

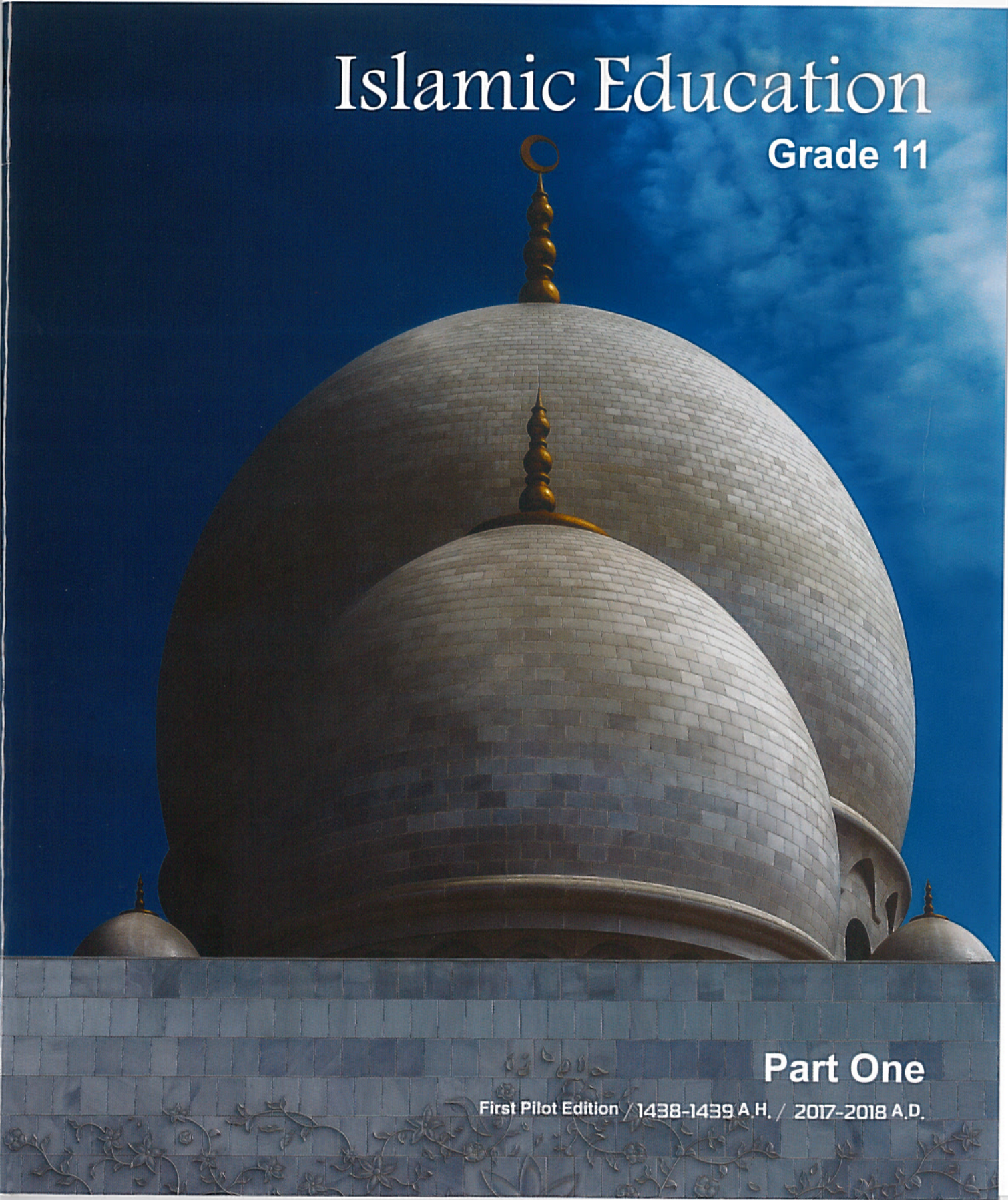


UNITED ARAB EMIRATES
MINISTRY OF EDUCATION



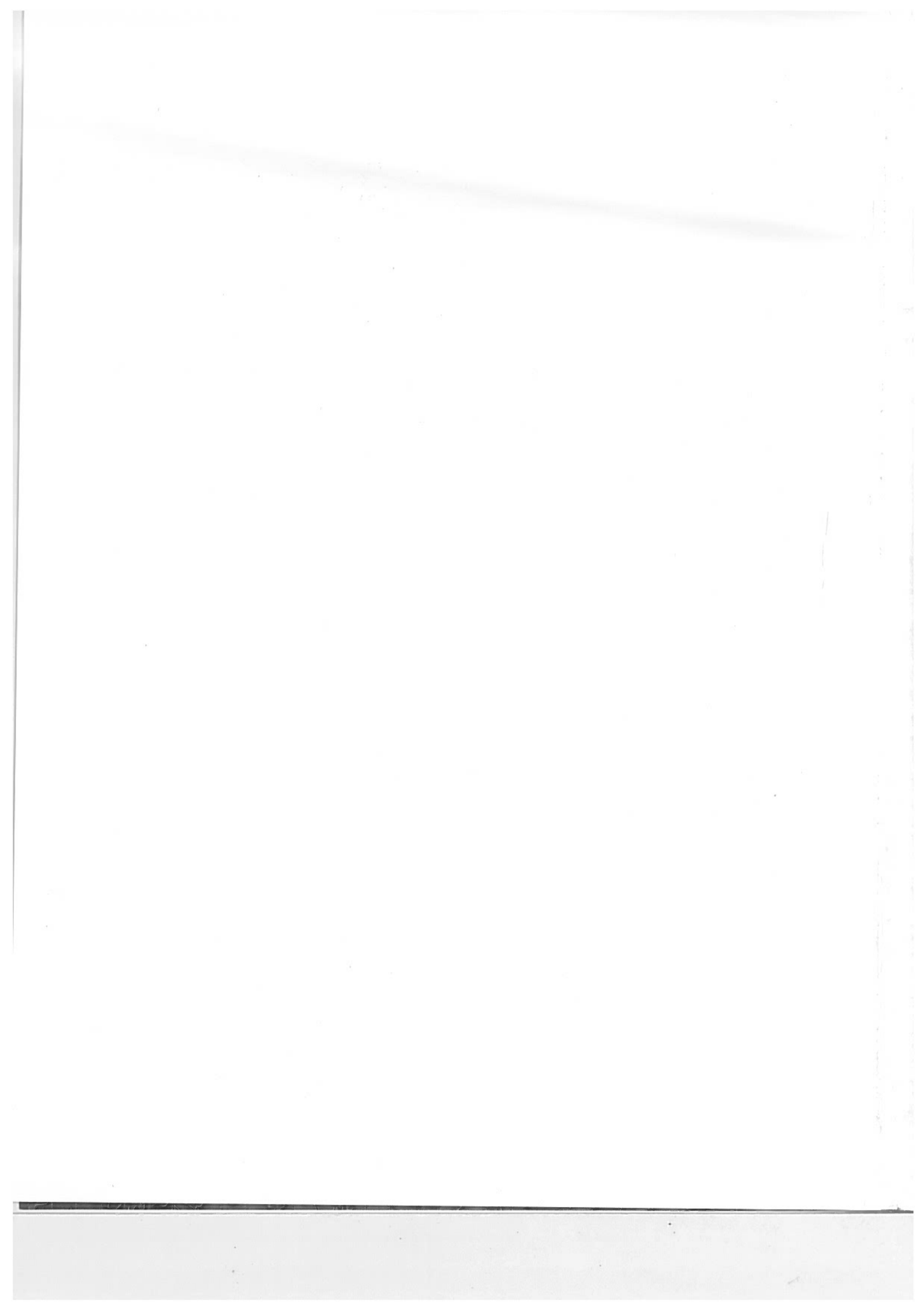
Islamic Education

Grade 11



Part One

First Pilot Edition / 1438-1439 A.H. / 2017-2018 A.D.





UNITED ARAB EMIRATES
MINISTRY OF EDUCATION

Islamic Education

Grade 11
Student Book

Part One

First Pilot Edition
1438-1439 A.H / 2017-2018 A.D.

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Preparation and Development By

A Special committee from the Ministry of Education and Department of Education and knowledge in collaboration with the UAE University and the General Authority of Islamic Affairs and Endowments

Islamic Education

Grade 11

Student Book

Dear Student,

AI Diwan App

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“Extensive knowledge and modern science must be acquired. The educational process we see today is in an ongoing and escalating challenge which requires hard work. We succeeded in entering the third millennium, while we are more confident in ourselves.”

H.H. Sheikh Khalifa Bin Zayed Al Nahyan

President of the United Arab Emirates



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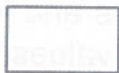
H.H. Sheikh Khalifa Bin Zayed Al Nahyan
President of the United Arab Emirates

The Meanings of the United Arab Emirates Flag Colors

The colors of the United Arab Emirates (UAE) flag are inspired by the famous verse of the poet Safiyuddin Al-Hilli:



White are our deeds, Green are our pastures,
Black are our Battles, Red are our Swords



Symbolizes goodness, welfare and giving, as well as the State's approach of supporting peace and security all over the world.



symbolizes growth, prosperity, green environment, cultural revival in the country.



Symbolizes the strength, staunchness and might of the people of the State, as well as the rejection of injustice and extremism.



symbolizes the sacrifices of the Pre-Union generation, and of the nation's martyrs who sacrificed their lives to protect the homeland's achievements and gains.

The UAE Vision 2021

United in Responsibility

- Confident and responsible Emiratis.
- Cohesive and prosperous families.
- Strong and vital social relations.
- Rich and vibrant culture.

United in Destiny

- Following the example of the Founding Fathers.
- Safety and security of the nation.
- Enhancement of the UAE's status on the international arena.

United in Knowledge

- Harness full potential of national human capital.
- Sustainable and diversified economy.
- Knowledge-based and highly productive economy.

United in Prosperity

- Long and healthy life.
- First-class educational system.
- Well-rounded lifestyles.
- Environmental protection.

Introduction

“Praise be to Allah, Who taught illiterate man (by the pen), taught man that which he knew not (writing) and praise be to Allah the Lord of the worlds and may the blessings and peace of Allah be upon the most honored of messengers our master Muhammad, peace be upon him and upon all his family and Companions.

It pleases the Authoring team of the subject of Islamic Education to present to their dear students the text book on Islamic Education in its new form, praying to Allah, glory be to Him, that the book will increase their knowledge, expand their intellects and enhance their ethics.

In terms of structure, this book has adopted a unit-based approach. Each unit addresses diverse topics that collectively represent the domains and focal points of the curriculum discussing Divine Revelation, creed, the values and mannerisms of Islam, the rulings of Islam and their purposes, the biography of Prophet Muhammad, prominent Muslim characters, national identity and contemporary issues.

The authors of the book were keen on translating curriculum criteria into comprehensive content; this necessitated identifying the outcome of learning criteria at the beginning of each lesson under the heading ‘I learn from this lesson’. Each Lesson comprises an introduction titled “I take the initiative to learn” and a presentation under the heading “I use my skills to learn” and a conclusion under the heading “I organize my concepts”. This is followed by student activity, which has focused on three types: a general activity to all students. This is titled “I answer by myself”. There are enriching activities for excellent students titled “Enriching my experience” and applied activities titled “I assess myself”.

The book embeds an attempt to strike a balance between religious knowledge and learning activities by introducing the necessary religious knowledge and concepts to students. It has also provided them with a simultaneous gateway to increase and enrich their knowledge via classroom learning activities. The book has also targeted the realization of the characteristics of Emirati students in this age-group and developing those characteristics that peculiarly belong to the 21st century, thinking skills and the requirements of sustainable development.

The book has focused on religious knowledge and concepts that are required

by students in this age-group and on linking this knowledge and these concepts to contemporary life and its novelties in the light of the principles of Sharia, whose hallmark is moderation, tolerance, positivity and individual and communal responsibilities. The book has also accorded attention to developing performance skills that relate to Islamic education and has given special emphasis to Islamic values in pursuit of structuring conscious personalities that adhere to religion and contribute to nation building.

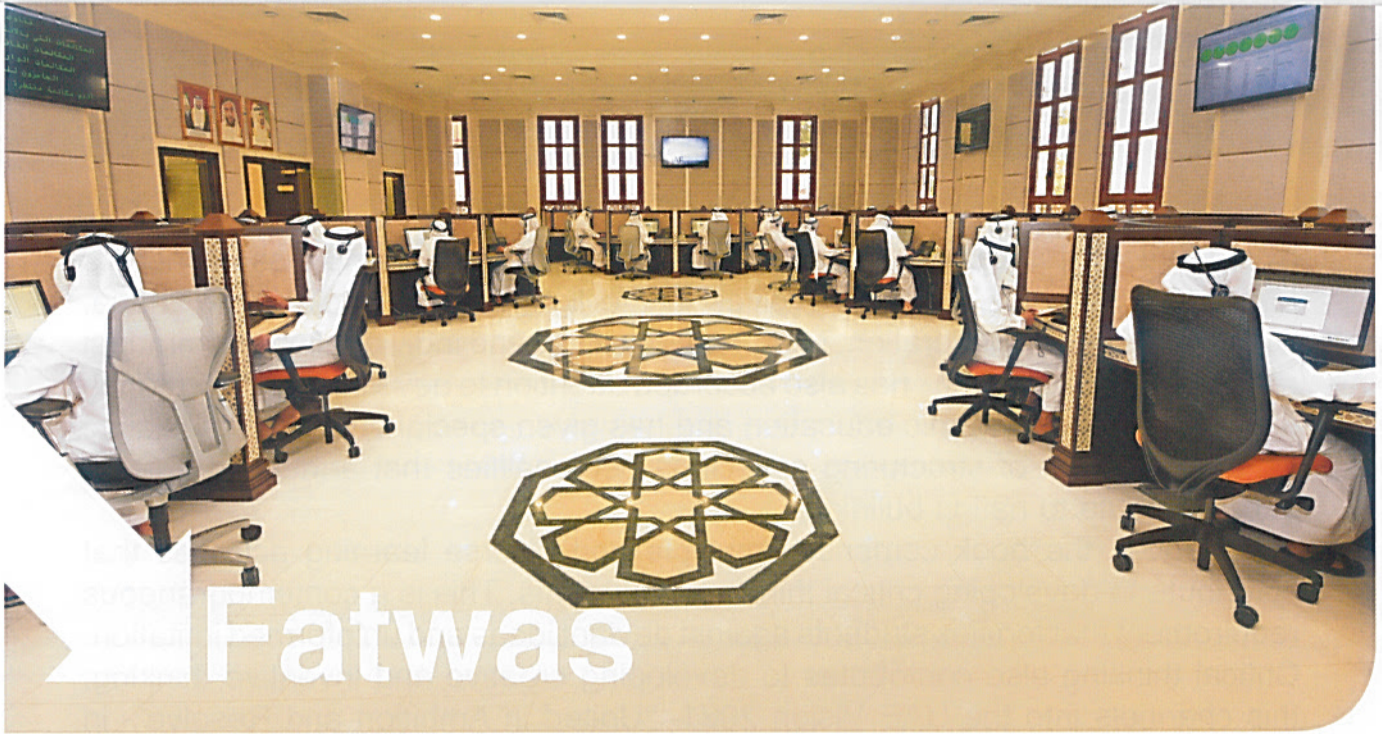
Moreover, the book comprises multiple and diverse learning activities that contribute to developing critical thinking in students. This is a contemporaneous requirement that fortifies students against deviant ideas and uninformed imitation. Critical thinking also contributes to developing creative and inventive thinking; this channels into the UAE Vision 2021- "United in Ambition and Resolve"- in which the UAE endeavors to become the one of the best countries in the world. In its scheme, the book also seeks to develop skills of problem solving and making sound decisions in a timely manner and contributes to sharpening the skills of students and raising their awareness by investing in material and human potentialities and preserving and developing the nation's wealth.

We hope that the method of presenting topics to students aids them in utilizing their innate faculties of learning- observing, thinking, experimenting, applying, self-learning, researching, investigating and deriving conclusions built on evidence and proof.

We present this book to our sons and daughters, the students, hoping that it realizes the benefits perceived at the time of compiling it. These benefits comprise realizing the criteria of learning Islamic Education and developing thinking and performance skills in a persistent endeavor to equip this generation of students with the tools necessary for ingenuity, inventiveness, meeting challenges and achieving supremacy for the homeland.

Allah is the Bestower of success.

Team of Authors of Islamic Education Subject



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Unit One



Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation	The Holly Qur'an and its Sciences	Steadfastness to Truth
2	The Creed	The Believing Mindset	Aql (Reason) and Naql (Revelation)
3	The Values and Manners of Islam	The Values of Islam	Abstinence (Isti'faf)
4	Islamic Rulings and their Purposes	Transactions	Financial Contracts of Islam
5	Identity and Contemporary Issues	Identity	The Arabic Language and Culture

Lesson One

Steadfastness to Truth – Surat Al-Ahzab (1-8)

This Lesson teaches me to:

1. recite Surat Al-Ahzab correctly.
2. explain the new vocabulary of the verses.
3. deduce some provisions from the verses.
4. indicate the significance of the verses.
5. adhere to the values implicit in the verses.

I take the initiative to learn:

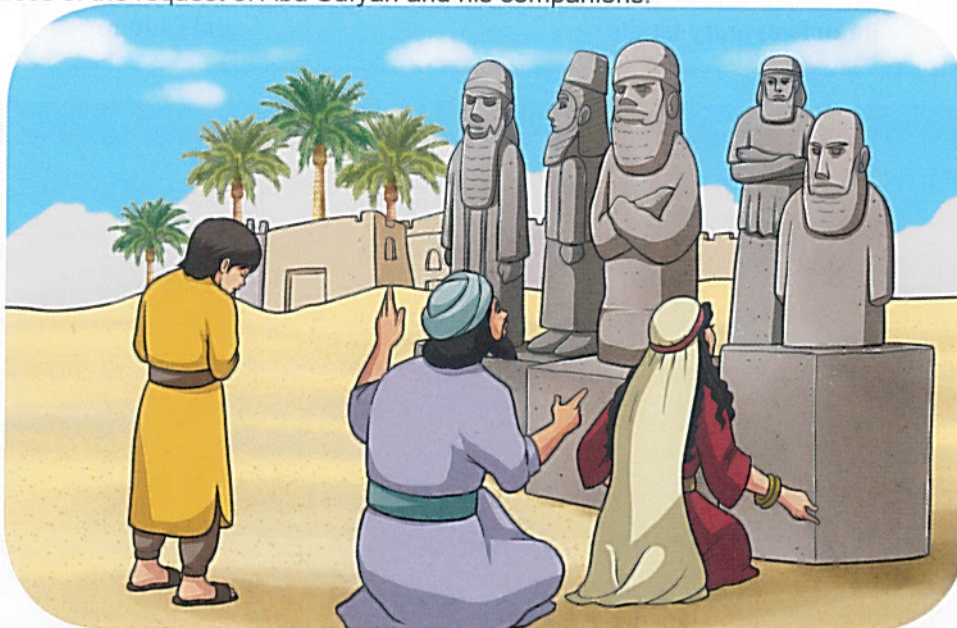
Before their embrace of Islam, Abu Sufyan and Ekrema, along with others, came to Al-Madinah. They went to Abdullah Bin Obay after the Prophet, peace be upon him, had given them a promise of their safety, provided they would speak to him. They said to the Prophet, peace be upon him, in the presence of Omar Ibn Al-Khattab: refrain from mentioning our gods Al-Lat, Al-'Uzza and Manah, and say that they have intercession and benefit for those who worship them, and we will leave you and your lord alone. This was too difficult for the prophet (Peace be upon him) to tolerate; therefore, Allah, Glory be to Him, revealed to him the following verse:

﴿يَا أَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا (1)﴾ سورة الأحزاب

[1. Yaa aiyuhan Nabiyyut taqil laaha wa laa tuti'il kaafireena wal munaafiqeen; innal laaha kaana 'aleeman Hakeemaa]
 "1. O Prophet! Keep your duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is All-Knower, All-Wise." (Surat Al-Ahzab)

I expect:

The consequences of the request of Abu Sufyan and his companions.





I use my skills to learn:

I recite and learn by heart:

Surat Al-Ahzab

قَالَ تَعَالَى: ﴿يَأْتِيهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا ۝١﴾ وَأَتَّبِعَ مَا يُوحَىٰ
إِلَيْكَ مِنْ رَبِّكَ إِنَّ اللَّهَ كَانَ بِمَا تَعْمَلُونَ خَبِيرًا ۝٢﴾ وَتَوَكَّلْ عَلَى اللَّهِ وَكَفَىٰ بِاللَّهِ وَكِيلًا ۝٣﴾ مَا جَعَلَ اللَّهُ لِرَجُلٍ مِنْ
قَلْبَيْنِ فِي جُوفِهِ ۚ وَمَا جَعَلَ أَزْوَاجَكُمُ النَّسِيِّ تَزَوِجَهُمْ مِنْهُنَّ أَهْلَهُنَّ وَمَا جَعَلَ أَدْعِيَاءَكُمْ أَبْنَاءَكُمْ ذَٰلِكُمْ قَوْلُكُمْ بِأَفْوَاهِكُمْ
وَاللَّهُ يَقُولُ الْحَقَّ وَهُوَ يَهْدِي السَّبِيلَ ۝٤﴾ أَدْعُوهُمْ لِأَسْمَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ فَإِنْ لَمْ تَعْلَمُوا آبَاءَهُمْ فَإِخْوَانُكُمْ فِي
الدِّينِ وَمَوَالِكُمْ وَلَيْسَ عَلَيْكُمْ جُنَاحٌ فِيمَا أَخْطَأْتُم بِهِ ۚ وَلَكِنْ مَا تَعَمَّدَتْ قُلُوبُكُمْ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ۝٥﴾ النَّبِيُّ
أَوْلَىٰ بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ وَأَزْوَاجُهُ أُمَّهَاتُهُمْ وَأُولُو الْأَرْحَامِ بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ فِي كِتَابِ اللَّهِ مِنَ الْمُؤْمِنِينَ
وَالْمُهَاجِرِينَ إِلَّا أَنْ تَفْعَلُوا إِلَىٰ أَوْلِيَائِكُمْ مَعْرُوفًا ۚ كَانَ ذَٰلِكَ فِي الْكِتَابِ مَسْطُورًا ۝٦﴾ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ
مِيثَاقَهُمْ وَمِنْكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَى ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا ۝٧﴾ لِيَسْتَلَّ الصَّادِقِينَ عَنْ صِدْقِهِمْ
وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا ۝٨﴾

Surat Al-Ahzab

"1. Yā 'Ayyuhā An-Nabīyū Attaqi Allāha Wa Lā Tuṭī'ī Al-Kāfirīna Wa Al-Munāfiqīna ʾInna Allāha Kāna `Alīmāan Ḥakīmāan
2. Wa Attabi' Mā Yūḥā `Ilayka Min Rabbika ʾInna Allāha Kāna Bimā Ta`malūna Khabīrāan
3. Wa Tawakkal `Alā Allāhi ʿWa Kafā Billāhi Wa Kīlāan
4. Mā Ja`ala Allāhu Lirajulin Min Qalbayni Fī Jawfihi ʿWa Mā Ja`ala 'Azwājakumu Al-Lāṭ Tuẓāhirūna Minhunna 'Ummahātikum ʿ Wa Mā Ja`ala 'Ad`iyā`akum 'Abnā`akum Ḍhālikum Qawlukum Bi`afwāhikum Wa ʾAllāhu Yaqūlu Al-Ḥaqqu Wa Huwa Yahdī As-Sabīla
5. Ad`ūhum Li`abā`ihim Huwa 'Aqsaṭu `Inda Allāhi ʿ Fa'in Lam Ta`lamū `Ābā`ahum Fa'ikhwānukum Fī Ad-Dīni Wa Mawālīkum ʿ Wa Laysa `Alaykum Junāḥun Fimā 'Akḥṭa'tum Bihi Wa Lakin Mā Ta`ammadat Qulūbukum ʿ Wa Kāna Allāhu Ghafūrāan Raḥīmāan
6. An-Nabīyū 'Awlā Bil-Mu'uminīna Min 'Anfusihim ʾWa 'Azwājuhu~ 'Ummahātuhum ʾWa 'Ulū Al-'Arḥāmi Ba`ḍuhum 'Awlā Biba`dīn Fī Kitābi Allāhi Mina Al-Mu'uminīna Wa Al-Muhājirīna 'Illā 'An Taf`alū `Ilā 'Awliyā`ikum Ma`rūfāan ʿ Kāna Dhālika Fī Al-Kitābi Mastūrāan
7. Wa 'Idh 'Akhadhna Mina An-Nabīyīna Mīthāqahum Wa Minka Wa Min Nūḥin Wa 'Ibrāhīma Wa Mūsā Wa `Īsā Abni Maryama ʾWa 'Akhadhna Minhum Mīthāqāan Ghalīẓāan
8. Liyas`ala Aṣ-Ṣādiqīna `An Ṣidqihim ʿ Wa 'A`adda Lilkāfirīna `Adhābāan `Alīmāan]

1. O Prophet! Keep your duty to Allah and obey not the disbelievers and the hypocrites. Lo! Allah is All-Knower, All-Wise.
2. And follow that which is inspired in you from your Lord. Lo! Allah is Well-Aware of what you do.
3. And put your trust in Allah, for Allah is sufficient as Trustee.
4. Allah has not assigned unto any man two hearts within his body, nor has he made your wives whom you declare (to be your mothers) your mothers, nor has he made those whom you claim (to be your sons) your sons. This is but a saying of your mouths. But Allah says the truth and He sows the way.
5. Proclaim their real parentage. That will be more equitable in the sight of Allah. And if you know not their fathers, then (they are) your brethren in the faith, and your clients. And there is no sin for you in the mistakes that you make unintentionally, but what your hearts purpose (that will be a sin for you). Allah is Oft-Forgiving, All-Merciful.
6. The Prophet is closer to the believers than their selves, and his wives are (as) their mothers. And the owners of kinship are closer one to another in the ordinance of Allah than (other) believers and the fugitives (who fled from Makkah) except that you should do kindness to your friends. This is written in the Book (of nature).
7. And (remember) when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant;
8. That He may ask the loyal of their loyalty. And He has prepared a painful doom for the unfaithful.”

I learn the meaning of the vocabulary of the verses:

Word	Meaning
تُظَاهِرُونَ Tuẓāhirūna	.Man tells his wife that you are like my mother
أَدْعِيَاءَكُمْ Ad'iyā'akum'	Plural word; it means the boy who is attributed to non-father other than his father
دعي: singular	إثم.
أَوْلَى Awlá	More merciful and worthy
جُنَاحٍ Junāḥun	Guilt
وَأَوْلُوا الْأَرْحَامِ 'Ūlū Al-'Arḥāmi	Close relatives
مِيثَاقًا غَلِيظًا Mīthāqāan Ghalīẓāan	Great covenant of loyalty

My Notes



I learn the meaning of the vocabulary of the verses:

First, reverence of the Messenger of Allah (Peace be upon him):

This glorious Surah opens with calling the prophet “O prophet” to honor him and to draw our attention to his lofty status (Peace be upon him). It is also intended to teach Muslims to respect and appreciate him in speech by calling him in his capacity as a prophet and praying upon him.

Starting with the vocative form demonstrates how significant and obligatory this matter is; that is, steadfastness to the obedience of Allah and compliance with His orders. Those who refuse to believe internally and externally (disbelieving in him), or those who refuse internally and pretend apparently to believe (hypocrisy), are not obedient to the prophet. Though addressed to the Prophet, peace be upon him, this order includes all Muslims as we are instructed to obey him.

Allah, Glory be to Him, Says: [Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Aṭī'ū Allaha Wa 'Aṭī'ū Ar-Rasūla Wa Lā Tubṭilū 'A'mālakum]

“33.O you who believe! Obey Allah, and obey the messenger and those of you who are in authority.” (Surat Muhammad)

Obeying those whom Allah ordered us to obey is a must and an integral aspect of our conformity to Allah’s commandments of doing or refraining.

I give evidence I give evidence:

Allah honors the prophet (evidence – showing signs of this):

I apply:

One of the rules of jurisprudence relies on general terms rather than on the specific particulars of text or incident.

I apply to the verse:

﴿يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِيعِ الْكَافِرِينَ وَالْمُنَافِقِينَ﴾

[Yaa aiyuhan Nabiyyut taqil laaha wa laa tuti'il kaafireena wal munaafiqeen]

“O Prophet! Keep your duty to Allah and obey not the disbelievers and the hypocrites.”

The specific particulars of the text	The discussion between the prophet and his visitors.
Words showing the general import of the text	Disbelievers and hypocrites (adding the definite article “the” to the present participle indicates the general import of the text).
Applying the rule	The matter is applicable to all

Second, community integrity:

Allah, Glorified and Sublime be He, said:

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

[innal laaha kaana 'aleeman Hakeemaa]

“Lo! Allah is All-Knower, All-Wise.”

He is the All-Knower of all the consequences of matters, All-Wise in His sayings and deeds which came to confirm what had previously taken place (Allah is All-Aware of what He ordered you not to do) and suit what is going to happen (He is all-Wise in what He ordered you to do; that is, to follow Allah's revelation to His prophet (Peace be upon him) including Qur'an and Sunnah). This requires us to apply and abide by these orders. Allah, Glory be to Him, is All-Aware of what believers and non-believers do.

Then, Allah, Glorified and Sublime be He, ordered His prophet (Peace be upon him) to put his trust in Him. He is All-Sufficient for those who commit all of their affairs to Allah, Glorified and Sublime be He, as He is the One Who safeguards them from people's harm and slanders. In that period of time, there were pre-Islamic habits devoid of reason and logic such as:

- ◆ They said man has two hearts, even the prophet. Ibn Abbas said that “a group of people said: ‘Don't you see he has two hearts, one with you and another with them’?”. ”.
- ◆ A wife becomes a mother if her husband said to her: You are to me as my mother.
- ◆ A mother's adopted son is just like her real born one.

The expiation of Al-Dhahr As the following order:

1. Freeing a believing slave.
2. If not find, he fasted for two consecutive months.
3. If can not, feed sixty poor people of the Basic food.

Therefore, Allah, Glorified and Sublime be He, revealed to His prophet that such matters are invalid falsehoods which are the product of sheer people's talk and that they are devoid of evidence, reasoning and are thus unjustifiable. Allah says nothing but the truth, and guides to nothing but the truth. Allah, the Creator did not have a man exist with two hearts, but rather one heart capable of encompassing either faith or disbelief, and not the two together.

Similarly, a wife is not eternally rendered forbidden for her husband upon his saying to her: You are unlawful to me like my mother. In spite of the hideousness of AZ-Zihar, a man can come back to his wife following an expiation performed on his part.

In addition, Allah, Glory be to Him did not make the rights of the adopted son the same as those of the real born one; he does not have the right to inherit but he has the right to marry. All of that is done to preserve people's rights, maintain family cohesion, prevent injustice and keep the purity of lineage.

Then, Allah, Glory be to Him, tells us that a person whose lineage is known, must belong to his father, while a person with unknown origins belongs to none. His relation to others is that of brotherhood and guardianship, a relation based on solidarity, loyalty and integrity. For this reason, Islam urges for orphan sponsorship.

Since there is a possibility of human mistakes, Allah, Glory be to Him, alleviated the embarrassment and the guilt of such mistakes and, He concluded the verse saying:

﴿وَكَانَ اللَّهُ غَفُورًا رَحِيمًا﴾

wa kaanal laahu Ghafoorar Raheemaa

“Allah is Oft-Forgiving, All-Merciful.”

Omar, May Allah be pleased with him, heard a man saying: "O Allah, forgive all my sins and mistakes". He said: "Ask Allah forgiveness for your intentional mistakes, as for your unintentional ones, they have been forgiven".

Then, the verses show that the prophet's relationship to believers is privileged over any other relation. Obeying the prophet (Peace be upon him) is more important than responding to the needs of ourselves, as he is more merciful to believers than they are to themselves, more eager to bring them good or keep them away from harm. Allah, Glorified and Sublime be He, Says:

﴿لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَؤُوفٌ رَّحِيمٌ﴾ (التوبة)

Laqad jaaa'akum Rasoolum min anfusikum 'azeezun 'alaihi maa 'anittum hareesun 'alaikum bilmu'mineena ra'oofur raheem

"There has come unto you a messenger, (one) of yourselves, unto whom anything that you are overburdened is grievous, full of concern for you, for the believers full of pity, All-Merciful."

(At-Tauba 128)

The prophet (Peace be upon him) clarifies this meaning when he says:

"I'm closer to every believer than himself. So, any man whoever dies leaving behind a debt, I'm for it; and whoever dies leaving behind a fortune, it is for his inheritors". (Narrated by Abu Dawood.)

Due to the closeness of his wives to him, peace be upon him, Allah, glory be to Him, honored them and made them Mothers of the Believers, which is a special rank. He, glory be to Him, also purified them:

﴿إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا﴾ (الأحزاب 33)

['Innamā Yurīdu Allāhu Liyudh/hiba `Ankumu Ar-Rijsa 'Ahla Al-Bayti Wa YuṭahhirakumTaḥhīrāan] "

"Allah's wish is but to remove uncleanness far from you, O Folk of the Household (of the Prophet), and cleanse you with a thorough cleansing." (Surat Al-Ahzab) He, glory be to Him, prohibited their marriage after the Messenger of Allah, peace be upon him, so as to honor him and exalt his status.

Then the holy verses declare that inheritance among believers is a result of kinship, marriage and loyalty. However, communication between people, and exchange of gifts and grants between brothers in faith, friends and acquaintances through will, gift or donation, is a good initiative.

Out of mercy with His servants, Allah, glory be to Him, considered their conditions and circumstances and graduated step by step in legislation in order to make it easy for minds to accept and be pleased with Sharia laws and grant them utmost blessings and favors. He, glory be to him, legislated in a gradual way the provisions of inheritance, prohibition of wine and the ruling on adoption. The Prophet, peace be upon him, was the first to implement the order of Allah, glory be to Him, so he cancelled his adoption of Zayd and called him in the name of his father: Zayd son of Harithah, may Allah be pleased with him.

I infer:

** the manifestations of Islam's concern with the family as understood from the holy verses of the Qur'an.

** The importance of the principle of gradation in life.

I compare:

Allah, glory be to Him, says:

﴿وَكَفَىٰ بِاللَّهِ وَكِيلًا﴾

Wa Kafá Billāhi Wa Kīlāan], “Allah is sufficient as Trustee.” (Surat Al-Ahzab).

- * I differentiate between tawakkul (trust in Allah) and tawaakul (putting trust in Allah while doing nothing).

Tawakkul:

Tawaakul:

I explain:

the manifestations of Allah’s honoring of the Prophet’s wives.

His wives	.....

I discuss:

The husband deserted his wife without reason (possible motives, forms of desertion, results from reality)

Motives:
From the forms of desertion:
Results from reality:

Knowledge and wisdom:

The two attributes of knowledge and wisdom often occur together in the Holy Qur’an. Allah, glory be to Him, said:

﴿إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

[’InnaAllāha Kāna `Alīmāan Ḥakīmāan], “Lo! Allah is All-Knower, All-Wise.” (Surat An-Nisa:11) This highlights the significance of their combination. Knowledge means to know the truth of things and what is related to them; while wisdom is to put things in their right contexts or positions. Knowledge alone is not enough; wisdom is a must to employ knowledge in what is useful for people and their happiness. This signifies that knowledge is valueless without action. A patient’s knowledge of the name of a medicine,

its composition and benefits is not enough for the cure of a disease; he or she must take the medicine according to instructions.

I give an example:

I give a practical example of the need for knowledge to be associated with action.

I look up:

some meanings of 'wisdom' in dictionaries.

The covenant of prophets:

Allah, glory be to Him, said:

﴿وَلِذَٰلِكَ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ وَمِنكَ وَمِنْ نُوحٍ وَإِبْرَاهِيمَ وَمُوسَىٰ وَعِيسَىٰ ابْنِ مَرْيَمَ وَأَخَذْنَا مِنْهُمْ مِيثَاقًا غَلِيظًا﴾

[Wa 'Idh 'Akhadhnā Mina An-Nabīyīna Mīthāqahum Wa Minka Wa Min Nūhin Wa 'Ibrāhīma Wa Mūsā Wa 'Īsā Abni Maryama 'Wa 'Akhadhnā Minhum Mīthāqāan Ghalīzāan]

"7. And (remember) when We exacted a covenant from the Prophets, and from you (O Muhammad) and from Noah and Abraham and Moses and Jesus son of Mary. We took from them a solemn covenant." (Surat Al-Ahzab)

What is Allah's covenant with His prophets, peace be upon them?

