيمَانِ.

But he went on to say, "Inform me about Iman (faith).

قَالَ: أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ، وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ.

" He (the Prophet) answered, "It is that you believe in Allah and His angels and His Books and His Messengers and in the Last Day, and in fate (qadar), both in its good and in its evil aspects.

قَالَ: صَدَقْتَ. قَالَ: فَأَخْبِرْنِي عَنِ الْإِحْسَانِ.

" He said: "You have spoken the truth." Then he (the man) said, "Inform me about Ihsan.

قَالَ: أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ، فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ.

" He (the Prophet) answered, "It is that you should serve Allah as though you could see Him, for though you cannot see Him yet He sees you.

قَالَ: فَأَخْبِرْنِي عَنِ السَّاعَةِ.

" He said, "Inform me about the Hour.

8 Al-Kahf,18/60-82.
https://quranenc.com/ar/home

<http://www.alquranenglish.com/>,

قَالَ: مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ.

" He (the Prophet) said, "About that the one questioned knows no more than the questioner.

قَالَ: فَأَخْبِرْنِي عَنْ أَمَارَاتِهَا؟

" So he said, "Well, inform me about its signs?

قَالَ: أَنْ تَلِدَ الْأُمَةُ رَبَّتَهَا، وَأَنْ تَرَى الْخِفَاءَ الْعُرَاةَ الْعَالَةَ رِجَاءَ الشَّاءِ يَطَّوُلُونَ فِي الْبُنْيَانِ

" He said, "They are that the slave-girl will give birth to her mistress and that you will see the barefooted ones, the naked, the destitute, the herdsmen of the sheep (competing with each other) in raising lofty buildings.

ثُمَّ انْطَلَقَ، فَلَبِثْتُ مَلِيًّا.

" Thereupon the man went off. I waited a while,

ثُمَّ قَالَ: يَا عُمَرُ أَتَدْرِي مَنْ السَّائِلُ؟

and then he (the Prophet) said, "O `Umar, do you know who that questioner was?

قُلْتُ: اللَّهُ وَرَسُولُهُ أَعْلَمُ.

" I replied, "Allah and His Messenger know better.

قَالَ: فَإِنَّهُ جِبْرِيلُ أَتَاكُمْ يُعَلِّمُكُمْ دِينَكُمْ". [صحيح مسلم : 1 - (8)-1/36]

" He said, "That was Jibril. He came to teach you your religion."⁹

3.3. The stories of all kinds in The Holy Quran or Stories told by the Prophet in Hadith books, such as:

3.3.1. Short Stories, like the story of Adam and the beginning of creation in The Holy Quran .¹⁰

3.3.2. Long stories, like the story of Yousuf. in The Holy Quran.¹¹

3.3.3. Middle stories, will take an example from The Holy Qur'an,

The story of Solomon with the Hoopoe:

- وَتَقَعَّدَ الطَّيْرَ فَقَالَ مَا لِيَ لَا أَرَى الْهُدْهُدَ أَمْ كَانَ مِنَ الْغَائِبِينَ. [آية : 20]

Verse 20):And he took a muster of the Birds; and he said: "Why is it I see not the Hoopoe? Or is he among the absentees?

- لَا عَذِيبَتَهُ عَذَابًا شَدِيدًا أَوْ لَأُدْبَحَنَّهُ أَوْ لَيَأْتِيَنِّي بِسُلْطَانٍ مُبِينٍ. [آية:21]

Verse 21): "I will certainly punish him with a severe penalty, or execute him, unless he bring me a clear reason (for absence) "

- فَمَكَثَ غَيْرَ بَعِيدٍ فَقَالَ أَحَطْتُ بِمَا لَمْ تُحِطُ بِهِ وَجِئْتُكَ مِنْ سَبَإٍ بِنَبَأٍ يَقِينٍ. [آية : 22]

Verse 22): But the Hoopoe tarried not far: he (came up and) said: "I have compassed (territory) which thou hast not compassed, and I have come to thee from Saba with tidings true.

- إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَأُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَلَهَا عَرْشٌ عَظِيمٌ. [آية:23]

Verse 23): "I found (there) a woman ruling over them and provided with every requisite; and she has a magnificent throne.

- وَجَدْتُهُمْ وَقَوْمَهَا يَسْجُدُونَ لِلشَّمْسِ مِنْ دُونِ اللَّهِ وَزَيَّنَ لَهُمُ الشَّيْطَانُ أَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيلِ فَهُمْ لَا يَهْتَدُونَ. [آية : 24]

Verse 24)- "I found her and her people worshipping the sun besides Allah: Satan has made their deeds seem pleasing in their eyes, and has kept them away from the Path,- so they receive no guidance.

