



Fitra Foundation and Sayyida Nafisa Seminary present the first installment of the
“This is our Tradition” series entitled, “The True Recitation”.

In these lessons, we’ll feature the exegesis of 40 verses of the Quran that shape the fundamental
spiritual attitudes with which we are to approach the Divine Speech.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ
وَأَفْضَلُ الصَّلَاةِ وَأَتَمُّ التَّسْلِيمِ
عَلَى سَيِّدِ الْأَنْبِيَاءِ وَالْمُرْسَلِينَ
وَعَلَى آلِهِ وَصَحْبِهِ أَجْمَعِينَ

اللهم صل على سيدنا محمد نور الأنوار وسر الأسرار وترياق الأغيار ومفتاح باب اليسار
سيدنا محمد المختار وآله الأطهار وأصحابه الأخيار عدد نعم الله وفضاله

1.3 Methodology

In our previous lesson, we began with Imām as-Suyūṭī’s introduction to his work al-Itqān. In doing so, we introduced the first element of Sayyida Nafisa Seminary’s knowledge integration system. This first element is **style**. The Islamic tradition is characterized by **beauty** in style.

The second element is **methodology**, for sacred knowledge is not an art but a **discipline**. While style is a sign of grace, methodology is the sign of soundness. The Islamic tradition is characterized by **intellectual hierarchy and structure**. This is the realm of usūl, and it is the distinguishing feature of enduring scholarship.

In a spouse, you might look for appearance, wealth, status, or piety. The intelligent chose the partner of piety. In a scholar, the intelligent look for usūl. Tradition is the best trend.

With that, we begin our first Arabic lesson script.

بفضل الله تعالى نبتدئ برنامج ((حق تلاوته)) نقف فيه على أسرار الآية الكريمة من خلال التفاسير الجلية
اللهم اجعلنا من الذين يستمعون القول فيتبعون أحسنه
وقبل الشروع في صلب الموضوع نقدم بعض المبادي التي تقوم عليها فهم القرآن وأسلوبه التربوي
فليست العبرة بكثرة المعلومات وإنما برسوخ الأساسيات
ولا مدخل إلى علم من العلوم إلا من خلال تراث العلماء الراسخين الذين يقولون ((أمننا به كل من عند ربنا))

By the Grace of Allah, we begin this series, entitled “The True Recitation”, in which we’ll reflect upon the divine mysteries of this noble verse through the great works of exegesis.

May God make us of those who hear (in the best way) and adhere in the best way.

In introduction, before beginning the topic at hand, we present some of the core principles upon which the understanding of the Qur’ān and its rearing method are established. [This is necessary] because true understanding isn’t based upon the plentitude of information but rather the solidness of first principles. There can be no true entrance into sacred knowledge except through the heritage of the deeply steeped traditional scholars of the past who, as Allah informed about them, say — “We believe in it, as being all from our Lord.”

The first of these principles is the importance of the Arabic language. The Quran is for everyone, but it’s understanding is not granted to all. Thus, every Muslim seeking to approach the divine speech should make a perpetual intention to strive for elevated levels of understanding. The Qur’ān was revealed upon the prophetic heart ﷺ with great exertion. Do we think that uncovering its meanings can come without effort?

With that, we begin our Arabic lesson script.

أول هذه المبادئ هي أهمية اللغة العربية
قال تعالى : وَإِنَّهُ لَنَنْزِيلُ رَبِّ الْعَالَمِينَ - نَزَّلَ بِهِ الرُّوحَ الْأَمِينُ - عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ - بلسان عربي مبين (سورة الشعراء)
تقريب المعاني لغير الناطقين باللغة العربية مطلوب إلا أنه فرع عن أصل التمسك بها
فلا يكون حبل الوصال قاطعاً عن مباشر الأفهام
والعمل على هذا الأصل هو الدافع لتقديم هذا البرنامج بلغتي العربية والإنجليزية معاً
لربط الطلاب بأصل المعاني
وتقديم العلوم على المبادي
وتقريب الأفهام إلى الأذهان
وصيانة التراث الإسلامي عن الأسقام

The first principle is the importance of the Arabic language.

Allah - Most High – says : Truly, this Quran has been sent down by the Lord of the Worlds: the Trustworthy Spirit brought it down. upon your heart, so that you become one of the warners. in a clear Arabic tongue. These are verses 192 to 195 of surat ash-Shu'arā'.

So, while facilitating understanding for non-native Arabic speakers is a necessary and praiseworthy objective, it is still a subsidiary aim of direct attachment to the Arabic language.

As such, the intermediary facilitative rope should not be a severance from direct understanding.

This is the premise upon which I have chosen to deliver these lessons bilingually, the intent being to :

- a. Tie students to original meanings
- b. Elevate sacred knowledge by delivering it upon the pedestal of its foundational principles
- c. Facilitation of understanding as an intermediary means
- d. Protection of the Islamic heritage from diseased interpretations that potentially creep in when severed from its origin

There are four scholarly imperatives – preservation, transmission, contextual conveyance, and cultivation.

This is our tradition.

In our next lesson, we'll feature the **third** element, which is **adab**.