- ★ To convey His messages and revelations, glory be to Him, without any increase or decrease.
- ★ To confirm each other, thus each prophet believes in those prophets sent after him.
- ★ Each prophet believes in the last Prophet, Muhammad, the Messenger of Allah, peace be upon him.

The verse pointed out that Allah, glory be to Him, took from all prophets this covenant, which He – glory be to Him – lauded. The verses singled out five from the prophets with special mention, namely those who were stout of heart among the messengers: Muhammad, Noah, Abraham, Moses and Jesus, peace be upon them all. The above verse began with the Prophet, Muhammad, peace be upon him, to honor and praise him, and because he is the one who acquainted us with the rest of prophets so that we believed in them, peace be upon them.

From the illustrious Commentaries on the Holy Qur'an

Allah, glory be to Him, says:

قال تعالى: ﴿لَسْتَ الضَّالِّينَ عَنْ صِدْقِهِمْ وَأَعَدَّ لِلْكَافِرِينَ عَذَابًا أَلِيمًا﴾

[Liya's'ala Aṣ-Ṣādiqīna 'An Ṣidqihim 'Wa 'A'adda Lilkāfirīna 'Adhābāan 'Alīmāan]

"8. That He may ask the loyal of their loyalty. And He has prepared a painful doom for the unfaithful." (Surat Al-Ahzab)

On the Day of Judgement, Allah, glory be to Him, will ask the truthful prophets about their truthfulness in conveying the message. He, glory be to Him, has prepared for those who disbelieve in the prophets a painful torment. (Tafsir Al-Jalalain Commentary)

I infer:

The significance of mentioning the prophets in plural form and the covenant (mithaq) in singular form in the verse:

﴿ وَإِذْ أَخَذْنَا مِنَ النَّبِيِّينَ مِيثَاقَهُمْ ﴾

“And (remember) when We exacted a covenant from the Prophets.”

I infer and explain:

Allah glory be to Him says:

قال تعالى: ﴿ وَإِذْ أَخَذَ اللَّهُ مِيثَاقَ النَّبِيِّينَ لَمَا آتَيْتُكُمْ مِنْ كِتَابٍ وَحِكْمَةٍ ثُمَّ جَاءَكُمْ رَسُولٌ مُصَدِّقٌ لِمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهِ وَلَتَنْصُرُنَّهُ قَالَ أَأَقْرَرْتُمْ وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ إِصْرِي قَالُوا أَقْرَرْنَا قَالَ فَاشْهَدُوا وَأَنَا مَعَكُمْ مِنَ الشَّاهِدِينَ ﴾ (آل عمران)

[Wa 'Idh 'Akhadha Allāhu Mīthāqa An-Nabīyīna Lamā 'ĀtaytukumMin Kitābin Wa Hīkmatin Thumma Jā'akum RasūlunMuşaddiqun Limā Ma`akum Latu'uminunna Bihi Wa Latanşurunnahu`Qāla 'A'aqrartum Wa 'Akhadhtum `AláDhālikum 'Işrī = Qālū 'Aqrarnā = Qāla Fāsh/hadū Wa 'Anā Ma`akumMina Ash-Shāhidīna]

“81. When Allah made (His) covenant with the Prophets, (He said): Behold that which I have given you of the Scripture and knowledge. And afterward there will come unto you a messenger, confirming that which you possess. You shall believe in him and you shall help him. He said: Do you agree, and will you take up My burden (which I lay upon you) in this (matter)? They answered: We agree. He said: Then bear you witness. I will be a witness with you.” (Surat Al Imran)

Allah’s covenant with the Prophet’s includes their nations.

** I read the above statement and complete:

Deduction:	.....
Explanation:	.....



I organize my concepts

Steadfastness to the truth

Honoring the Prophet, peace be upon him	Its manifestations	.....	
	Its manifestations	Prohibiting marrying any of his wives after his death.		
The command is addressed to the Prophet and his nation	لا تطع [Laa Tuti'] (Obey not)			
			
			
Cancellation of wrong customs	Zihar, which means a husband telling his wife: "You are to me like the back of my mother",			
Allah's covenant with the Prophets	.....		
			
			
Reasons for inheritance	Kinship	Marriage	Belonging (walaah)	
The favorable status of the Prophet's wives	.....		.....
			

Activities

I answer by myself:

- ◆ **First:** Explain the meaning of Allah’s saying:

﴿يَأَيُّهَا النَّبِيُّ اتَّقِ اللَّهَ وَلَا تُطِعِ الْكَافِرِينَ وَالْمُنَافِقِينَ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا﴾

“O Prophet! Keep your duty to Allah and obey not the disbelievers and the hypocrites.” (Surat Al-Ahzab)

- ◆ **Second:** Explain the meaning of Allah’s saying:

1. ﴿وَكَفَى بِاللَّهِ وَكِيلًا﴾؟

“for Allah is sufficient as Trustee.” (Surat Al-Ahzab:3)

2. ﴿ادْعُوهُمْ لِآبَائِهِمْ هُوَ أَقْسَطُ عِنْدَ اللَّهِ﴾؟

“Proclaim their real parentage. That will be more equitable in the sight of Allah.” (Surat Al-Ahzab)

- ◆ **Third:** I search for the Sharia rulings included in the holy verses:

- ◆ **Fourth:** I infer the importance of cancelling the permanent prohibition of a wife by zihar:

- ◆ **Fifth:** According to the following table, compare the sponsorship of an orphan and adoption:

Aspect of Comparison	Sponsorship of an Orphan	Adoption
Concept
Objective
Sharia Ruling



Enriching my
experience

I look for describing five prophets, peace be upon them,
as 'stout of heart among the Messengers'.



I assess myself

SN	Aspect of Learning	Degree of achievement		
		Average	Good	excellent
1	I am keen to learn the holy verses by heart.			
2	I honor the wives of the Prophet, peace be upon him.			
3	I respect the person of unknown descent.			
4	I observe the provisions included in the holy verses.			
5	I apply the rules and etiquette of recitation.			

Lesson Two

Aql (Reason) and Naql (Revelation)

This lesson teaches me to:

1. Define the relationship between reason and revelation.
2. Clarify the intellectual role towards the texts of revelation.
3. Explain the Islamic viewpoint of the challenge of the human intellect.
4. Deduce the purposes of human intellectual challenge.
5. Tackle the reason for the distant approach of the intellect from the text.
6. Infer, based on proofs, the universality of Islam

I take the initiative to learn:

Allah the Almighty said:

﴿ وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لِعِبَادٍ ﴿٣٨﴾ مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾ ﴾ (الدخان)

[38. Wa Mā Khalaqnā As-Samāwāti Wa Al-'Arḍa Wa Mā Baynahumā Lā 'ibāna 39 Mā Khalaqnāhumā 'Illā Bil-Ĥaqqi Wa Lakinna 'Aktharahum Lā Ya'lamūna]

“And We created not the heavens and the earth, and all that is between them, in play. We created them not save with truth; but most of them know not. (Al-Dukhaan: 38, 39). Indeed, Allah, Glory be to Him, never creates anything but for a wisdom. He made for each of His creatures a specified job to do. Further, Allah enabled His creatures in proportionate measure to perform their mission. Allah, Glory be to Him, created man and made him His vicegerent on earth to construct and invest it, and to worship Him, Glory be to Him.

I focus on:

• things by which Allah, Glory be to Him, favored Man over other creatures so as to be able to fulfill his mission:

- ◇
- ◇
- ◇



I use my skills to learn that:

Why reason and revealed text:

Allah, Glory be to Him, endowed man with all the tools required to populate the earth. So, He blessed him with intellect and will, and further, He subdued what is in Heavens and Earth for him and gave him the ability to choose his words and deeds, too.

So why revelation, then?

Does Man need the revelation to fulfill his mission?

Yes, Allah created man and endowed him with all potentialities to inhabit earth, but these potentialities are also enough to demolish it, and again they can disrupt and undermine others' efforts and hurdle their missions in investment and development. Man's effort to plant a tree is the same effort required to uproot it. The same applies to huge efforts done to keep up environment, while a small part of it could undermine it all. As such, it is a must to control the movements of such efforts to make them go in sound direction, and to guarantee cooperation and coherence within the scope of the job. Undoubtedly, the One who created human beings better Knows what's right and not right for them, so it was the job of revelation to clarify man's relationship towards his Lord, himself and the universe. Revelation is intended to purify human beings and instigate their utmost wills and intellectual potentialities for researching, observing and creativity. Thus, man's construction of earth would be considered obedience to Allah, Glory be to Him, and would also be in human interest, considering that Allah is not in need of all of that.

I infer:

- ** Who has the right to enact laws?.

.....

.....

- ** The importance of laws for nations

.....

Reason and the enormous responsibility

Actually, human beings differ in their capabilities and efforts, even a single person finds himself swaying between potentiality and disability according to his conditions and circumstances. But when he faces something, he unleashes his powers to deal with the challenge. A challenge could be a test for humanity en masse like those individuals who professed themselves as messengers sent from Allah, the Almighty, and hence honored with message to the people. Or maybe somebody claims that he conveys something on behalf of the Prophet, Peace and blessings be upon him. So, can people surrender to that?

Surrendering without knowledge or previous experience is abysmal ignorance. Allah, the Almighty, said:

﴿وَالَّذِينَ إِذَا ذُكِّرُوا بِآيَاتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَعُمْيَانًا﴾ (الفرقان)

[Wa Al-Ladhīna 'Idhā Dhukkirū Bi'āyāti Rabbihim Lam Yakhirū `Alayhā Ṣummāan Wa `Umyānāan]

“And those who, when they are reminded of the revelations of their Lord, fall not deaf and blind thereat”. (Al-Furqaan: 73), which means they never attest to them as blind and deaf, but, instead, they investigate them with open scrupulous minds. A sound mind contemplates to know and to build firm unshakable convictions. Therefore, we find that the Holy Qur'an addresses people's intellects first.

He, glory be to Him, says:

﴿إِنَّ فِي ذَلِكَ لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ﴾ (الرعد 4)

[Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūna] “Lo! herein indeed are portents for people who have sense” (Al-Raad: 4). This is a vibrant invitation to empower the mind with all its faculties and intellectual tools to test claims of the claimant and discern his approach. Here, the Prophet, peace be upon him, shouts to the people of Makkah: “Do you see if I tell you that behind that mountain lie your enemy troops, do you believe me?” (Narrated by Al-Bukhari). The prophet addressed their minds, and they in turn judged him according to their previous knowledge and experience. Likewise, the Qur'an addresses intellects by saying:

﴿لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ أَفَلَا تَعْقِلُونَ﴾ (يونس 16)

[Qul Law Shā'a Allāhu Mā Talawtuhu `Alaykum Wa Lā 'Adrākum Bihi^ḥ Faqad Labithtu Fīkum `Umurāan Min

Qablihi~^ḥ 'Afalā Ta`qilūna] “Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have you then no sense?” (Younus: 16). What an enormous responsibility the intellect carries! It determines man's future and happiness. Regarding the boundaries of the intellect's responsibilities, they are as follows:

- ★ Investigating the truthfulness of the medium responsible for conveying the message, namely the prophets, peace be upon them.
- ★ Understanding the revelation and discerning its purposes.
- ★ Establishing the proof based on revelation.
- ★ Enforcing Allah's commands and prohibitions.

The sound intellect cannot accept or reject anything without a proof, as you believe a physician because you trust his medical knowledge. That's why the mind rejects rumors, as they are based on lies and are anonymous. The mind also refuses chaos as it hinders it from its movement to do the job for which it was created. The world nowadays witnesses some calls which ended up with their supporters in servitude, murder and suicide. These have abolished their minds. The Qur'an describes those who muted their minds and hearing and seeing

﴿أُولَئِكَ كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ أُولَئِكَ هُمُ الْغَافِلُونَ﴾ (الأعراف 179).

[`Ulā'ika Kāl'an`āmi Bal Hum 'Adallu^ḥ 'Ulā'ika Humu Al-Ghāfilūna] “These are as the cattle - nay, but they are worse (in their straying)! These are the neglectful” (Al-'Aaraaf: 179).

I research:

Names of some outlawed groups nowadays.

-
-
-
-

I discuss:

In cooperation with my group and under supervision of my teacher, we discuss this phrase: "A person who judges others as disbelievers when they disagree with him."

.....

The relationship between reason and revelation

Allah, Glory be to Him, sent messengers empowered with revelation to convey it to people, and address everyone according to his mind. The mind is the available tool for the human being to receive the text "Revelation", which is a cornerstone that human beings depend on to comprehend and discern the message of Allah, the Almighty, and then put it into effect. This is why reason and revelation must be compatible and consistent with each other, since it is Allah, Glory be to Him, Who created the human mind and sent down the text (revelation)

The knowledge of Allah is absolute, while the human intellect is created, which means that the human mind is limited in capacity and knowledge, despite -its tremendous discoveries. As one of the contemporary scientists put it, our information is like a diameter in a circle, as the diameter expands, the circumference expands manifolds. So, reason and revelation are both sources of knowledge. They have one goal: to reach the truth. Furthermore, the relationship between reason and revelation is integrative, no one annuls the other, and there is no disagreement between the true transmitted text and intellect. And what appears to be conflict between the text and the intellect isn't as such; rather, the true conflict is with vain desires and unsound baseless understanding. There are a lot of scientists who, after a long journey of research and knowledge seeking, adopted Islam. Even the Qur'an settled the matter when Allah, Glory be to Him, Said:

﴿ إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّ اللَّهَ عَزِيزٌ غَفُورٌ ﴾ (فاطر 28)

"The erudite among His bondsmen fear Allah alone. Lo! Allah is All-Mighty, Oft-Forgiving" (Fatir: 28). This indicates that there is no disagreement between the text and intellect. Further, the Qur'an says:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجِدْ لَهُم بِالَّتِي هِيَ أَحْسَنُ ﴾ (النحل 125).

"Call unto the way of your Lord with wisdom and fair exhortation, and reason with them in the better way" (Al-Nahl: 125).

This call to use knowledge and logic in preaching is another proof of intimate agreement between the two. This instigated scholars very early to study logic and old Latin philosophy to remove any obscurity or ambiguity in the relation between text and intellect, and hence highlight the true essence of Islamic faith.

I research:

The mind may experience a state under which it feels unprepared to abide by Allah’s commandments, so it rejects them as they are in conflict with its whims and desires, just like drug addicts when they stop hearing anyone’s advice, breaching all laws intended to save them, only because their desire is controlled by this damn poison which destroyed and stepped back their minds. They are not content that the best is to leave addiction, so disagreement is with desires, not with the mind.

So, what are those matters which can affect the mind and ban it from true sound thinking?

-
-
-

I express:

In short sentences, write about “The value of Dialogue”?

.....

Islamic viewpoint on the challenge of the human intellect:

The Holy Qur’an challenges the human intellect to dignify it, give it the true deserved ranking and utterly attest to its capability to stand by such a challenge. This does not underestimate the human mind as some may imagine. It is unreasonable to think that the Qur’an sets the challenge against a disabled or frail one, as then the challenge could be very meaningless.

Part of this challenge could be simplified in their allegation that somebody taught Muhammad, peace be upon him, the Qur’an. So, Allah, Glory be to Him, intended to give them an ample chance for more discussions and dialogues, to let minds discover their faults and end to true belief in Allah with full content. Meanwhile, it was a good available advantage for all the people to discover part of Allah’s universe and never cease from seeking knowledge. Allah, Glory be to Him, put the words in Abraham’s, Peace upon him, sayings “When the night grew dark upon him he beheld a star. He said: This is my Lord. But when it set, he said: I love not things that set (76). And when he saw the moon uprising, he exclaimed: This my Lord. But when it set, he said: Unless my Lord guide me, I surely shall become one of the folk who are astray (77). (Al-An’am: 76, 77)

Therefore, Man’s inability to do something couldn’t necessarily reflect his intellectual fragility, but his limited intellectual potential. So, the challenge instigates the intellect and unleashes its potential, without wasting time on useless or proven-wrong issues, but instead to unleash its powers.

I explain:

human intellectual borderlines from the following words of Allah, the Almighty, glory be to Him: “They will ask you concerning the Spirit. Say: The Spirit is by command of my Lord, and of knowledge you have been vouchsafed but little” (Al-Israa: 85)

.....

I contemplate:

What if Allah had not informed Man about invisible things that the human mind cannot discern?



I deduce:

Qur'anic verses	Purpose of challenge
<p>﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُحْيِي وَيُمِيتُ قَالَ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالسَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ (البقرة)</p> <p>[Alam Tara 'Ilá Al-Ladhī Hājja 'Ibrāhīma Fī Rabbihi~ 'An 'Ātāhu Allāhu Al-Mulka 'Idh Qāla 'Ibrāhīmu Rabbi Al-Ladhī Yuhyī Wa Yumītu Qāla 'Anā 'Uhyī Wa 'Umītu Qāla 'Ibrāhīmu Fa'inna Allāhu Ya'tī Bish-Shamsi Mīna Al-Mashriqi Fa'ti Bihā Mina Al-Maghribi Fabuhita Al-Ladhī Kafara Wa Allāhu Lā Yahdī Al-Qawma Aẓ-Ẓālimīna]</p> <p>"Have you not thought of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who gives life and causes death, he answered: I give life and cause death. Abraham said: Lo! Allah causes the sun to rise in the East, so do you cause it to come up from the West. Thus, was the disbeliever abashed. And Allah guides not wrong doing folk" (Albaqaraa: 256)</p>	<p>.....</p>
<p>﴿ فَجَعَلَهُمْ جُودًا إِلَّا كَبِيرًا لَهُمْ لَعَلَّهُمْ إِلَيْهِ يَرْجِعُونَ ﴾ (الأنبياء)</p> <p>[Faja`alahum Judhādhāan 'Illā Kabīrāan Lahum La`allahum 'Ilayhi Yarji`ūna]</p> <p>Then he reduced them to fragments, all save the chief of them, that haply they might have recourse to it" (Al-Anbiyaa: 58)</p>	<p>.....</p>
<p>﴿ وَلَقَدْ نَعْلَمُ أَنَّهُمْ يَقُولُونَ إِنَّمَا يُعَلِّمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلْحِدُونَ إِلَيْهِ أَعْجِبِي وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ ﴾ (النحل)</p> <p>[Wa Laqad Na`lamu 'Annahum Yaqūlūna 'Innamā Yu'allimuhu Basharu Lisānu Al-Ladhī Yulhidūna 'Ilayhi 'A`jamīyun Wa Hadhā Lisānun `Arabīyun Mubīnun]</p> <p>"And We know well that they say: Only a man teaches him. The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech" (Al-Nahl: 103)</p>	<p>.....</p>
<p>﴿ أَمْ نَبْدَأُ الْخَلْقَ ثُمَّ نُعِيدُهُ، وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ أَوَلَمْ مَعَ اللَّهُ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴾ (النمل)</p> <p>[Amman Yabda'u Al-Khalqa Thumma Yu`īduhu Wa Man Yarzuqukum Mina As-Samā'i Wa Al-'Arđi 'A'ilahun Ma'a Allāhi Qul Hātū Burhānakum 'In Kuntum Ṣādiqīna]</p> <p>"Is not He (best), Who produces creation, then reproduces it, and Who provides for you from the heaven and the earth? Is there any God beside Allah? Say: Bring your proof, if you are truthful!" (Al-Naml: 64)</p>	<p>.....</p>

Challenging level:

When the people of Makkah aired their allegations, the Qur'an challenged them the level they deserve in their capacity as the prime custodians of Arabic eloquence. The level had been set forth as such: if Muhammad, peace be upon him, had been taught by a human being, so bring up all human beings together to get the same knowledge like Muhammad, who, as you allege, had been taught by a single person.

I cooperate with my group:

Let's organize those five verses mentioned below according to the challenging level:

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ مُفْتَرِيْنَ وَأَدْعُوا مَن اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾﴾ (هود)

[Am Yaqūlūna Aftarāhu Qul Fa'tū Bi`ashri Suwarin Mithlihi Muftarayātin Wa Ad`ū Mani Astaṭa`tum Min Dūni Allāhi 'In Kuntum Ṣādiqīna]

"Or they say: He has invented it. Say: Then bring ten surahs, the like thereof, invented, and call on everyone you can beside Allah, if you are truthful!" (Hud: 13)

﴿فَلْيٰتُوْا بِحَدِيْثٍ مِّثْلِهِ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٣٤﴾﴾ (سورة الطور)

[Falya'tū Biḥadīthin Mithlihi~ 'In Kānū Ṣādiqīna]

"Then let them produce speech the like thereof, if they are truthful" (Al-Tur: 34)

﴿لَئِيْنَ اجْتَمَعَتِ الْاِنْسُ وَالْجِيْنُ عَلٰٓى اَنْ يَّاتُوْا بِمِثْلِ هٰذَا الْقُرْءٰنِ لَا يٰتُوْنَ بِمِثْلِهِ وَلَوْ كَانَتْ بَعْضُهُمْ لِبَعْضٍ ظٰهِيْرًا ﴿٨٨﴾﴾ (الإسراء)

[Qul La'ini Ajtama`ati Al-'Insu Wa Al-Jinnu `Alā 'An Ya'tū Bimithli Hādhā Al-Qur'āni Lā Ya'tūna Bimithlihi Wa Law Kāna Ba`duhum Liba`din Ḥāhīrāan]

"Say: Verily, though mankind and the Jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another" (Al-Israa: 88)

﴿وَ اِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰٓى عَبْدِنَا عَلٰٓى سُوْرَةٍ مِّنْ مِّثْلِهِ وَاَدْعُوْا شُهَدٰٓءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٣﴾﴾ اِنْ

لَمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ اُعِدَّتْ لِلْكَافِرِيْنَ ﴿٢٤﴾﴾ (البقرة)

[23. Wa 'In Kuntum Fī Raybin Mimmā Nazzalnā `Alā `Abdinā Fa'tū Bisūratin Min Mithlihi Wa Ad`ū Shuhadā'akum Min Dūni Allāhi 'In Kuntum Ṣādiqīna. 24. Fa'in Lam Taf`alū Wa Lan Taf`alū Fa Attaqū An-Nāra Allatī Waqūduhā An-Nāsu Wa Al-Ḥijāratu^U iddat Lilkāfirīna]

". And if you are in doubt concerning that which We have revealed unto Our slave (Muhammad), then produce a surah of the like thereof, and call your witnesses besides Allah if you are truthful (23) And if you do it not - and you can never do it - then guard yourselves against the Fire, whose fuel is of men and stones, prepared for disbelievers.(24) (Albaqarah: 23, 24)

﴿أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ وَاَدْعُوا مَن اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٨﴾﴾ (يونس)

[Am Yaqūlūna Aftarāhu Qul Fa'tū Bisūratin Mithlihi Wa Ad`ū Mani Astaṭa`tum Min Dūni Allāhi 'In Kuntum Ṣādiqīna]

"Or say they: He has invented it? Say: Then bring a surah like unto it, and call (for help) on all you can besides Allah, if you are truthful" (Younus: 38)

I infer:

The levels of challenge from the above activity

I cooperate and match:

- * The prophet, peace be upon him, said “dutifulness to relatives increases life span.” (Al-Gamea Alsagheer), and Allah, glory be to Him, says:

﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾ (الأعراف 34) *

- * [Fa'idhā Jā'a 'Ajaluhum Lā Yasta'khirūna Sā'atan Wa Lā Yastaqdimūna]
“.. and when its term comes, they cannot put it off an hour nor yet advance (it)”

(Al-Aaraaf: 34)

**

- * The prophet, peace be upon him, said “Zamzam water is according to the purpose it is drunk for”. While there is an invented saying and claimed to be a Hadith: “In eggplant, there is a remedy for all maladies”

I think and infer:

Based on the following texts, complete the table below:

﴿تَبَارَكَ الَّذِي نَزَّلَ الْفُرْقَانَ عَلَى عَبْدِهِ لِيَكُونَ لِلْعَالَمِينَ نَذِيرًا﴾ (الفرقان)

[Tabāraka Al-Ladhī Nazzala Al-Furqāna `Alá `Abdihī Liyakūna Lil`ālamīna Nadhīrāan]

Allah, the Almighty, says: “Blessed is He Who has revealed unto His slave the Criterion (of right and wrong), that he may be a warner to the peoples” (Al-Furqan: 1)

The prophet, peace be upon him, said: “And while every prophet was sent to his people specially, I was sent to all mankind” (Bukhari & Muslim). So, the prophet was the seal and last of all the prophets and so was his message

The verse is considered evidence of:	.....
The Hadith is regarded as evidence of:	.....
Result	.....

 I organize my concepts

**Reason and Revealed
Texts**

The role of reason towards the text.	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
Purposes of challenging	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
Reasons for the distant approach of the intellect to the text	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
Islamic viewpoint on intellect	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>
	<hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/> <hr/>



Student Activities

I answer by myself:

◆ **First:** what do these concepts mean:

1. The Sound (transmission of revealed) text:.....

2. The evident intellect:
.....

3. The Qur'anic Miracle:
.....

◆ **Second:** Draw up a borderline between text and intellect using the following text:

It is narrated that Ali, may Allah be pleased with him, said: "Had religion been by mere opinion, it would have been more logical to wipe down the bottom of socks than their top. I saw the prophet wipe over the surface"

.....
.....

◆ **Thirdly:** Clarify how Islam views the challenge of the intellect.

.....

◆ **Fourthly:** Enumerate the levels of challenge to people in the Holy Qur'an.

.....
.....
.....

♦Fifthly: Mention how the intellect's role towards the following verse:

﴿ أَلَمْ تَرَ إِلَى الَّذِي حَاجَّ إِبْرَاهِيمَ فِي رَبِّهِ أَنْ آتَاهُ اللَّهُ الْمُلْكَ إِذْ قَالَ إِبْرَاهِيمُ رَبِّيَ الَّذِي يُعْجِبُ وَيُعْجِبُ قَالِ أَنَا أُحْيِي وَأُمِيتُ قَالَ إِبْرَاهِيمُ فَإِنَّ اللَّهَ يَأْتِي بِالشَّمْسِ مِنَ الْمَشْرِقِ فَأْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِي كَفَرَ وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ ﴾ (البقرة)

[‘Alam Tara ‘Ilā Al-Ladhī Hājjja ‘Ibrāhīma Fī Rabbihi~ ‘An ‘ĀtāhuAllāhu Al-Mulka ‘Idh Qāla ‘Ibrāhīmu Rabbī Al-Ladhī Yuhyī Wa Yumītu Qāla ‘Anā ‘Uhyī Wa ‘Umītu Qāla ‘Ibrāhīmu Fa’innaAllāha Ya’tī Bish-Shamsi Mina Al-Mashriqi Fa’ti Bihā Mina Al-Maghribi Fabuhita Al-Ladhī Kafara Wa Allāhu Lā Yahdī Al-Qawma Až-Žālimīna]

“Have you not thought of him who had an argument with Abraham about his Lord, because Allah had given him the kingdom; how, when Abraham said: My Lord is He who gives life and causes death, he answered: I give life and cause death. Abraham said: Lo! Allah causes the sun to rise in the East, so do you cause it to come up from the West. Thus, was the disbeliever abashed. And Allah guides not wrong doing folk” (Albaqaraa: 256)

The role of the intellect towards the source	.....
The role of the intellect in giving more weight to different stances	.....
The aspect of abidance side	.....
Ratiocination based on the text	.....



Enriching my experience:

I prepare a report on manifestations of the universality of Islam



I assess myself

Ser. No.	Learning field	Degree of achievement		
		Average	Average	Average
1	I adhere to true Islam in all my affairs.			
2	I stick hard to the Book of Allah and the Sunnah of his Messenger, peace be upon him.			
3	I help all distressed Muslims around the globe.			
4	I keep away from blind imitation, especially in religious matters.			
5	I contemplate all that I hear, read and say.			

Lesson 3

Isti'faf (Abstinence)

This lesson teaches me to:

1. I explain the meaning of isti'faf.
2. I explain the effect of isti'faf on both individual and society.
3. I explain the domains of isti'faf.
4. I make sure to observe Islamic values and manners.

I take the initiative to learn

Highlights

The Prophet, peace be upon him, said: "The person who learns ten opening verses of Surat AL-Kahf will be immune to the influence of Anti-Christ."

[Narrated by Muslim]

قَالَ تَمَالَى: ﴿وَأَبْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِنْ كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفَسَادَ فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ﴾ (القصص)

[Wa Abtaghi Fimā 'Ātāka Allāhu Ad-Dāra Al-'Ākhirata^u Wa Lā Tansa Naṣībaka Mina Ad-Dunyā^u Wa 'Aḥsin Kamā 'Aḥsana Allāhu 'Ilayka^u Wa Lā Tabghi Al-Fasāda Fī Al-'Ardī^u 'Inna Allāha Lā Yuḥibbu Al-Mufsidīna]

"77. But seek the abode of the Hereafter in that which Allah has given you and neglect not your portion of the world, and be you kind even as Allah has been kind to you, and seek not corruption on the earth; lo! Allah loves not corrupters." (Surat Al-Qasas)

I discuss:

the meaning of Ihsan (kind and good performance) from real images from life.

"Perfecting work, generosity to others, ,"

I use my skills to learn

The Concept of Isti'faf:

Isti'faf or abstinence means to seek modesty and honesty. Abstinence means to abstain from improper behavior and all that is contrary to sense of honor and good character. Isti'faf or abstinence is synonymous to, and inclusive of, all these traits. It combines decency and sense of honor, as we will see later.

I give my opinion:

about the relationship between istifaf (abstinence) and tasaamuh (tolerance).

The importance and effects of abstinence:

It is a high Islamic moral that consolidates solidarity, cooperation and tolerance. It has great effects on the individual and society, including:

First: The effects of istifaf (abstinence) on individuals:

1. Higher ambition, keeping away from trivialities and involvement in useful things, like seeking knowledge and searching for solutions to scientific, social or humanitarian issues. Thus, man develops higher goals and endeavors which he seeks to achieve.
2. Assuming communal responsibility, for abstinence prevents Muslims from harming others. This enables an individual to conduct his duty toward his community by keeping and defending his interests and extending benefits to all creatures.
3. Winning the trust, respect and love of others. Allah, glory be to Him, says:
 "وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ (34)" (سورة فصلت)
 [Wa Lā Tastawī Al-Ḥasanatu Wa Lā As-Sayyi'atu `Adfa` Bi-Atī Hiya 'Aḥsanu Fa'idhā Al-Ladhī Baynaka Wa Baynahu `AdāwatunKa'annahu Wa Līyun Ḥamīmun]
 "34. The good deed and the evil deed are not alike. Repel (the evil deed) with one which is better, then lo! he, between whom and you there was enmity (will become) as though he was a bosom friend." (Surat Fussilat)

Second: The effect of abstinence on society::

The impact of abstinence on society is not less important than on the individual. There is a close link between the effects of this superior Islamic moral on both society and individual. This close relationship emerges in the following:

1. The solidarity of society against dangers as a result of confidence among its members.
2. Freedom of society from crime because its members bear their societal responsibilities.
3. The progress and prosperity of the community as a result of diligence and high aspirations of its members.
4. Stable financial and economic dealings and exchange of benefits and interests, which strengthens the economic security of society.

I infer:

from the above the dangers of lack of abstinence.

1.
2.

Domains of abstinence:

Based on its linguistic original meaning, the word istifaf (abstinence), in Arabic: استعفاف, occurs three times in three verses of the Holy Qur'an:

Allah, glory be to Him, says:

﴿وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ﴾ سورة النساء: 6

[Wa Man Kāna Ghanīyāan Falyasta`fif^u Wa Man Kāna Faqīrāan Falya`kul Bil-Ma`rūfi]

“Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship).” (Surat An-Nisa:6)

He, glory be to Him, also says:

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ سورة النور: 33

[Wa Līasta`fifi Al-Ladhīna Lā Yajidūna Nikāhāan Ḥattá Yughniyahumu Allāhu Min Fadlihi]

“And let those who cannot find a match keep chaste till Allah gives them independence by His grace.” (Surat An-Nur:33)

He, glory be to Him, also says:

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ

سَمِيعٌ عَلِيمٌ (60)﴾ (سورة النور)

[Wa Al-Qawā`idu Mina An-Nisā' Al-Lātī Lā Yarjūna Nikāhāan Falaysa `Alayhinna Junāḥun 'An Yaḍa`na Thiyābahunna Ghayra Mutabarrijātin Bizīnatin^u Wa 'An Yasta`fifna Khayrun Lahunna Wa^u Allāhu Samī'un `Alīmun]

“60. As for women past child bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is All-Hearer, All-Knower.” (Surat An-Nur)

Abstinence or isti'faf is a comprehensive practical conduct that is inclusive of behaviors of Muslim men and women in dealings, worship, relations, feelings and emotions. It is even related to begging. Allah, glory be to Him, says:

﴿لِلْفُقَرَاءِ الَّذِينَ أَحْصَرُوا فِي سَبِيلِ اللَّهِ لَا يَسْتَطِيعُونَ ضَرْبًا فِي الْأَرْضِ يَحْسَبُهُمُ الْجَاهِلُ أَغْنِيَاءَ مِنَ التَّعَفُّفِ تَعْرِفُهُمْ بِسِيمَاهُمْ لَا يَسْأَلُونَ

النَّاسَ الْخَافًا وَمَا تُنْفِقُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ﴾ (273) سورة البقرة

[Lilfuqarā'i Al-Ladhīna 'Uḥṣirū Fī Sabīli Allāhi Lā Yastaṭī'una Ḍarbāan Fī Al-'Arḍi Yaḥsabuhumu Al-Jāhīlu 'Aghniyā'a Mina At-Ta`affufi Ta`rifuhum Bisīmāhum Lā Yas'alūna An-Nāsa 'Ilḥāfāan

Wa Mā Tunfiqū Min Khayrin Fa'inna Allāha Bihi `Alīmun]

“273. (Alms are) for the poor who are straitened for the cause of Allah, who cannot travel in the land (for trade). The unthinking man accounts them wealthy because of their restraint. You shalt know them by their mark: They do not beg of men with importunity. And whatsoever good thing you spend, lo! Allah knows it.” (Surat Al-Baqarah)

However, the holy verses focus on two areas, namely: wealth and marriage.

1. The first area: Isti'faf in marriage and honor (a'raad):

Allah, glory be to Him, also says:

﴿وَلْيَسْتَعْفِفِ الَّذِينَ لَا يَجِدُونَ نِكَاحًا حَتَّى يُغْنِيَهُمُ اللَّهُ مِنْ فَضْلِهِ﴾ سورة النور:33

[Wa Līasta`fifi Al-Ladhīna Lā Yajidūna Nikāhāan Ḥattā Yughniyahumu Allāhu Min Fadlihi]

“And let those who cannot find a match keep chaste till Allah gives them independence by His grace.” (Surat An-Nur:33)

The holy verse is mentioned in the context of urging to facilitate the affairs of marriage and make it more affordable for young people who intend to get married. However, those who cannot afford marriage for some reason or another have to be modest and abstain from adultery, which is forbidden, until Allah, glory be to Him, bestows His favor on them. They must also refrain from all that leads to adultery, such as viewing, talking, watching movies, and reading books that stirs imagination and arouse desire. Prophet Muhammad, peace be upon him, said:

“O young men, whoever among you can afford to get married, let him do so, because it keeps the gaze down the best and it is the most protecting for the private parts; and whoever cannot afford it, let him fast, for that will be a shield for him.” (Narrated by Bukhari)

Keeping away from excitors and causes of adultery, while keeping oneself busy with useful things, like acts of worship and sports, is a way of observing isti'faf and abstinence.

:As for Allah's saying

﴿وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللَّاتِي لَا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ (60)﴾ (سورة النور)

[Wa Al-Qawā`idu Mina An-Nisā' Al-Lātī Lā Yarjūna Nikāhāan Falaysa `Alayhinna Junāḥun 'An Yaḍa`na Thiyābahunna Ghayra Mutabarrijātin Bizīnatin Wa 'An Yasta`fifna Khayrun Lahunna Wa Allāhu Samī'un `Alīmun]

“60. As for women past child bearing, who have no hope of marriage, it is no sin for them if they discard their (outer) clothing in such a way as not to show adornment. But to refrain is better for them. Allah is All-Hearer, All-Knower.” (Surat An-Nur)

It is in the context of lawful ornaments and modesty of women. It makes clear what is permissible for women who have no more desire for marriage, due to their old age. Since it is no more probable for them to attract others or to be enticed to commit indecency, Allah, glory be to Him, allowed them to reduce their outer clothing. Then Allah, glory be to Him, pointed out that to refrain from discarding their outer garments is better for them, which is a kind of piety. To give up what is permissible for fear you would commit something forbidden is a form of piety and devoutness; to observe good morals is muroo-ah (honorable and fine behavior); this means that isti'faf or abstinence includes muroo-ah or honorable behavior.