⁹ Sahih-i Muslim. (Riyad: Daru Binti'l-Ahmer ed-Devliyye, 1419), 1-(8)-1/36.

¹⁰ Bakara, 2/30-37.

¹¹ Yusuf, 12/1-111.

- أَلَا يَسْجُدُوا لِلَّهِ الَّذِي يُخْرِجُ الْخَبَاءَ فِي السَّمَاوَاتِ وَالْأَرْضِ وَيَعْلَمُ مَا تُخْفُونَ وَمَا تُعْلِنُونَ. [آية:25]

Verse 25):"(Kept them away from the Path), that they should not worship Allah, Who brings to light what is hidden in the heavens and the earth, and knows what ye hide and what ye reveal.

- اللَّهُ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيمِ. [آية:26]

Verse 26): "Allah!- there is no god but He!- Lord of the Throne Supreme!".

- قَالَ سَنَنْظُرُ أَصَدَقْتَ أَمْ كُنْتَ مِنَ الْكَاذِبِينَ. [آية:27]

Verse 27)-(Solomon) said: "Soon shall we see whether thou hast told the truth or lied!

- اذْهَبْ بِكِتَابِي هَذَا فَأَلْفِهِ إِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانظُرْ مَاذَا يَرْجِعُونَ. [آية:28]

Verse 28): "Go thou, with this letter of mine, and deliver it to them: then draw back from them, and (wait to) see what answer they return".

- قَالَتْ يَا أَيُّهَا الْمَلَأُ إِنِّي أُلْفِيَ إِلَيَّ كِتَابٌ كَرِيمٌ. [آية:29]

Verse 29):(The queen) said: "Ye chiefs! here is delivered to me - a letter worthy of respect.

- إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. [آية:30]

Verse 30): "It is from Solomon, and is (as follows): 'In the name of Allah, Most Gracious, Most Merciful:

- أَلَّا تَعْلَمُوا عَلَيَّ وَأَتُونِي مُسْلِمِينَ. [آية:31]. [النمل:27/31-30]

Verse 31): "'Be ye not arrogant against me, but come to me in submission (to the true Religion).¹²

3.2. Anthem, poem and poetry, and it is found in the text of Hadith and prophetic biography; for example:

oh the white moon rose over us	طلع البدر علينا
From the valley of Wada	من ثنيات الوداع
And we owe it to show gratefulness	وجب الشكر علينا
Where the call is to Allah	ما دعا الله داع

4. The importance of religious texts in education:

There is great importance to the religious text in education, and most Muslims are linked to the religious texts in one form or another by practicing the rituals of Islam, such as praying five times a day, fasting in Ramadan...etc.

Therefore we can summarize the importance of using the religious texts of education in Turkey in the following reasons:

a. Teaching Arabic in Turkish universities is mostly related to the Islamic sciences, where students study Arabic in the preparatory class and then move to higher grades to study Islamic sciences, so when we use religious texts in teaching Arabic language, it makes the Islamic science easier for the students to understand and they learn how to refer to the old Islamic references, thus achieve the goal of learning Arabic which is to access the Islamic sciences such as interpretation of the Quran, Hadith, jurisprudence and mysticism.

b. The religious text is too far from linguistic errors because The religious text with its two main sources, the Quran and the Sunnah, is considered

12 el-Naml 27/20-31.

to be the most important source of the Arabic language, and it is used to explain the meanings or references to linguistic bases.

c. The common words between Arabic and Turkish (about 7000 words) are many found in religious texts such as: Ayet: verse. Ayah, Islah: Reform, Bidat: heresy, İhtilaf: Differences: İttifak, Agreement...etc.

d. We have a great opportunity to achieve the integration between educational and cultural process through the religious text. The religious text carries principles and values that are firmly established in Turkish society. And Arabic society as well.

e. The use of the religious text facilitates the teaching of Arabic because its meaning is known to the student; however by using religious texts in the teaching of Arabic we reconnect between the old and the new methods (linking the old Ottoman school style with the modern methods) and renews the Ottoman religious and literary heritage.

5. Applied samples on religious texts in Arabic language textbooks

Most Arabic language textbooks use religious texts in their various applications but they may be few in some.

If we look at the: "العربية بين يديك" Arabic book in your hands, We will find some of these texts and applications, such as:

The first lesson in the second book, unit-1, Health care, entitled in the honey Healing, there is a dialogue based on the Quranic verse that talks about honey which is used for the cure for people.