I suggest:

appropriate means to realize isti'faf on social networking websites:

1.
2.
3.
4.

I discuss and identify:

Four ways to realize isti'faf in the following:

* Workplace and public employment:

1.
2.
3.
4.

** Writing and publication:

Abide with the Publications and Publishing Law in the country

1.
2.
3.
4.

* 2nd Area: Isti'faf in wealth:

Allah, glory be to Him, says:

﴿ وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ ﴾ سورة النساء: 6

[Wa Man KānaGhanīyāan Falyasta`fif^u Wa Man Kāna Faqīrāan Falya`kul Bil-Ma`rūfi]

“Whoso (of the guardians) is rich, let him abstain generously (from taking of the property of orphans); and whoso is poor let him take thereof in reason (for his guardianship).”
(Surat An-Nisa:6)

This holy verse is in the context of encouraging to provide care for orphans and their money. The Islamic Sharia discouraged a rich guardian to benefit from an orphan's money or take from it, although he provides service for the orphan; and this is an aspect of good morals.

Isti'faf in wealth in general includes all financial transactions and ways of earning money. So a Muslim refrains from unlawful ways of earning money, like robbery, usury, gambling, cheating, monopoly, fraud, trickery and other acts that are forbidden by Allah, glory be to Him, and His Messenger, peace be upon him.

It also includes the ways of spending money; thus, isti'faf is realized by moderation in spending, as well as refraining from extravagance, stinginess and spending on unlawful things.

I analyze and find a solution:

In cooperation with my group, we analyze the following problem and set three criteria that realize isti'faf and form suitable solutions to the problem as per the following table:

** Online shopping and marketing.

The problem	The non-conformance of the product to the announced specifications, and selling fake commodities.
Its Causes	Breaking the law; the consumer does not resort to competent authorities;
Its Results	.....
The Solution:	..... ..... .....

** Commercial advertisements:

Solution
----------	-------------------------

Self-purification and isti'faf:

By nature, man has good and evil elements. Therefore, he needs to control his behavior and restrain evil inclinations within himself, especially his appetencies and wanton desires. He has an obligation to purify himself by having good inclinations and feelings of tolerance prevail over evil in his mind and responding to virtues and good morals, thereby controlling his inclinations and desires. Isti'faf would enable him to do all that.

What is the tight way to develop isti'faf and abstinence, and then to acquire all virtues?

1. Observe acts of worship regularly, especially prayer. Allah, glory be to Him, says:

﴿ وَأَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ ﴾ سورة العنكبوت:45

[Wa 'Aqimu Aṣ-Ṣalāata 'Inna Aṣ-Ṣalāata Tanhá `Ani Al-Faḥshā'i Wa Al-Munkar]

".. establish prayer. Lo! prayer preserves from lewdness and iniquity." (Surat Al-Ankabut:45)

2. Do voluntary prayers, remember Allah, glory be to Him, and say prayers and supplications. The Messenger of Allah, peace be upon him, used to say frequently:

[Ya muqallib al-qulub, thabbit qalbi 'ala dinik]

(O mover (or flip-flopper) of hearts, make my heart firm upon your religion!" (Sunan At-Tirmidhi)

3. Good friends who help him to do good and keep him away from harming himself or others.

I read and infer:

The Prophet, peace be upon him, said: "Knowledge is acquired by trying to learn, and meekness is attained through training to be meek. Whoever seeks goodness will be endowed with it, and whoever wards off evil will be protected from it." (Al-Jamea As-Sagheer)

** From the noble Hadith, I conclude a way to attain isti'faf and purify myself..

1.
2.

 I organize my concepts



Its concept:	.....
Importance:	.....
Its impact:	On individuals:	.....
	On Society:	.....
Its domains	.....
	
Its means:	.....



Student Activities

I answer by myself:

◆ 1st: Explain the following concepts:

1. muroo-ah .

.....

2. iffah (modesty).

.....

◆ 2nd: Explain the relationship between the effects of isti'faf on individuals and society, as follows:

★ Type of relationship :

★ Explanation:

◆ 3rd: Mention the most important ways to attain the manners of isti'faf..

-
-
-
-

◆ 4th: explain how isti'faf is achieved in marriage.

.....

◆ 5th: Mention proofs of the possibility of attaining isti'faf through other than marriage.

.....



Enriching my experience

I write a brief article about the moral quality of isti'faf in markets and shopping.



I assess myself

Serial No.	Learning aspect	Achievement level		
		medium	good	excellent
1	I am keen on isti'faf in all cases.			
2	I focus my attention on what is use-ful.			
3	I define isti'faf, its effects and do-mains.			
4	I set my aims and focus my efforts on them.			

Lesson lexicon

Term	Meaning
الإحسانُ	In worship: to worship Allah as if you see Him, for even though you do not see Him, He sees you. In dealings: to give away benefits of whatever kind to others.
المروءة muroo-ah	Psychological ethics that motivate a person to observe good morals.
الزَّورع piety	To give up permissible things for fear one commits prohibitions.
الوصي guardian	The one who is authorized to dispose of, and care for, an orphan's property or money.
المسؤولية المجتمعية community responsibility	Commitment and contribution to the development, progress and prosperity of a community in social and environmental areas.
القمار gambling	Any games played between competitors for a sum of money collected from them, and de-priving the loser of it.
الاحتكار monopoly	To buy commodities and store them so that on-ly few of them are left in the hands of people, resulting in rise of prices.
الغش fraud	Hiding all that makes the buyer of a commodity hate it.
النوافل voluntary prayers	All rak'as in prayers, except for obligatory elements of worship (e.g. sunan (optional) acts of prayer.
الزَّيْنَةُ الظَّاهِرَة Visible adornment	All that a woman uses as adornment and is visible to people in accordance with Sharia controls.

Lesson 4

Financial contracts in Islam

This lesson teaches me to:

1. Define the meaning of contracts.
2. Explore the importance attached to the regulation of financial contracts.
3. Determine the elements and conditions of a financial contract.
4. Clarify the classification of financial contracts in terms of legitimacy and purpose.
5. Illustrate the features of financial contracts in Islam.

I take the initiative to learn

Almighty Allah, Glory be to Him, says

﴿يَا أَيُّهَا الَّذِينَ آمَنُوا أَوْفُوا بِالْعُقُودِ أُحِلَّتْ لَكُمْ بَهِيمَةُ الْأَنْعَامِ إِلَّا مَا يُتْلَى عَلَيْكُمْ غَيْرَ مُحِلِّي الصَّيْدِ وَأَنْتُمْ حُرْمٌ إِنَّ اللَّهَ يَحْكُمُ مَا يُرِيدُ﴾ (المائدة)

Yā 'Ayyuhā Al-Ladhīna 'Āmanū 'Awfū Bil-'Uqūdi 'Uhillat Lakum Bahīmatu Al-'An'āmi 'Illā Mā Yutlá `Alaykum Ghayra Muḥillī Aṣ-Ṣaydi Wa 'An-tum Ḥurumun^a Inna Allāha " (Yaḥkumu Mā Yurīdu" (Surat AlMaedah: 1

O you who believe! Fulfil (all) Contracts. The beast of cattle is made lawful unto you (for food) except that which is announced unto you (herein), game being unlaw-ful when you are on pilgrimage. Lo! Allah ordains that which pleases Him." The Table Spread (Surat Al-Ma'idah: 1)

I discuss and deduce:

- ◇ the command mentioned in the Qur'anic verse?
- ◇ synonyms of the word "Al'uqood" or contracts?



I make use of my skills to learn:

Contracts and commitments in Islam are divided according to their subjects. There are, for example, religious commitments by which a human being obligates himself before Almighty Allah. There are also social commitments and contracts related to personal status law, international treaties and contracts, scientific con-tracts, financial contracts and other kinds of contracts.

I categorize:

The following contracts and commitments according to their suitable equivalents in the table:

Truce – scholarships – vow - sale – oath – lease – marriage.

Divisions of contracts and com-mitments	Contracts
Religious commitments
Social contracts
International contracts
Financial contracts
Scientific contracts



Definition of `Aqd (contract)

Linguistic definition of `Aqd (contract): to fasten by drawing together the parts or sides and knotting with strings or laces.
 Constructive definition: The legal binding of two parties' wills.



Significance of regulating and notarizing contracts:

The arrangement of financial contracts has a great importance in preventing conflicts and avoidance of harm. This is guaranteed by determining duties of each of the two parties of the contract as well as their rights based on documentation and witnesses and other suitable means. Almighty Allah says in the verse of debt, which is the longest verse in the Holy Qur'an:

﴿ "وَلَا تَسْأَمُوا أَنْ تَكْتُبُوهُ صَغِيرًا أَوْ كَبِيرًا إِلَىٰ أَجَلِهِ" ﴾

"Wa Lā Tas'amū 'An Taktubūhu Ṣaghīrāan 'Aw Kabīrāan 'Illā 'Ajalihi " (Surat Albaqarah: 282) "Be not averse to writing down (the contract) whether it be small or great, with (record of) the term there-of." Surat Albaqara: 282.

I expect:

The consequences of violating the contract in the following case:

The buyer undertook a remittance while the seller did not undertake delivery of goods.

I infer:

Some merits of notarization and regulation of contracts:

-
-

Elements of financial contracts:

Among the basics of transaction in Islam is mutual consent. Almighty Allah says:

﴿ يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُم بَيْنَكُم بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ

تَرَاضٍ مِنْكُمْ وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا ﴾

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Lā Ta'kulū

'Amwālakum Baynakum Bil-Bāṭili 'Illā 'An Takūna

Tijāratan `An Tarādīn Minkum `Wa Lā Taqtulū 'Anfusakum

° "Inna Allāha Kāna Bikum Raḥīmāan" (Surat Al-Nisaa: 29) "O

you who believe! Squander not your wealth among yourselves in vanity, except it be a trade by mutual consent, And do not kill yourselves (nor kill one another). Surely, Allāh is Most Merciful to you " (Surat Al-Nisaa: 29)

The contract elements are three: form of contract, the two contracting parties and the subject

Coercion in contract

The coerced sale is not legal except if coercion is rightfully implemented, such as when a judge obliges a procrastinating debtor to sell some of his properties to pay off debts, and when private property is expropriated for public interest according to legalistic criteria.

matter of the contract.

The first element: form of contract:

Formulation of offer and acceptance: it is either by word (saying), writing, gesture or act (reciprocal delivery). Formula can be expressed in any clear, understood and customary way such as by modern communication means in concluding contracts.

I extract from lesson lexicon:

Form:

I clarify:

the kind of contract formula in the following cases:

** She sent a list of books she wanted to buy from a web site then received an electronic positive response. She, afterwards, paid the sum by a credit card..

.....

** In a commercial market, a buyer paid the price shown on screen to the clerk without speaking..

.....

** He exported a ton of dates and the contract was concluded by a telephonic audio and video communication. The exporter said: I sold you a ton of dates we have agreed upon at twenty thousand Dirhams and importer re-plied: I accepted.:

.....

The second element: the two contracting parties:

I infer:

from the two following texts the most important conditions that should be available in the two contracting parties:

◆ Almighty Allah, Glory be to Him, said:

﴿وَابْتَلُوا الْيَتَامَىٰ حَتَّىٰ إِذَا بَلَغُوا النِّكَاحَ فَإِنْ آنَسْتُمْ مِنْهُمْ رُشْدًا فَادْفَعُوا إِلَيْهِمْ أَمْوَالَهُمْ

"Wa Abtalū Al-Yatāmá Ĥattá 'Idhā Balaghū An-Nikāĥa Fa'in Ānastum Minhum Rushdāan Fādfa`ū 'Ilayhim' Amwālahum" (Surat Al-Nisaa: 6) " Prove orphans till they reach the marriageable age; then, if you find them of sound judgment, deliver over unto them their fortune;" (Surat Al-Nisaa: 6)

◆ The Messenger of Allah, peace be upon him, said: "The pen has been lifted from three: From the sleeper until he wakes up, from the minor until he grows up, and from the insane until he comes back to his senses." "reported by Ahmad in his Musnad."

1.
2.
3.
4. To willingly and voluntarily choose .

There is no difference between man and woman in establishing contracting legal capacity. Such capacity is even extended to non-human beings (legal person) such as enterprises and commercial corporations..

I apply:

The two contracting parties in each of the following are:

- Proxy contract (agent - principal)
- Loan contract (.....).
- Mortgage contract (.....).
- Leasing contract (.....).
- Debt contract (.....).

Definition of adulthood
 Adulthood is an ability of a person to correctly handle financial matters and make the best use of properties. It is a condition of maturity with or without puberty. The Irrational one is called "Safeeh or fool" except a boy buying little things such as a candy from a .grocery



The third element: subject of contract (contracted object):

It is what is concluded within the contract: it might be in kind such as sales contract, a usufruct such as leasing or an action like power of attorney.

I determine:

The subject matter of contract in each of the following contracts (action – in kind – usufruct):

- ★ Conventional sequestration contract:
- ★ Mortgage contract:
- ★ Lending contract:

Among the conditions of the contract subject matter, it must be: Among the conditions of the contract subject matter, it must be:

1. Possessed by a contractor: The Messenger of Allah, peace be upon him, said: "Do not sell what you do not have" (Reported by Annasaei). It is not allowable to sell possessions of others.
2. Lawful: wine, pork (or pig) and harmful goods are not allowed to be sold.
3. Known and defined: it is not allowed to sell unknown or falsely or insufficiently described thing lest any defect might be covered or hidden.

I render a justified judgment:

Juristic ruling on following contracts:

1. He rented a car from the company he works in without informing its owners..
.....
2. He contracted a company to supply expired foods..
.....
3. He rented an apartment for residence and then illegally subleased it.
.....

Types of financial contracts in Islam:

Jurists divided financial contracts according to some considerations among which are:

1. First consideration (according to sharia):

Contracts are divided into two divisions (in terms of religious recognition or prohibition):

- a. Legal contracts: they are contracts accredited by sharia, with entailed juristic effects. A Muslim should observe the validity of the contract elements and never add any unlawful condition to a contract. If he is unfamiliar with any kind of contracts, he should refer to specialized jurists and reliable Fatwa center in the country.
- b. Illegal contracts: they are the ones which Islamic Sharia prohibited and did not entail any legal effects.

This happens because of a forbidden condition or description in relation to a contract, making it illegal, such as contracts that include usury, gambling, cheat or fraud. The Messenger of Allah, peace be upon him, said: "Muslims abide by the conditions", and "Reconciliation is allowed among the Muslims, except for a reconciliation that makes the lawful unlawful, or the unlawful lawful." (Reported by Abu Dawud).

I state the juristic ruling:

- ** He contracted a person to invest his money provided that investment must be free from any illegal dealings.
- ** He borrowed a sum of money; but the lender stipulated that he should repay it at 20% interest..

2. The second consideration (according to purpose)

Contracts are divided in accordance with their purposes into: exchange, pledges and security contracts.

I extract from the lesson lexicon:

- ★ Exchange contracts:
- ★ Pledges contracts:
- ★ Security contracts:



I categorize:

Financial contracts in conformity with their equivalents in the table:

Mortgage – endowment – lending – forward sale – grant – guarantee – sale – speculation.

Divisions of financial contracts	contracts
Exchange contracts
Donations contracts
Security contracts

Features of financial contracts in Islam:

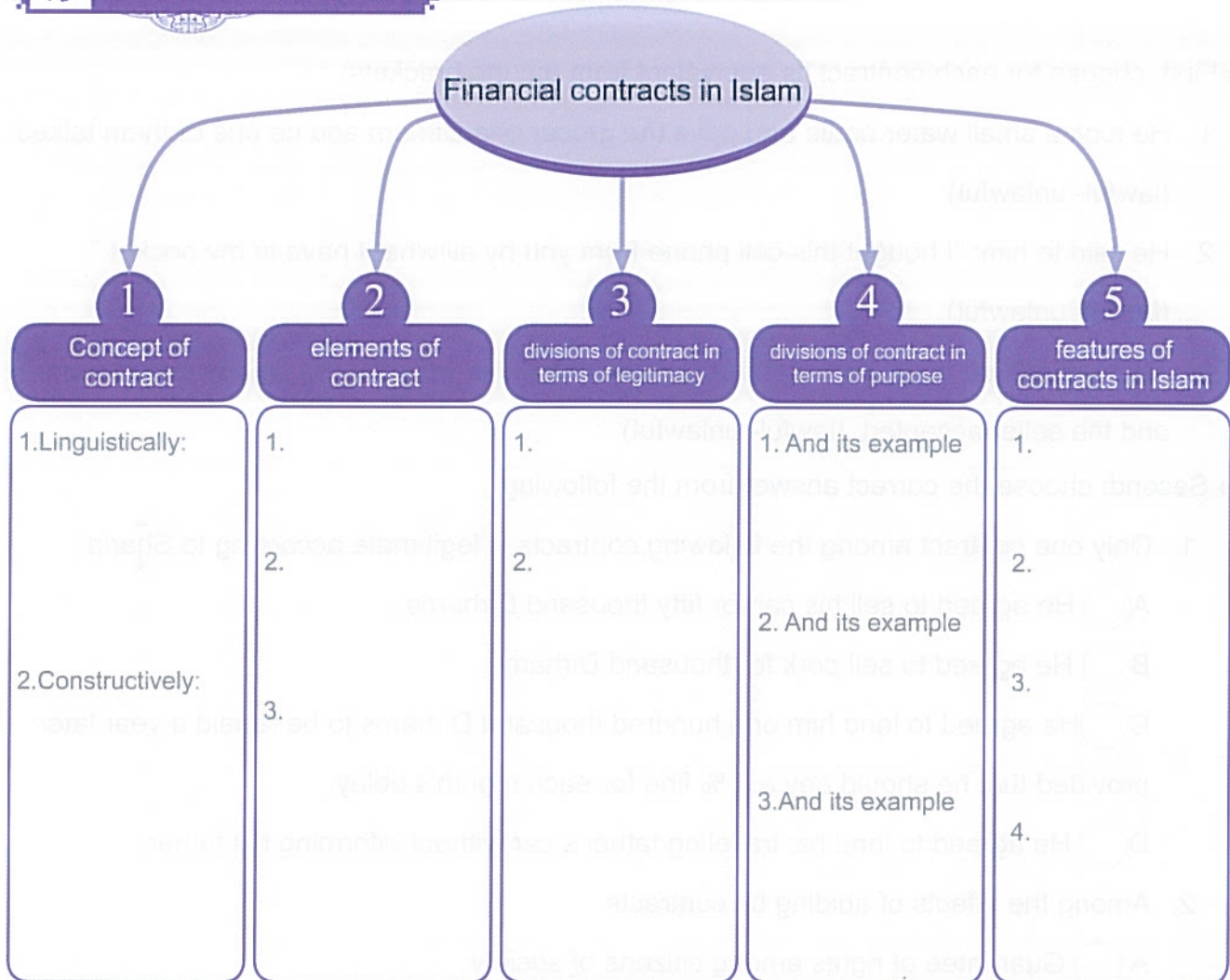
Flexible and compatible with the spirit of our age: financial contracts and their conditions are originally based on lawfulness and permissibility except in case of Sharia evidence of prohibition: Almighty Allah says: "وَأَحَلَّ اللَّهُ الْبَيْعَ وَحَرَّمَ الرِّبَا" "Wa 'Aḥalla Allāhu Al-Bay'a Wa Ḥarrama Ar-Ribā". "Allah permits trading and forbids usury.". (Surat Albaqara: 275). Islamic Sharia is eternal and valid for any time or place without any possibility of being outdated. The contracts investigated by old jurists were simple, determined and suitable to their times. Contemporary financial contracts, however, are complicated and sophisticated. Although they are many and variant, contemporary jurists managed to figure out appropriate juristic rulings such as Murabaha sale for the purchaser, credit cards, Lease-purchase, insurance contract and other kinds of contracts that are ever evolving.

3. Regulated by ethical and faithful values: a Muslim is honest and sincere and does not wrong an employee or cheat anyone whether old or young. He is supposed to be fair with all people whether he contracted with a Muslim or a non-Muslim. He cannot accept any unlawful contract or condition or perjure to attain any gain in his contracts or dealings. All means of profit and earning must be legitimate since the end does not justify the means. The deterrent in transactions is not only the law but also fear of Allah and internal control within the heart. Fear of Allah is much more powerful than any other effective means that might hinder human being from resorting to cheat or breach of trust.

4. Fulfilling the needs of society: it is evident in allowing some contracts in which price is immediately delivered although the contracted {the sold} item is not existent, such as istisna'a contract, which is a contract of exchange with deferred delivery and forward buying {loan} contract. These contracts were allowed to make things easy for people due to their needs. Farmers wait for selling their yield to gain money since a farmer becomes inactive without money. This is why juristic ruling is here important to allow paying a farmer in advance before ripeness so as to fulfill his needs of machinery, workers and seeds. Afterwards, the buyer receives the fruits agreed upon by the due date. Ibn Abbas, may Allah be pleased with him, reported that: when the Prophet, peace be upon him, came to Al-Madinah, they used to pay in advance for dates, two or three years in advance. He said: 'Whoever pays in advance for dates, let him pay for a known amount or a known weight, to be delivered at a known time.' {agreed upon}.
5. They must be enforced: Islam attaches great respect to contracts and enjoins adherence to their conditions and fulfillment of them. Almighty Allah said: " وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ مَسْئُولًا " "Wa 'Awfū Bil-'Ahdī" "Inna Al-'Ahdā Kāna Mas'ūlān" "and keep the covenant. Lo! of the covenant it will be asked." Surat Al-Israa: 34. ". The reward of honoring the promises of these contracts is not confined to mundane life or material gains but also extended to the hereafter whether good or evil.



I organize my concepts



Student Activities

I answer on my own:

◆ First: choose for each contract its equivalent from among brackets:

1. He took a small water bottle and gave the grocer one Dirham and no one of them talked.
(lawful- unlawful)
2. He said to him: "I bought this cell phone from you by all what I have in my pocket."
(lawful- unlawful)
3. They agreed on the price but the buyer stipulated that payment be paid in installments and the seller accepted. (lawful- unlawful)

◆ Second: choose the correct answer from the following:

1. Only one contract among the following contracts is legitimate according to Sharia :

- A He agreed to sell his car for fifty thousand Dirhams..
- B He agreed to sell pork for thousand Dirhams.
- C He agreed to lend him one hundred thousand Dirhams to be repaid a year later provided that he should pay a 5 % fine for each month's delay.
- D He agreed to lend his traveling father's car without informing his father.

2. Among the effects of abiding by contracts:

- A Guarantee of rights among citizens of society.
- B To instill confidence in the souls of dealers.
- C To encourage investment.
- D All of the above.

3. One of the following entities is ineligible and its actions do not entail any legitimate effects:

- A A dumb person.
- B Enterprises.
- C A person under coercion
- D All of the above.

◆ Third: Put true (√) or false (x) in the blank in front of the following sentences:

- He monopolized a commodity to raise the price and control its sale among people.
- One of the two contractors accepted the other's demand to dismiss sale and cancel the contract.
- He concealed from the buyer that his car had had a big accident.

◆ Fourth: justify the following!

1. Forward buying is allowable although the sold is not existent..

2. Muslims' avoidance of suspicious livelihoods.

3. Emergence of ineligibility in case of any unexpected emergency like insanity or incompetency.



Enriching my experience:

I search for a contemporary financial contract, mention the opinion of the official Fatwa Call Centre in the United Arab Emirates about this contract and eventually present all of that before my colleagues.



I assess myself

Serial	Learning aspect	Achievement level		
		medium	good	excellent
1	I clarify the meaning of contracts.			
2	I infer the importance of regulating financial contracts.			
3	I stand by my commitment of contracts and honor my promises and conditions of contracts			
4	I categorize financial contracts according to their kinds.			
5	I summarize features of financial contracts in Islam.			

Lesson lexicon

Term	Meaning
Leasing	To convey a usufruct for a determinable period in return for a compensation.
Monopoly	To keep people's necessary sustenance and rations so as to sell them later at a higher price than its known price to harm people.
Istisna`	A contract by which a manufacturer binds himself to manufacture an inexistent determined thing through materials he has in return for a compensation such as sewing a dress.
lending	To convey usufruct for a property without a return for a determinable period.
Al-Iqala (Bona Fide Revocation of Contract and its attendant effects)	Both parties of the contract agree to cancel the contract and any possible effects of it.
Eligibility	Individual's competence to act in a way that makes him religiously responsible for what he did.
Affirmation	What is first said by one of the two contractors to indicate a composition of a contract.
Credit cards	They are issued by banks and allow their holders to borrow for a short term. If the holder did not completely pay off his engagements during the grace period that might be 55 days, he would then be required to pay a monthly minimum installment in addition to a percentage added to the used sum. If he failed to pay in due time or exceeded the maximum allowed in the credit card, the borrower would incur a certain fine.
Sale	A tradeoff by transferring and receiving a possession from the seller to the buyer in return for a compensation.
An installment sale	It is a sale in which the sold item is delivered in return for delayed price paid by installments at known parts in determined times.
Forward buying (lending sale)	To sell a deferred immediate thing for an immediate price.
Murabaha sale for the purchaser	The client submits an application to the bank to buy certain specific commodity. After the bank receives the commodity, the client buys it from the bank at a deferred price and known profit.
A lease ending in ownership	A lease contract for a specific thing for a determined period followed by selling the same thing in return for an agreed upon sum of money. The rent paid in installments is regarded as a part of the sale price.
Insurance	A contract pursuant to which the subscriber pays a defined sum of money to insurance company in return of compensating him by it in case of any damage or accident to the insured.
Conventional sequestration	An agreement between two conflicting parties that a third party should keep the disputed property till the end of the conflict in return for a material reward.

Term	Meaning
Debt	It is what is owed or what one is bound to pay to another such as a loan, deferred sale price or the like. Debt is more general than loan.
Usury	<p>"Riba" is a term that is used when two parties exchange item of same kind, and in return one party received extra (or in excess) of what he gave. It is not one of the contracts but it involves some kinds of sales or debts. Scholars agreed that usury takes two forms:</p> <ol style="list-style-type: none"> 1. Usury of debts: a delay of receiving one of the two usury moneys. 2. Usury of sales: the interest incurred in one of the two identical usury moneys. <p>The properties that might be subject to usury include prices such as gold and silver as well as bank notes and every food that can be eaten or maintained, measured or weighed such as wheat, barley, rice and dates.</p>
Adulthood	One's ability to better handle his financial matters and make the best use of property.
Element	A pillar of the contract. Contract form, two contractors and subject matter of contract are all pillars of the contract because they are its parts.
Mortgage	To keep the property to guarantee the right of the creditor. The creditor can recover his right from such property in case the debtor fails to pay off.
Weak-mindedness	It is when a person puts his money in the wrong direction and excessively spends his money.
Legal person	A group of persons or properties which have entity, rights and independent financial disclosure that are not dependent on the life or death of any of the persons who constitute it.
Condition	It is what the existence of the contract depends on and is not one of its constituents.
Speculation company	A contract between two parties; one pays money to the other and the other does the work and then profit is equally divided between them as per agreement and loss is incurred by the owner of the capital.
Form of contract	A word or act made by the contractors indicating their intent of concluding and accepting the contract.
Linguistic meaning of aqd or contract	Aqd or contract means to bind or to strengthen.
Constructive definition of contract	an expression of the matching between a positive proposal made by one of the contractors and the acceptance of the other contractor in a way which has an impact on the subject of the contract
Donation contracts	Voluntary contracts that are not meant for gaining any personal material benefits.
Security contracts	Contracts that guarantee a receipt of rights held by others.

Term	Meaning
Exchange contracts	Contracts that have compensation from both parties.
Acceptance	The second statement of the second party which indicates satisfaction and agreement.
Loan	To pay money to whoever might benefit from it and return it in another alternate form.
Gambling	Taking risky action in the hope of a desired result; either party may win or lose.
Guaranty	To add the disclosure of the bondsman to the one of the debtor in claiming a soul, debt or property.
Delivery	To hand over price to seller by the buyer who receives commodity from the seller without speaking.
The contracted (subject matter of the contract)	All what is contracted.
Contracting	A contract in which a contractor undertakes manufacturing something to the other party or performing something in return for a defined sum of money such as building a house.
To make a vow	To undertake an act of worship not ordained by Sharia.
Grant	To convey ownership of something to another one without a compensation.
Deposit	Money given to a trustful person to keep it without reward or any possible disposition except with the owner's permission.
Endowment	To specify his possessed property in service of people without selling, granting or bequeathing it to another one after death. It is maintained to be benefited from it or from its revenue and then to be benevolently spent.
Power of attorney	To assign someone to perform another one's acts.
Oath	To emphasize the pledge by one of the names of Allah or His attributes coupled with oath particle.

Lesson Five

Arabic language and culture

This lesson teaches me to:

1. clarify the importance and status of language.
2. infer the relation between language and culture.
3. justify the necessity of entrenching arabic-islamic culture.
4. define the features of arabic-islamic culture.
5. illuminate the endeavors of the uae in protecting arabic language.
6. reinforce my arabic language and consolidate my islamic culture.

I start to learn:

Allah, glory be to Him, says:

قال تعالى: ﴿يَا أَيُّهَا النَّاسُ إِنَّا خَلَقْنَاكُمْ مِنْ ذَكَرٍ وَأُنْثَىٰ وَجَعَلْنَاكُمْ شُعُوبًا وَقَبَائِلَ لِتَعَارَفُوا إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَنْفُسُكُمْ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾﴾ (الحجرات)

" Yā 'Ayyuhā An-Nāsu 'Innā Khalaqnākum Min Dhakarīn Wa 'Unthā Wa Ja`alnākum Shu`ūbān Wa Qabā'ila Lita`ārafū 'Inna 'Akramakum `Inda Allāhi 'Atqākum ' 'Inna Allāha `Alīmun Khabīrun"

"O mankind! Lo! We have created you male and female, and have made `you nations and tribes that you may know one another. Lo! the noblest of you, in the sight of Allah, is the best in conduct. Lo! Allah is All-Knower, All-Aware." Surat Al-Hujurat: 13. "

The gracious verse points out that human society consists of peoples and tribes and that acquaintance among them is inevitable congenital matter.

I discuss:

- ◆ Tools and means of acquaintance and communication among peoples.
- ◆ The most significant characteristics that distinguish and prefer some people to some others.



I use my skills to learn

Importance and value of language:

Language is a basic constituent of identity of man on personal and national levels. It is a reinforcement of self-esteem. Language is also a tool of mutual understanding, self-expression and description of personal continuous and diverse needs. Hence, Ibn Jenni said in his definition of language, "It is voices by which every folk express their purposes." This means that a human being's need of language is not limited at all, whether to communicate with others or to fulfill his needs. Therefore, he is in a dire need to have a strong language that precisely and easily expresses his material and moral requirements of life. In many cases, the achievement of one's goals highly depends on his better choice of language and mastery of eloquence.

From the vision of the United Arab Emirates

The Arabic language is reclaiming its status as a dynamic vivid language, being practiced in all domains and expressing Islamic Arabic values of the nation. The United Arab Emirates is a center of excellence in Arabic, hosting scholars and scientists, supporting the production of original Arabic content and encouraging the translation of international scientific and literary works into Arabic.

Hence, Arabic is highly worthy of its native speakers' pride of its rich and huge wealth of meanings and vocabularies. This is why it is one of the richest and most abundant languages all over the world. It suffices it that it has embraced the verses and laws of Allah, Who chose it for the Holy Qur'an. Allah, glory be to Him, says:

" وَهَذَا كِتَابٌ مُصَدِّقٌ لِّسَانًا عَرَبِيًّا لِّيُنذِرَ الَّذِينَ ظَلَمُوا وَبُشْرَىٰ لِلْمُحْسِنِينَ "

"Wa Hadhā Kitābun Muşaddiqun Lisānān `Arabīyān Liyundhira Al-Ladhīna Ḥalamū Wa Bushrā Lilmuḥsinīna"

"and this is a confirming Scripture in the Arabic language, that it may warn those who do wrong and bring good tidings for the righteous." Surat Alahqaf: 12.

Some non-Arab scholars attested to its value. Freitag, for example, said that: "Arabic is the richest language in the world" (Freitag). Carlo Nallino said: "Arabic splendidly excels all languages, and the tongue is unable to express its merits". George Sarton said, "Arabic is the easiest and clearest language of the world."

The association of Arabic with the Holy Qur'an increased the level of attention and caring for it because it is the key to understand the different sciences of the Holy Qur'an, such as exegesis and rulings. It is the means to study the sciences of the noble Sunnah. All these considerations made the in-depth study of sciences of the Arabic language - in order to understand the Qur'an and Sunnah - a good rewardable deed that is worthy of Allah's ample reward.

Allah's preservation of the Holy Qur'an is consequently a protection of Arabic. Almighty Allah says: "إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ" "Innā Naĥnu Nazzalnā Adh-Dhikra Wa 'Innā LahuLaĥāfiẓūna" "Lo! We, even We, have revealed the Reminder, and lo! We verily are its Guardian." Surat Alhijr: 9. This increased the significant status of Arabic and assurance in its survival and continuity.

Characteristics of Arabic:

Serial	Characteristic	Meaning	Evidence and examples
1	Rhetoric and eloquence.	Easiness, clarity and wonderful rhetoric style	<p>1. Creativity in Allah's saying:</p> <p>﴿اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ ۖ مَثَلُ نُورِهِ كَمِثْقَاةٍ فِيهَا مِصْبَاحٌ﴾ Al-Lahu Nūru As-Samāwāti Wa Al-'Ardī⁴¹ Mathalu Nūrihi Kamishkāatin Fīhā Miṣbāḥun". "Allah is the Light of the heavens and the earth. The similitude of His light is as a niche wherein is a lamp." Surat Annour: 35</p> <p>Alwaleed ibn Almughira's testimony in favor of the Qur'an: It has a sweetness to it, and a charm upon it; the highest part of it is fruitful and the lowest part of it is gushing forth with bounty; it dominates and cannot be dominated, and it crushes all that is under it.</p>
2	Derivation	There are more than twenty-five thousand entries (roots) in Arabic from which new forms are derived till Arabic vocabularies became more than six million words strongly connected to each other. It is a feature Allah, the Almighty endowed Arabic with to guarantee survival and development to cope with changes and transformations.	<ul style="list-style-type: none"> Derive a group of words from the entry: Kataba <p>.....</p> <ul style="list-style-type: none"> In other languages, there is no relation between the words of the same family. Write in another language the meanings of some words derived from entry: Kataba then state the difference. <p>.....</p>
3	Conjugation	It means that one vocabulary has more than one meaning.	<p>The word Al-'Ain means: eye, fountain, envy and spy.</p> <ul style="list-style-type: none"> Other meanings : <p>.....</p> <p>.....</p>

Serial	Characteristic	Meaning	Evidence and examples
4	Amplitude and thesaurus	Synonym means that one meaning has more than a vocabulary to indicate.	Al-Asad (lion) is known as: Laith, Ghadanfar, Hizabr. • Other examples:

I express:

My high appreciation of Arabic and illustrate its beauty in what I write:
(choice of word, eloquence of phrase, description and coherence of sentences...)

.....
.....
.....
.....

The relation between language and culture:

Language is the tongue of culture and a container that is able to protect it against loss. It is the way by which culture can be channeled to people and can have influence upon them. The more powerful culture is the easier it can spread and expand. Therefore, countries and nations always seek to spread and teach their languages in order to propagate their culture and disseminate their values and principles.



The Arabic language preserved the heritage of the nation with all its cultural constituents, such as arts, sciences, literature, values and other aspects of achievement. It manifested the aspects of beauty, creativity and elegance in Arabic-Islamic culture and conveyed it to generations, which reflects the power and accuracy of language.

Culture is one of the factors of linguistic strength and richness. The more culture is flourishing the more language is plentiful and powerful. When a new art appears - such as Arabic short fiction - or new branches of scientific knowledge, the language then undertakes the mission of explaining and creating new suitable equivalent vocabularies. When the Holy Qur'an was revealed in Arabic, this was a boom to Arabic which became so vivid and powerful that it became the language of science for many centuries. Foreign scientists were keen to learn it in order to study it and translate its old cultural legacy into other languages. Copernicus as well

as a huge number of orientalists translated the works of Ibn al-Haytham in astronomy.

Thus, the relation between culture and language is an integral one, and even indispensable, because severance of such relation endangers both culture and language.

I infer:

The duty of you toward their language and culture.

I suggest:

A plan to increase cultural activity at school.

I describe:

the "Reading Nation" Initiative, clarifying its impact on culture in Islamic Arabic world.

I determine:

The causes of youth's abandonment of classical Arabic.

Culture is a responsibility:

The definitions of culture varied from general to specific according to the purpose of the definition. With regard to the general meaning: the definition includes all sciences, knowledge and arts that should be mastered. Regarding the particular meaning: it pertains to the subject

of the culture, such as the culture of environment or dialogue. This is why the definition is specific to the subject, inclusive of all sciences, knowledge and arts that are related to the subject. Each society or nation has a peculiar culture that distinguishes it from other people.

Accordingly, culture is a mirror of society and one of the ingredients of identity. It is a collective responsibility of all individuals of society males as well as females whether they are young or old. It is a tool by which their conduct, life style and attitudes can be conveyed. For example, the Messenger of Allah, peace be upon him, said, "I was sent to perfect good morals." Reported by Al`ajlouni. This and other Hadiths show the ethical cultural character of individuals and society and demonstrate their life styles. Muslim and Arab merchants managed to spread Islam in all countries they reached thanks to their noble behavior and high culture.

Among the definitions of culture:

to know something about everything or to know everything about something.

Characteristics of Arabic-Islamic culture:

Arabic-Islamic culture shares with many other cultures a lot of characteristics, such as resilience, acquisition, accumulation, development and adaptability. Yet, it has more advantages over other cultures without being prevented from affecting or being affected by other cultures. Many books of ancient civilizations were translated into Arabic and evolved inside the Islamic culture, then again were translated into other languages.

The characteristics of the Arabic-Islamic culture:

- ◆ A faith-based culture: this culture has clear answers about man, life and universe. Man is a creature honored by Allah, the Almighty: **وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ** "Wa Laqad Karramnā Banī 'Ādama" "Verily We have honored the children of Adam." Surat Alesraa: 70. "Life has an objective which is to worship Allah, populate the earth and maintain it through decent life. The Almighty Allah says: **إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً** "Innī Jā'ilun Fī Al-'Arđi Khalīfatan" "Lo! I am about to place a viceroy in the earth" Surat Albaqara: 30 ". The universe is also created that Almighty Allah made serviceable. The Almighty Allah says: **وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَاتٍ بِأَمْرِهِ** "Wa Sakhkhara Lakumu Al-Layla Wa An-Nahāra Wa Ash-Shamsa Wa Al-Qamara Wa An-Nujūmu Musakhkharātun Bi'amrihi" "Inna Fī Dhālika La'āyātin Liqawmin Ya`qilūna" "And he has constrained the night and the day and the sun and the moon to be of service unto you, and the stars are made subservient by His command. Lo! herein indeed are portents for people who have sense." Surat Annaḥl: 12. It is a great favor from Allah, glory be to Him, that necessitates great thanks to Him, through moderation, avoidance of any wasting or extravagance

and protection of the rights of next generations.

- ◆ A culture that fulfills the needs of the human beings: it gives human beings the knowledge, sciences and experience needed to bring up a balanced good character that is able to soundly think and correctly differentiate between good and evil. It urges people to do good as well as to avoid and detest evil.
- ◆ A culture that is based on principles and values: it is the culture of coexistence, tolerance and other values and virtues..

I meditate and mention:

other characteristics of Arabic-Islamic culture:



The United Arab Emirates and protection of the Arabic language and culture::

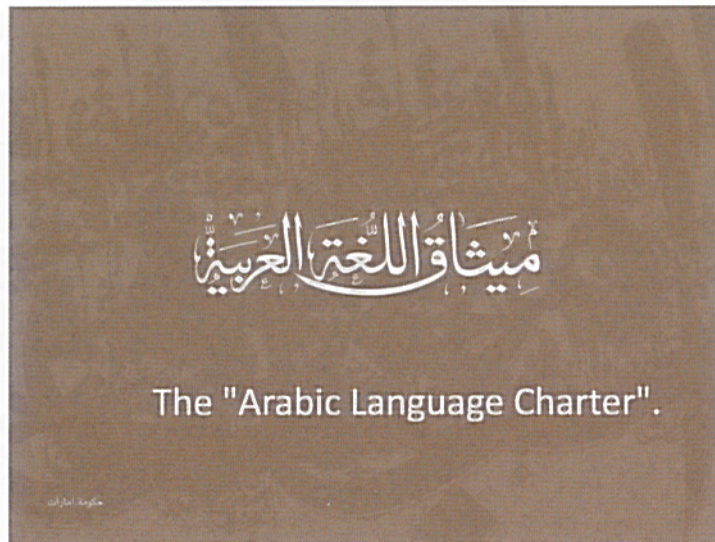
The wise leadership in the country made every effort to reinforce the status of the Arabic language and culture because it is the crux of Emirati identity. It also reflects the genuine values of its society, which has deep rooted Islamic Arabic origins. Therefore, the United Arab Emirates initiated a package of qualitative initiatives to protect the Arabic language and culture by upgrading the status of Arabic in society and reviving it as a language of science and knowledge. Among the most important initiatives are::

- ★ "Arabic Language Charter" to be a reference for all policies and laws related to protecting Arabic and strengthening its usage in daily life, such as using it in internal and external governmental dealings, advanced governmental services delivered to the audience and giving it priority in media programs and local channels, too. The information needed by the public should be provided in Arabic, in addition to other languages.
- ★ Following the directives of President His Highness Sheikh Khalifa bin Zayed Al Nahyan, may Allah protect him, the UAE Cabinet has approved the declaration of 2016 as the UAE Reading Year.
- ★ Launch an electronic initiative to publish Arabic content on the Internet.
- ★ Organize public and private school competitions to discover, support and encourage creative and excellent talents among students. Competitions include writing, calligraphy, reading and poetry. They are supervised by the Ministry of Education within a series of annual programs and events during the schooling year.
- ★ To establish a faculty of translation under the umbrella of the Mohammed Bin Rashid School for Communication (MBRSC) in Dubai to graduate well qualified interpreters to translate science and knowledge.



I discuss:

With my group, I discuss some materials of



The United Arab Emirates emphasizes the principles provided for in the following articles:

The first article: Arabic is the official language of the country pursuant to the seventh article of the constitution of the United Arab Emirates.

The second article: Arabic is the language of the government and thus all letters, correspondence, treaties, official agreements, acts and decisions issued by the United Arab Emirates must be issued in Arabic.

The third article: Arabic is the language of official communication within governmental authorities and between these authorities and other relative ones.

The fourth article: Arabic is the basic language in services delivered by the government bodies. Such services should also be offered in other languages for Arabic nonspeaking persons if necessary.

The fifth article: Arabic is an essential pillar in education in the United Arab Emirates. The Ministry of Education and other concerned entities must exert their best to develop the methods and skills of learning and teaching Arabic in public as well as private schools. Private schools must adhere to Arabic to enable Emirati students and other Arabic speaking students to master their tools.

The sixth article: the government should encourage teaching Arabic for Arabic non-speakers through schools by developing the ways and styles of teaching for Arabic speaking students in all stages of education. It also should encourage centers of teaching Arabic to elders in the country's universities as well as Arabic teaching centers subsidiary to the private sector in order to build bridges in terms of culture and civilization.

The seventh article: the government directs institutions charged with higher education to regard Arabic a stipulation in study in governmental universities with an emphasis on modernizing education methods in Arabic so as to develop linguistic abilities of graduates. This will ensure sustainable development of the country in the future.

The eighth article: higher education institutions and research centers in the United Arab Emirates should contribute to upgrading Arabic by enriching it with technical and scientific terminology. They should encourage Arabic linguistic researches and studies so as to regain the historical role of Arabic language in terms of creativity and innovation.

The ninth article: the government should support and encourage Arabic content and translation of world literary and scientific

works into Arabic to accomplish sustainable civilizational awakening.

The tenth article: the government should encourage cultural and artistic events and other activities and initiatives that contribute to the rise of Arabic.

The eleventh article: the government should direct concerned entities in economic sector and business to use Arabic and correctly offer all data related to consumer products common in the United Arab Emirates in Arabic in the first place then in other languages if necessary.

The twelfth article: audio and video media outlets should present their programs and shows in Arabic as much as possible with a focus on programs specified for children in classical Arabic so as to make them precisely familiar with Arabic language.

The thirteenth article: all governmental concerned authorities formulate and enforce their policies, regulations and laws in a way that ensures the implementation of the articles of this charter within the duties of each of them.

 I organize my concepts

Arabic language and culture

language	Its significance: Its status:
Characteristics of Arabic	..... .....
Relation between language and culture	..... .....
Reinforcement of culture	Religious obligation. National duty.
Characteristics of culture	..... .....
The United Arab Emirates and protection of language and culture	..... ..... .....



Student Activities

I answer by myself:

◆ First: explain the following concepts:

1. Islamic culture:
2. Arabic language:

◆ Second: explain the impact of values and morals upon culture:

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◆ Third: show the relation between culture and status of countries .

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◆ Fourth: mention patterns of the endeavors of the United Arab Emirates to protect the Arabic language and culture.

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Ascribe the following sayings to their sayers:

Serial	saying	sayer
1	"Learn Arabic, for it is part of the religion"
2	I'm the sea; in its interior pearls hide, did they ask the diver about my shells?!	.....
3	We must maintain our ancient heritage because it is the origin and the crux and we should abide by it.	.....
4	The cultural project we sought to adopt and enforce continuously advanced according to our Islamic Arabic pillars. We abided by this spirit in all what we have implemented of projects and plans in all fields of education, culture and science. We aspired to instill that in the heads of the youngsters so as to protect our civilizational identity against any loss at time of globalization.	His Highness Sheikh Dr. Sultan bin Muhammad Al Qasimi.
5	Arabic thanks to the holy Qur'an expanded to an extent never experienced by any other language in the world.	.....
6	I feel a little bit fool because I did not learn foreign languages. I would like to learn French, Arabic or Chinese.	.....
7	How can one resist the elegance and charm of such unique language that has a correct logic. The neighbor of the Arabs in the countries they conquered were fascinated by this language.	.....
8	Islamic sciences were while at the peak lightening like a moon in the gloom that used to cover Europe in the Middle Ages.	.....

Secondly: write a brief report about translating the Holy Qur'an and its exegesis into a language other than Arabic



I assess myself.

Serial	Aspect of learning	Achievement level		
		Intermediate	good	excellent
1	I can differentiate between the concept of language and the one of culture.			
2	I realize the characteristics inherited in my Islamic culture and my Arabic language.			
3	I manage to define the relation between the language and the culture.			
4	I adhere to my language and enrich my culture.			
5	I'm proud of my culture and language.			
6	I highly appreciate what the United Arab Emirates undertakes of measures to maintain and protect our Islamic culture and Arabic language.			

Lesson lexicon:

The concept	The meaning
culture	Sciences, knowledge and arts that are required to be mastered (Alwaseet dictionary)
	All that might enlighten the mind, purify the taste and develop the sense of criticism and judgment for individuals and society. It includes knowledge, beliefs, arts, ethics and all abilities in which the individual can contribute to his society." (the philosophical dictionary)
	It is all spiritual, material, intellectual and emotional characteristics that distinguish certain society. It includes arts, literature, life styles, basic rights of the human being, values systems, traditions and beliefs". (UNESCO)
International treaty	An agreement written between international parties that initiate rights and mutual commitments under the general international law.
Civilization	Manifestations of progress and advancement in fields of science, religion, art, literature and architecture along with all distinguishing features.
Orientalism	Specialization of western scholars in oriental languages, literature and knowledge.



Unit Two

Contents of the unit


S.N.	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an and its Sciences	The Battle of the Confederates
2	Divine Revelation	The Holy Qur'an and its Sciences	Scientific Miracles in the Holy Qur'an
3	The Values and Morals of Islam	Islamic Morals	The Etiquette of Dialogue
4	Islamic Rulings and their Purposes	The Purposes of Islamic Rulings	Sources of Islamic Legislation
5	The Prophet's Biography and Historical Personalities	The Prophet's Biography	The Features of Planning in the Prophet's Biography

Lesson One

The battle of the Confederates – Chapter of Alahzab 9-20.

This lesson teaches me to:

1. Listen to the holy verses adhering to the rulings of recitation.
2. Explain the meanings of the holy verses' vocabulary.
3. Infer some rulings of the holy verses.
4. Clarify the indications implied in the holy verses.
5. I stick to the values included in the holy verses.


I start to learn:

After the almighty Allah had commanded his prophet, peace be upon him, and believers to be devoted and to fear Him and after he had clarified that righteousness is in adherence to his revelation and depending on Him, the following verses came to depict one of the cases of trials believers were afflicted with. It was one of the hardest times Muslims went through. It is the ordeal indicated by the holy verses and known as the battle of the confederates, trench or Ahzab. It is the day of 'earthquake' as put by the holy Qur'an. In ordeals, realities become clear and people differ in their reactions and thus the strong become distinct from the weak, and believers from skeptics. However, Allah, Glory be to Him, does not abandon His devoted sincere worshippers and those who are certain of meeting their Lord, Glory be to Him.

Hudhaifa Ibn Yaman, may Allah be pleased with him, said: "I remember the night of the battle of the confederates; while we were sitting lined up, the Prophet, peace be upon him, received us one by one till he saw Ali and said: 'Bring me news about the enemy.' I came to scout the camp of the confederates and found out that there was a strong wind in their camp and by Allah I would listen to the sound of stones in their baggage and furnishings. The wind was hitting them and they used to say: we should depart. I came to tell him the news and the Almighty Allah said: **يَا أَيُّهَا الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ**." "O you who believe! Remember Allah's favor unto you" "Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adhkurū Nī'mata Allāhi 'Alaykum". (Albaihaqi)

I expect :

The factors that led to confederation of tribes against Al Madinah Al Munawwarah.



I use my skill to learn:

I recite and learn by heart:

سورة الأحزاب

قَالَ تَعَالَى: ﴿يَتَأْتِيَ الَّذِينَ آمَنُوا أَذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ جَاءَتْكُمْ جُنُودٌ فَأَرْسَلْنَا عَلَيْهِمْ رِيحًا وَجُنُودًا لَمْ تَرَوْهَا وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ۝١ إِذْ جَاءَكُمْ مِنْ فَوْقِكُمْ وَمِنْ أَسْفَلَ مِنْكُمْ وَإِذْ زَاغَتِ الْأَبْصَارُ وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ وَنَظُنُّونَ بِاللَّهِ الظُّنُونًا ۝٢ هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَزُلْزِلُوا زِلْزَالًا شَدِيدًا ۝٣ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ إِلَّا غُرُورًا ۝٤ وَإِذْ قَالَتْ طَائِفَةٌ مِنْهُمْ يَا أَهْلَ يَثْرِبَ لَا مَقَامَ لَكُمْ فَارْجِعُوا وَيَسْتَأْذِنُ فَرِيقٌ مِنْهُمُ النَّبِيَّ يَقُولُونَ إِنَّ بُيُوتَنَا عَوْرَةٌ وَمَا هِيَ بِعَوْرَةٍ إِذْ يُبِيدُونَ إِلَّا فَرَارًا ۝٥ وَلَوْ دَخَلَتْ عَلَيْهِمْ مِنْ آفَاطِرِهَا نَمَّ سَأَلُوا النَّبِيَّ تَسْتَنَ لَأَنفُسِهِمْ وَإِن لَمْ يَأْتِهِمْ مِنْ جُنُودٍ غَيْرِ اللَّهِ لَوَقَّظُوا فِيهَا لَئِن بَدَأَتْ بِكُمْ شَأْنَآ لَأَبِيدَنَّ أَجْمَعِينَ ۝٦ وَلَقَدْ كَانُوا عَاهِدُوا لَكُمْ مِنْ قَبْلِ أَنْ يُبَدِّلُوا مَا بَيْنَ يَدَيْكُمْ مِنَ الْإِثْمِ كَذِبًا ۝٧ فَلَمَّا أَتَاهَا فَلَمِئْتَ سِنَّاسًا ۝٨ فَمِنْ أَسْفَلَ مِنْكُمْ حَمُورٌ خَالٍ إِذْ يُرِيدُونَ إِفْرَاقًا وَرُءُوسُ الشُّجَرِ يُرِيدُونَ الْإِثْمَ وَيُرِيدُ اللَّهُ لِيَجْزِيَ الْمُجْرِمَ إِنَّهُ سَمِيعٌ عَلِيمٌ ۝٩ وَإِذْ يَقُولُ الْمُنَافِقُونَ وَالَّذِينَ فِي قُلُوبِهِمْ مَرَضٌ قَدْ بَدَأَ اللَّهُ الْعَذَابَ لَكُمُ الْيَوْمَ يَا مَعْشَرَ الَّذِينَ ظَلَمُوا فَالْمُوتِ أَوْ الْقَتْلِ وَإِذْ لَا تَمْنَعُونَ إِلَّا قَلِيلًا ۝١٠ قُلْ مَنْ ذَا الَّذِي يَعْصِمُكُم مِّنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً وَلَا يَحِطُونَ لَهُمْ مِّنْ دُونِ اللَّهِ وَلْيَا وَلَا نَصِيرًا ۝١١ قَدْ يَعْلَمُ اللَّهُ الْمُعَوِّقِينَ مِنْكُمْ وَالْقَائِلِينَ لِإِخْفَانِهِمْ هَلْمْ إِلَيْتَنَا وَلَا يَأْتُونَ الْبَاسَ إِلَّا قَلِيلًا ۝١٢ أَشِحَّةً عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورُ أَعْيُنُهُمْ كَالَّذِي يُغْتَنَّى عَلَيْهِ مِنَ الْمَوْتِ إِذَا ذُهِبَ الْخَوْفُ سَلَفُوكُمْ بِاللَّيْسَةِ حِدَادٍ أَشِحَّةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا ۝١٣ يَحْسِبُونَ الْأَحْزَابَ لَمْ يَذْهَبُوا وَإِنْ يَأْتِ الْأَحْزَابُ يَوَدُّوا لَوْ أَنَّهُمْ بَادُونَ فِي الْأَعْرَابِ يَسْتَأْذِنُ مِنْكُمْ وَلَوْ كَانُوا فِيكُمْ مَا قَتَلُوا إِلَّا قَلِيلًا ۝١٤﴾

"Yā 'Ayyuhā Al-Ladhīna 'Āmanū Adhkurū Ni'mata Allāhi 'Alaykum 'Idh Jā'atukum Junūdūn Fa'arsalnā 'Ālayhim Riṭhān Wa Junūdān Lam Tarawhā ' Wa Kāna Allāhu Bimā Ta'malūna Baṣīrān. 'Idh Jā'ūkum Min Fawqikum Wa Min 'Asfala Minkum Wa 'Idh Zāghati Al-'Absāru Wa Balaghati Al-Qulūbu Al-'Hanājira Wa Tazunnūna Billāhi Aẓ-Zhunūna. Hunālika Abtuliyā Al-Mu'uminūna Wa Zulzilū Zilzālān Shadīdān . Wa 'Idh Yaqu'lu Al-Munāfiqūna Wa Al-Ladhīna Ft Qulūbihim Maraḍun Mā Wa'adanā Al-Lahu Wa Rasūluhu- 'Illā Ghurūrān . Wa 'Idh Qālat Ṭā'ifatun Minhum Yā 'Ahlā Yathribā Lā Muqāma Lakum Fārijī' ū ' Wa Yasta'dhinu Farīqun Minhumu An-Nabiya Yaqu'lūna 'Inna Buyūtanā 'Awratun Wa Mā Hiya Bi'awratin' "In Yurīdūna 'Illā Firārān . Wa Law Dukhilat 'Alayhim Min 'Aqṭārihā Thumma Su'ilū Al-Fitnata La'ātawhā Wa Mā Talabbathū Bihā 'Illā Yasīrān. Wa Laqad Kānū 'Āhadū Allaha Min Qablu Lā Yuwallūna Al-'Adbāra ' Wa Kāna 'Ahdū Allāhi Mas'ūlān . Qul Lan Yanfa'akumu Al-Firāru 'In Faratun Mina Al-Mawti 'Awi Al-Qatli Wa 'Idhāan Lā Tumatt'ūna 'Illā Qalīlān . Qul Man Dhā Al-Ladhī Ya'ṣimukum Mina Allāhi 'In 'Arāda Bikum Sū'āan 'Aw 'Arāda Bikum Raḥmatan' Wa Lā Yajidūna Lahum Min Dūni Allāhi Walīyāan Wa Lā Naṣīrān . Qad Ya'lamu Allāhu Al-Mu'awwiqīna Minkum Wa Al-Qā'ilīna Li'ikhwānihim Halumma 'Ilaynā' Wa Lā Ya'tūna Al-Ba'sa 'Illā Qalīlān . 'Ashiḥḥatan 'Alaykum' Fa'idhā Jā'a Al-Khawfu Ra'aytahum Yanzurūna 'Ilayka Tadūru 'A'yunuhum Kalladhī Yughshā 'Alayhi Mina Al-Mawti' Fa'idhā Dhahaba Al-Khawfu Salaqukum Bi'alsinatīn Ḥidādin 'Ashiḥḥatan 'Alā Al-Khayri ' 'Ulā'ika Lam Yu'uminū Fa'ahbaṭa Allāhu 'A'mālahum' Wa Kāna Dhālika 'Alā Allāhi Yasīrān . Yaḥsabūna Al-'Aḥzāba Lam Yadh/habū' Wa 'In Ya'ti Al-'Aḥzābu Yawaddū Law 'Annahum Bādūna Ft Al-'A'rābi Yas'alūna 'An 'Anbā'ikum' Wa Law Kānū Ftikum Mā Qatalū 'Illā Qalīlān . "

I recite and memorize: "O you who believe Remember Allah's favor unto you when there came against you hosts, and We sent against them a great wind and hosts you could not see. And Allah is ever All-Seer of what you do. When they came upon you from above you and from below you, and when eyes grew wild and hearts reached to the throats, and you were imagining vain thoughts concerning Allah. There were the believers sorely tried, and shaken with a mighty shock. And When the hypocrites, and those in whose hearts is a disease, were saying: Allah and His messenger promised us nothing but delusion. And when a party of them said: O folk of Yathrib! There is no stand (possible) for you, therefore, turn back. And certain of them (even) sought permission of the Prophet, saying: Our homes lie open (to the enemy). And they lay not open. They but wished to flee. If the enemy had entered from all sides and they had been exhorted to treachery, they would have committed it, and would have hesitated thereupon but little. And verily they had already sworn unto Allah that they would not turn their backs (to the foe). An oath to Allah must he answered for. Say: Flight will not avail you if you flee from death or killing, and then you dwell in comfort but a little while. Say: Who is he who can preserve you from Allah if He intends harm for you, or intends mercy for you. They will not find that they have any friend or helper other than Allah. Allah already knows those of you who hinder, and those who say unto their brethren: "Come you hither unto us!" and they come not to the stress of battle save a little, being sparing of their help to you (believers). But when the fear comes, then you (Muhammad) seest them regarding you with rolling eyes like one who faints unto death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefore, Allah makes their deeds fruitless. And that is easy for Allah. They hold that the clans have not retired (for good); and if the Clans should advance (again), they would fain be in the desert with the wandering Arabs, asking for the news of you and if they were among you, they would not give battle, save a little." (Surat Al-Ahzab: 9:20.)

I seek to identify the exegesis of Qur'anic vocabularies:

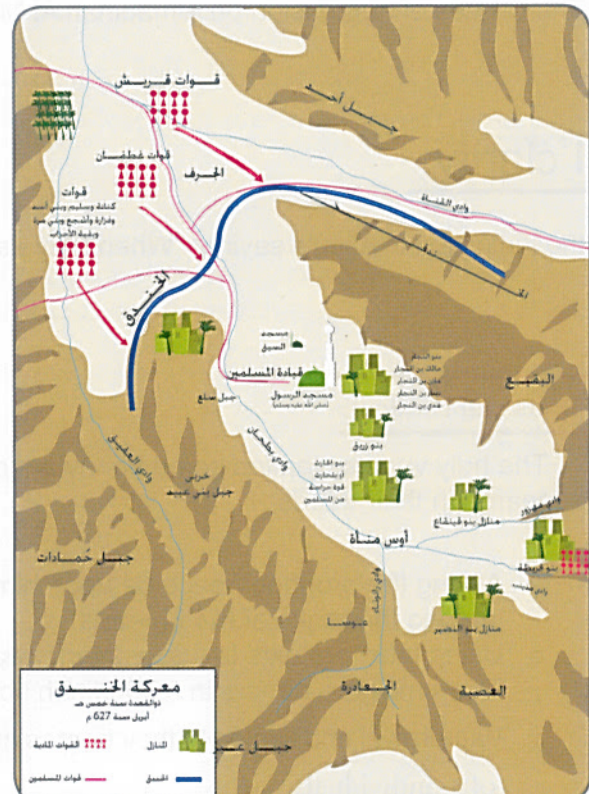
Word	Meaning	Exegesis
وَحُنُودًا لَّمْ تَرَوْهَا	Soldiers you didn't see	They are angels
زَاعَتِ الْأَبْصَارُ	When eyes grew wild	Lean to
وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ	And hearts reached to the throats	Rose to the throats out of panic
عُرُورًا	Delusion	falsehood
عَوْرَةً	Lie open	Far away from the city without protectors.
أَقْطَارِهَا	From all sides	Directions.
سُئِلُوا الْفِتْنَةَ	Exhorted to treachery	Asked to disbelieve.
أَشْحَةً	In their greed for wealth	become stingy
بَادُونَ فِي الْأَعْرَابِ	Fain be in the desert with the wandering Arabs	Living in the desert outside the city.



I understand the significance of the verses

Unforgettable days:

The holy verses started with reminding of Allah's favors, glory be to Him, which are supporting the Muslims and dispelling any anguish. The confederates came from everywhere till they filled the passes and valleys. Ghatfan and Banu Asad came from the top of the valley in the east and went to the side of Uhud while Quraish came from the west from the bottom of the valley and stayed at Mojamma' Al Aasyal. Banu Annadeer and Banu `Amir went in the direction of the trench. There were about ten thousand soldiers around Al Madinah seeking to eradicate Islam. Although the Messenger of Allah, peace be upon him, and Muslims knew about their arrival, it was hard for them. The verses described the fear that they felt and the ordeal they went through. Their hearts were about to move to their throats out of panic and there were many doubts; but the believers were certain of Allah's support and confident of His promise, glory be to Him. The hypocrites said that



Muhammad and his companions would perish, and they exerted their best to discourage people and fill them with despair. They said, all that Muhammad promised us of – while he was breaking the rock while digging the trench - is false. They exaggerated and overestimated the situation to weaken Muslims saying: "it is of no use defending Al Madinah against such huge surrounding army. This war has nothing to do with us. O people of Yathrib go home!" In order to succeed in undermining the resolve of Muslims, they started to flee on the pretext that their houses were on the skirts of the city and were undefendable.

I infer:

** the times at which many rumors spread and why:

.....

** the most significant risks of rumors:

.....

I suggest:

ways to overcome rumors.

.....

I determine:

The causes of aggression on Almadinah Al Munawwara.

.....

I clarify:

the indication in Allah's saying: "When they came upon you from above you and from below you.".....

.....

Traits and conduct:

The holy verses clarified some behaviors of hypocrites and revealed some of their intentions which appeared in their deeds:

- ◆ Asking the prophet, peace be upon him, for a permission to disseminate despair and defeatism among the ranks of the Muslims.
- ◆ Using false pretexts to justify their cowardice and weakness.
- ◆ To promulgate rumors in Al Madinah so as to propagate disorder and desperation within society.
- ◆ Withdrawal and fleeing to their homes at time when there is a dire need by society for all capacities of individuals.

Their acts reflected their characteristics, lies and weakness of faith. The holy verses then illustrated their inner intentions. Had the confederates entered Al Madinah, they would have hurried to apostasy and fought against the Muslims although they had promised Allah at the time of peace to be steadfast and never flee, but they ran away even before the beginning of the combat. If they really had been true believers, they would have realized that fleeing would not save them from death, and that standing firm in battle would never decrease one's life even one moment. Life and death are only in the hands of the Almighty Allah and the time of death cannot be accelerated or delayed. The Almighty Allah says:

﴿فَإِذَا جَاءَ أَجْلُهُمْ لَا يَسْتَجِرُّونَ سَاعَةً وَلَا يَسْتَقْدِمُونَ﴾. (النحل 61).

Fa'idhā Jā'a 'Ajaluhum Lā Yasta'khirūna Sā'atan^ط Wa Lā Yastaqdimūna"

"and when their term comes they cannot put (it) off an hour nor (yet) advance (it)." (Al-Naha: 61)

I draw out:

from the holy verses, the danger of hypocrites.

1.
2.
3.
4.

I reflect and answer:

Almighty Allah said: ﴿وَكَانَ عَهْدُ اللَّهِ مَسْئُولًا﴾. "Wa Kāna 'Ahdu Allāhi Mas'ulāan"
"An oath to Allah must he answered for."

The holy verse carries a warning and threat, explain them both!

.....

.....

I discuss and criticize:

The Almighty Allah says: ﴿قُلْ مَنْ ذَا الَّذِي يَعْصِمُكَ مِنَ اللَّهِ إِنْ أَرَادَ بِكُمْ سُوءًا أَوْ أَرَادَ بِكُمْ رَحْمَةً﴾.

"Qul Lan Yanfa`akumu Al-Firāru 'In Farartum Mina Al-Mawti 'Awi Al-Qatli Wa 'Idhāan Lā Tumatta`ūna 'Illā Qalīlāan"

"Say: Who is he who can preserve you from Allah if He intends harm for you, or intends mercy for you. They will not find that they have any friend or helper other than Allah".

In cooperation with my group, I ponder on the following phrases then discuss them based on the above, through their application in reality according to the following table:

* Caution does not alter destiny.
**

Meaning	.....
Ruling on being cautious at work	.....
Relation with making use of the best available causes	.....

** Live in this world as if you were given eternal life, and work for the Hereafter as if you would die tomorrow.

Meaning	.....
Its impact on economy and civilization	.....
Its impact on social relations	.....

Pictures from the incident:

First: the picture of those hindering the progress of society while asking their brethren to leave their duty and give up fighting with the Prophet, peace be upon him, and companions. They did not participate except minimally to attest to their attendance. They try to make Muslims believe that they are with them. They have no merit or advantage and they are either frustrated or frustrating the efforts of others in fields of work, achievement, creativity and donation. Their harm is bigger than their benefit.

Second: the picture of skeptics and their turmoil and panic as if they were on the verge of death due to their mere feeling of danger. They even hoped that there were away from Almedina at a safe place content with asking about what happened. They did not care except about their security even if at the expense of their people and nation. And even in case of peace they only long for their interests and benefits. The Almighty Allah says:

﴿فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِالْسِينَةِ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ أُولَئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا﴾

“Fa'idhā Jā'a Al-Khawfu Ra'aytahum Yanžurūna 'Ilayka Tadūru 'A`yunuhum Kālladhī Yughshā `Alayhi Mina Al-Mawti` Fa'idhā Dhahaba Al-Khawfu Salaqūkum Bi'alsinatīn Hīdādin 'Ashihātan `Alā Al-Khayri` `Ulā'ika Lam Yu'uminū Fa'aḥḥaḥa Allāhu 'A`mālahum` Wa Kāna Dhālika `Alā Allāhi Yasīrān”

“But when the fear comes, then you (Muhammad) seest them regarding you with rolling eyes like one who faints unto death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth (from the spoil). Such have not believed. Therefore, Allah makes their deeds fruitless.

And that is easy for Allah”

They offended the Prophet, peace be upon him, and the believers to gain material advantages.

Third: the picture of believers who deserved Allah's support, glory be to Him, since the Messenger of Allah, peace be upon him, and the believers did not leave their places and stayed sincerely and stead-

fastly. They did not disobey the commands of their commander and never lost hope of Allah's mercy or gave up their trust in Him.

Fourth: the picture of the confederates' camp when the Almighty Allah sent His soldiers against them, such as wind, cold and disunion. Their tents scattered, their luggage dispersed, their deception and plots of the hypocrites went in vain, and their hopes failed

I infer:

four values that are contrary to the conduct of hypocrites and reinforce cohesiveness among Muslims.

1.
2.
3.
4.

I link:

The values I deducted to the following:

** National service:

.....

** Social scale:

.....

I explain:

The Almighty Allah says: ﴿أُولَٰئِكَ لَمْ يُؤْمِنُوا فَأَحْبَطَ اللَّهُ أَعْمَالَهُمْ﴾. "Ulā'ika Lam Yu'uminū Fa'aḥbaṭa Allāhu 'A'mālahum" "Such have not believed. Therefore, Allah makes their deeds fruitless."

- ★ The meaning:
- ★ "Such" here refers to:
- ★ The cause of frustration of deeds:

I justify:

the stand of hypocrites in the battle of confederates which increased the panic and ordeal of the Muslims.

.....

I analyze:

The Almighty Allah says: **يَسْأَلُونَ عَنْ أَنْبَاءِكُمْ**

"Yas'alūna `An `Anbā'ikum" "asking for the news of you".

In cooperation with my group and within the context of the holy verses, I state the nature of the question and prove my findings.

.....

I organize my concepts

The battle of confederates

Allah's favors upon believers	.....
	
The Confederates	Participating Tribes	.....
	Their Goal	.....
The hypocrites:	Their Qualities	.....
	
	Their Conduct	.....
	
Their Danger	.....
	
The Result of the Battle	.....



Student Activities

I answer by myself:

◆ **First:** the Almighty Allah says:

﴿أَشْحَةَ عَلَيْكُمْ فَإِذَا جَاءَ الْخَوْفُ رَأَيْتَهُمْ يَنْظُرُونَ إِلَيْكَ تَدُورًا أَعْيُنُهُمْ كَالَّذِي يُغْتَنَى عَلَيْهِ مِنَ الْمَوْتِ فَإِذَا ذَهَبَ الْخَوْفُ سَلَفُوكُمْ بِأَلْسِنَةٍ حِدَادٍ أَشْحَةً عَلَى الْخَيْرِ﴾
 "Ashiḥḥatan `Alaykum ¹ Fa'idhā Jā'a Al-Khawfu Ra'aytahum Yanẓurūna 'Ilayka Tadūru 'A'yunuhum Kālladhi Yughshā `Alayhi Mina Al-Mawti ² Fa'idhā Dhahaba Al-Khawfu Salaqūkum Bi'alsinatīn Ḥidādīn 'Ashiḥḥatan `Alā Al-Khayri ³ 'Ulā'ika Lam Yu'uminū Fa'aḥbaṭa Allāhu 'A'mālahum ⁴ Wa Kāna Dhālika `Alā Allāhi Yasīrāan"
 "Being sparing of their help to you (believers). But when the fear comes, then you (Muhammad) seest them regarding you with rolling eyes like one who faints unto death. Then, when the fear departs, they scald you with sharp tongues in their greed for wealth (from the spoil)."

The holy verse talks about hypocrites in two different cases. Explain them!

.....

.....

◆ **Second:** what is the indication implied in Allah's saying:

1. ﴿اذْكُرُوا نِعْمَةَ اللَّهِ عَلَيْكُمْ﴾ "Adhkurū Ni'mata Allāhi `Alaykum " "Remember Allah's favor unto you"?

.....

2. ﴿وَبَلَغَتِ الْقُلُوبُ الْحَنَاجِرَ﴾ "Wa Balaghati Al-Qulūbu Al-Ḥanājira" "and hearts reached to the throats"?

.....

◆ **Third:** clarify the causes behind the battle of the trench:

.....

.....

◆ **Fourth:** summarize the role of the hypocrites during the confederates' siege of Al Madinah:

.....

.....

◆ **Fifth:** a hypocrite is not affiliated to his society and nation. Prove that meaning through the holy verses.

.....



I search for the story of Ali Ibn Abi Talib, may Allah be pleased with him, with Amr Ibn Abd Wudd in the Battle of the Confederates.



Serial	Learning aspect	Level of achievement		
		Medium	good	excellent
1	I memorize the holy verses.			
2	I avoid the attributes of the hypocrites			
3	I infer the meanings of the holy verses.			
4	I try to assimilate the values implied in the holy verses.			
5	I apply the rulings and manners of Qur'anic recitation.			
6	I summarize the overall meaning of the holy verses.			