And also talk about the Prophet's Hadith when he ordered a patient to drink honey with water to be cured of his/her illness.¹³

Also in the same picture in the second book, unit-3, marriage life¹⁴ , which is a discussion text about how to choose a wife based on the Hadith:

عن أبي هريرة رضي الله عنه، عن النبي صلى الله عليه وسلم قال: "تتكح المرأة لأربع: لمالها، ولحسبها، ولجمالها، ولدينها، فاظفر بذات الدين تربت يداك" (متفق عليه).

Abu Hurairah (May Allah be pleased with him) reported:

The Prophe said, "A woman is married for four things: for her wealth, for her lineage, for her beauty or for her piety. Select the pious, may you be blessed.¹⁵

Also In the third book (third level), we find the use of religious text more widely in the unit1 - the miracle of the Qur'an- with all the applications: reading, comprehension, understanding, dialogue, discussion, questions, vocabulary, expressions , grammatical rules And spelling¹⁶.

And the same thing in unit4: the Sunnah¹⁷ .

We can record the following notes on that application

a. The series books " EL ARABYATU BYINA YADIEK " بين العربية بين يديك "which means: Arabic is in or between your hands; to teach Arabic is one of the Arabic language textbooks which uses a lot of the religious texts

13 El-arabyatu byn yadik," العربية بين يديك" (Arabic for all ,Kingdam of Saudi arabia, Riyadh,2015m).,unit1,2/2

14 El-arabyatu byn yadik 2/50

15 Sahîhu'l-Buhârî.: 5090-7/7, Sahih-i Müslim : 53 - (1466)- 2/1086.

16 El-arabyatu byn yadik 3/2,

17 El-arabyatu byn yadik 3/62.

compared to the other curricula although the religious texts are few compared with the rest of the lessons.

b. The religious text in this book deals with reading and dialogue, understanding the voices in the first place, and also dealing with grammatical rules, but very little and not enough.

c. There is a unique and experience when the religious text is used in the form of contemporary literary dialogue, as in the ideal of honey and marriage in the second book, and must be taken care of and developed

d. We can say: The text of the religious dialogue is excellent and well used, but the substantive texts in the third book, Quran and sunna, are too long which will distract student's mind. Moreover, some meanings and words are complex and difficult, so I recommend to divide it or make it short to be more suitable

e. It is noticed that the religious text that contains the story and poetry does not exist.

Also There are other textbooks that use the religious texts in the teaching of the Arabic language and the best of them, according to my prespective, the book of Arabic language lessons for the third year of Sharia and Islamic Studies at the Imam Al-Ouzai College - Beirut - Lebanon - prepared by our teacher Dr. Muhammad Al-Tayeb Ibrahim (may Allah have mercy on him) Book of Arabic Language Courses for Non-Speakers at the Islamic University of Madinah, prepared by Dr. Abdul Rahim

1. Complications & Solutions

The main concerns are how to distinguish the suitable religious text for the required lesson in Arabic, and the ability to deal with it according to their types, as well as how to use their words according to the lesson.

To succeed, we have to choose the suitable religious text for the Arabic lesson. If the choice of text is not suitable, the learning process will fail and may produce a reverse result .

A choosen relegiouas text to be given to all the arabic teachers that should apply it on all their lessons in a week, then each teacher has to teach his arabic lessons according to the chossen text.

1. Application models :

7.1. The following is an applied example of the religious text in Arabic Language Teaching:

- يقول الله عز وجل : { اللهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ يُوقَدُ مِنْ شَجَرَةٍ مُبَارَكَةٍ زَيْتُونَةٍ لَا شَرْقِيَّةٍ وَلَا غَرْبِيَّةٍ يَكَادُ زَيْتُهَا يُضِيءُ وَلَوْ لَمْ تَمْسَسْهُ نَارٌ نُورٌ عَلَى نُورٍ يَهْدِي اللهُ لِنُورِهِ مَنْ يَشَاءُ وَيَضْرِبُ اللهُ الْأَمْثَالَ لِلنَّاسِ وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ } [النور: 35]

- GOD says in the HOLY QURAN : Allah is the light of the heavens and the earth; a likeness of His light is as a niche in which is a lamp, the lamp is in a glass, (and) the glass is as it were a brightly shining star, lit from a blessed olive-tree, neither eastern nor western, the oil whereof almost gives light though fire touch it not-- light upon light-- Allah guides to His light whom He pleases, and Allah sets forth parables for men, and Allah is Cognizant of all things.¹⁸