Lesson Two

The Holy Qur'an and the Scientific Miracle

This lesson teaches me to:

1. Define the concept of scientific miracle.
2. Compare scientific miracle to scientific exegesis.
3. I clarify the importance of scientific miracles.
4. I explain the benefits of scientific miracles.
5. I cite examples of scientific miracles in the Holy Qur'an

I start to learn

The Almighty Allah says:

﴿وَالشَّمْسُ تَجْرِي لِمُسْتَقَرٍّ لَهَا ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ﴾ (يس)

"**Wa Ash-Shamsu Tajrī Limustaqarrīn Lahā Ḍhālika Taqdīru Al-'Azīzi Al-'Alīmi**" "And the sun runs on unto a resting place for it. That is the measuring of the All-Mighty, the All-Wise." (Ya-Sin: 38)

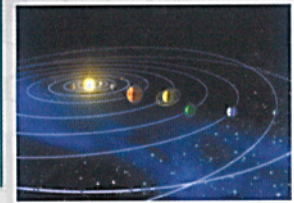
The Holy Qur'an actually states the star of the system to which the earth belongs, i.e. the sun. This constellation exists in the Milky Way, which is one of a huge number of galaxies existing in this universe. Can you imagine the size of the earth compared to the universe now?

Highlight

The Almighty Allah say:

﴿وَكُلٌّ فِي فَلَكٍ يَسْبَحُونَ﴾

Wa Kullun Fi Falakin Yasbahūna "They float each in an orbit." (Ya-Sin: 40)



I meditate:

Returning to the statement "And the sun runs on unto a resting place for it." .

- ◆ What is the implication in expressing the sun's running by the Arabic verb: Tajree?
- ◆ It has a resting place, where is it?
- ◆ What is the opinion of astronomers regarding that?

I use my skills to learn

The concept of scientific inimitability:

The Holy Qur'an is the miracle of the Prophet, peace be upon him, and the miracle is a supernatural thing coupled with a challenge made by the Almighty Allah as evidence of the truthfulness of the Messenger. However, no challenge was posed for the scientific miracle of the Holy Qur'an because it was not possible to prove or negate it at time of its occurrence, so what is the meaning of scientific miracle?

The Holy Qur'an tells us about scientific facts that were proved by experimental science and it was impossible at time of the Messenger of Allah, peace be upon him, to realize it; otherwise, it would then be a natural thing. Moreover, one aspect of the Qur'anic miracle is to tell about things that would happen in the future, including scientific discoveries.

Linked to this is the scientific exegesis of the Holy Qur'an by making use of what man has achieved in this era to understand the scientific signs and indications in the Holy Qur'an. According to the Prophet, peace be upon him, "The Qur'an cannot be exhausted by too many repetitions of recitation, and its wonders never cease". (Attermidhi).

When discovered, scientific facts become an ownership of humanity because their Creator is the Almighty Allah, regardless of the one who discovered them. The discoverers are worthy of appreciation and people can make the best use of such discoveries in their interest, knowledge and life affairs. Therefore, some scholars wrote scientific commentaries on the Holy Qur'an, not because the Qur'an needs proofs, but to help to understand the indications of the holy verses. The more human knowledge expands, the more universal verses indications in the holy Qur'an widen in a way that suits each age. The Almighty Allah says:

﴿سَرَّيْهِمْ ءَايَاتِنَا فِي الْآفَاقِ وَفِي أَنْفُسِهِمْ حَتَّىٰ يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ﴾ (فصلت 53).

"Sanurīhim 'Āyātīnā Fī Al-'Āfāqi Wa Fī 'Anfusihim Ḥattā Yatabayyana Lahum 'Annahu Al-Ḥaqqu"

"We shall show them Our portents on the horizons and within themselves until it will be manifest unto them that it is the Truth." (Fussilat 53)

Regarding the Qur'anic verses pertaining to creed, ethics, acts of worship and dealings, they they have concise structure that can be understood by all people of all ages in the same meaning.

I compare:

Between scientific fact and scientific theory (I find out that the difference is....):

- * Scientific fact:
- * Scientific theory:

Why scientific inimitability?

The Prophet, peace be upon him, is the seal of prophets and messengers, and his message is the last of all messages. Due to the evolution of people's life along the course of time and the emergence of new developments in every age, there appears a need to make harmony and accord between what the human being believes in and what he lives in reality. This reinforces his belief in Allah, increases his adherence to values and ethics and deepens his convictions. It also refutes the whispers of Satan and annuls the allegations of indolence and isolation.

It is known that humanities are accumulative sciences which expand with the elapse of time and increase through research, discovery and experimentation. It is the norm put by the Almighty Allah in his creatures. The Almighty Allah says

﴿لِكُلِّ نَبَأٍ مُّسْتَقَرٌّ وَسَوْفَ تَعْلَمُونَ﴾ (الأنعام، ٦٧)

"For every announcement there is a term, and you will come to know." "Likulli Naba'iin Mustaqarrun Wa Sawfa Ta'lamūna" (Alan'aam:67). Through scientific exegesis of the holy Qur'an which is based on scientific facts we find out that there is no contradiction between science and religion and that the miracle of the Prophet, peace be upon him, is continuous. The Prophet, peace be upon him said about the holy Qur'an: "its miracles never expire" (Tirmidhi). This always carries evidence and argument on the divine source of the Holy Qur'an.

It is also a call for each Muslim to increase research and experimentation to explore the realities of the universe and contribute to different branches of humanities, which deepen belief in Allah and reflect the brilliant image of Islam away from any delusions or deformation.

I define:

the field of inimitability that is more attractive to my attention and to:

.....

.....

I justify:

challenging the Arabs by the linguistic Miracle.

.....

.....

Fields of the scientific miracle and inimitability in the holy Qur'an:

The Holy Qur'an includes many verses related to the universe, speaking about the creation of human beings, plants, animals, stars, heaven and earth. Therefore, we find all of them aspects of the scientific miracle according to the previous concept. We can say: scientific miracle in seas, astronomy, medicine and the like. Thus, the fields of scientific inimitability are numerous and diverse.

I meditate and answer:

Does Prophetic Sunnah include scientific miracles?

.....

.....

I determine:

The fields of scientific miracle indicated by the following holy verses in the following table:

Verses	Transliteration and Translation	Field
<p>﴿أَوْ كَظُلُمَاتٍ فِي بَحْرٍ لُجِّيٍّ يَغْشَاهُ مَوْجٌ مِّنْ فَوْقِهِ مَوْجٌ مِّنْ فَوْقِهِ سَحَابٌ طُلُمْتُ بِعَظْمًا فَوْقَ بَعْضٍ إِذَا أَخْرَجَ يَدَهُ لَمْ يَكِدْ يَرَهَا وَمَنْ لَمْ يُجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِن نُّورٍ﴾ (النور)</p>	<p>“Aw Kažulumātin Fī Baħrin Lujjīyin Yaghshāhu Mawjun Min Fawqihī Mawjun Min Fawqihī Saħābun ˆ Žulumātun Ba`duhā Fawqa Ba`din 'Idhā 'Akhraja Yadahu Lam Yakad Yarāhā ˆ Wa Man Lam Yaj`ali Allāhu Lahu Nūrāan Famā Lahu Min Nūrin”</p> <p>“Or as darkness on a vast, abysmal sea. There covers him a wave, above which is a wave, above which is a cloud. Layer upon layer of darkness. When he holds out his hand he scarce can see it. And he for whom Allah has not appointed light, for him there is no light.”</p> <p>(Surat An-Nur:40)</p>	.....
<p>﴿فَلَا أُقْسِمُ بِمَوَاقِعِ النُّجُومِ وَإِنَّهُ لَقَسَمٌ لَّا تَعْلَمُونَ عَظِيمٌ﴾ (الواقعة)</p>	<p>“Falā 'Uqsimu Bimawāqi`i An-Nujūmi. Wa 'Innahu Laqasamun Law Ta`lamūna `Ažīmun”</p> <p>“Nay, I swear by the places of the stars. And lo! that verily is a tremendous oath, if you but knew.”</p> <p>(Surat Al Waqi'ah: 75, 76.)</p>	.....
<p>﴿يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُّخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ﴾ (النحل 69)</p>	<p>“Yakhruju Min Buṭūnihā Sharābun Mukhtalifun 'Alwānuhu Fīhi Shifā'un Lilnnāsi ˆ Inna Fī Dhālika La`āyatan Liqawmin Yatafakkarūna”.</p> <p>“There comes forth from their bellies a drink diverse of hues, wherein is healing for mankind. Lo! herein is indeed a portent for people who reflect”</p> <p>(Surat An-Nahl: 69)</p>	.....
<p>﴿وَلَا تَقْرَبُوا الزَّيْفَ إِنَّهُ كَانَ فَحِشَةً وَسَاءَ سَبِيلًا﴾ (الإسراء)</p>	<p>“Wa Lā Taqrabū Az-Zinā ˆ Innahu Kāna Fāħishatan Wa Sā'a Sabīlāan”</p> <p>“And come not near unto adultery. Lo! it is an abomination and an evil way.”</p> <p>(Surat Al-Israa: 32)</p>	.....
<p>﴿بَلَى قَدِيرِينَ عَلَىٰ أَنْ تُسَوِّيَ بَنَانَهُ﴾ (القيامة)</p>	<p>“Balā Qādirīna `Alā 'An Nusawwiya Banānahu”</p> <p>“Yea, verily. Yea, We are able to restore the tips of his very fingers!”</p> <p>(Al-Qiyamah: 4)</p>	.....

Verses	Transliteration and Translation	Field
<p>حُرِّمَتْ عَلَيْكُمْ أَلْمَيْتَةُ وَالدَّمُ وَلَحْمُ الْخِنْزِيرِ وَمَا أُهِلَّ لِغَيْرِ اللَّهِ بِهِ وَالْمُنْخَنِقَةُ وَالْمَوْفُوذَةُ وَالْمُتَرَدِّيَةُ وَالنَّطِيحَةُ وَمَا أَكَلَ السَّبُعُ إِلَّا مَا ذَكَّيْتُمْ ﴿٣﴾ (المائدة)</p>	<p>"Hurrimat `Alaykumu Al-Maytatu Wa Ad-Damu Wa Laĥmu Al-Khinzīri Wa Mā 'Uĥilla Lighayri Allāhi Bihi Wa Al-Munkhaniqatu Wa Al-Mawqūdhātu Wa Al-Mutaraddiyatu Wa An-Naṭīḥātu Wa Mā 'Akala As-Sabu`u 'Illā Mā Dhakkaytum" "Forbidden unto you (for food) are carrion and blood and swine flesh, and that which has been dedicated unto any other than Allah, and the strangled, and the dead through beating, and the dead through falling from a height, and that which has been killed by (the goring of) horns, and the devoured of wild beasts, saving that which you slaughter (before its death)" (Surat Al-Ma'idah: 3)</p>	

I investigate:

other kinds of miracle in the Holy Qur'an:

.....

.....

The merits of scientific miracle:

First: to prove the authenticity of the Holy Qur'an, and thus prove the truthfulness of Muhammad's prophethood, peace be upon him. The devil always stirs his whispers in some weak souls. However, the Almighty Allah shows through scholars in every era a science that attests to the soundness of Islam and truthfulness of his Messenger, peace be upon him. The Almighty Allah says: ﴿لَكِنِ اللَّهُ يَشْهَدُ بِمَا أَنْزَلَ إِلَيْكَ أَنْزَلَهُ بِعِلْمِهِ وَالْمَلَائِكَةُ يَشْهَدُونَ وَكَفَى بِاللَّهِ شَهِيدًا﴾ (النساء)

"Lakini Allāhu Yash/hadu Bimā 'Anzala 'Ilayka 'Anzalahū Bi`ilmihi Wa Al-Malā'ikatu Yash/hadūna Wa Kafá Billāhi Shahīdān "

"But Allah (Himself) testifies concerning that which He has revealed unto you; in His knowledge has He revealed it; and the Angels also testify. And Allah is Sufficient Witness." (An-Nisaa: 166).

The Almighty Allah reveals many proofs in all branches of knowledge through the ages. Alkhazin in his exegesis said in explanation of this verse: "but Allah confirmed your prophethood, Muhammad, by the Qur'an he revealed to you."

Second: increase of faith, by what is revealed to the world through Allah's signs in the universe, which make Muslim's belief stronger. The Almighty Allah says:

﴿إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَّتْ قُلُوبُهُمْ وَإِذَا تَلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ﴾ (الأنفال 2)

“Innamā Al-Mu'uminūna Al-Ladhīna 'Idhā Dhukira Allāhu Wajilat Qulūbuhum Wa 'Idhā Tuliyyat 'Alayhim 'Āyātuḥu Zādat/hum 'Īmānān Wa 'Alā Rabbihim Yatawakkalūna”

"They only are the (true) believers whose hearts feel fear when Allah is mentioned, and when the revelations of Allah are recited unto them they increase their faith, and who trust in their Lord;" (Surat Al-Anfal:2).

Thus, believers become certain of the divine source of this miraculous book and that the Almighty Allah is the revealer; therefore, they become more inclined to acts of worship and obedience to the Almighty Allah.

Third: to encourage Muslim to research, investigate and seek more knowledge through meditation on universe, pondering on the scientific secrets in the Holy Qur'an and in-depth understanding of juristic texts and rulings. This will reveal the brilliant face of Islam by scientific argument along with religious argument. This encompasses all aspects of inimitability..

Fourth: to rectify the relation between science, religion and faith: The scientific miracle in the Holy Qur'an erases any causes of conflict that might arise between experimental science and religion which prevailed in the past as a result of false practices. It also consolidates respect and the high status deserved by scholars because they are the most capable of perceiving Allah's power and greatness. Allah, the Almighty says:

﴿إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ إِنَّكَ اللَّهُ عَزِيزٌ غَفُورٌ﴾ (فاطر)

“Innamā Yakhshá Allāha Min 'Ibādīhi Al-'Ulamā'u” “Inna Allāha 'Azīzun Ghafūrun”

"And of men and beasts and cattle, in like manner, diverse hues? The erudite among His bondsmen fear Allah alone. Lo! Allah is All-Mighty, Oft-Forgiving." (Surat Fatir: 28)

Enumerate:

other advantages of the scientific miracle in the Holy Qur'an

Criteria of scientific exegesis:

In spite of the importance of scientific miracle in the Holy Qur'an and its huge merits, it has firm, inevitable criteria because it pertains to explaining the revelation through both the Qur'an and the Sunnah. Their explanation obviously has foundations and rules. The Holy Qur'an is a guidance book, which guides people to their good and helps them fulfill the mission they were created for. The Almighty Allah says:

﴿وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ﴾ (الذاريات)

“Wa Mā Khalaqtu Al-Jinna Wa Al-'Insa 'Illā Liya`budūni” "I created the jinn and humankind only that they might worship Me." (Surat Adh-Dhariyat:56). Revelation cannot be explained according to the whims of anyone or according to a theory or something that scientists are not unanimously agreed on. An exegete must put before his eyes the following criteria:

1. To confine the miracle to scientific facts that are decisively and unanimously agreed upon and drawn from their genuine source.
2. Allah's knowledge is all comprehensive and infallible while human being's lore is so limited and fallible. So, Allah's saying must have priority over any other sayings.

- Allah's revelation is absolutely authentic and verified. In terms of meaning and denotation, some verses are definitive as regards their denotation, and others are speculative or ambiguous, so it is open to many interpretations. Scientific discoveries might be a mere theory or established scientific facts. One of the postulates is that the Holy Qur'an cannot at all contradict the established scientific facts. However, theories that might be right or wrong should not lead us to interpret the text for the sake of them according to improbable considerations that are in conflict with language, syntax, semantics and rules of exegesis.
- The worshipping aspect becomes the crux, and must not turn into a material gain, such as when prayer – in view of its healthy benefits - becomes a sport or a habit to maintain fitness.

I suggest :

More criteria for scientific exegesis in the Holy Qur'an:

.....

.....

Among the examples of scientific miracle in the Holy Qur'an:

The almighty Allah says:

﴿ وَالسَّمَاءَ بَنَيْنَاهَا بِأَيْدٍ وَإِنَّا لَمُوسِعُونَ ﴾ (الذاريات)

"Wa As-Samā'a Banaynāhā Bi'ayyidin Wa 'Innā Lamūsi'ūna" "We have built the heaven with might, and verily, We are steadily expanding it" (Surat Adh-Adhariyat: 47)

Modern science asserted that heaven is always expanding. Astronomers say: "the universe expands. So who told the Prophet about that fact in those ancient times when there were no telescopes or satellites?! The fact is that it is a revelation from the Almighty Allah, the creator of this universe?"

I explain:

the aspects of scientific inimitability in Allah's saying:

﴿ فَمَنْ يُرِدِ اللَّهُ أَنْ يَهْدِيَهُ يَمْشَحْ صَدْرَهُ لِلْإِسْلَامِ وَمَنْ يُرِدْ أَنْ يُضِلَّهُ يَجْعَلْ صَدْرَهُ صَيِّقًا حَرَجًا كَأَنَّمَا يَصَّعَّدُ فِي السَّمَاءِ ﴾ (الأنعام 125)

"Faman Yuridi Allāhu 'An Yahdiyahu Yashraḥ Ṣadrahu Lil'islāmi" "Wa Man Yurid 'An Yuḍillahu Yaj' al Ṣadrahu Ḍayyiqāan Ḥarajāan Ka'annamā Yaṣṣa`adu Fī As-Samā'i" "Kadhālika Yaj' alu Allāhu Ar-Rijsa 'Alā Al-Ladhīna Lā Yu'uminūna"

"And whomsoever it is Allah's will to guide, He expands his bosom unto the Surrender, and whomsoever it is His will to send astray, He makes his bosom close and narrow as if he were engaged in sheer ascent up to the skies. Thus Allah lays ignominy upon those who believe not." (Surat Al-An'am:125)

I meditate and connect:

The reason why many scientists adopted Islam after being cognizant of some signs of the universe:

.....

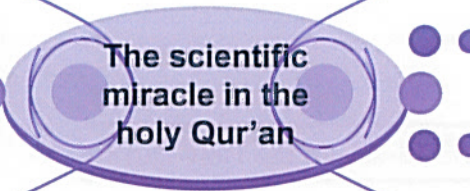
 I organize my concepts

Definition of scientific miracle

.....
.....
.....

Examples:

The Almighty Allah says:
1.
2.



Among the criteria of scientific miracle

1.
2.
3.

Why scientific miracle

1.
2.





Student Activities

I answer by myself:

◆ **First:** : Allah, the Almighty says:

﴿وَاللَّهُ جَعَلَ لَكُمُ الْأَرْضَ بِسَاطًا﴾ (نوح)

“Wa Allāhu Ja`ala Lakumu Al-'Arḍa Bisāṭān ” "And Allah has made the earth a wide expanse for you" (Surat Nuh: 19)

Does the explanation of the verse contradict the fact of spherical form of the earth? Explain your opinion in light of rules and criteria put forth for scientific miracle in the Qur'an.

.....

.....

◆ **Second:** : show the aspects of scientific miracle in these verses:

1. The Almighty Allah says:

﴿وَجَعَلْنَا السَّمَاءَ سَقْفًا مَحْفُوظًا وَهُمْ عَنْ آيَاتِهَا مُعْرِضُونَ﴾ (الأنبياء)

“Wa Ja`alnā As-Samā'a Saqfāan Maḥfūẓāan ” Wa Hum `An 'Āyātihā Mu`riḍūna” "Or have they chosen Gods from the earth who raise the dead?" (Surat Al-Anbiyaa: 32)

.....

.....

2. The Almighty Allah says:

﴿وَأَيَّةٌ لَهُمُ اللَّيْلُ نَسْلَخُ مِنْهُ النَّهَارَ فَإِذَا هُمْ مُظْلِمُونَ﴾ (يس)

“Wa 'Āyatun Lahumu Al-Laylu Naslakhu Minhu An-Nahāra Fa'idhā Hum Muẓlimūna” "A token unto them is night. We strip the day thereof, and lo! they are in darkness." (Ya-Sin: 37)

.....

.....

◆ **Third:** mention three criteria of scientific interpretation of the holy Qur'an:

1.
2.
3.

◆ **Fourth:** clarify the impact of scientific miracle on Muslims and non-Muslims:

.....

.....



Enriching my
experience

There are those who claim that scientific inimitability in modern age is not effective and that the Holy Qur'an is a religious book that has nothing to do with science. I write down a report supported with evidence and discuss it with the students under the supervision of my teacher in the class.



I assess myself:

Serial	Learning aspect	Level of achievement		
		Medium	good	excellent
1	Reading scientific books.			
2	Determining the concept of scientific interpretation in the Holy Qur'an.			
3	Comprehending modern scientific issues related to the Holy Qur'an.			
4	To follow all new developments in scientific miracle, especially numbers in the Holy Qur'an.			
5	To explore the Qur'anic verses that speak about creation of the human being.			

Lesson Three

Manners of Dialogue

This lesson teaches me to:

1. explain the meaning of manners of dialogue.
2. define the manners of dialogue and the characteristics of the interlocutor.
3. count the manners and benefits of good listening.
4. find out the dialogue deficiencies.

I take the initiative to learn

Allah, glory be to Him, has granted man the graces of mind and tongue in an expression of honor and preference over all other creatures. The grace of speech is one of the greatest favors that Allah, glory be to Him, has bestowed upon Man. Through the tongue and the mind, man was able to communicate with others. As a result, he was able to search for the truth and to understand the others' opinions. In addition, man was able to explain and defend his causes. At times man may support others' attitudes; and some oppose another.

In order to preserve his faith, the Muslim must guard and control his tongue. The Allah's Messenger, peace be upon him, said: "The faith of a servant of Allah will not become straight unless his heart is straight and his heart is not straight unless his tongue is straight."

The tongue is the most useful human organs if it were valid. Conversely, it could be most harmful one if it were corrupt.

Highlights

Imam Ash-Shafi'i, may Allah have mercy on him, said: "Whenever I face an opponent in a debate I pay no attention whether the truth may flow from his tongue or from mine."

I consider and discuss:

The aesthetic aspects of the Qur'anic guidelines on manners of dialogue through the Holy verses.

Allah, glory be to Him, said:

﴿قُلْ مَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ قُلِ اللَّهُ وَإِنَّا أَوْ إِنَّاكُمْ لَعَلَىٰ هُدًى أَوْ فِي ضَلَالٍ مُّبِينٍ ﴿٢٤﴾ قُلْ لَا تُسْأَلُونَ عَمَّا أَجْرَمْنَا وَلَا نَسْتَعِلُّ عَمَّا تَعْمَلُونَ ﴿٢٥﴾﴾ (سبا)
 [Qul man yarzuqukum minas samaawaati wal ardi qulil laahu wa innaa aw iyyaakum la'alaah hudan aw fee dalaalin Mubeen (24) Qul laa tus'aloona 'ammaa ajramnaa wa laa nus'alu 'ammaa ta'maloon (25)]

"Say, 'Who provides for you from the heavens and the earth?' Say, 'Allah. And indeed, we or you are either upon guidance or in clear error.'(24) Say, 'You will not be asked about what we committed, and we will not be asked about what you do' (25)." (Surat Saba)



I use my skills to learn

The concept of manners of dialogue:

- ◆ Manners of dialogue means the etiquettes of conversation with others. It is a means of reaching an understanding and rapprochement among human beings. For any interlocutor to be successful and acceptable to the other, he/she must choose the appropriate language and method for a good dialogue.

I think and propose:

Other factors that help conducting a successful dialogue:

1.
2.
3.

Characteristics of the interlocutor:

Interlocutors should

- ◆ abide by sincerity and avoided boasting and bragging. Reaching the truth must be the goal of any fruitful dialogue.
- ◆ adhere to good morals and maintain friendly facial expressions. This would have a great positive impact on both their counterparts and the outcome of the dialogue. It should also help maintain atmospheres of friendliness among the parties to the dialogue. The Prophet, peace be upon him, said: "Your smiling in the face of your brother is charity." (Al-Tirmidhi)
- ◆ weigh their remarks according to the Sharia (Islamic law) rules when conversing with others. Allah, glory be to Him, said:

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (١٨) (ق)

[Maa yalfizu min qawlin illaa ladaihi raqeebun 'ateed]

(Man does not utter any word except that with him is an observer prepared [to record] (18) (Surat Qaf)

- ◆ show flexibility, modesty and respect for others and their opinions.
- ◆ avoid anger and emotional and obscene words as these would reflect weakness and bad manners. The Prophet, peace be upon him, said: "The Muslim is the one from whose tongue and hand the Muslims are safe" (Narrated by Al-Bukhari)

I expect:

The effect of time and place on the outcome of a dialogue.

1.
2.

Manners of dialogue:

- ◆ speak about what they know; an ignorant may validate an invalid ruling and vis versa; or may render the prohibited admissible or vis versa.
- ◆ be gentle, kind and wise in their speech. The Prophet, peace be upon him, said: "Kindness is not to be found in anything but that it adds to its beauty and it is not withdrawn from anything but it makes it defective." (Narrated by Muslim)
- ◆ show respect to others taking into account and appreciating their status and ranks.
- ◆ avoid fabrication and acting unnaturally during the dialogue. Rather, they should use clear common terms that express the desired meaning easily. The Prophet, peace be upon him, said: "The most disliked among you to me and the farthest of you from me will be the pompous, the garrulous, and Al-Mutafaihiqun." (Narrated by Al-Tirmidhi) (Those are: the very talkative, the arrogant, and those who offend people when speaking to others, respectively.)
- ◆ define the topic of the dialogue and show good listening,

I meditate and conclude:

The characteristics of interlocutor as indicated by the following text:

* Allah, glory be to Him, said:

قال تعالى: ﴿أَدْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ﴾. (فصلت 34)

[Idfa' billatee hiya ahsanu fa'ithal lathee bainaka wa bainahoo 'adaawatun ka'annahoo waliyun hameem]

(Repel [evil] by that [deed] which is better; and thereupon the one whom between you and him is enmity [will become] as though he was a devoted friend) (Surat Fussilat: 34)

* The Prophet, peace be upon him, said: "The believer is neither a defamer nor a curser nor outrageous nor obscene." (Agreed upon)

I think and criticize:

Someone who talks to people on social networking sites with a pseudonym:

- ★ What is the purpose of dialogue?
- ★ What is the credibility of the dialogue?
- ★ The purpose of hiding the real name:
- ★ The results of dialogues through these sites:

Etiquette of listening:

Good listening to the other, or the “art of listening” as commonly known, is one of the factors that ensure the success of any dialogue. It demonstrates the high level of dialogue and imposes respect for both the interlocutors and the listener. Facing the speaker while listening to his words is a reflection of respect for the speaker and of interest and seriousness of the dialogue. The Prophet, peace be upon him, held a conversation with Utba bin Rabi’a. He listened to him until he finished, and asked: “Have you finished?” Yes, said Utba. Only then the Prophet, peace be upon him, started talking. Allah, glory be to Him, said:

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا إِنَّ اللَّهَ سَمِيعٌ بَصِيرٌ﴾ (المجادلة).

[Qad sami'al laahu qawlal latee tujaadiluka fee zawjihaa wa tashtakee ilal laahi wallaahu yasma'u tahaawurakumaa; innal laaha samee'un baseer]

(Certainly has Allah heard the speech of the one who argues with you, [O Muhammad], concerning her husband and directs her complaint to Allah. And Allah hears your dialogue; indeed, Allah is All-Hearing and All-Seeing) (Surat Al-Mujadilah:1)

Hence, interlocutors have no excuse not to listen to their counterparts, and they should not abandon this noble manner.

Some of the advantages of silence and good listening:

- ★ help interlocutors acquire the proper and correct understanding, hence the ability to choose the appropriate response.
- ★ enable interlocutors to gain more knowledge, skill and deliberation.
- ★ may serve as “safety exits” for the interlocutors. The Prophet, peace be upon him, said: “Allah may have mercy upon a servant who speaks good words and enjoys their blessings, or refrains from speaking and be safe.” (Narrated by Abu Dawood)
- ★ maintain affection and respect among interlocutors.
- ★ help win the others’ trust and confidence.

I describe and criticize:

A dialogue in which both parties speak at the same time via a satellite channel

Dialogue deficiencies and weaknesses:

- ◆ confusion the dialogue’s topic with the interlocutor personally which often agitates the language of defamation and accusations.
- ◆ worsening the language of dialogue as a result of resorting to insulting, cursing, and humiliating.
- ◆ making prejudgments that the opinion of the other is defiantly wrong.
- ◆ apprehension, embarrassment and courtesy.
- ◆ vain discourse and ill speech that cause the loss of time and making and more mistakes. Allah, glory be to Him, said:

﴿وَإِذَا مَرُّوا بِاللَّغْوِ مَرُّوا كِرَامًا﴾ (الفرقان 72)

[Wa ithaa marroo billaghwi marroo kiraamaa]

(When they pass near ill speech, they pass by with dignity) (Surat Al-Furqan: 72)

- ◆ Inclusion of irrelevant thoughts and topics to the subject of dialogue. As a result, the dialogue loses its purpose and value

I discuss with my group:

other errors which may occur during the dialogue:

.....

.....

Find a solution:

for the following situation: An angry interlocutor

.....

I criticize and explain

** Nowadays, many people tend to discuss topics they know nothing about.

.....

** Salim praises himself a lot while talking to others using the word "I am":

.....





I organize my concepts

The meaning of dialogue

1.
2.

Some of the interlocutor qualities

1. Consistency of his words with the rulings of Sharia (Islamic law)
2.
3.

The Dialogue

Some of the manners of listening

1. Good listening.
2.
3.

Some of the dialogue deficiencies

1. Low language of dialogue.
2.
3.

The Student Activities

I answer on my own:

◆ **First:** Complete the following:

a) Some of the benefits of good listening:

.....

b) Some of the benefits of defining the dialogue's topic:

.....

◆ **Second:** Determine the appropriate method of dialogue with:

a) A university's president:

b) Your father:

c) A small child:

◆ **Third:** Link each of the following texts with the appropriate manner of dialogue and an attribute of interlocutor:

1. Allah, glory be to Him, said:

[Maa yalfizu min qawlin illaa ladaihi raqeebun 'ateed]

(Man does not utter any word except that with him is an observer prepared [to record] (18) (Surat Qaf)

﴿ مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴾ (١٨) (ق)

.....

2. The Messenger of Allah, peace be upon him, said: "The strong is not the one who overcomes the people by his strength, but the strong is the one who controls himself while in anger." (Narrated by Al-Bukhari)

.....

3. The Messenger of Allah, peace be upon him, said: "A good word is regarded as charity." (Narrated by Al-Tirmidhi)

.....

4. The Messenger of Allah, peace be upon him, said: "O 'A'isha, verily Allah is kind and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness)." (Narrated by Muslim)

.....

5. Allah, glory be to Him, said:

﴿وَأَقْصِدْ فِي مَشْيِكَ وَاعْظُضْ مِنْ صَوْتِكَ إِنَّ أَنْكَرَ الْأَصْوَاتِ لَصَوْتُ الْحَمِيرِ﴾ (لقمان)

[Waqsid fee masyika waghdud min sawtik; inna ankaral aswaati lasawtul hameer]

(And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys.) (Surat Luqman)



Enriching my experience

In cooperation with my distinguished colleagues, I create an awareness-raising leaflet and containing advices for young people about manners of dialogue and listening. I then present the leaflet to the teacher and broadcast it through the school radio station.



I assess myself:

Serial	Learning aspect	Level of achievement		
		Medium	good	excellent
1	Commitment to the manners of dialogue.			
2	Commitment to the manners of listening			
3	Avoiding dialogue deficiencies.			
4	Contributing to the dissemination of these manners and etiquettes among students.			
5	Having the necessary qualities for dialogues conducted according to “ways that are best and most gracious.”			

Lesson Four

Sources of Islamic Sharia

This lesson teaches me to:

1. Explain the meaning of sources of Islamic Sharia.
2. State the characteristics of the Holy Qur'an.
3. Clarify the authority of the noble Sunnah of the Prophet.
4. Infer the importance of independent reasoning (Ijtihad) in deducing Sharia rules.
5. State some sources of Sharia that are based on independent reasoning (Ijtihad).

I take the initiative to learn

I discuss:

- ◆ Are Qur'an and Sunnah texts limited or increasing?
- ◆ How do we know the rule regarding a contemporary matter that was not provided for in the Holy Qur'an or noble Sunnah of the Prophet?

I use my skills to learn

Sources of Islamic Sharia are the bases and foundations on which a reasoner relies to deduce Sharia rules. The Holy Qur'an and the Prophet's Sunnah are the two main sources of Islamic Sharia.

Gradual Revelation of the Holy Qur'an

The Holy Qur'an was revealed gradually in stages over the period of 23 years. The reasons for this are as follows:

1. To make it easy to memorize, think of its verses and understand its meanings;
2. To make the heart of the Prophet firm, peace be upon him, as well as the hearts of the believers;
3. To proceed step by step in laying down Sharia rules and educating Muslims;
4. To provide solutions for urgent situations, such as dealing with the rumors concerning the Lie Incident (Hadithat Al-Ifk); and
5. To answer various questions, such as the questions about the nature of the soul, Dhul-Qarnain and People of the Cave.

First: The Holy Qur'an

The Holy Qur'an is the first source of Sharia. Semantically speaking, the word "Qur'an" is the gerund of the verb Qara'a (to recite). Religiously speaking, "Qur'an" is the miraculous words of Allah which were revealed to the Prophet Muhammad, peace be upon him, and passed to us through concurrent oral transmissions. It starts with Surat Al-Fātiḥah and ends with Surat An-Nās. Reciting the Qur'an is an act of worship.

1. Explanation of the definition:

- ★ The words of Allah, glory be to Him: the Holy Qur'an consists entirely of the words of Allah, glory be to Him; it was revealed to our Messenger Muhammad, peace be upon him, through the Faithful Spirit Jibreel, peace be upon him. Allah, glory be to Him, said:

﴿ وَإِنَّهُ لَنَزِيلُ رَبِّ الْعَالَمِينَ ﴿١٩٣﴾ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٤﴾ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ ﴿١٩٤﴾ (الشعراء)،

“Wa 'Innahu Latanzīlu Rabbi Al-'Ālamīn (192) Nazala Bihi Ar-Rūḥu Al-'Amīn (193) 'Alā Qalbika Litakūna Mina Al-Mundhirīn (194)” (And indeed, the Qur'an is the revelation of the Lord of the worlds. (192) The Trustworthy Spirit has brought it down (193) Upon your heart, O Mohammad - that you may be of the warners (194) [Ash-Shu'arā': 192-194]. The order of the verses and surahs in the Qur'an was inspired by Allah, glory be to Him.

- ★ Passed through concurrent oral transmissions: it was passed to us concurrently, whether verbally or in writing, by a group of people who received it concurrently from a group of people. So, they could not have all colluded to lie about it. The text of the Holy Qur'an is proven and undisputed in terms of transmission and certainty. Allah, glory be to Him, said:

﴿ إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾ (الحجر)

“Innā Naḥnu Nazzalnā Adh-Dhikra Wa 'Innā Lahu Laḥāfīzūn” (Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.) [Al-Ḥijr: 9].

- ★ Miraculous: the Holy Qur'an was revealed in clear Arabic. Its linguistic superiority lies in its fluency, eloquence, cohesion and superb style. Allah, glory be to Him, said:

﴿ إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ ﴿٢﴾ (يوسف)

“Innā 'Anzalnāhu Qur'ānān 'Arabīyān La'allakum Ta'qilūn” (Indeed, We have sent it down as an Arabic Qur'an that you might understand.) [Yūsuf: 2]. Further, its miraculous aspects in relation to unseen, scientific and legislative matters make it an eternal miracle until the Day of Judgment.

Discover using the internet:

Names and attributes used by Allah, glory be to Him, to refer to

Explain:

It is not allowed to translate the Holy Qur'an literally to other languages.

2. Some types of rules in the Holy Qur'an::

- ★ The Holy Qur'an included several types of rules, including the following:
- ★ Faith-related rules: comprising everything that is related to belief in Allah, His angels, His Books, His Messengers, the Day of Judgment, and Predestination with its good and bad consequences.
- ★ Morality-related rules: comprising rules that urge observation of good morals and avoidance of bad morals.
- ★ Practical rules: comprising two sections:

The Qur'an as Evidence of Rules

In terms of their value as evidence, texts of the Holy Qur'an are of two types:

First: conclusive texts which constitute direct and explicit evidence of a Sharia rule..

Second: : inconclusive texts in relation to a Sharia rule. In this case, effort is required to be made to understand the intended meaning by Allah, glory be to Him. One example is the meaning of the word (Qur') in the saying of Allah, glory be to Him:

﴿ وَالْمُطَلَّقَاتُ يَتَرَبَّصْنَ بِأَنْفُسِهِنَّ ثَلَاثَةَ قُرُوءٍ ﴿٢٢٨﴾ (البقرة)

“Wa Al-Muṭallaqātu Yatarabbaṣna Bi'anfusihinna Thalāthata Qurū' ” (Divorced women remain in waiting for three periods) [Al-Baqarah: 228]. In this instance, Qur' could mean menstruation or becoming pure after menstruation. So, the value of this text as evidence is inconclusive.

- o Rules concerning acts of worship: which strengthen belief and regulate one's relationship with his Lord, such as prayer, fasting, zakat, pilgrimage and others; and
- o Rules of dealings: which regulate relations people, whether individuals or groups, such as personal status, courts, financial contracts and other rules.

All rules are stated in the Holy Qur'an either in detail or in general. The comprehensive nature of the Holy Qur'an does not mean that it deals with all matters and facts in detail through special and direct texts. The texts of the Holy Qur'an are either explained in detail or stated in general with explanation in the Prophet's Sunnah. Further, the texts of the Qur'an have guided us to deduce rules regarding new matters from Sharia sources that are based on independent reasoning, such as consensus of Muslim scholars (Ijma'), deductive analogy (Qiyas), public interest (Al-Masaleh Al-Mursalah), blocking the means to evil (Sadd Al-Dhara'i) and preference (Istihsan), as well as general purposes, overall rules and legislative principles of Sharia, such as moderation, ease and seeking to serve the interests of people and protect them from vices. Through these sources, rules regarding new matters can be deduced, thereby crystalizing the meaning of comprehensiveness and perfection.

Highlights

The statement that men are in charge of women means that men are responsible for caring for women, providing for them, spending on them, and doing everything that is required to protect them. Men need to make effort, work hard and toil to earn money. On the other hand, women get pregnant, give birth and take care of children. If we look at both tasks, we find that they complement each other.

Second: the Noble Sunnah of the Prophet

Semantically speaking, Sunnah means the habitual way, whether good or bad.

In hadith terminology, Sunnah means all sayings, acts, confirmations or states of the Messenger, peace be upon him.

1. The authority of the Prophet's Sunnah:

The Prophet's Sunnah is a Sharia authority for the Muslim when the attribution is authentic and a Sharia rule can be inferred from it. It is the second source of Sharia rules after the Holy Qur'an. The order to obey the Messenger, peace be upon him, was repeated in more than ten places in the Holy Qur'an, including the following:

- Allah, glory be to Him, said

﴿ مَا آفَاءَ اللَّهِ عَلَىٰ رَسُولِهِ مِنْ أَهْلِ الْقُرَىٰ فَلِلَّهِ وَالرَّسُولِ وَلِذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ كَيْ لَا يَكُونَ دُولَةً بَيْنَ الْأَغْنِيَاءِ مِنْكُمْ وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴾ (الحشر)

"Mā 'Afā'a Allāhu `Alā Rasūlihi Min 'Ahli Al-Qurá Falillāhi Wa Lilrasūli Wa Lidhī Al-Qurbá Wa Al-Yatāmá Wa Al-Masākīni Wa Abni As-Sabīli Kay Lā Yakūna Dūlatan Bayna Al-'Aghniyā'i Minkum Wa Mā 'Ātākumu Ar-Rasūlu Fakhudhūhu Wa Mā Nahākum `Anhu Fāntahū Wa Attaqū Allaha 'Inna Allāha Shadīdu Al-'Iqāb" (And what Allah restored to His Messenger from the people of the towns - it is for Allah and for the Messenger and for [his] near relatives and orphans and the [stranded] traveler - so that it will not be a perpetual distribution among the rich from among you. And whatever the Messenger has given you - take; and what he has forbidden you - refrain from. And fear Allah ; indeed, Allah is severe in penalty. [Al-Ĥashr: 7]

- Allah, glory be to Him, said:

﴿ وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۖ ﴾ (النجم)

“Wa Mā Yanṭiqu `Ani Al-Hawá (3) 'In Huwa 'Illā Waḥyun Yūḥá (4)” (Nor does he speak from his own inclination. (3) It is not but a revelation revealed, (4) [An-Najm: 3-4]

- There were also several hadiths of the Prophet which stress this. The Messenger of Allah, peace be upon him, said: “Soon there will come a time that a man will be reclining on his pillow, and when one of my hadiths is narrated he will say: 'The Book of Allah is sufficient between us and you. Whatever it states is permissible, we will take as permissible, and whatever it states is forbidden, we will take as forbidden.' Verily, whatever the Messenger of Allah, peace be upon him, has forbidden is like that which Allah has forbidden” [narrated by Al-Bukhari].

2. The states of the Prophet's Sunnah in relation to the Holy Qur'an:

- a. Sunnah that stresses the content of the Holy Qur'an: For example, Allah, glory be to Him, said: “

﴿ إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ ﴾ (الحجرات 10) “Innamā Al-Mu'uminūna 'Ikhwatun” (The believers are but brothers) [Al-Hujurat: 10]. The same meaning has also been repeated in many hadiths, including the saying by the Prophet, peace be upon him: “A Muslim is a brother of another Muslim.” [narrated by Al-Bukhari]

- b. Sunnah that interprets and explains the content of the Holy Qur'an. This is of three types:

- Sunnah that details a general rule in the Holy Qur'an: Sunnah has detailed general rules in the Holy Qur'an. One example is the details provided in Sunnah concerning prayer. Allah, glory be to Him, said: ﴿ مُنِيبِينَ إِلَيْهِ وَاتَّقُوهُ وَأَقِيمُوا الصَّلَاةَ وَلَا تَكُونُوا مِنَ الْمُشْرِكِينَ ﴾ (الزوم) “Munībīna 'Ilayhi Wa Attaqūhu Wa 'Aqīmū Aṣ-Ṣalāata Wa Lā Takūnū Miṇa Al-Mushrikīn” (Adhere to it, turning in repentance to Him, and fear Him and establish prayer and do not be of those who associate others with Allah) [Ar-Rūm: 31]. However, the verses have not specified details of establishing prayer, how to perform it or number of rak'ahs; this was provided in Sunnah.

- Sunnah that specifies a general meaning in the Holy Qur'an: One example is the hadith which explains that the intended meaning of injustice is polytheism in the saying by Allah, glory be to Him: ﴿ الَّذِينَ ءَامَنُوا وَلَمْ يَلْبِسُوا ءِيمَنَهُمْ بِظُلْمٍ أُولَٰئِكَ لَهُمُ ءَامَنٌ وَهُمْ مُهْتَدُونَ ﴾ (الأنعام) “Al-Ladhīna 'Āmanū Wa Lam Yalbisū 'Imānahum Biẓulmīn 'Ulā'ika Lahumu Al-'Amnu Wa Hum Muhtadūn” (They who believe and do not mix their belief with injustice - those will have security, and they are rightly guided) [Al-'An`ām: 82]. Some Companions had understood it in general and said: “Who among us has not done injustice to himself?” The Prophet, peace be upon him, said: “It is not what you have understood; injustice is polytheism. Have not you heard the saying of the righteous man; Allah, glory be to Him, said: ﴿ وَإِذْ قَالَ لُقْمَانُ لِابْنِهِ وَهُوَ يَعِظُهُ يَبْنَى لَأَشْرَكَ بِاللَّهِ إِنَّ الشِّرْكَ لَظُلْمٌ عَظِيمٌ ﴾ ” “Wa 'Idh Qāla Luqmānu Liābnihī Wa Huwa Ya`īẓuhu Yā Bunayya Lā Tushrik Billāhi 'Inna Ash-Shirka Laẓulmun `Aẓīm” (And mention, O Mohammad, when Luqman said to his son while he was instructing him, “O my son, do not associate anything with Allah. Indeed, association with him is great injustice.”) [Luqmān: 13]

- Sunnah that limits an absolute meaning in the Holy Qur'an: For example, Allah, glory be to Him, ordered the exclusion of the bequest:

﴿ مِنْ بَعْدِ وَصِيَّةٍ يُوصَىٰ بِهَا أَوْ دَيْنٍ غَيْرَ مُضَارٍّ وَصِيَّةً مِنَ اللَّهِ وَاللَّهُ عَلِيمٌ حَلِيمٌ ﴾ (النساء 12)

“Min Ba`di Waṣīyatīn Yūṣá Bihā 'Aw Dayniñ Ghayra Muḍārrin Waṣīyatan Miṇa Allāhi Wa Allāhu Alīmun Ḥalīm” (after any bequest which was made or debt, as long as there is no detriment caused. This is an ordinance from Allah, and Allah is Knowing and Forbearing.) [An-Nisā': 12]. The Sunnah limited bequest to one third of one's estate; the Messenger of Allah, peace be upon him, said: “One third, yet even one third is too much” [narrated by Muslim].

- c. Sunnah that states new rules which were not mentioned in the Holy Qur'an: such as the prohibition of marrying a woman and her aunt simultaneously, the prohibition of eating the meat of donkeys, the prohibition of eating all fanged beasts of prey, the order to perform the prayers of solar and lunar eclipses, the order to pay Zakat Al-Fitr, the permissibility of wiping over footwear and the right of the grandmother to inherit one sixth of the estate of a deceased person if the mother of such deceased person was not alive.

I specify:

The type of relation between the Holy Qur'an and the Prophet's Sunnah in the following:

S	Texts of Qur'an and Sunnah	Type of relation
1	Al-Mughirah bin Shu'bah reported that the Messenger of Allah, peace be upon him, wiped over socks and footwear. [narrated by Al-Nasa'i].	.....
2	Allah, glory be to Him, said: ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ﴾ (النساء 19) "Wa `Ashiruhunna Bil-Ma`rūf" (And live with them in kindness.) [An-Nisā': 19], and the Prophet, peace be upon him, said: "Act kindly towards women" [narrated by Muslim].	.....
3	Allah, glory be to Him, said: ﴿وَلِلَّهِ عَلَى النَّاسِ حُجُّ الْبَيْتِ مَنِ اسْتَطَاعَ إِلَى سَبِيلٍ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ﴾ (آل عمران 97) "Wa Lillāh `Alā An-Nāsi Hījju Al-Bayti Mani Astaṭā`a `Ilayhi Sabīlāan Wa Man Kafara Fa'inna Allāha Ghanīyūn `Ani Al-`Ālamīn" (And due to Allah from the people is a pilgrimage to the House - for whoever is able to find thereto a way. But whoever disbelieves - then indeed, Allah is free from need of the worlds.) [Āli `Imrān: 97], and the Prophet, peace be upon him, said: "Learn your rituals by seeing me performing them, for I do not know whether I would be performing Hajj after this Hajj of mine." [narrated by Muslim].	.....
4	Allah, glory be to Him, said: ﴿حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالْدَّمُ﴾ (المائدة 3) "Ḥurrimat `Alaykumu Al-Maytatu Wa Ad-Dam" (Prohibited to you are dead animals, blood,) [Al-Mā'idah: 3], and the Prophet, peace be upon him, said: "Two kinds of dead meat and two kinds of blood have been permitted to us. The two kinds of dead meat are fish and locusts, and the two kinds of blood are the liver and spleen" [narrated by Muslim].	.....
5	Ali bin Abu Talib, may Allah be pleased with him, reported that the Messenger of Allah, peace be upon him, prohibited temporary marriage with women and prohibited eating the meat of donkeys on the day of Khaybar. [narrated by Al-Bukhari and Muslim].	.....
6	Ibn Omar, may Allah be pleased with him, reported that the Messenger of Allah, peace be upon him enjoined Zakat Al-Fitr; a Sa' of dates or a Sa' of barley, upon everyone, free or slave, male or female, of the Muslims. [narrated by Al-Bukhari].	.....

Sources of Sharia that are based on independent reasoning (Ijtihad) :

Texts of the Holy Qur'an and the Prophet's Sunnah guided us to other sources of Sharia based on independent reasoning through which rules regarding new matters can be deduced.

Independent reasoning means making efforts to deduce a Sharia rule. It aims at two things:

- ◊ Understanding the texts of the Holy Qur'an and the Prophet's Sunnah and deducing Sharia rules from them through the application of texts on facts and matters.
- ◊ Deducing rules regarding new matters which have not been provided for.

The most important sources of Sharia that are based on independent reasoning are as follows:

1. First: Consensus of Muslim Scholars (Ijma')

It means the consensus of Muslim religious scholars (those who are generally considered trustworthy) after the death of the Prophet, peace be upon him, regarding a Sharia rule at a certain era.

Example: the consensus of the Companions regarding the succession of Abu Bakr, may Allah be pleased with him, following the death of the Prophet, peace be upon him.

The authority of consensus is based on several pieces of evidence, including most notably the following:

a. Allah, glory be to Him, said:

﴿وَمَنْ يُشَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا نُبَيِّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصَلِّهِ ۖ إِنَّ جَهَنَّمَ سَاءَتْ مَصِيرًا ۝﴾
 Wa Man Yushāqiqi Ar-Rasūla Min Ba'di Mā Tabayyana Lahu Al-Hudá Wa Yattabi' Ghayra Sabīli Al-Mu'uminīna Nuwallihi Mā Tawallá Wa Nuṣlihi Jahannama Wa Sā'at Maṣīrā" (And whoever opposes the Messenger after guidance has become clear to him and follows other than the way of the believers - We will give him what he has taken and drive him into Hell, and evil it is as a destination.) [An-Nisā': 115]. So, this verse indicates that one must follow the way of the believers. Adopting the consensus of trustworthy religious scholars constitutes following of the way of the believers.

b. The Messenger of Allah, peace be upon him, said: "Allah will not gather my nation upon error." [narrated by Al-Tirmidhi].

Some contemporary examples of consensus:

1. Blood donation: no trustworthy religious scholar is known to have a different opinion.
1. Prohibition of embodying the character of Prophet Mohammad, peace be upon him, as well as the characters of all Prophets and Messengers, in movies and TV series because this could result in detracting from their status.

2. Second: Deductive Analogy (Qiyas)

It means including a matter which has not been provided under the same rule of another matter which has been provided for because the two matters share the same ground of the rule.

Example:

- making an analogy between beer (branch matter) and wine (original matter) in terms of prohibition (the rule) because they both share the effect of making people drunk (ground of

the rule).

- making an analogy between extreme hunger and thirst (branch matter) and anger (original matter) in terms of prohibiting a judge from issuing a decision when he is in that state (the rule) because in both cases the mind of the judge is busy with something that will prevent him from taking the right decision (ground of the rule).

The authority of deductive analogy is based on several pieces of evidence, including most notably the following:

a) Allah, glory be to Him, said:

﴿ يُخْرِبُونَ بُيُوتَهُمْ بِأَيْدِيهِمْ وَأَيْدِي الْمُؤْمِنِينَ فَاعْتَبِرُوا بِأُولِي الْآبْتَصِرِ ﴾ (الحشر 2)

“Yukhribūna Buyūtahum Bi'aydīhim Wa 'Aydī Al-Mu'uminīna Fā`tabirū Yā 'Ulī Al-'Abṣār” (they destroyed their houses by their own hands and the hands of the believers. So learn a lesson, O people of vision.) [Al-Ḥashr: 2]. Learning a lesson happens when one makes an analogy between two things and applies the same rule of the first to the second.

b) According to Abdullah bin Abbas, may Allah be pleased with both of them, a man said: “O Messenger of Allah! My father has died and he did not perform pilgrimage; shall I perform pilgrimage on his behalf?” The Prophet, peace be upon him, said: “Don't you think that if your father owed a debt you would pay it off?” The man said: “Yes.” He said: “The debt owed to Allah is more deserving of being paid off.” [narrated by Al-Nasa'i].

I deduce:

How the above hadith provide evidence of the authority of deductive analogy.

I apply:

First: the concept of deductive analogy on getting busy with the mobile phone during the Friday sermon.

The Messenger of Allah, peace be upon him, said: “When the Imam is delivering the Friday sermon, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act.” [narrated by Al-Bukhari].

Deduce the rule using the following table.

Original matter	.....
Branch matter	.....
Share ground of rule between the two	.....
The rule regarding the original matter	.....

The rule regarding the branch matter

Second: by making an analogy to gambling:



A contestant participates in a TV show through a telephone call, which charges an additional amount for the call. These amounts are later used to finance the program, and from these amounts prizes are distributed to some callers, while other lose the money they paid for their telephone calls.



Someone buys goods from a shopping mall and pays the price of real purchases, which he will benefit from. Then, he receives a prize from the shopping mall, while other customers do not receive a prize.

Which of these two cases is considered gambling? Why?

.....

.....



Third: Public Interest (Al-Masaleh Al-Mursalah)

This is public interest which brings benefit or prevents evil, but there is no evidence to support it or refute it.

The authority of public interest has been established by inferring from Sharia texts which indicate that achieving justice is a must because applying this principle serves the interests of people. Allah, glory be to Him, said:

إِنَّ اللَّهَ يَأْمُرُ بِالْعَدْلِ وَالْإِحْسَانِ وَإِيتَاءِ ذِي الْقُرْبَىٰ وَيَنْهَىٰ عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَالْبَغْيِ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٣٠﴾ (النحل: 30)

“Inna Allāha Ya'muru Bil-`Adli Wa Al-'Ihsāni Wa 'Itā'i Dhī Al-Qurbá Wa Yanhá `Ani Al-Faḥshā'i Wa Al-Munkari Wa Al-Baghyi Ya`izukum La`allakum Tadhakkarūn” (Indeed, Allah orders justice and good conduct and giving to relatives and forbids immorality and bad conduct and oppression. He admonishes you that perhaps you will be reminded.) [An-Naḥl: 90]. This principle has become a general rule that is adopted by all religious schools. The Maliki School was the first to adopt public interest as a basis for Sharia rules, and as a way of making things easy under Islamic Sharia. This source of Sharia rules keeps apace with time and allows finding solutions for the problems that face people in line with the rules of Sharia, which aim at achieving the welfare of people through the facilitation of things that benefit them and prevention of things that are detrimental to them.

One example of this is the compilation of the Holy Qur'an by the Companions, may Allah be pleased with them, during the time of Abu Bakr Al-Siddiq, may Allah be pleased with him, as such compilation is beneficial for Islam and Muslims; it will protect the Qur'an from loss. Even though the Prophet, peace be upon him, did not compile the Qur'an, he did not prohibit it. In addition, it serves public interest.

Contemporary examples of the adoption of public interest include the following:

1. Official documentation of contracts: such as documenting marriage contracts at the court, documenting title deeds, etc. This serves public interest.
2. Having courts with various specialties and establishing courts of appeal to examine the judgments issued by courts of first instance.
3. Using ATM cards, checks and electronic transfers to pay obligations, which facilities people's interests and protects them from risks.
4. Traffic regulations, such as requiring applicants for a driving license to undergo an eye test.
5. Using national ID cards, which help maintain security and provide better services to people.

I give an example:

of a contemporary matter for which the rule was deduced on the basis of public interest.

.....

Fourth: Norms

Norms are acts or sayings which people are used to.

The authority of norms has been established in the Holy Qur'an. Allah, glory be to Him, said:

﴿وَعَلَى الْمَوْلُودِ لَهُ رِزْقُهُنَّ وَكِسْوَتُهُنَّ بِالْمَعْرُوفِ﴾ (البقرة 233)

“Wa `Alá Al-Mawlūdi Lahu Rizquhunna Wa Kiswathunna Bil-Ma`rūf” (Upon the father is the mothers' provision and their clothing according to what is acceptable.) [Al-Baqarah: 233]. “What is acceptable” in the verse means the norms of the people in estimating provision and clothing. Norms could be general for all people in town, or special to people working in a certain trade, such as merchants, fishermen and farmers.

One of the Sharia principles regarding the consideration of norms is: “A known norm is equivalent to a stipulated condition, unless it contradicts a provision or consensus.”

Religious scholars have considered norms and habits in their fatwas, to the extent that there is no conflict with the rules of Sharia, to make things easier for people.

Contemporary examples of norms include the following:

1. Patent, invention and intellectual property rights: patent rights, copyright and software rights have, by norm, considerable financial value and cannot be used without permission from their owners.
2. Trade names and trademarks rights, which have become, by norm, private property which cannot be counterfeited or used without the permission of their owners.

I make a judgment and respond with evidence:

According to the norms of some peoples, the dowry is a right of the man which should be paid by the woman.

* What is the rule of Sharia in this respect?*

* What is the evidence to that?*

Fifth: Blocking the Means to Evil (Sadd Al-Dhara'i)

Semantically speaking, the meaning of Al-Dhara'i is means.

Technically speaking, Sadd Al-Dhara'i means blocking means which seem to be permissible, but may be used to do prohibited things.

The principle of blocking means to evil is used by all religious scholars, including most notably scholars of the Maliki School, so much so that it is almost attributed to this school.

Adoption of the principle of blocking the means to evil has been established by many pieces of evidence, including the following:

Allah, glory be to Him, said:

﴿وَلَا تَسُبُّوا الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ فَيَسُبُّوا اللَّهَ عَدْوًا بِغَيْرِ عِلْمٍ﴾ (الأَنْعَامُ 108)

“Wa Lā Tasubbū Al-Ladhīna Yad`una Min Dūni Allāhi Fayasubbū Allaha `Adwan Bighayri `Ilm” (And

do not insult those they invoke other than Allah, lest they insult Allah in enmity without knowledge.) [Al-'An`ām: 108]. So, Allah, glory be to Him, prohibited the believers from insulting the gods of the polytheists, because it may make them insult Allah, glory be to Him. So, this act was prohibited under Sharia because it results in haram.

Other examples include: the prohibition of selling grapes to people who will use them to make wine, and the prohibition of selling a weapon to a murderer or criminal. The sale of grapes and weapons is permitted; but when these are sold to people who are expected to use them for evil purposes, the rule regarding such sale becomes prohibition.

Contemporary examples of this rule include the following:

- 1) banning of the sale of fire crackers, because of their dangers and the damages they cause.
- 2) banning of the sale of androgens and drugs without prescription, because of their damaging effects on man's health.
- 3) prohibiting people from driving above certain speeds on public roads to protect the lives and property of people.
- 4) blocking websites which spread sedition and promote immorality among people.

I analyze and decide:

I look at the following statements and decide::

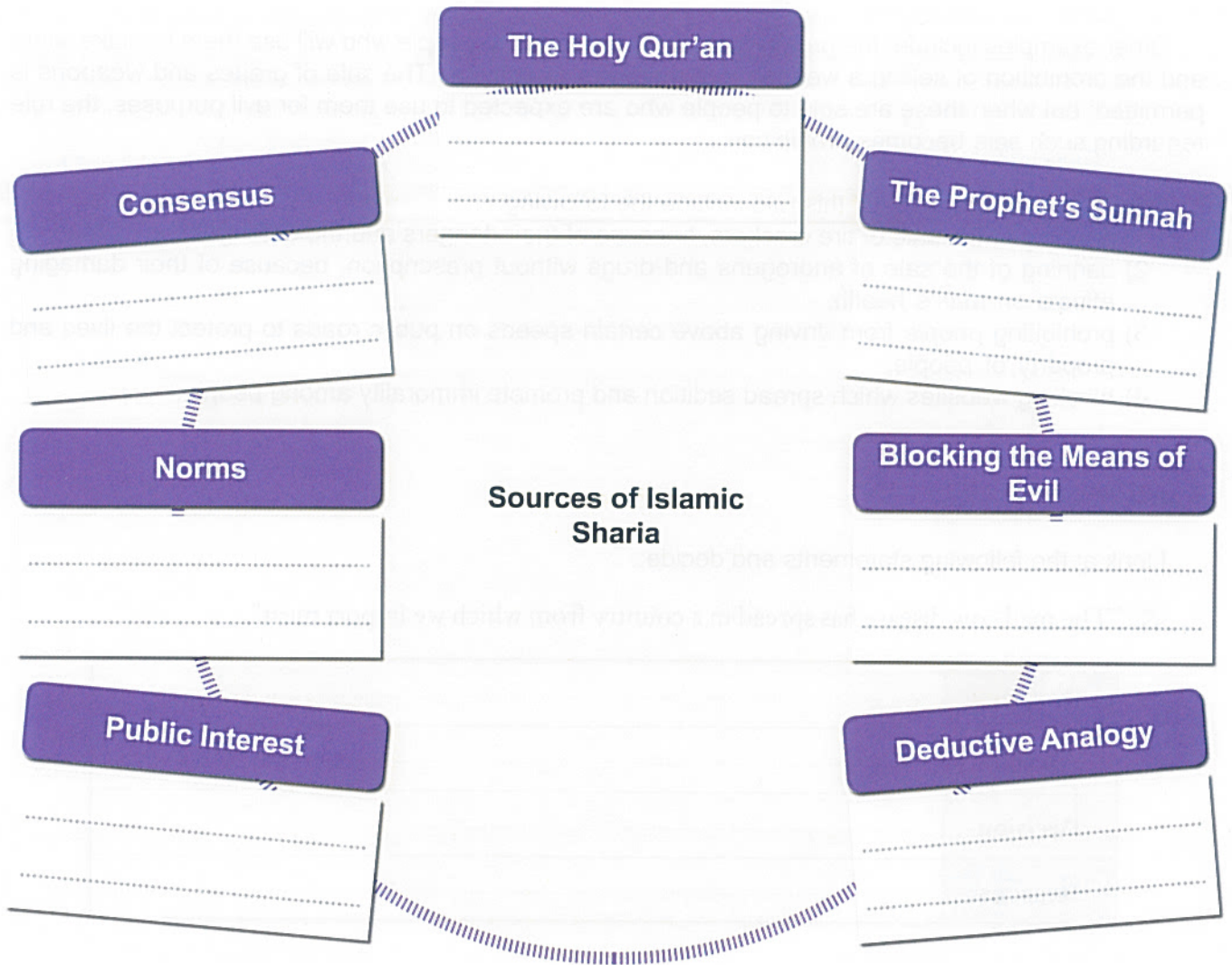
** "The mad cow disease has spread in a country from which we import meat".

Problem	.....
Result	.....
Decision	.....
Reasons	.....

** He wants to lend his car to a person with criminal history:

Problem	.....
Result	.....
Decision	.....
Reasons	.....

I organize my concepts



Student Activities

I answer by myself:

◆ **First:** specify the Sharia source that is relied on in the matters listed in the table below::

Matter	Source
Patent right and copyright.
Banning the sale of weapons during the time of sedition.
Prohibiting people from driving above certain speeds on roads.
The compilation of the Holy Qur'an during the of Abu Bakr Al-Siddiq, may Allah be pleased with him.
Banning drugs.
Prohibition of marrying a woman and her aunt simultaneously.

◆ Second:

1. Independent reasoning (Ijtihad) aims at two things:

.....

.....

2. What do we mean when we say in the definition of the Holy Qur'an that "reciting the Qur'an is an act of worship"?

.....

◆ **Third:** Tick the following statements as true () or false (x), then correct the false ones:

Statement	Answer	Correction of false ones
1 Adopting the principle of public interest is a way of making things easy under Islamic Sharia.	
2 Norms and habits have no consideration in the fatwas of religious scholars.	

	Statement	Answer	Correction of false ones
3	When making analogy, the rule of the branch matter applies to the original matter.		.....
4	Consensus is the agreement of religious scholars during the time of the Prophet, peace be upon him, regarding a Sharia rule.		.....

◆ **Fourth:** reorder the words to make the definition of the words between brackets:

1) rule / to / making / Sharia / a / efforts / deduce (definition of independent reasoning, Ijtihad)

2) condition / a known / a stipulated / norm / is equivalent to (A Sharia rule concerning norms)

3) to / blocking / evil / means / the (Sadd Al-Dhara'i)

◆ **Fifth:** Some people demand equality between males and females when it comes to inheritance in order to achieve justice between children:

1) What is the rule of Sharia in this regard.

2) Is this interest with supporting evidence, interest with refuting evidence or public interest?

3) What is the evidence to that?



Enriching my
experience

One of the sources of independent reasoning (Ijtihad) for Imam Malik, may Allah be pleased with him, is the consensus of the people of Madinah. I research the intended meaning of this and give one example in which the Maliki School has adopted this source of Sharia. Then, I present my findings in front of my classmates.



I assess myself

S	Aspect	Level		
		Average	Good	Excellent
1	I explain the meaning of sources of Islamic Sharia.			
2	I state the characteristics of the Holy Qur'an.			
3	I clarify the authority of the noble Sunnah of the Prophet.			
4	I infer the importance of independent reasoning (Ijtihad) in deducing Sharia rules.			
5	I state some sources of Sharia that are based on independent reasoning (Ijtihad).			

Lesson Glossary

Term	Meaning
Preference (Istihsan)	To make the rule regarding a certain matter different from the rule regarding similar matters on the basis of special Sharia evidence.
The Qur'an, semantically speaking	The gerund of the verb Qara'a (to recite).
The Qur'an, religiously speaking	The miraculous words of Allah which were revealed to the Prophet Mohammad, peace be upon him, and passed to us through concurrent oral transmissions. It starts with Surat Al-Fātiḥah and ends with Surat An-Nās. Reciting the Qur'an is an act of worship.
Public Interest	Every benefit for which there is no evidence to support or refute.

Lesson Five

Planning Milestones in the Prophet's Sirah

This lesson teaches me to:

1. Explain the philosophy on which planning is built in Islam.
2. Demonstrate the methodology of planning followed by the Prophet, peace be upon him, in his da'wa (دعوة - call to Allah).
3. Show the importance of planning in the life of individuals and society.
4. Discover the landmarks in the methodology of da'wa (call to Allah) by referring to some models and quotes in the Prophet's Sirah.



I take the initiative to learn

Our distinct culture has for an enduring prop authentic Islamic values; namely, the values of progress and moderation. These values are linked to our rich language and while celebrating our Emirati customs and heritage, they enhance our national identity.

"This vision anticipates the desired future and stops at the year 2021 when we are going to celebrate the golden jubilee of our endeared federation. This vision emulates the methods of the founding fathers while being simultaneously inspired by the program of federal action, which has been launched by His Highness Sheikh Khalifa bin Zayed Al Nahyan the President of the State and endorsed by their Highnesses members of the Supreme Council, the Rulers of the Emirates".



I describe:

Vision 2021 saying:

.....

.....

What:

do I know of strategic planning?

.....

.....

.....



I use my skills to learn

- ◇ Allah, glory be to Him, says:

﴿فَأَصْدَعْ بِمَا تُؤْمَرُ وَأَعْرِضْ عَنِ الْمُشْرِكِينَ﴾ (الحجر)

94. `Fāṣḍa` Bimā Tu'umaru Wa 'A`riḍ `Ani Al-Mushrikīna
 "Therefore, expound openly what thou art commanded,
 and turn away from those who join false gods with Allah".
 (Sūrat Al-Ḥijr: 94)

- ◇ Allah, glory be to Him, says:

﴿يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ وَإِنْ لَمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهُ﴾ (المائدة 67)

67. Yā 'Ayyuhā Ar-Rasūlu Balligh Mā 'Unzila 'Ilayka MinRabbika
 Wa 'In Lam Taf`al Famā Ballaghta Risālatahu
 "O Messenger. proclaim the (message) which hath been sent to
 thee from thy Lord. If thou didst not, thou wouldst not have fulfilled
 and proclaimed His mission..." (Sūrat Al-Mā'idah: 67)

As soon as Allah's Messenger, peace be upon him, received this command from his Lord, he realized that he had been set a great, immense task and that there was no room for failure and randomness. He committed himself to deliver the message of his Lord without any sort of negligence. Right from the very beginning he knew that it was going to be an extremely dangerous mission and that he was going to face numerous obstacles, stubbornness, persecution, isolation, etc.

The difference between 'mission' and 'vision'

Mission: a task or goal characterized by quality; it is not attached to a specific goal.

Example: "My mission is to teach people". This is an endless task.

Vision: a means characterized by quantity- 'a short, medium and long term plan'. It has a specific end and goal, which comes to an end by executing the plan.

Example: "My vision centers round becoming a manager".

With my student group I explain:

- * what is meant by the words of Waraqa bin Naufal to Allah's Messenger, peace be upon him: "I wish I were young and could live up to the time when your people would turn you out." Allah's Messenger asked, "Will they drive me out?" Waraqa replied in the affirmative and said, "Anyone (man) who came with something similar to what you have brought was treated with hostility" (Narrated by Al-Bukhari).

- ** Some of the components of a strategic plan in the light of the above:

Awareness and responsibility:

One who tracks the Sirah of the Prophet, peace be upon him, instantly realizes that he understood his mission and goal and that he was determined and did not give in or despair. He accepted his responsibility and set out using all his energy and exerting all his effort to deliver the mission. In setting out on da'wa, he was committed to the Qur'an, to challenging difficulties and to being keen on carrying out what had been entrusted to him. He prepared the tools he was going to employ, specified his goals and laid down his plans. Owing to the favor of Allah, glory be to Him, his endeavors were met with unparalleled success; the light of his da'wa spread all over the world.

◆ Allah, glory be to Him, says:

﴿يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَهِيدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا ﴿٤٦﴾﴾ (الأحزاب)

"45. Yā 'Ayyuhā An-Nabīyu 'Innā 'Arsalnāka Shāhidāan Wa Mubashshirāan Wa Nadhīrāan

46. Wa Dā`tāan 'Ilā Allāhi Bi'idhnihi Wa Sirājāan Munīrāan "

"45. O Prophet! Truly We have sent thee as a Witness, a Bearer of Glad Tidings, and Warner,-
46. And as one who invites to Allah's (grace) by His leave, and as a lamp spreading light." (Sūrat Al-'Aḥzāb)

◆ Allah, glory be to Him, says:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ ﴿١٠٨﴾﴾ (يوسف)

108. Qul Hadhihi Sabīlī 'Ad`ū 'Ilā Allāhi `Alā Baṣīratin 'Anā Wa Mani Attaba`anī Wa Subhāna Allāhi Wa Mā 'Anā Mina Al-Mushrikīna

Say thou: "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes,- I and whoever follows me. Glory to Allah. and never will I join gods with Allah." (Sūrat Yūsuf: 108)

I deduce:

with my student group the content of the Prophet's, peace be upon him, mission and his vision of executing this mission:

* The mission:

* The vision:

The methodology of planning in the Prophet's da'wa:

Allah's Messenger, peace be upon him, lived his life according to sound thinking, foresight and precise planning; his steps in execution were not improvised. He had a clear perception of both the present and the future; his slogan as regards this was:

﴿قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَى بَصِيرَةٍ﴾

Qul Hadhihi Sabīlī 'Ad`ū 'Ilā Allāhi `Alā Baṣīratin "This is my way: I do invite unto Allah,- on evidence clear as the seeing with one's eyes")

First: the concept of planning in Islam :

Planning in Islam is 'thinking and studying individually and collectively in order to realize a legitimate, future project together with identifying legitimate methods of realizing this project coupled with a clear perception of what can happen and trusting in Allah, glory be to Him'.

I infer:

with my student group the elements of planning incorporated in the concept

Second: the importance of planning in the life of individuals and society

1. Realizing the desired goals
2. Investing time, effort and resources in the best ways
3. Easiness of reviewing and assessing and hence correction and follow-up
4. Overcoming difficulties and surmounting obstacles with ease
5. Reducing anxiety and stress thus providing an atmosphere of innovation and creativity
6. Avoiding disorderliness, disruption and confusion in action

Third: milestones of planning in the Prophet's Sirah:

1. Identifying goals and priorities:

◆ Allah, glory be to Him, says: ﴿أَفَمَنْ يَمْشِي مُكِبًّا عَلَىٰ وَجْهِهِ أَهْدَىٰ أَمَّنْ يَمْشِي سَوِيًّا عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ﴾ (الملك)

22. 'Afaman Yamshī Mukibbāan `Alá Wajhihi~ 'Ahdá 'Amman Yamshī Sawiyāan `Alá Şirāṭin Mustaqīmin

"Is then one who walks headlong, with his face grovelling, better guided,- or one who walks evenly on a Straight Way?" (Sūrat Al-Mulk: 22)

◆ Allah, glory be to Him, says: ﴿قَالَ تَعَالَىٰ: ﴿وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ﴾﴾ (الشعراء)

214. Wa 'Andhir `Ashīrataka Al-'Aqrabīna

"And admonish thy nearest kinsmen" (Sūrat Ash-Shu`arā': 214)

◆ Advising Mu'adh when he sent him on a mission to Yemen, Allah's Messenger, peace be upon him, said: "Verily, you are coming to a people among the people of the Book, so call them to testify there is no God but Allah and I am the Messenger of Allah. If they accept that, then teach them that Allah has obligated five prayers in each day and night. If they accept that, then teach them that Allah has obligated charity to be taken from the rich and given to the poor. If they accept that, beware not to take from the best of their wealth. Be on guard from the supplication of the oppressed, for there is no barrier between it and Allah" (Narrated by Al-Bukhari).