7.1.1. Reading and Listening: linked with HOLY QURQN reading .

7.1.2. Vocabulary: (This lesson is linked with TAFSIR AL QURAN lesson)

-The following vocabulary is extracted from dictionaries:

- المشكاة (niche): هي الكوة التي تكون في الحائط ويكون المصباح فيها شديد الإضاءة.
- المصباح (Flash light Lamp): هو الفتيل بناره، والمعنى أنه ضوء في قنديل من زجاج شفاف يضيء ماحواله.
- دري (pearly): منسوب إلى الدر (اللؤلؤ)-مضيء . الكوكب الدرّي (Bright star)
- السراب (Mirage): شعاع يرى في نصف النهار في شدة الحر يشبه الماء الجاري.
- القبة: جمع قاع وقد يجمع على قيعان ، وهو ما استوى من الأرض وحوله أعلى منه.¹⁹

7.1.3. Conversation and understanding:

Teacher explains the text a literary explanation, then he/she asks questions such as the following:

أ . في النص نجد مثلين رائعين ضربهما الله تعالى للناس . اشرحهما

a) In the text we find two great examples that God provided people with. Explain them

The answer:

المثل الأول : ضرب الله مثلا لنوره بالمشكاة التي فيها مصباح نظيف شديد التوهج تضيء ماحولها، وكما أضاء الله السموات والأرض بقدرته ، أضاء للمؤمن سبيل الهداية بقرانه وهديه ، وهي دعوة للمؤمن أن يستضيء بنور الله ويتبع القرآن الكريم .

The first example: God provided an example of his light as lantern where the lamp is very clean and brightly lit up, Just as God illuminated the heavens and the earth with His ability, He illuminated the believer the way to guidance in His Qur'an and his guidance, and it is a call to the believer to light up the light of God and follow the Holy Qur'an.

المثل الثاني : مثل أعمال الكافرين كسراب بقية يأتيه العطشان بعد أن يظنه ماء ثم لا يجده شيئا.

The second example: Like the acts of the unbelievers as a mirage in a distance, the thirsty comes to him after he thinks of water and then finds nothing.

So we can follow the same questions as:

ب - هناك مدلولات علمية عصرية يمكن الدلالة عليها ، كزيت الزيتون في الإضاءة ، والزيتونة لا شرقية ولا غربية ، اشرحها.

a) There are modern scientific connotations can be signified, such as olive oil in lighting, and olive oil is not Oriental or Western (medium - moderate). Explain it.

19 el-Ezherî, Ebu Manşur Muḥammed b. Aḥmed, *Tehzîbu'l-Luġa*, (Thk. Muḥammed 'Avaḍ Mu'rib), Beyrut 2001, 2/23; İbn Manzûr, Muḥammed b. Mukrim b. 'Ali, *Lisânu'l-'Arab*, (Beyrut 1414),1/73,14/441; İşfahânî, Râġîb Ebu'l-Ķasım Ḥuseyn b. Muḥammed, *el-Müfredât fî Ġaribi'l-Ķur'an*, (Thk. Şafvân 'Adnân ed-Dâvûdî), (Daru'l-Ķalem – ed-Dâru's-Şâmiyye, 1. Baskı, 1412 h).1/378; Cevherî, İsmâ'il b. Ḥammâd, *es-Şihah Tacû'l-Luġa ve Şihahu'l-'Arabiyye*, (thk., Ahmed 'Abdulġafur 'Attar, Beyrut, Daru'l-'İlm li'l-Melâyîn, 1987),2/656.

ج- ماصفة الرجال الذي وصفهم الله في بيوته : رجال لا تلهيهم تجارة ولا بيع عن ذكر الله.
b) What is the character of men who God described in his houses:
men who are not distracted by commerce and selling from the remembrance of
God.²⁰

7.1.4. **Sarf: morphology**

This text fits the lesson of the name of the machine in morphology (اسم
الآلة)

and its applications as the following:

مشكاة : على وزن مفعال - مصباح : على وزن مفعال.²¹

7.1.5. **Grammar:**

This text fits the lesson of المبتدأ والخبر in grammar

Distinguish from text: المبتدأ والخبر

- الله : مبتدأ مرفوع بالضممة الظاهرة على آخره.
- نور : خبر مرفوع بالضممة الظاهرة على آخره.
- السماوات : مضاف إليه مجرور بالكسرة ، والمضاف نور
- و: حرف عطف
- الأرض: معطوف على السماوات مضاف إليه ، والمضاف نور . أي نور السماوات
ونور الأرض
- مثل : مبتدأ مرفوع
- نوره : مضاف إليه
- كمشكاة : الكاف اسم بمعنى مثل في محل رفع خير ، ومشكاة مضاف إليه.
- المصباح : مبتدأ مرفوع
- في زجاجة : في حرف جر ، زجاجة : اسم مجرور ، والجار والمجرور في محل
رفع خير
- الزجاجة : مبتدأ
- كأنها: كأن حرف ناسخ من أخوات إن ، والهاء في محل نصب اسمها
- كوكب : خبر كأن مرفوع بالضممة
- دري : مضاف إليه مجرور ، والمضاف كوكب²²

7.1.6. **Dictation:**

This text fits the lesson of (الهمزة المتطرفة) Its base in spelling

-Distinguish from text : الهمزة المتطرفة

بيضيء - يشاء - شيء - إيتاء - ماء²³

7.1.7. **Rhetoric:**

This text fits the lesson of analogy (التشبيه):

Q) -Definition and types of analogy from text-and Then explain its type

Then Definition and types of analogy.

The answer:

- مَثَلُ نُورِهِ كَمِشْكَاةٍ
- تشبيه إجمالي مركب نوعه :
- بيانه : المشبه : نور الله ، أداة التشبيه : مثل - الكاف ، المشبه به : المشكاة فيها مصباح
والمصباح كأنه كوكب .
- وجه الشبه : شدة الإضاءة المتأللة وصفائها . ووجه الشبه محذوف لذلك هو تشبيه إجمالي.

20 Kurtubî, Ebu 'Abdullah Muḥammed b. Aḥmed, *el-Câmi' li Aḥkâmi'l-Kur'an*, (Thk. Aḥmed el-Berdûnî-İbrahim Etfeyyîş), Kâhîre 1384-1964),12/255.

21 Bolelli, Nusrettin, *Naḥiv Sarf ve Terimleri*, Yasin yay. İstanbul, 2006.1/87.

22 Dervîş, Muḥyiddin b. Aḥmed Muşṭafa, *I'rabu'l Kur'an ve Beyânuh*,(Dîmaşık-Beyrut, 1415 h).6/604.

23 Mohammed Mamo, *la'êhul-ımla*, (şam, Darl-Yamama, baskı-5, 2008), 57

كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ ، نوعه: تشبيه إجمالي.
بيانه: المشبه: الزجاجاة ، المشبه به: الكوكب الدرّي ، وجه الشبه: هذا المصباح وقوده
من الزيت الصافي النقي لذلك بضيء كالكوكب ، وهو محذوف.
- وَالَّذِينَ كَفَرُوا أَعْمَالُهُمْ كَسَرَابٍ بِقِيعَةٍ يَحْسَبُهُ الظَّمَانُ مَاءً
نوعه: تشبيه تمثيلي : صورة بصورة
بيانه: المشبه: أعمال الكافرين ، أداة التشبيه: الكاف ، المشبه به: سراب ببيعة ، صورة وجه
الشبه: يحسبه الظمان ماء وهو ليس بشيء وإنما وهم و فراغ. ²⁴

8. Conclusion:

Through the previous applied text, when each teacher applies religious texts according to his subject in Arabic, we observe the integration among: reading, understanding, syntax, rhetoric. because the text will be repeated to the student's mind several times, each time presenting a new information.

Also the Arabic lessons can be linked with religious lessons such as tajweed, tafseer hadith, feqh... etc. at the same time.

If this experience successes, we must apply this training every week in our preparatory class.

And these religious texts for applying in Arabic language will be chosen by a specialist committee of professors.

I think that after one course with this application: the student levels will be great.

9. RESULTS & Suggestions:

At the end, we can consider the results of our research as follows:

The religious text has a great importance in teaching the Arabic language and cannot be dispensed because The religious text with its advantages is the best and most correct text for the implementation of Arabic language lessons, and all kinds of religious texts cover all fields of Arabic language and its styles, but Religious texts must be chosen carefully and accurately to be suitable for Arabic lessons, so we can confirm: The implementation of religious texts makes it easier for students to learn Arabic and The implementation of religious texts adds to the Arabic language useful meanings and values in education.

On the other hand, we must pay attention to an important point, which is that the field of Arabic language education needs specialists who place religious texts within a contemporary literary, and artistic scope. Therefore Those who are interested in developing Arabic language education should pay attention to that. and I think it is useful to develop an applied textbook for Arabic language courses that takes care of religious texts.

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