I infer:

- * The first verse referred to two types of people by virtue of their methodologies in life:
 - The first type consists of those who
 - The second type consists of those who identify their goals, lay down their plans and take as a guide divine methodology.
- ** The second verse referred to adopting the fiqh of priorities in the methodology of the Prophet's da'wa:

I identify:

the elements of planning in the advice of the Prophet, peace be upon him, to Mu'adh, may Allah be pleased with him:

2. Enacting legislation and public policies:

The purpose of approving policies and legislations is to guarantee that the ruler fulfills his obligations towards the economic, social and cultural rights of the members of society. This involves controlling their dealings according to the law and general principles, creating forms of cooperation and solidarity between members of society, finding a good basis to do justice and establishing the concept of equality. .

* First example:

The constitution formulated by the Messenger, peace be upon him, when he arrived in Madinah, included a number of legislations whose objective was primarily intended to organize the relationship between the different groups of the Madinah society, especially the emigrants (المهاجرين - Muhajirun) and the Helpers (الأنصار - Ansar). The legislations included:

“Those Jews who follow the Believers will be helped and will be treated with equality” (Narrated by Abu Daoud). This is an original legislation in the field of taking care of the different sectors of society that are subject to state sovereignty; these different sectors have the right to be helped against unjustifiable aggression, whether by Muslims or non-Muslims, from inside or outside the state.

Highlight

Policies represent a general guide leading to effective action. Usually they are general as regards application. They are meant to provide a means of guidance identifying the field of necessary activities in order to realize goals.

I find evidence of:

the following by referring to the 'constitution of Madinah and its legislations'.

- ** the right to security and safety for every member in society.

- ** the freedom of belief and practicing ceremonies is guaranteed to all.

* Second example:

When instructing the army of Muslims on its way to a battle, Allah's Messenger, peace be upon him, used to say: "Fight in the name of Allah, for the sake of Allah and the Sharia of Allah's Messenger. Do not kill an old, aged man nor a child or a woman and do not go to extremes" (Narrated by Abu Daoud).

I infer:

the general policy of dealing with enemies in the battle.

.....

.....

3. Implementing practical procedures and programs of education of awareness-raising:

In several deeds and acts of devotion requiring specific procedures to perform them, the Messenger, peace be upon him, did not content himself with verbal exposition only. He practically demonstrated them in detail in the presence of Muslims and commanded them to perform them as he had done so that they benefit from practical application. For instance:

- ★ Allah's Messenger, peace be upon him, used to say to Muslims: "Pray as you have seen me praying." (Narrated Al-Bukhari)
- ★ He used to specify the period of fasting saying: "Whenever you sight the new moon observe fast and when you sight it again break your fast. But if the sky is cloudy, then observe fast for thirty days" (Narrated by Muslim).
- ★ In the Farewell Pilgrimage, he performed all the rites of Hajj in front of Muslims in a practical, detailed manner. He used to say to them: "Take from me your rites of Hajj" (al-Jaami' as-Sagheer).

I explain:

- ** the practical procedure in teaching Muslims Hajj and prayer:

.....

- ** the temporal program for performing Hajj obligation (فريضة - farida):

.....

4. Investing in available energies and resources:

- ★ Allah's Messenger used to discover and develop talents, actualize energies and use them in the

benefit of Muslims in times of peace and war.

- ★ It has been proved that he tested the ability of Zayd bin Thabit to memorize and found that he was good at memorizing in a perfect manner. So he instructed him to learn languages saying: "Zayd, learn the writing of the Jews for me" (Narrated by Ibn Hajar). Zayd learned the Scripture of the Jews in half a month.
- ★ The Messenger, peace be upon him, continued to take care of Zayd and develop his capabilities; he said to Zayd: "Zayd do you know Syriac language? I sometimes come across it." I said, "No." He said, "Go and learn it." Zayd learnt it in seventeen days. (Narrated by Ibn Hayaah)
- ★ When the Messenger, peace be upon him, saw the writing of Zayd, he was pleased with it; but he was keen on developing Zayd's capacities in this field so he said: "Zayd, if you write 'Bismillah, ar-Rahman, ar-Rahim' (In the name of Allah, the Beneficent, the Merciful), then show the 'seen' (السين letter 's') in it" (al-Jaami' as-Sagheer).
- ★ *When the Prophet realized that the war prisoners of Badr were literate and could not pay ransom he accepted fidyah (فدية - religious donation) in the form that each one of them teaches ten of the boys of Madinah reading and writing.

I summarize:

the most important characteristics of the Prophet's, peace be upon him, strategy to spread knowledge referring to the above-mentioned information.

- Encouraging talented persons to seek for knowledge such as:
-
-

I explain:

with the help of my student group the way Allah's Messenger, peace be upon him, invested in available energies and resources in the following matters:

- * controlling water resources in the Battle of Badr:
.....
- * providing protection to Muslims in Ghazwah al-Khandaq (the Battle of the Trench):
.....

5. Following up results and linking them to the will of Allah, glory be to Him:

After exerting effort in planning and taking due action, one has to trust in Allah, glory be to Him:

﴿وَلَا تَقُولَنَّ لِشَيْءٍ إِنِّي فَاعِلٌ ذَٰلِكَ غَدًا ﴿٢٣﴾ إِلَّا أَنْ يَشَاءَ اللَّهُ﴾ (الكهف 23-24)

- 23. Wa Lā Taqūlanna Lishay'in 'Innī Fā'ilun Dhālika Ghadāan
- 24. 'Illā 'An Yashā'a Allāhu

- 23. Nor say of anything, "I shall be sure to do so and so tomorrow"-
- 24. Without adding, "So please Allah." (Sūrat al-kahf)

If anything (in the form of trouble) comes to you, don't say: "If I had not done that, it would not have happened so and so," but say: "Allah did that what He had ordained to do as your 'if' opens the (gate) for the Satan." (Narrated by Muslim).

I read and answer:

First: The Messenger of Allah, peace be upon him, appointed a man from Banu Asad tribe who was called Ibn Lutbiyya in charge of Sadaqa (i. e. authorised him to receive Sadaqa from the people on behalf of the State). When he returned (with the collections), he said: This is for you and (this is mine as) it was presented to me as a gift. The Messenger of Allah, may peace be upon him, stood on the pulpit and praised God and extolled Him. Then he said: "What about a State official whom I give an assignment and who (comes and) says: This is for you and this has been presented to me as a gift? Why didn't he remain in the house of his father or the house of his mother so that he could observe whether gifts were presented to him or not? By the Being in Whose Hand is the life of Muhammad, any one of you will not take anything from it but will bring it on the Day of Judgment, carrying on his neck a camel that will be growling, or a cow that will be bellowing or an ewe that will be bleating. Then he raised his hands so that we could see the whiteness of his armpits. Then he said thrice: O God, I have conveyed (Thy Commandments). (Narrated by Muslim)

Highlight

Trusting in Allah, Glorified and Exalted be He, after planning and preparing stirs optimism, perseverance and setting out in the kind of persistence and resolve that is not bound by despair and frustration.

Second: In the Battle of Badr (يوم بدر) the Prophet, peace be upon him, looked at his followers and they were a little more than three hundred. He looked at the polytheists and they were one thousand. The Prophet, peace be upon him, looked towards Makkah, raised his hands and dressed in a robe and izar (إزار -waist clothing) said: "O Allah, fulfill what You promised me. O Allah, if You make this league of Muslims perish, You will never be worshipped on earth." He continued pleading to Allah, Exalted and Sublime be He, until his robe dropped. Abu Bakr came over to him and took up his robe then said: "O Allah's Prophet, enough of entreating your Lord, He will fulfill his promise to you" (Narrated by Ahmed).

I explain:

- ** the fact that the Messenger, peace be upon him, had insisted on explain his position as to the action of Ibn Lutbiyya publicly and before all:
- ** the fact that the Messenger, peace be upon him, insisted on pleading to his Lord in the Battle of Badr::

Fourth models of planning in the Prophet's methodology:

Throughout the period that the Messenger, peace be upon him, had spent in his da'wa there were many forms of planning, which were no different from contemporary planning except in some methods and styles. However, in actuality it comprised the essential elements of a plan. It was introduced in all political, religious, social, economic and military activities.

The First model: the Prophet's Hijrah (migration):

Allah's Messenger, peace be upon him, realized that the environment of Makkah had become hostile to his da'wa. The resistance of the polytheists was increasing day by day; the progress of da'wa came to an impasse. There was no use of repeating the attempt and an alternative had to be found.

The Prophet, peace be upon him, decided to migrate to Yathrib (يثرب). He started planning for this in a meticulous way. This was reflected in taking several steps and executing a number of procedures to achieve the ultimate goal

I explain and justify:

with my student group the steps and procedures taken by Allah's Messenger, peace be upon him, in order to achieve his goal and give reasons for taking them.

Identifying the general goal of the Prophets Migration	
Gaining a territory where a Muslim society could be established and a state could be founded to perform its mission in the best way.	
Procedures and assigning roles	Justification
Sending Mus'ab ibn Umair, may Allah be pleased with him, to Yathrib.
Keeping Ali ibn Abi Talib in Makkah.
Assigning Abdullah ibn Abu Bakr the task of coming to the cave after sunset.
Agreeing with Amir ibn Fuhayra to bring his goats near the cave.
.....	Because he was the companion and the trusted councilor.

Identifying the general goal of the Prophets Migration

Gaining a territory where a Muslim society could be established and a state could be founded to perform its mission in the best way.

Procedures and assigning roles	Justification
Preparing camels, which were suitable for travel, .four months before the date and in utter secrecy	To avoid the kind of haste and confusion that .might occur at the moment of going on migration
Assigning Asmā' bint Abu Bakr the task of coming to the cave every day.	..... .....
.....	To be the skillful, honest guide in the Hijrah .(migration) journey
Heading to the south of Makkah	..........

The second model: the rise of the state:

When the Messenger, peace be upon him, arrived at Makkah, he found a discordant society with numerous allegiances and creeds. Therefore, he determined to establish a new society, which is unified in its belief in Allah and founded on love, brotherhood and imbued with tranquility and a spirit of tolerance. The society he conceived of is one governed by heavenly morals and just laws, which heads towards knowledge and sets of in a quest for prosperity and advancement. Thus we find that the Messenger, peace be upon him, preplanned all these matters; he did not hurry up matters, but struggled, exercised patience and referred matters to Allah, glory be to Him, until his goals were gradually achieved without resorting to random decisions.

I infer and apply:

I complete the table below:

Procedures	Goals
Building the Prophet's mosque
Establishing 'brotherhood' (Muakhat- مواخاة) between the emigrants and the Ansar (Helpers)
Writing the constitution of Madinah
Establishing what is known as Kitab al-Wahi (the Book of Revelation)
Identifying the borders of Madinah
Identifying the location of souq (marketplace)





I organize my concepts

Philosophy of planning

1.
2.
3.

Importance of planning

1.
2.
3.

Milestones of planning in the Prophet's Sirah

Examples of planning

1.
2.
3.

The prophet's methodology in planning

1.
2.
3.

Student Activity

I answer by myself:

◆ **First:** I explain the following concepts

1. Planning in Islam:

.....

2. Public policies and legislations:

.....

◆ **Second:** explain the importance of planning in the life of the individual and society:

.....
.....

◆ **Third:** plan with your student group an entrainment trip you would like to make to the zoo in Al Ain city.

★ Objective:

★ Timing:

★ Abilities and conditions: :

.....

★ Means and needs: :

★ Identifying responsibilities:

★ Procedure:

★ Assessing the trip:

◆ **Fourth:** identify the aspects of planning in the Prophet's Sirah with respect to the following:

★ Education

★ Society building:





Enriching my
experience

- I search in Sūrat Yūsuf and its interpretation for the strategic plan laid down Allah's Prophet Yūsuf to protect the economy and security.
- The Vision 2030 Plan of Abu Dhabi reflects an ambitious and clear vision of the future. I summarize the most important points in this plan:

.....

.....

.....

.....



I assess myself

S	Aspect of learning	Level		
		Average	Good	Excellent
1	I can reconcile the two concepts of trusting in Allah and taking measures and means.			
2	I understand the importance of planning to the individual and society.			
3	I understand the methodology of Muhammad, peace be upon him, in planning during his da'wa.			
4	I am able to identify aspects of planning in many stages of Islamic da'wa.			
5	I am proud of the Messenger's, peace be upon him, methodology in planning.			



Unit Three



Unit Contents

SN	Domain	Theme	Lesson
1	Divine Revelation	The Holy Qur'an and its Sciences	Emulating the Example of Allah's Messenger
2	Divine Revelation	The Hadith and its Sciences	Mutawatir (Mass Transmitted) Hadith & Ahad Hadith (a hadith narrated by only one narrator)
3	The Rulings of Islam and their Purposes	Transactions	The Methodology of Islam in family building
4	The Prophet's Sirah and Personalities	Personalities	Umm Salamah, may Allah be pleased with her

Lesson One

Emulating Allah's Messenger, peace be upon him - Sūrat Al-'Aḥzāb: 21-27

This lesson teaches me to:

1. Read the verses from memory observing the rules of recitation
2. Interpret the meaning of the verses
3. Infer the fields in which we can emulate the Messenger, peace be upon him
4. Explain the significance of the holy verses
5. I make sure of adhering to the values incorporated in the holy verses

I take the initiative to learn

After having described the state of the hypocrites in the fight, Allah, Glorified and Exalted be He, refers to luminous images that reflect the steadfastness of the believers under the leadership of the Messenger, peace be upon him. The Messenger, peace be upon him, was selected by Allah, Glorified and Exalted be He, of all mankind to be an example to people; he was responsive to the feelings of people, aware of their capabilities and appreciative of their needs.

I expect:

What could have happened if the Messenger, peace be upon him, was an angel?

.....





I use my skills to learn

I recite and memorize:

سورة الأَحْزَابِ

Allah, glory be to him, says:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَذِكْرٍ ۚ ﴿٢١﴾ وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ. وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا ۚ ﴿٢٢﴾ بَيْنَ الْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْظُرُ وَمَا بَدَّلُوا تَبْدِيلًا ۚ ﴿٢٣﴾ لِيَجْزِيَ اللَّهُ الصَّادِقِينَ بِصِدْقِهِمْ وَيُعَذِّبَ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنَّ اللَّهَ كَانَ غَفُورًا رَّحِيمًا ۚ ﴿٢٤﴾ وَرَدَّ اللَّهُ الَّذِينَ كَفَرُوا بِغَيْظِهِمْ لَمْ يَنَالُوا خَيْرًا وَكَفَىٰ اللَّهُ الْمُؤْمِنِينَ الْقِتَالَ وَكَاتَ اللَّهُ قَوْمًا غَيْرًا ۚ ﴿٢٥﴾ وَأَنْزَلَ الَّذِينَ ظَلَمُوا هُمْ مِنْ أَهْلِ الْكِتَابِ مِنْ صَيَّاصِيهِمْ وَقَذَفَ فِي قُلُوبِهِمُ الرُّعْبَ فَرِيقًا تَقْتُلُونَ وَتَأْسِرُونَ فَرِيقًا ۚ ﴿٢٦﴾ وَأَوْرَثَكُمْ أَرْضَهُمْ وَبَدَارَهُمْ وَأَمْوَالَهُمْ وَأَرْضًا لَّمْ تَطْلُوهَا وَكَاتَ اللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرًا ۚ ﴿٢٧﴾

21. Laqad Kāna Lakum Fī Rasūli Allāhi 'Uswatun Ḥasanatun Liman Kāna Yarjū Allaha Wa Al-Yawma Al-'Ākhira Wa Dhakara Allāha Kathīrāan

22. Wa Lammā Ra'ā Al-Mu'uminūna Al-'Aḥzāba Qālū Hādhā Mā Wa'adanā Al-Lahu Wa Rasūluhu Wa Ṣadaqa Allāhu Wa Rasūluhu Wa Mā Zādahum 'Illā 'Īmānāan Wa Taslīmāan

23. Mina Al-Mu'uminīna Rijālun Ṣadaqū Mā 'Āhadū Allaha 'Alayhi Faminhum Man Qadā Naḥbahu Wa Minhum Man Yantaẓir^u Wa Mā Baddalū Tabdīlāan

24. Liyajziya Allāhu Aṣ-Ṣādiqīna Biṣidqihim Wa Yu'adhhibah Al-Munāfiqīna 'In Shā'a 'Aw Yatūba 'Alayhim 'Inna Allāha Kāna Ghafūrāan Raḥīmāan

25. Waradda Allāhu Al-Ladhīna Kafarū Bighayzihim Lam Yanālū Khayrāan^u Wa Kafā Allāhu Al-Mu'uminīna Al-Qitāla^u Wa Kāna Allāhu Qawīyāan 'Azīzāan

26. Wa 'Anzala Al-Ladhīna Zhāharūhum Min 'Ahli Al-Kitābi Min Ṣayāṣīhim Wa Qadhafa Fī Qulūbihimu Ar-Ru'ba Farīqāan Taqtulūna Wa Ta'sirūna Farīqāan

27. Wa 'Awrathakum 'Arḍahum Wa Diyārahum Wa 'Amwālahum Wa 'Arḍāan Lam Taṭā'uhā^u Wa Kāna Allāhu 'Alā Kulli Shay'in Qadīrāan

21. Ye have indeed in the Messenger of Allah a beautiful pattern (of conduct) for any one whose hope is in Allah and the Final Day, and who engages much in the Praise of Allah.

22. When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience.

23. Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least:

24. That Allah may reward the men of Truth for their Truth, and punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful.

25. And Allah turned back the Unbelievers for (all) their fury: no advantage did they gain; and enough is Allah for the believers in their fight. And Allah is full of Strength, able to enforce His Will.

26. And those of the People of the Book who aided them - Allah did take them down from their strongholds and cast terror into their hearts. (So that) some ye slew, and some ye made prisoners.

27. And He made you heirs of their lands, their houses, and their goods, and of a land which ye had not frequented (before). And Allah has power over all things. (Sūrat Al-'Aḥzāb)

I learn the explanation of the Qur'anic vocabulary:

Vocabulary item	Meaning	My Notes
قَضَى – Qaḍá (completed)	honored	
نَحَبَهُ – Naḥbahu ((vow	Pledge	
ظَاهَرُوهُمْ – Ẓāharūhum (aided (them	Supported them	
صَيَاصِيهِمْ – Ṣayāṣīhim ((strongholds	Fortresses	

أفهم دلالة الآيات



The Good Role Model:

The holy verses call upon believers to follow the good example of the Prophet, peace be upon him, adopt his morals and emulate his Sunna in life in their quest to get reward. Believers are certain of seeing Allah, Exalted and Sublime be He, and receiving His rewards. They constantly remember the name of Allah and voice this out or harbor it in their hearts. Dhikr (ذِكْر - remembrance) is a great act of devotion; it is easy, affordable and does not require exerting physical effort. Allah, glory be to Him, says:

﴿ الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَامًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَذَا بَطُلًا تُسَبِّحُكَ قِيَامًا وَعَدَا أَبَانَا ۗ ﴾ (آل عمران)

191. Al-Ladhīna Yadhkurūna Allāha Qiyāmān Wa Qu`ūdān Wa `Alā Junūbihim Wa Yatafakkarūna Fī Khalqī As-Samāwāti Wa Al-'Ardī Rabbanā Mā Khalaqta Hādhā Bāṭilān Subhānaka Faqīnā `Adhāba An-Nāri

"Men who celebrate the praises of Allah, standing, sitting, and lying down on their sides, and contemplate the (wonders of) creation in the heavens and the earth, (With the thought): "Our Lord! not for naught Hast Thou created (all) this! Glory to Thee! Give us salvation from the penalty of the Fire" (Sūrat `Āli `Imrān: 191).

Then the verses refer to the way Allah, Glorified and Exalted be He, commends patient, true believers who remember the divine law of Allah, glory be to Him, in texting his worshippers and inflicting misfortunes on them. However, this affliction of misfortune only increased their belief, their submitting to the will of Allah, Glorified and Sublime be He. The verses in fact demonstrate the graciousness of these believers.

Some of these believers remained faithful to the vow they had made to Allah and died as martyrs in the pursuit of spreading the word of Allah, glory be to Him. Others survived and remained firm in their belief, loyal and obedient to their Lord. They did not break their promise. Allah, Exalted and Sublime be He, bore witness to this as they had proved this in action in the The Battle of Al-Ahzab (The Battle of the Confederates). They did not flee, excuse themselves, complain or abandon their religion and their leader, Allah's Messenger, peace be upon him. This came as a sharp contrast to the hypocrites who promised not to flee then changed their position and escaped.

I reflect and deduce:

In cooperation with my group, we reflect on the following texts and then infer aspects of emulating Allah's Messenger, peace be upon him.

- ** Aisha, the Mother of the Believers, may Allah be pleased with her, reported: "Whenever the Allah's Messenger, peace be upon him, was given the choice of one of two matters; he would choose the easier of the two as long as it was not sinful to do so." (Sahih Al-Bukhari)

- ** Aisha bint Abu Bakr, may Allah be pleased with them, reported: "Allah's Messenger, peace be upon him, never took revenge upon anybody for his own sake" (Sahih Al-Bukhari).

* Abu Huraira, may Allah be pleased with him, narrated: Allah's Messenger, peace be upon him, would pray until his feet were swollen. The Companions said, "Why do you do this when Allah has forgiven your past and future sins?" The Prophet said, "Shall I not be a grateful servant?" (Sahih ibn Khuzaymah)

.....

** The Messenger, peace be upon him, said: "The best of you are those who are the best to their wives, and I am the best of you to my wives." (Ibn Hayaan)

.....

I infer:

from the above the effect of good example on the individual and society.

.....

.....

I specify:

the characteristics of the leader which I want to emulate.

.....

.....

.....

Assessing the outcomes

The verses mentioned the rewards of each party. The verses confirmed that the believers will be rewarded and their end is going to be a happy one. As for those who promised and broke their promise and revoked the pledge that had made to Allah, their punishment is in the hands of Allah, Exalted and Sublime be He; He does whatever He wills. This is a form of referring matters to the authority concerned. Their destiny is left to Allah, Glorified and Exalted be He. This preserves the unity and stability of society. No one is to be given a free hand in leveling the charge of apostasy against another, accusing him of calumny or making a judgment on him. This is a great act of mercy, the mercy of the Lord of the Worlds, Exalted and Sublime be He, which envelops all even hypocrites in spite of their detestable and appalling hypocrisy.

Then the holy verses told of the end of the battle and the consequences on both the believers and the polytheists and the Jews of Banu Quraitha. Allah, glory be to Him, saved them from fighting and made them emerge triumphant owing to their efforts, patience, steadfastness and confidence in their Lord. On the other hand, the designs of polytheists failed, their plotting did not work and their ranks disintegrated; they returned embittered without achieving anything.

The Jews of Banu Quraitha, who colluded with the polytheists and revoked their pledge to Allah's



Messenger, peace be upon him, were humiliated by Allah, Exalted and Sublime be He; Allah filled their hearts with terror and drove them out of their fortresses. They surrendered and were served a just punishment.

The believers inherited their lands, homes and wealth. Allah, Exalted and Sublime be He, bestowed many blessings on the believers and gave them new lands until Makkah itself was conquered.

I arrange and classify::

The four most important consequences of the Al-Ahzab Battle:

1.
2.
3.
4.

I identify:

the importance of abiding by international conventions and laws to world peace.

.....

.....

.....

I explain :

the importance of reaching findings in the actions I perform.

.....

.....

Trueness in conduct and deeds:

Trueness is a great value and one of the characteristics of a believer; it is actualized by sincere intention and conformance of words to deeds. Allah, Exalted and Sublime be He, commended those who adhere to trueness and gave them a higher rank. Allah, glory be to Him, Says:

: ﴿مَنْ أَلْمُؤْمِنِينَ رِجَالٌ صَدَقُوا مَا عَاهَدُوا اللَّهَ عَلَيْهِ فَمِنْهُمْ مَن قَضَىٰ نَحْبَهُ وَمِنْهُمْ مَن يَنْظُرُ وَمَا بَدَّلُوا تَبْدِيلًا ۝﴾

23. Mina Al-Mu'uminīna Rijālun Ṣadaqū Mā `Āhadū Allaha `Alayhi Faminhum Man Qadā Naḥbahu Wa Minhum ManYantažiru Wa Mā Baddalū Tabdīlān

“Among the Believers are men who have been true to their covenant with Allah. of them some have completed their vow (to the extreme), and some (still) wait: but they have never changed (their determination) in the least” (23).

Allah, glory be to Him, described them using manliness, trueness and faithfulness. Then Allah, Exalted and Sublime be He, explained that He would reward them for their trueness and Allah, glory be to Him, never breaks a promise. A parallel on the ground of present-day reality, the sons of the United Arab Emirates are giving remarkable examples of faith and martyrdom in defending rights in Yemen.

Who should one be true to?:

- ★ Being true to Allah, glory be to Him; this is actualized by, first, maintaining confidence in, and certainty of, Allah, Exalted and Sublime be He, as well as obeying Him and observing His commands and prohibitions. Moreover, one must be faithful to one's pledge to Allah, Glorified and Exalted be He, by obeying those whom Allah has commanded us to obey- the Messenger, peace be upon him, and the ruler.
- ★ Being true to oneself: this is actualized through doing good things, avoiding evil matters, being keen on acquiring knowledge by pursuing learning and distancing oneself from futile actions. Allah's Messenger, peace be upon him, said: “Be keen with what is beneficial to you, and seek help from Allah – do not be reckless”. (Sahih Muslim)
- ★ Being true to people: this actualized by the kind of transactions that are governed by morals, honesty, faithfulness and respecting others, as well as participating in combating corrupt deeds and realizing interests.

I explain:

The effect of trueness on the following matters::

* Trade:

.....
.....

* Common social relations:

.....
.....

I deduce:

from the holy verses as many values as possible.

.....
.....



I form a view:

I reflect on the following case, express a view and explain the reasons and consequences:
Some people use false names and accounts in the social media- the name of a girl, a historical personality, a public personality etc.

 I organize my concepts

**Allah's Messenger,
peace be upon him,
is our example**

Good example	Meaning	..........
	Fields	..........
	
	
Consequences of Ghazwah al-Khandaq (The Battle of the Trench)	..... .....
	
	
Trueness to	Allah, glory be to Him	..........
	One's self	..........
	People	..........



Student Activity

I answer by myself:

◆ **First:** explain the words of Allah, glory be to Him:

﴿وَلَمَّا رَأَى الْمُؤْمِنُونَ الْأَحْزَابَ قَالُوا هَذَا مَا وَعَدَنَا اللَّهُ وَرَسُولُهُ، وَصَدَقَ اللَّهُ وَرَسُولُهُ، وَمَا زَادَهُمْ إِلَّا إِيمَانًا وَتَسْلِيمًا﴾

Wa Lammā Ra'á Al-Mu'uminūna Al-'Aḥzāba Qālū Hādhā Mā Wa`adanā Al-Lahu Wa Rasūluhu Wa Ṣadaqa Allāhu Wa Rasūluhu Wa Mā Zādahum 'Illā 'Imānān Wa Taslīmān

"When the Believers saw the Confederate forces, they said: "This is what Allah and his Messenger had promised us, and Allah and His Messenger told us what was true." And it only added to their faith and their zeal in obedience."

◆ **Second:** What is the significance of the words of Allah, glory be to Him:

1. ﴿لِمَنْ كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ﴾ Liman Kāna Yarjū Allaha Wa Al-Yawma Al-'Ākhira

"...for any one whose hope is in Allah and the Final Day..."

2. ﴿وَذَكَرَ اللَّهَ كَثِيرًا﴾ Wa Dhakara Allāha Kathīrān

"...and who engages much in the Praise of Allah."

3. ﴿وَيُعَذِّبُ الْمُنَافِقِينَ إِن شَاءَ أَوْ يَتُوبَ عَلَيْهِمْ إِنْ شَاءَ إِنَّ اللَّهَ كَانَ غَفُورًا رَحِيمًا﴾ Wa Yu`adhhiba Al-Munāfiqīna 'In Shā'a 'Aw Yatūba 'Alayhim 'Inna Allāha Kāna Ghafūrān Raḥīmān

"...And punish the Hypocrites if that be His Will, or turn to them in Mercy: for Allah is Oft-Forgiving, Most Merciful."

◆ **Third:** Explain the importance of emulating Allah's Messenger, peace be upon him, is the call (da'wa) to Allah, Exalted and Sublime be He.

◆ **Fourth:** What is the difference between 'emulation', 'obedience' and 'following'?



Enriching my
experience

I investigate the assignment of each of Na'im bin Mas'ud and Hudhayfah ibn al-Yaman in the Ghazwah al-Ahzab (the Raid of the Confederates) and explain the importance of using intelligence in serving the homeland and society.



I assess myself

S	Aspect of learning	Degree of achievement		
		Average	Good	Excellent
1	I make sure of memorizing the holy verses.			
2	Emulating Allah's Messenger, peace be upon him, in my daily life.			
3	I can infer the significances of the holy verses.			
4	I adhere to trueness with my Lord, self and others.			
5	I make sure of abiding by the rulings of the hoy verses.			
6	I apply the rules and manners of recitation.			

Lesson Two

The Mutawatir (Mass Transmitted) and the Ahaad (Isolated)

This lesson teaches me to:

1. Differentiate between a mutawatir (Mass Transmitted) and ahad hadith (a hadith narrated by only one narrator).
2. Deduce the conditions of a mutawatir (Mass Transmitted) hadith.
3. Differentiate between types of ahaad (isolated) hadith.
4. Appreciate the diligence of hadith scholars in studying Isnad (chain of narrators).
5. I authenticate news and reject rumors

I take the initiative to learn

News spread in the school about postponing the end of semester examinations. The table below shows the characteristics of those who spread the news and confirmed that it was true. Another group of students rejected the news and asked not to circulate it. Study the table showing the characteristics of each group and answer the questions that follow.

Aspect of comparison	First group	Second group
Number	3	Thirty students, ten from each class
Characteristics	Always playful, kidding	Known for truthfulness, seriousness and discipline
Classes	From one class level	From different class level
Source of the news circulated	The students themselves	Heard the administration disclaim the news

◆ In your and on the basis of these facts, which of the two groups ought we to believe?

◆ What are the reasons that make you take this decision?

1.
2.
3.

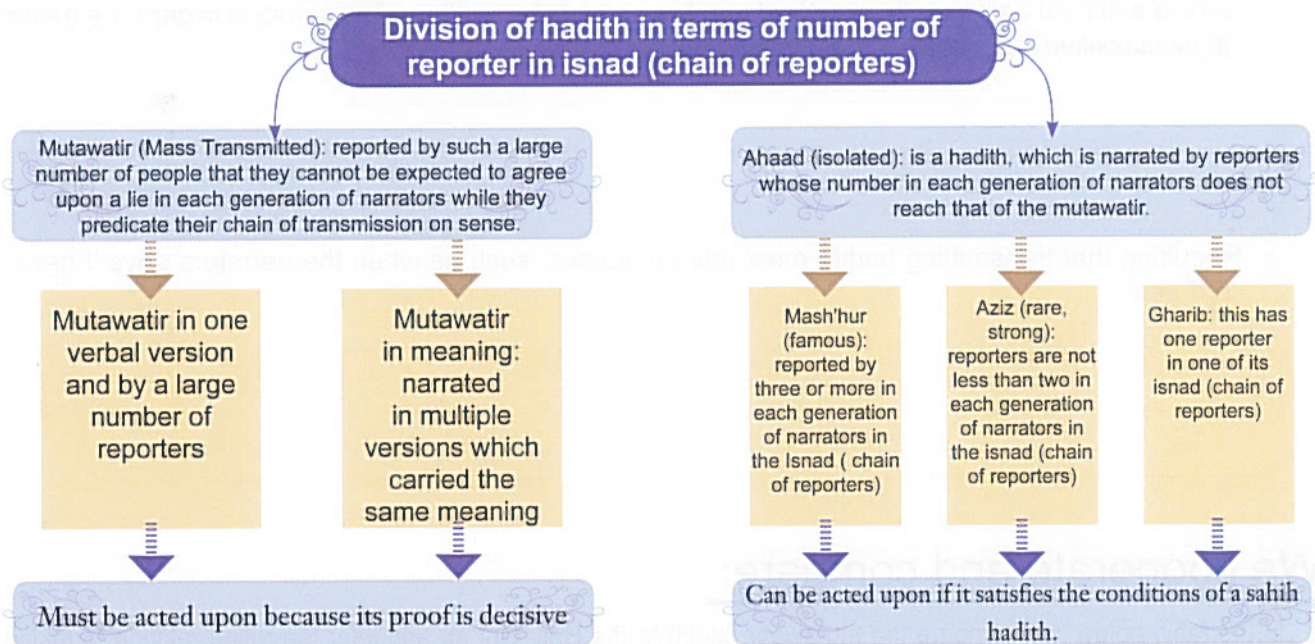


I use my skills to learn

Concepts and terms

Hadith scholars authenticated the truth of the Messenger's hadiths reported to them. They studied these hadiths from two perspectives: the matn (text) and sanad (chain of reporters), according to specific controls, which enables the scholar to classify hadith and determine its place in a hierarchy. They classified the hadiths of Allah's Messenger on the basis of the findings of their researches and studies. They studied sanad of hadith from several angles such as the number of narrators and multiplicity of reporters. On the basis of state of isnad (chain of reporters), they divided hadith into: mutawatir (Mass Transmitted) and ahaad (isolated).

Look carefully at the following diagram:



I cooperate:

We study the diagram and deduce the condition of mutawatir hadith..

1.
2.
3.
4.

Generation of narrators means a time period in the isnad (chain of reporter) and the number of narrators in a specific period is taken into consideration: we say the generation of the Companions, the generation of the successors and the generation of the successors of the successors. The number of the narrators of the same hadith of the successors equals the number of the narrators of the second generation and so on....

The importance of classifying hadith in terms of sanad (chain of reporters):

The classification and arrangement of hadith helped advanced studies a great deal in various branches of Sharia sciences and facilitated the process of research saving time and effort. It also facilitated the process of approximating and comparing evidence taken from the Prophet’s Sunna and enabled scholars of giving priority to evidence on the basis of sanad (chain of reporters)- mutawatir (Mass Transmitted) is giving priority over ahaad (isolated). Moreover, if an evidence has more narrators than another, the former is given priority and is considered ‘stronger’. This happens when the two hadiths in question are contradictory and it is difficult to combine them.

Classification also contributed to preserving the Prophet’s Sunna against fraud. Whoever tries to introduce into the purified Sunna an element alien to it will be easily discovered for many reasons. The most important of these are the sand (chain of reporters), classification and the efforts exerted by scholars in this field.

I explain:

the following in cooperation with my group:

- * Scholars did not agree on the required number in each generation of narrators in order for a hadith to be classified mutawatir (Mass Transmitted).

.....

.....

- * Requiring that transmitting hadith must rely on senses, such as when the narrators says ‘I heard or I saw’.

.....

.....

We cooperate and compare:

In the table below, we compare the mutawatir hadith to the Holy Qur’an and infer the ruling relating to taking action on the basis of the mutawatir.

Aspect of comparison	Holy Qur’an	Mutawatir hadiths
Number of narrators in each generation	.....	.....
Characteristics of narrators in each generation	.....	.....
Confirmation of the rulings	.....	.....
I infer the ruling of action according to it	Must take action according to its rulings	.....

After having studied the above diagram on ahaad hadith

I explain:

I explain the difference between mutawatir and ahaad hadiths in terms of taking action on the basis of each.

.....

.....

I cooperate and apply:

Text (hadith)	Description of chain of reporter	Type of hadith
"Verily, Allah does not withhold knowledge by snatching it away from his servants, but rather he withholds knowledge by withholding scholars, until no scholar remains and people follow ignorant leaders. They are asked and they issue judgments without knowledge. Thus, they are astray and lead others astray." (Al-Bukhari and Muslim)	Narrated by three and more and it is less in tawatir in all generations of reporters.	
"None of you becomes a believer until I am dearer to him than his parents, his children and all mankind" (Al-Bukhari and Muslim).	.....	Hadith Aziz (rare)
Whoever tells a lie intentionally then let him occupy his seat in Hell-fire (Al-Bukhari and Muslim)	Narrated by 70 Companions in the same wording.	.....
Verily, deeds are only with intentions" (Al-Bukhari and Muslim)	Narrated only by 'Umar, may Allah be pleased with him, quoting the Messenger, peace be upon him.	.....
Hadiths on raising one's hands during supplication.	Narrated in nearly 100 hadiths in different wording.	.....

I infer:

the significance of the fact that scholars studied the hadiths of the Messenger, peace be upon him, with such accuracy.

.....

.....

.....

I differentiate:

Between mutawatir and ahaad hadiths according to the table below:

Aspect of comparison	Mutawatir hadiths	Ahaad hadiths
Similarities	.....
Differences	.....	.....
	Findings	.....
Findings	.....

I design to innovate:

I design a board to be displayed in Grade 11 classroom to explain mutawatir or ahaad hadith and show:

1. its divisions
2. rulings
3. the meaning of the term
4. its relation to other types of hadith.

I plan:

with my friends to organize a debate on the negative effect of not authenticating the source of news and verifying its validity.

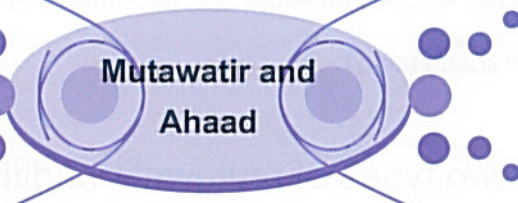
I organize my concepts

Divisions of hadith

1.
2.
3.

Types of ahaad hadith

1.
2.



Argument

Ahaad:

.....

Mutawatir:

.....

Importance of classifying hadith

1.
2.

Student Activity

I answer by myself::

◆ First: write the appropriate term against each of the following statements::

- ★ (.....): There are two narrators at least in each generation of narrators so the number does not rise to the limit of tawatir- تواتر (consecutive mass transmission).
- ★ (.....) A hadith reported by such a large number of people that they cannot be expected to collude (agree) lie.
- ★ (.....) A hadith whose narrators are less than the number required for tawatir- تواتر (consecutive mass transmission).

◆ Second: explain the two types of mutawatir hadiths.

- ◇
- ◇

◆ Third: explain the importance of classifying hadith in terms of sanad (chain of transmitters) in four points.

1.
2.
3.

◆ Fourth: : write 'Correct' against the correct statement and 'Incorrect' against the incorrect one in the following:

- ★ *(.....) A mash'hur (famous) hadith is one there one or more in its generation of narrators.
- ★ *(.....) A mutawatir hadith is the strongest type of hadith.
- ★ *(.....) A Muslim must authenticate what is publicized about the Messenger, peace be upon him.

★ *(.....) It is certain that a mutawatir hadith is a sahih (authentic) hadith.

★ *(.....) Every ahaad hadith is a sahih (authentic) hadith.

◆ **Fifth:** encircle the number of the correct answer:

✱ *A great number is a condition to authenticate a mutawatir hadith is free of:

1. lies
2. Mistakes
3. lies and mistakes
4. Lies or mistakes

★ The relationship between ahaad hadiths and mash'hur hadiths:

1. every ahaad hadith is mash'hur
2. Every mash'hur hadith is an ahaad hadith
3. ahaad hadiths are of the mash'hur type of hadith
4. Mash'hur and ahaad hadiths have the same conditions

★ The ruling of acting upon mutawatir hadith

1. to be acted upon if it is authentic
2. not to act upon
3. to be acted upon always
4. there is a choice to act upon it or reject it

◆ **Sixth:** compare a mutawatir hadith to rumor using the table below:

Aspect of comparison	Mutawatir hadith	Rumor
Source of information
Characteristics of the person transmitting the information
Consequences of circulating the information
My decision	



(Choose one of the two activities)

- I search for a mutawatir hadith and display it on the class noticeboard.
- Of hadiths mutawatir hadiths in meaning, I search for a hadith on acts of intercession by the Messenger, peace be upon him, in the Day of Resurrection and present them to my fellow students.



1. In the appropriate cell in the table below I put a tick (✓) against the statement that tells of the extent to which I abide by the specific mode of conduct.

SN	Mode of conduct	Always	occasionally	Rarely
1	I make sure of emulating the Prophet, peace be upon him.			
2	I appreciate the meticulousness shown by scholars in studying the sanad (chain of reporters) of hadith and the number of its narrators.			
3	I make sure of authenticating the news that comes to me.			

2. I put a tick (✓) in the cell indicating the extent to which I have learned the lesson.

SN	Aspect of Learning	Degree of achievement		
		Average	Good	excellent
1	I can differentiate between mutawatir and ahaah hadiths.			
2	I can deduce the conditions of tawatur (consecutive mass transmission) in hadiths.			
3	I can differentiate between the three tpyes of ahaad hadiths.			

Lesson Lexicon

Term	Meaning
The five conditions	Five conditions which have to be met if a hadith is to be considered sahih (authentic)
Conditions of sahih (authentic) hadith	al-'Adl (العدل) (just), ad-Daabit (الضبط) (precision), al-itisal (الاتصال) (continuity), free of 'Illah (defect), free of Shuzudh (عدم الشذوذ) (irregularity)
Al-'Adl (العدل) (just)	A reporter must be just, i.e. fair in his religiosity, not a wicked person
Ad-Daabit (الضبط) (precision)	A hadith should be absolutely precise so as not to make a mistake in learning or performance
Al-itisal (الاتصال) (continuity)	The sanad (chain of reporters) must be continuous narrated by a disciple directly on the authority of his Sheikh
without a 'Illah (defect)	Free of defect undermining its sanad or matn (text)
Not Shadh (عدم الشذوذ) (irregular)	A trustworthy narrator should not differ with those who are more trustworthy than him

Lesson Three

The Methodology of Islam in Family Building

This lesson teaches me to:

1. Explain the importance of the family in Islam
2. Explain the aspects of care for the family in Islam
3. Identify the functions of the family in Islam
4. Infer the foundations of family building in Islam
5. Maintain the coherence of the family and society

I take the initiative to learn

The Messenger, peace be upon him, said: "The best of you are those who are the best to their wives, and I am the best of you to my wives." (Ibn Hayaan)

The family system in Islam is a comprehensive and integrated system. It builds a stable family characterized by continuity and capable of performing its function and achieving its goals. Islam provides such a family with positive inclinations within itself and towards its social milieu and protects it against dissolution and obliteration.

The family system in Islam accorded attention to the psycho-physical needs of man; consequently, its precepts conform to human nature and the energies and capabilities of the individual; similarly, it satisfies the needs of society and preserves its safety and health.

In this lesson, we study all this in detail.

Highlights

Aisha, may Allah be pleased with her, reported: "Allah's Messenger, peace be upon him, said to me 'come on, let us have a race'. We ran and I remained much ahead of him. We had a race again after I grew fat and loose bodied. Then the Prophet again asked me to have a race with him. This time the prophet defeated me and I lagged behind. Now the Prophet laughed and said, 'This is in reply to our previous defeat'

I identify:

the most important things that must very clear in the process of family building in Islam.

- ◆
- ◆
- ◆

I investigate:

to specify the greatest possible number of official foundations that are concerned with family protection in the United Arab Emirates.



I use my skills to learn:

The family is the foundation of society:

Allah, glory be to Him, preordained the first relationship between the sons of Adam was to be a marital relationship. The first union between mankind was a union between man and woman (Adam and Ḥawwā', peace be upon them); this union was the beginning of the family and society and of multiplication, which weaved the texture of human society. Allah, glory be to Him, says:

هُرَبَاتُهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً وَاتَّقُوا اللَّهَ

الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿١﴾ (النساء: 1).

1. Yā 'Ayyuhā An-Nāsu Attaqū Rabbakumu Al-LadhīKhalaqakum Min Nafsin Wāḥidatin Wa Khalaqa Minhā Zawjahā Wa Baththa Minhumā Rijālāan Kathīrāan Wa Nisā'an Wa Attaqū Allaha Al-Ladhī Tasā'alūna Bihi WaAl-'Arḥāma 'Inna Allāha Kāna `Alaykum Raqībāan

“O mankind! reverence your Guardian-Lord, who created you from a single person, created, of like nature, His mate, and from them twain scattered (like seeds) countless men and women;- reverence Allah, through whom ye demand your mutual (rights), and (reverence) the wombs (That bore you): for Allah ever watches over

As the family is the first building block of society, its propriety means the propriety of the whole society. Therefore, Islam accords much attention to the family. In this regard, Islam enacted laws and laid down foundations to ensure the safety of the family and save it the hazards that weaken its structure or ruin it. The ultimate goal of Islam is that the family remains natural homage to children, values, morals, customs and tradition in order to channel into society balanced and prodigal generations of believers.

I identify:

* the first family in history of mankind:

* the effect of the family on building a healthy society:

Aspect of the attention Islam accords to the family:

1. Islam urges people to marry and stirs in them a wish to do so as it regards marriage as being half of religion. The Messenger, peace be upon him, said: “When Allah’s servant marries he has completed one half of the Religion. Thereafter let him fear Allah regarding the remaining half.” (al-Jaami' as-Sagheer).

2. Islam warns those who abstain from marriage if they can afford its cost. The Prophet, peace be upon him, regarded marriage as an integral part of his Sunna and then said: “Whoever turns away from my Sunnah is not from me”, meaning he is not my follower” (Narrated by Muslim). Moreover, abstaining from marriage conflicts with sound natural inclination. Allah, glory be to Him, says:

نهى رسول الله ﷺ أن يطرق الرجل أهله ليلاً يخونهم، أو يلتمس عوراتهم. مسلم

﴿وَمِنْ كُلِّ شَيْءٍ خَلَقْنَا زَوْجَيْنِ لَعَلَّكُمْ تَذَكَّرُونَ﴾ (سورة الذاريات: 49)

49. Wa Min Kulli Shay'in Khalaqna Zawjayni La'allakum Tadhakkaruna

"And of every thing We have created pairs: That ye may receive instruction" (Sūrat Adh-Dhāriyāt: 49).

I investigate:

the hazards of abstinence from marriage:

-
-
-
-

1. Islam has explaining the rulings governing the family, the rights and duties of its members and the relations between them in the stages a family passes through. This facilitates dealing inside and outside the family, ensures the moral and material rights its members thus strengthening family ties and preserving the solidarity of society.
2. Islam has conferred on marital bond a prestigious status when it referred to it as a "solemn covenant". Allah, glory be to Him, says:

﴿وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾ (النساء 21).

21. Wa 'Akhadhna Minkum Mithāqāan Ghalīẓāan

"and they have Taken from you a solemn covenant?" (Sūrat An-Nisā': 21)

3. This associates the relationship with reverence in the mind of a Muslim; it conforms to the way Allah, Exalted and Sublime be He, refers to the pledge made by the Prophets, peace be upon them, in the words of Allah, glory be to Him:

﴿وَأَخَذَ مِنْكُمْ مِيثَاقًا غَلِيظًا﴾ (النساء 21).

21. Wa 'Akhadhna Minkum Mithāqāan Ghalīẓāan

"and they have Taken from you a solemn covenant?" (Sūrat An-Nisā': 21)

Once during a journey Safiyya, the wife of Allah's Messenger, peace be upon him, was crying because she had to ride on a slow camel. The Messenger received her as she, may Allah be pleased with her, was crying and saying you made me ride a slow camel. Allah's Messenger, peace be upon him, wiped her tears with his hands and comforted her. ((Narrated by an-Nisā'ie

I explain:

the significance of describing the marriage contract as a solemn covenant.

Islam urges Muslims to facilitate marriage by reducing its costs and removing obstacles in the way of those planning to get married. The Messenger, peace be upon him, said: "The blessing of a woman is in making her engagement easy and in making her dowry affordable." (al-Jaami' as-Sagheer). This does not apply to the dowry only, but to the total cost of marriage. Occasionally exaggerated dowries form an insurmountable obstacle in the way of young men planning to marry. The United Arab Emirates

has been a pioneer state in surmounting this obstacle through the 'Marriage Fund', the 'Housing Fund' building halls for marriage celebrations and other similar projects in order to preserve the stability of the family and realize its happiness either before it is formed in the first instance and then in the period subsequent to the foundation of a family.

I propose:

three solutions to make marriage affordable to young men.

-
-
-

I find evidence:

in the Qur'an and Sunna of the way Islam organizes the relations below.

✧ the relationship between a father and his sons:

.....

✧ the relationship between husband and wife:

.....

The functions of the family::

a. Preserving human species:

The family is the only institution in Islam entrusted with preserving the human race through marriage, procreation and protecting lineage in order to clearly identify relations and arranging rights and duties on the basis of these relations such as kinship and inheritance.

b. Satisfying the instinctual needs of man:

This includes:

- ★ Satisfying human instincts in a legitimate way and viewing this as worshipping, as well as conforming to Sharia controls and sincerely dedicating this whole matter to Allah, glory be to Him. Allah's Messenger, peace be upon him, said: "In man's sexual intercourse (with his wife) there is a Sadaqah." They (the Companions) said: "O Messenger of Allah, is there reward for him who satisfies his sexual need among us?" He said, "You see, if he were to satisfy it with something forbidden, would it not be a sin on his part? Similarly, if he were to satisfy it legally, he should be rewarded."

- ★ Satisfying the innate inclination to have progeny; Allah, glory be to Him, says:

﴿الْمَالُ وَالْبَنُونَ زِينَةُ الْحَيَاةِ الدُّنْيَا﴾ (الكهف 46)

46. Al-Mālu Wa Al-Banūna Zīnatu Al-Ĥayāati Ad-Dunyā...

“Wealth and sons are allurements of the life...” (Sūrat Al-Kahf: 46)

- ★ *Satisfying psycho-spiritual needs, which are embodied in affection, mercy, stability and safety among the family members and give these family members love and self-confidence.

c. Preserving society:

by protecting it against the causes of corrupt deeds, and deviation, as well as against crime and the hazards of diseases and epidemics. .

d. Rearing and educating a generation:

the family is, as it were, a natural incubator where an individual is reared in preparation to make him/her a moderate, good person, equipped with the requires values and morals in order to perform his function in life- worshipping Allah, glory be to Him, and construction of the earth (Emaar al ard).

I explain:

the relation between forming families and preventing the spread of crime.

I reflect and explain:

in cooperation with my group the consequences of satisfying the instinctual inclination to have children and progeny?

The foundations of building a family:

1. Unity of origin and creation : the husband and wife are created of a single human origin; Allah, glory be to Him, says:

﴿وَهُوَ الَّذِي أَنشَأَكُم مِّن نَّفْسٍ وَاحِدَةٍ﴾ (الأنعام 98)

98. Wa Huwa Al-Ladhī 'Ansha'akum Min Nafsin Wāḥidatin

“It is He Who hath produced you from a single person...” (Sūrat Al-'An`ām: 98)

2. Rights and duties: constitute a solid foundation for spouses; Allah, glory be to Him, says:

﴿وَلَهُنَّ مِثْلُ الَّذِي عَلَيْنَّ بِالْمَعْرُوفِ﴾ (البقرة 228)،

228. Wa Lahunna Mithlu Al-Ladhī

“...And women shall have rights similar to the rights against them, according to what is equitable... (Sūrat Al-Baqarah: 228)

For any chore a wife performs for her husband, he does something equal in worth to; they are

complementary to one another in terms of rights and tasks. It is worth mentioning they have feelings and emotions for they are human after all and liable to feelings of love, hate, joy and grief. Hence they are supposed to maintain mutual consideration.

3. Affection and mercifulness : constitute the backbone of family ties; they are the fountainhead of psychological security; this yields the atmosphere in which family relationships blossom. Allah, glory be to Him, tells us:

﴿وَمِن آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ ﴿٢١﴾﴾ (الروم)،

21. Wa Min 'Āyātihi- 'An Khalaqa Lakum Min 'Anfusikum 'Azwājāan Litaskunū 'Ilayhā Wa Ja`ala Baynakum Mawaddatan Wa Raḥmatan 'Inna Fī Dhālika La'āyātin Liqawmin Yatafakkarūna
“And among His Signs is this, that He created for you mates from among yourselves, that ye may dwell in tranquillity with them, and He has put love and mercy between your (hearts): verily in that are Signs for those who reflect.” (Sūrat Ar-Rūm: 21)

In this atmosphere love, tolerance, cooperation and all noble values flourish.

4. Social solidarity (takaful) : this is achieved through cooperation among members of society- as individuals and in groups- to achieve common good and ward off forms of injustice in various

material and moral aspects. Allah, glory be to Him, says: ﴿وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ﴿١٥﴾﴾ الأحقاف 15

15. Wa Waṣṣaynā Al-'Insāna Biwālidayhi 'Iḥsānān

“We have enjoined on man kindness to his parents...” (Sūrat Al-'Aḥqāf: 15)

Allah, glory be to Him, also says: ﴿وَأَاتِ ذَا الْقُرْبَىٰ حَقَّهُ ﴿٢٦﴾﴾ الإسراء 26

26. Wa 'Āti Dhā Al-Qurbā Ḥaqqahu

“And render to the kindred their due rights...” (Sūrat Al-'Isrā': 26)

I study and infer:

the foundation of family building referred to by each evidence in the following:

- ** Allah's Messenger, peace be upon him, said: “He is not a believer whose stomach is filled while the neighbor to his side goes hungry” (Narrated by Al-Bukhari).

** Allah, glory be to Him, says : ﴿وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ﴿١٩﴾﴾ النساء 19

19. Wa `Āshirūhunna Bil-Ma`rūfi “...live with them on a footing of kindness and equity...” (Sūrat An-Nisā': 19)

- * Abu Hurairah (May Allah be pleased with him) reported: The Prophet, peace be upon him, kissed his grandson Al-Hasan bin 'Ali, may Allah be pleased with them, in the presence of Al-Aqra' bin Habis. Thereupon he remarked: "I have ten children and I have never kissed any one of them." Messenger of Allah, peace be upon him, looked at him and said, "He who does not show mercy

to others will not be shown mercy". (Narrated by Al-Bukhari)

Things that assist in the stability and happiness of the family:

5. Good choice: Islam gives each of the will-be spouses the right to choose his/her life partner and urges us to make good choices based on religion and morals. The Messenger, peace be upon him, said: "If there comes to you one with whose character and religious commitment you are pleased, then give (your daughter or female relative under your care) to him in marriage" (Narrated by al-Tirmidhi). The Messenger, peace be upon him, also said: "Seek the one who is religiously-committed, may your hands be rubbed with dust." (Narrated by Al-Bukhari)
6. Both parties to marriage have the right to see each other: this evidenced by al-Mugheerah ibn Shu'bah who said: "I proposed marriage to a woman, and the Messenger of Allah, peace be upon him, said: 'Have you seen her?' I said, 'No.' He said, 'Look at her, because it is more fitting that love and compatibility be established between you.'" (Narrated by Ibn Majah)
7. Cooperation and understanding: this applies to matters in life within the confines of home and outside. Since Islam has commanded us to assist a servant if the load of work is more than what the servant can bear, it is imperative that spouses should assist each other in performing household chores, rearing children and the like.
8. Patience: Allah, glorifies be He, says:

A husband, who was rather ugly, said to his beautiful wife: "You and I will be in paradise by Allah's will. Allah has given me a woman of your beauty and I thanked Allah. He gave you a man like me and you endured your lot patiently. People who are thankful and those who exercise patience will go to paradise."

﴿إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ﴾ (الزمر 10)

'Innamā Yuwaffā Aş-Şābirūna 'Ajahum Bighayri Ĥisābin

"...those who patiently persevere will truly receive a reward without measure!" (Sūrat Az-Zumar: 10)

The patience shown by spouses is the most important mode of patience and it is best exemplified

by the patience they maintain towards each other and exercise in rearing children.

I analyze:

the following causes of family disintegration with the help of group.:

- * Some young men establish their concept of marriage on the basis of the films they see and the novels they read..

.....

.....

- * Some people confuse customs with Sharia rulings.

.....

.....

- * Social media websites.

.....

.....

I expect:

other causes of family disintegration..

-
-
-
-

analyze

 I organize my concepts

The family is the foundation of society

.....

.....

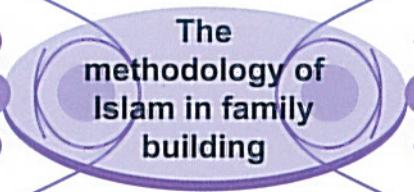
.....

Islam's concern with the family

.....

.....

.....



Foundations of family building

.....

.....

.....

Family functions

.....

.....

.....

expect



Student Activity

I answer by myself:

- ◆ **First:** explain the following: 'the family system in Islam conforms to innate capacities'.

.....

- ◆ **Second:** explain the following:

1. Establishing a pious family is an act of obedience in Islam.

.....

2. Islam's concern with the family.

.....

- ◆ **Third:** give a count of the functions of the family in Islam?

.....

.....

- ◆ **Fourth:** fill in the spaces in the diagram below:

Islam's concern with the family is manifest in two aspects

First: calling and urging for establishing families

Second: laying the foundations of family building

Encouraging
marriage

Giving family a
high status

.....

.....

.....

.....

.....

.....



Enriching my experience

The United Arab Emirates accomplished remarkable national projects in the field of reinforcing and protecting the family and its members. Write a summary of these projects.



I assess myself

No	Aspect of Learning	Degree of achievement		
		Average	Good	excellent
1	I respect my family members, appreciate what they do and make sure of maintaining strong ties with them.			
2	I cooperate in bearing some household responsibilities.			
3	I contribute to developing the achievements of the United Arab Emirates in protecting the family.			
4	I summarize the importance of the family in Islam.			
5	I identify the foundations of family building in Islam.			

Lesson Four

Umm Salamahh, may Allah be pleased with her

This lesson teaches me to:

1. Deduce the virtues of Umm Salamahh, may Allah be pleased with her, from the positions she had taken as related in her biography.
2. Appreciate the status of women in Islam.
3. Make sure of emulating Umm Salamahh

I take the initiative to learn

- Allah, glory be to Him, says:

﴿وَأَزْوَاجَهُمْ أَهْلَهُمْ﴾ . (الأحزاب 6)

Wa 'Azwājuhu~ 'Ummahātuhum

* "...and his wives are their mothers..." (Sūrat Al-'Aḥzāb: 6)

﴿وَمَنْ يَقْنُتْ لِلَّهِ وَرَسُولِهِ وَتَعْمَلْ صَالِحًا نُؤْتِيهَا أَجْرَهَا مَرَّتَيْنِ وَأَعْتَدْنَا لَهَا رِزْقًا كَرِيمًا ﴿٣١﴾ يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا اَمْرًا مِّنْ اَمْرِ النَّسَاءِ اِنْ اَتَقَيْنَ فَاَلَا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلًا مَّعْرُوْفًا ﴿٣٣﴾﴾ . (الأحزاب).

31. Wa Man Yaqnūt Minkunna Lillāh Wa Rasūlihi Wa Ta'malṢāliḥāan Nu'utihā 'Ajarahā Marratayni Wa 'A'tadnā LahāRizqāan Karīmāan
32. Yā Nisā'a An-Nabīyi Lastunna Ka'aḥadin Mina An-Nisā' 'Ini Attaqaytunna Falā Takhḍa`na Bil-Qawli Fayaṭma`a Al-Ladhī Fī Qalbihi Maraḍun Wa Qulna Qawlāan Ma`rūfāan (Sūrat Al-'Aḥzāb)

◊ Which women are meant in the above three verses?

.....

◊ How do the Mothers of the Believers differ from other women as mentioned in the holy verses?

.....

.....

.....



I use my skills to learn

I read and answer:

Umm Salamahh is Hind bint Abi Umayya, may Allah be pleased with her. Her father Zad ar-Rakib, Abu Umayya Al-Qurashi, was one of the most generous Arabs. Abu Salamah and Umm Salamah had a made history in Islam as they were among the earliest to embrace Islam. They migrated to Abyssinia, where their son Salamah was born. They returned to Makkah after the parchment of the boycott was torn when the Quraysh persecution of Muslims was at a peak. When Allah's Messenger, peace be upon him, gave Muslims permission to migrate Al Madinah Al Munawarah, Abu Salamah decided to migrate to Al-Madinah with his family.

Saidah Umm Salamah described the incident of their departure saying: "When the Banū Makhzūm men saw us, they came to him and said: 'You are free to do what you like with yourself; but do you see this is our daughter. Why should I allow you to take her away from us?' They snatched the rein of the camels from his hand and took me away from him. This enraged Banu 'Abd al-Asad who caught up with Salamah, may Allah be pleased with her, and said: 'No! By Allah', 'we shall not leave the boy to her if you take her away from our kinsman.' They pounced at them and snatched the boy from their hands, whose arm was dislocated in this act. Banu 'Abd al-Asad, the clan of Abu Salamah, took the boy away, I was locked in by Banu al-Mughirah and my husband Abu Salamah continued his journey until he reached Al-Madinah. Thus, I was separated from my husband and my son.

Umm Salamah, may Allah be pleased with her, said after that painful incident she used to go out every day in the early morning and sit at Al-Abtah (الأبتح) and weep till sunset for nearly a year. One day one of my cousins- Banu al-Mughirah- passed by and saw me in that condition. He was moved by my state and said to Banu al-Mughirah: "Won't you let this poor woman go her way? You have separated her from her husband and son." So they said to me go and join your husband and Banu 'Abd al-Asad followed suit and returned my son to me.

I suggest a title for the above passage:

I infer the significance of the following situations:

- ★ The participation of Umm Salamah, may Allah be pleased with her, and her husband in the process of converting to Islam, their migration and the intimate relationship and intellectual harmony between them.

- ★ The fact that Umm Salamah left being comfortable life and chose migration and hardships associated with it.

I arrange matters according to my point of view:

The hardships faced by Umm Salamah, may Allah be pleased with her (I begin by the most trying)

1.
2.
3.

I express my feelings:

Towards Umm Salamah, may Allah be pleased with her, because of what she faced when she wanted to migrate to **Al Madinah Al Munawarah** (Give three statements).

1.
2.
3.

Chastity and generosity:

Umm Salamah Umm Salamah, may Allah be pleased with her, said: So I promptly got my camel ready, placed my son on my lap and left in the direction of Madinah to join my husband. I was alone; not a soul was in sight. I said I would ask any one on the road until I reach my husband. I had just about reached at-Tan'im when I met Uthmaan ibn Talhah of Banū 'Abd ad-Dār. 'Where are you going, bint Abi Umayya?' he asked. I said, 'I am going to my husband in Madinah.' He said 'And there isn't anyone with you?' I said, 'No by Allah, except Allah and my little boy here.' 'By Allah, I shall never abandon you until you reach Madinah', he vowed. He then took the reins of my camel and led us on. By Allah, I had, never met an Arab more generous and noble than he. When we reached a resting place, he would make my camel kneel down, wait until I dismounted, lead the camel to a tree and tether it. He would then go to the shade of another tree and lie under it. When we had rested he would get the camel ready, make it kneel down, draw back and say 'Ride'. When I had ridden and settled on the back of the camel, he would take the reins and lead us on until we reach another resting place. This he did every day until we reached Madinah. When we got to a village near Quba belonging to Banu Amr ibn Awf, he said, 'Your husband is in this village; Abu Salamah has settled here. Enter it with the blessings of Allah.' He turned back and headed for Makkah." He said she use to say "By Allah I do not of a family in Islam who suffered an affliction more than that suffered by the family of Abu Salamah and I never saw a companion more generous than Uthmaan ibn Talhah..

I analyze the story and find:

Characters mentioned in the narrative pointing out the quality you have liked in each:

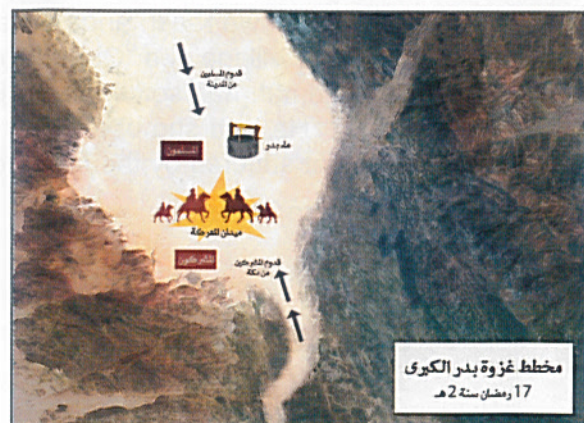
Character	The qualities I liked in the character
.....
.....
.....

We read the text and cooperate:

Umm Salamah was reunited with her husband and son after a long separation. Days passed by and her husband fought in the Battle of Badr (غزوة بدر) and was enraptured by the victory Allah gave to the believers. He took initiative to engage in Jihad with Allah's Messenger, peace be upon him, in the Battle of Uhud in which he sustained a gaping wound, He kept on treating it until it appeared to have healed. However, the wound was actually festering and died a martyr because of this wound. Umm Salamah was patient and said 'O Lord, with you I leave this my plight for consideration. O Lord give me something good from it. But in her heart she would say 'Who could be better than Abu Salamah?'

Abu Salamah died a martyr and left behind a wife and for children with no one to support them. The people of Madinah sympathized with her and called her 'Ayyim' (أييم) al-Arab. When she had completed the 'Iddah (the waiting period of three months and ten days), the Messenger, peace be upon him, made an approached to engage her. But she apologized and said "I am a woman who is extremely jealous and I am afraid that you will see in me something that will anger. I am a woman who is already advanced in age and I am a woman who has a young family."

The Messenger, peace be upon him, replied, "Regarding the jealousy you mention, I pray to Allah, Exalted and Sublime be He, to let it go away from you. Regarding the question of age you have mentioned, I am afflicted with the same problem as you. Regarding the dependent family you have mentioned, your family is my family." She consented, they married and she became the Mother of the Believers.



I explain:

The significance of Umm Salamah's apology to the Messenger, peace be upon him, when he proposed to her.

.....

I infer:

* An aspect of social solidarity mentioned in the narrative.

.....

* One factors of the factors behind the stability of a Muslim family.

.....

We search:

In a dictionary, we look up the meaning of 'aiyym'.

.....

We compare:

Benign jealousy to malicious jealous according to the table below:

Aspect of comparison	Benign jealousy	malicious jealousy
Similar in	
Different in
findings	

We find a link:

Between what is related in the passage above and the fact that before dying Abu Salamah, may Allah be pleased with him, taught his wife Umm Salamah, may Allah be pleased with her, the hadith of Allah's Messenger, peace be upon him: "When a person suffers from a calamity and utters 'O Allah! Compensate me in my affliction, recompense my loss and give me something better in exchange for it' then Allah surely compensates him with reward and better substitute" (Narrated by Ahmed).

.....

I analyze the text and find evidence of:

* Islam respects a woman right to express consent when proposed to.

** The importance of clarity and candidness between engaged couples in order to establish a coherent family.

Suspicion and refutation:

The marriage of the Messenger, peace be upon him, was not based on personal interests as alleged by some. There were multiple causes for the fact that Allah's Messenger, peace be upon him, had married more than four women.

- Give examples of this using the table below:

The Mother of the Believers, may Allah be pleased with her	The specific goal of marrying her
Zaynab bint Jahsh	To prohibited the practice of changing the parental identity of adopted persons
.....
.....
.....

illuminating remarks on the marriages of the Messenger, peace be upon him

The first marriage of the Messenger, peace be upon him, was to Khadijah, may Allah be pleased with her. The Messenger's age was 25 years whereas the Khadijah's age was 40 years.

1. All the Messenger's wives were ex-wives except Aisha.
2. Every Messenger has certain characteristics that set him apart from his followers. Our Master Muhammad, peace be upon him, had multiple wives and at the same time he had certain particular tasks such as the obligation of 'qiyam al-layl'- voluntary night prayers. In recompense, he was permitted to marry more than 4 wives.
3. There were some religious and social reasons that prompted the Messenger, peace be upon him, to marry.

Intelligence and wisdom:

After the Messenger, peace be upon him, agreed the conditions attached to the Treaty of Hudaibiyyah (صلح الحديبية), the Companions were dumbfounded. They could not realize the good in this treaty for Muslims. When the Messenger, peace be upon him, called them to return to Medinah, shave their hair and slaughter their sacrifices, but return the following year assuming 'Umrah (عمرة). He felt tardiness in their response to his call because they were psychologically and physically prepared for performing 'Umrah.

The Messenger, peace be upon him, entered his tent to find a solution to the reaction of his Companions. Thereupon, the Mother of the Believers Umm Salamah advised him saying: "O Prophet of Allah, go out. Do not utter a single word to anyone of them until you have slaughtered your camel and called your barber to cut your hair". She, as it were, realized that tardiness on the Companions part was

caused by the fact that he had not done so in front of them. Truly, as soon as the Messenger, peace be upon him, acted according to her advice, the Companions slaughtered their sacrifices.

I explain:

The significance of the response of the Messenger's, peace be upon him, when he slaughtered his sacrifice.

I refute:

Referring to Umm Salamah's, may Allah be pleased with her, role after the Treaty of Hdaybiyyah, some formed the view that Islam denies women the right to participate in the different aspects of life.

.....

.....

.....

I give examples:

of the role of the Mother of the Emirates, Sheikha Fatima bint Mubarak, may Allah protect her, in the renaissance and the development of the Emirati society

.....

.....

.....

.....

I read and infer:

what the following statements indicate of the characteristics and status of Umm Salamah, may Allah be pleased with her.

SN	Statement	Characteristic
1	The Mothers of the Believers, may Allah be pleased with them, used to adjudicate Umm Salamah, may Allah be pleased with her.	.....

2	Zanab, the daughter of Umm Salamah, was of the most learned women in fiqh (jurisprudence).	.....
3	When having finished the 'Asr prayer, the Prophet, peace be upon him, used to visit his wives beginning by Umm Salamah, may Allah be pleased with her.	.....
4	Umm Salamah, may Allah be pleased with her, narrated the different styles of reciting surat Al Fatiha.	.....

I summarize:

the way society views marrying a widow giving my personal view.

Society's view	My personal view
.....
.....
.....

I plan and innovate:

I plan to organize a debate on 'The Wisdom behind the Multiple Marriages of the Messenger, peace be upon him'.



I organize my concepts

Umm Salamah is:	.....
She migrated twice:	1) Abyssinia 2)
Her husband dies as a martyr after:	The Battle of (Ghazwah)
The reason behind the Messenger's, peace be upon him, marriage to her:	..... .....
She was characterized by:	1) Strong belief 2) 3) 4)

Student Activity

I answer by myself:

◆ **First:** I find evidence in the biography of Umm Salamah, may Allah be pleased with her, supporting the following values:

1. Patience and strong belief.

.....

2. Building the spousal relationship on clarity, trueness and candidness.

.....

3. Wisdom and sound action.

.....

4. According attention to orphans and taking care of them.

.....

◆ **Second:** Umm Salamah was nicknames 'Ayyim Al Arab':

.....

◆ **Third:** Umm Salamah is regarded as a role model for Muslim women through the ages. Mention three of Salamah's, may Allah be pleased with her, characteristics that you advise contemporary Muslim women to emulate.

1.

2.

3.



Enriching my experience

I search for the reason of revealing the following verse and present it to my fellow students:

﴿وَلَا تَمَنَّوْا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ وَسَأَلُوا اللَّهَ مِن فَضْلِهِ إِنَّ اللَّهَ كَانَ بِكُلِّ شَيْءٍ عَلِيمًا﴾ (النساء)

32. Wa Lā Tatamannaw Mā Fadḍala Allāhu Bihi Baḍakum `Alā Baḍīn Lilrijāli Naṣībun Mimmā Aktasabū Wa Lilnisā'i Naṣībun Mimmā Aktasabna Wa As'alū Allaha Min Fadlihi~ 'Inna Allāha Kāna Bikulli Shay'in `Alīmāan
 "And in no wise covet those things in which Allah Hath bestowed His gifts more freely on some of you than on others: To men is allotted what they earn, and to women what they earn: But ask Allah of His bounty. For Allah hath full knowledge of all things." (Sūrat An-Nisā': 32)



I assess myself

I put a tick (✓) in the cell that describes my abiding by the specific mode of conduct.

SN	Mode of conduct	Always	Occasionally	Rarely
1	I resort to patience in the hardships I face in life.			
2	I make sure of emulating Umm Salamah, may Allah be pleased with her			

2. I put a tick (✓) in the cell that describes the extent to which I have learned this lesson.

SN	Aspect of Learning	Degree of achievement		
		Average	Good	excellent
1	Identifying the lineage of Umm Salamah, may Allah be pleased with her.			
2	Inferring the most important characteristics that had excellent Umm Salamah, may Allah be pleased with her.			
3	Demonstrating the status of women in Islam.			
4	Deducing lessons and commendable examples from the biography of Umm Salamah, may Allah be pleased with her.			

End of Book

Praise be to Allah